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| ☧ |  | *The* |
| *Teachings* |
| *of Jesus* |
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Scripture quotations, except quotations from others, are from

the New Revised Standard Version, unless indicated otherwise.

## Jesus’ Utterances:

## Alphabetical Order

(a = aphorism according to Crossan, m = metaphor or simile,

p = parable, s = similitude; > = from source; *GT* = *Gospel of Thomas*)

1. add to span (a) (Matt 6:27) (Luke 12:25) (> Q)
2. anyone with ears (a) (Matt 13:9) (Matt 13:43b) (Mark 4:9) (Mark 4:23) (Luke 8:8b) (> Mark) (Matt 11:15) (> M) (Luke 14:35b) (> L) (*GT* 8, 21, 24, 63, 65, 96) (Rev 2:7) (Rev 13:9) (*Soph. Jes. Chr.:* CG 3.97:21-23; CG 3.98.21-22; CG 3.105:-10-12; BG 8502, 107:18-108:1)
3. as with lightning (m) (Matt 24:27) (Luke 17:24) (> Q)
4. as with Lot (m) (Matt 24:39b) (Luke 17:28-30) (> Q)
5. as with Noah (m) (Matt 24:37-39a) (Luke 17:26-27) (> Q)
6. as your Father is (a) (Matt 5:48) (Luke 6:36) (> Q)
7. ashamed of Christ (a) (Matt 16:27) (Mark 8:38) (Luke 9:26) (> Mark) (Matt 10:32-33) (Luke 12:8-9) (> Q) (Rev 3:5) (2 Tim 2:12)
8. ask, seek, knock (a) (Matt 21:22) (Mark 11:24) (> Mark) (Matt 7:7-8) (Luke 11:9-10) (> Q) (*GT* 2) (*GT* 92) (*GT* (94) (John 14:13-14) (John 15:7) (John 15:16) (John 16:23-24) (John 16:26)
9. bad trees burned (m) (Matt 7:19) (> M)
10. barren fig tree (p) (Luke 13:6-9) (> L)
11. beatings (s) (Luke 12:47-48) (> L)
12. Beelzebul (a) (Matt 12:27) (Luke 11:19) (> Q)
13. blaspheming the Spirit (a) (Matt 12:31) (Mark 3:28-29) (> Mark) (Matt 12:32) (Luke 12:10) (> Q) (*GT* 44)
14. blessed the eyes (a) (Matt 13:16-17) (Luke 10:23b-24) (> Q)
15. blessed the hungry (a) (Matt 5:6) (Luke 6:21a) (> Q) (*GT* 69b)
16. blessed the persecuted (a) (Matt 5:1) (Matt 5:11-12) (Luke 6:22-23) (> Q) (*GT* 68) (*GT* 69a)
17. blessed the poor (a) (Matt 5:3) (Luke 6:20b) (> Q) (*GT* 54)
18. blessed the weeping (a) (Matt 5:4) (Luke 6:21b) (> Q)
19. blind guides (m) (Matt 15:14) (Luke 6:­39bc) (> Q)
20. budding fig tree (m) (Mark 13:28-29) (Matt 24:32-33) (Luke 21:29-31) (> Mark)
21. by its fruit (m) (Matt 7:16a) (Matt 7:20) (Matt 12:33c) (Luke 6:44a) (> Q) (Ignat., *Eph.*­14:2)
22. came to call sinners (a) (Matt 9:13b) (Mark 2:17b) (Luke 5:32b) (> Mark) (Luke 19:10) (> L) (1 Tim 1:15) (*Barn.* 5:9)
23. camel and needle (m) (Matt 19:24) (Mark 10:25) (Luke 18:25) (> Mark)
24. children’s bread to dogs (m) (Mark 7:27) (Matt 15:26) (> Mark)
25. city on a hill (m) (Matt 5:14b) (> M)
26. corpse and vultures (m) (Matt 24:28) (Luke 17:37) (> Q)
27. counted hairs (a) (Matt 10:30) (Luke 12:7a) (> Q)
28. cup of water (a) (Matt 10:42) (Mark 9:41) (> Mark)
29. cut off hand (a) (Matt 5:29-30) (Matt 18:8-9) (Mark 9:43-48) (> Mark)
30. David calls the messiah “Lord” (a) (Matt 22:41-45) (Mark 12:35b-37a) (Luke 20:41b-44) (> Mark) (*Barn.* 12:10b-11)
31. defendant (s) (Matt 5:25-26) (Luke 12:58-59) (> Q)
32. disciple not above teacher (a) (Matt 10:24-25a) (Luke 6:40) (> Q) (John 13:16) (John 15:20)
33. divided kingdom (m) (Mark 3:24-25) (Matt 12:25) (Luke 11:17) (> Mark)
34. divorce (a) (Matt 19:9) (Mark 10:11-12) (> Mark) (Matt 5:32) (Luke 16:18) (> Q) (1 Cor 7:10-11)
35. do not worry (a) (Matt 6:25-26, 28b-30) (Luke 12:22-24, 27-28 [32]) (> Q) (*GT* 36)
36. doctor, cure yourself (m) (Luke 4:23a) (> L)
37. enter the kingdom as a child (m) (Mark 10:15) (Luke 18:17) (> Mark) (Matt 18:3) (> M) (*GT* 22a) (John 3:3) (John 3:5)
38. even sinners love (a) (Matt 5;45-47) (Luke 6:32-35) (> Q)
39. expectant slaves (s) (Luke 12:35-38) (> Q) (cf. ten virgins, Matt 25:1-13, > M)
40. eye as lamp (s) (Matt 6:22-23) (Luke 11:34-36) (> Q) (*Dial. Sav.* 125:18-126:1)
41. faith the size of a mustard seed (m) (Matt 17:20b) (Luke 17:5-6) (> Q)
42. faithful and wicked slaves (p) (Matt 24:45-51) (Luke 12:42-46) (> Q)
43. fasting wedding guests (s) (Mark 2:19-20)
44. fire on earth (m) (Luke 12:49-50) (> Q) (*GT* 10)
45. first will be last (a) (Matt 19:30) (Mark 10:31) (Matt 20:16) (Luke 13:30) (> Mark) (*GT* 4b)
46. for or against me (a) (Mark 9:40) (Luke 9:50b) (> Mark) (Matt 12:30) (Luke 11:23) (> Q) (P. Oxy. 1224)
47. forgive seven times (a) (Matt 18:21-22) (Luke 17:4) (> Q)
48. forgive trespasses (a) (Matt 6:14-15) (Mark 11:25) (> Mark) (Matt 6:12) (Luke 11:4a) (> Q) (Matt 5:23-24) (> M) (*Didache* 14:2) (*Didache* 8:2)
49. foxes have holes (m) (Matt 8:20) (Luke 9:58) (> Q) (*GT* 86)
50. gain the world, lose one’s life (a) (Matt 16:26a) (Mark 8:36) (Luke 9:25) (> Mark)
51. give to everyone (a) (Matt 5:42) (Luke 6:30) (> Q) (*GT* 95)
52. God is mindful of sparrows (a) (Matt 10:29) (Luke 12:6) (> Q)
53. golden rule (a) (Matt 7:12a) (Luke 6:31) (> Q) (*GT* 6b) (*Didache* 1:2b)
54. good and evil from treasure (m) (Matt 12:34b, 35) (Luke 6:45ab) (> Q) (*GT* 45bc)
55. good Samaritan (p) (Luke 10:30-37) (> L)
56. grapes from thorns (m) (Matt 7:16b) (Luke 6:44b) (> Q) (*GT* 45a)
57. great supper (p) (Luke 14:16-24) (> L) (*GT* 64:2)
58. guest without a garment (p) (Matt 22:11-14) (> M)
59. harvest and laborers (s) (Matt 9:37-38) (Luke 10:2) (> Q) (*GT* 73) (John 4:35)
60. hating one’s family (a) (Matt 10:37) (Luke 14:26) (> Q) (*GT* 55) (*GT* 101a)
61. have faith in God (a) (Matt 21:21a) (Mark 11:22) (> Mark)
62. hearing and doing (a) (Matt 7:21) (Luke 6:46) (> Q) (P. Egerton 2)
63. hidden made manifest (a) (Mark 4:22) (Luke 8:17) (Matt 10:26) (Luke 12:2) (> Mark) (*GT* 5b) (*GT* 6b)
64. hidden treasure (p) (Matt 13:44) (> M) (*GT* 109)
65. I never knew you (a) (Matt 7:22-23) (Luke 13:26-27) (> Q)
66. I send prophets and apostles (a) (Matt 23:34-36) (Luke 11:49-51) (> Q) (*2 Esdr.* 1:32)
67. if by the Spirit I cast out (a) (Matt 12:28) (Luke 11:20) (> Q)
68. importunate friend (p) (Luke 11:5-8) (> L)
69. inside and outside of a cup (m) (Matt 23:25-26) (Luke 11:39-41) (> Q) (*GT* 89)
70. Jerusalem, Jerusalem (a) (Matt 23:37) (Luke 13:34-35) (> Q) (*2 Esdr.* 1:30a, 32, 33)
71. Jesus on John (a) (Matt 11:7-11) (Luke 7:24-28) (> Q) (*GT* 78) (*GT* 46)
72. kingdom suffers violence (a) (Matt 11:12-13) (Luke 16:16) (> Q)
73. laborers in the vineyard (p) (Matt 20:1-16) (> M)
74. lambs among wolves (m) (Matt 10:16a) (Luke 10:3b) (> Q)
75. lamp under bushel (m) (Mark 4:21) (Luke 8:16) (> Mark) (Matt 5:15) (Luke 11:33) (> Q) (*GT* 33b)
76. leader as servant (a) (Matt 23:11) (Mark 9:35) (Luke 9:48c) (> Mark) (Matt 20:25-28) (Mark 10:42) (Luke 22:25-27) (> Mark) (John 13:4-17)
77. leaving one’s family (a) (Matt 19:29) (Mark 10:29-30) (Luke 18:29b-30) (> Mark)
78. let the dead bury the dead (m) (Matt 8:21-22) (Luke 9:59-60) (> Q)
79. light of the world (m) (Matt 5:14a) (> M)
80. like a thief (m) (1 Thess 5:2) (> Q) (2 Pet 3:10a) (Rev 3:2-3) (Rev 16:15) (*Didache* 16:1)
81. like graves (m) (Matt 23:27-28) (Luke 11:44) (> Q)
82. little flock (m) (Luke 12:32) (> Q)
83. loading with burdens (m) (Matt 23:4) (Luke 11:46) (> Q)
84. Look! Here! or Look! There! (a) (Matt 24:23) (Mark 13:21) (> Mark) (Matt 24:26) (Luke 17:23) (> Q) (Luke 17:20-21) (> L) (*GT* 3ab) (*GT* 22b?) (*GT* 46b?) (*GT* 51) (*GT* 113) (*2 Clem.* 13:2) (*Gos. Egypt.* (f))
85. looking back (m) (Luke 9:61-62) (> Q)
86. Lord of the sabbath (a) (Matt 12:8) (Mark 2:27-28) (Luke 6:5)­(> Mark)
87. lose one’s life to save it (a) (Matt 16:25) (Mark 8:35) (Luke 9:24) (> Mark) (Matt 10:39) (Luke 17:­33) (> Q) (John 12:25)
88. lost coin (s) (Luke 15:8-10) (> L)
89. lost sheep (s) (Matt 18:12-14) (Luke 15:4-7) (> Q) (*GT* 107)
90. love your enemies (a) (Matt 5:43-44) (Luke 6:27-28) (> Q)
91. make the tree and fruit good (m) (Matt 12:­33ab) (a) (> Q)
92. marriage feast (p) (Matt 22:1-13) (> M) (*GT* 64:1)
93. measure for measure (m) (Mark 4:24) (> Mark) (Matt 7:2) (Luke 6:38) (> Q) (*1 Clem.* 13:2)
94. millstone around neck (m) (Matt 18:6) (Mark 9:42) (Luke 17:2) (> Mark) (*1 Clem.* 46:8b)
95. more will be given (a) (Matt 13:12) (Mark 4:25) (Luke 8:­18bc) (> Mark) (Matt 25:29) (Luke 19:­26) (> Q) (*GT* 41)
96. mouth speaks from heart (m) (Matt 12:34c) (Luke 6:45c) (> Q) (*GT* 45d)
97. moving a mountain (a) (Matt 21:­21bcd) (Matt 17:20) (Mark 11:23) (> Mark) (Matt 18:19) (> M) (*GT* 23) (*GT* 106) (1 Cor 13:2b) (Ignat., *Eph.* 5:2) (*Didasc.* 15)
98. much given, much required (a) (Luke 12:48b) (> Q)
99. mustard seed (s) (Mark 4:30-32) (Matt 13:31-32) (Luke 13:18-19) (> Mark) (*GT* 20:2)
100. my yoke is easy (m) (Matt 11:28-30) (> Q) (*GT* 90) (*Dial. Sav.* 141:3-6) (*Pist. Soph.* 95)
101. narrow door (m) (Matt 7:13-14) (Luke 13:23-24) (> Q)
102. net (p) (Matt 13:47-50) (> M) (*GT* 8:1)
103. new and old from treasure (m) (Matt 13:52) (> M)
104. new patch (s) (Matt 9:16) (Mark 2:21) (> Mark) (Luke 5:36) (> L) (*GT* 47b)
105. new wine (s) (Matt 9:17) (Mark 2:22) (> Mark) (Luke 5:37-38) (> L) (*GT* 47b)
106. no one knows the Father but the Son (a) (Matt 11:27) (Luke 10:22) (> Q)
107. not all the towns before He comes (a) (Matt 10:23a) (> Q)
108. not one stone on another (a) (Matt 24:2) (Mark 13:2b) (Luke 19:­44b, 21:6) (> Mark)
109. not one stroke of a letter (a) (Matt 5:18) (Luke 16:17) (> Q)
110. not peace but a sword (a) (Matt 10:34-36) (Luke 12:51-53) (> Q) (*GT* 16)
111. one on roof must not go down (a) (Matt 24:17-18) (Mark 13:15-16) (Luke 17:31) (> Mark)
112. one taken, one left (a) (Matt 24:40-41) (Luke 17:34-35) (> Q) (*GT* 61a)
113. other cheek (a) (Matt 5:39b-41) (Luke 6:29) (> Q)
114. passion-resurrection prophecy (a) (Matt 16:2, 17:9b, 17:12b, 17:22b-23, 20:18-19, 26:­45b, 26:2, 24, 26:2) (> Mark) (Mark 8:31, 9:12b, 9:31, 9:9b, 10:33-34, 14:21, 14:41) (> Mark) (Luke 9:44b, 9:22, 17:25, 18:31-33, 22:22, 24:7) (> Mark)
115. patriarchs and prophets in the kingdom (a) (Matt 8:11b-12) (Luke 13:28) (> Q) (*2 Esdr.* 1:30b, 39-40)
116. pearl (p) (Matt 13:45-46) (> M) (*GT* 76:1)
117. pearls before swine (m) (Matt 7:6) (> Q) (*GT* 93) (*Didache* 9:5)
118. people from east and west (a) (Matt 8:11a) (Luke 13:29) (> Q) (*2 Esdr.* 1:38)
119. persistant widow (p) (Luke 18:1-8) (> L)
120. Pharisee and tax collector (p) (Luke 18:9-14) (> L)
121. places at table (s) (Luke 14:7-11) (> L)
122. playing children (m) (Matt 11:16-19) (Luke 7:31-35) (> Q)
123. pounds (p) (Luke 19:12-27) (> L) (*Gosp. Naz.* 18)
124. proclaimed from the housetops (a) (Matt 10:27) (Luke 12:3) (> Q) (*GT* 33a)
125. prodigal son (p) (Luke 15:11-32) (> L)
126. prophet without honor at home (a) (Matt 13:57) (Mark 6:4) (> Mark) (Luke 4:24) (> L) (*GT* 31) (John 4:44)
127. rash king (s) (Luke 14:31-32) (> L)
128. rebuke a sinning church member (a) (Matt 18:15) (Luke 17:3) (> Q)
129. repent, the kingdom is near (a) (Matt 4:17b) (Mark 1:15) (> Mark)
130. returning demon (p) (Matt 12:43-45) (Luke 11:24-26) (>Q)
131. rich fool (p) (Luke 12:16-21) (> L) (*GT* 63:1)
132. rich man and Lazarus (p) (Luke 16:19-31) (> L)
133. salt (s) (Mark 9:50a) (> Mark) (Matt 5:13) (Luke 14:34-35a) (> Q)
134. salted with fire (m) (Mark 9:49) (> Mark)
135. seed growing secretly (p) (Mark 4:26-29) (> Mark) (*GT* 21:4)
136. shake off the dust (a) (Matt 10:7-8, 14) (Mark 6:11) (Luke 9:5) (Luke 10:8-11) (> Mark) (1 Cor 10:27)
137. sheep and goats (p) (Matt 25:31-46) (cf. Luke 13:26-29) (> M)
138. sheep fallen into a pit (m) (Matt 12:11) (> M)
139. shrewd manager (p) (Luke 16:1-9) (> L)
140. shut door (p) (Luke 13:25) (= concl. [Matt 25:10-13] to ten bridesmaids [Matt 25:1-13]) (> L)
141. snake for fish (s) (Matt 7:9-11) (Luke 11:11-13) (> Q)
142. Solomon and Jonah (a) (Matt 12:41-42) (Luke 11:31-32) (> Q)
143. some standing here (a) (Matt 16:28) (Mark 9:1) (Luke 9:27) (> Mark)
144. sower (p) (Mark 4:3-8, 14-20) (Matt 13:3-8, 18-23) (Luke 8:5-8a, 11-15) (> Mark) (*GT* 9) (*1 Clem.* 24:5)
145. speck and log (s) (Matt 7:3-5) (Luke 6:41-2) (> Q) (*GT* 26)
146. Spirit will speak through you (a) (Matt 10:19-20) (Mark 13:11) (> Mark) (Luke 12:11-12) (> Q)
147. stay in one house (a) (Matt 10:10b-13) (Mark 6:10) (Luke 9:4) (> Mark) (Matt 10:10b-13) (Luke 10:5-7) (> Q) (*GT* 14b) (1 Tim 5:18)
148. strive first for the kingdom (a) (Matt 6:31-32) (Luke 12:29-31) (> Q)
149. strong man plundered (s) (Matt 12:29) (Mark 3:27) (Luke 11:21-22) (> Mark) (*GT* 35)
150. take nothing for your journey (a) (Matt 10:9-10) (Mark 6:8-9) (Luke 9:3) (> Mark) (Luke 10:4) (> Q)
151. take up one’s cross (m) (Matt 16:24) (Mark 8:34b) (Luke 9:23) (> Mark) (Matt 10:38) (Luke 14:27) (> Q) (*GT* 55b) (*GT* 101a)
152. talents (p) (Matt 25:14-30) (> M)
153. weeds (p) (Matt 13:24-30, 37-43a) (> M) (*GT* 57)
154. temple destroyed and rebuilt (a) (Matt 26:61) (Mark 14:58) (> Mark) (*GT* 71) (John 2:19) (Acts 6:14) (Matt 27:40) (Mark 15:29)
155. ten bridesmaids (p) (Matt 25:1-13) (> M)
156. they love the best seats (a) (Matt 23:6-7a) (Mark 12:38b-40) (Luke 20:46-47) (> Mark) (Luke 11:43) (> Q)
157. those in need of a physician (m) (Matt 9:12) (Mark 5:17) (Luke 5:31) (> Mark)
158. tithing herbs, ignoring justice (a) (Matt 23:23) (Luke 11:42) (> Q)
159. tower builder (s) (Luke 14:28-30) (> L)
160. treasure in heaven (m) (Matt 6:19-20) (Luke 12:­33b) (> Q) (*GT* 76)
161. trees bear like fruit (m) (Matt 7:17) (> M)
162. trees do not bear unlike fruit (m) (Matt 7:18) (Luke 6:43) (> Q)
163. tribute of earthly kings (m) (Matt 17:25b-26) (> M)
164. twelve thrones (a) (Matt 19:28) (Luke 22:28-30) (> Q)
165. two debtors (p) (Luke 7:41-43) (> L)
166. two houses (p) (Matt 7:24-27) (Luke 6:47-49) (> Q)
167. two masters (s) (Matt 6:24) (Luke 16:13) (> Q)
168. two sons (p) (Matt 21:28-32) (> M)
169. unexpectant homeowner (s) (Matt 24:43) (Luke 12:39) (> Q) (*GT* 21c) (*GT* 103) (1 Thess 5:2) (2 Pet 3:10) (Rev 3:2-3) (Rev 16:15)
170. unexpectant slaves (s) (Matt 25:14 [talents intro.]) (Mark 13:34-37) (> Mark)
171. unknown time (a) (Matt 24:42) (Mark 13:32-33, 37) (> Mark) (Matt 24:44) (Luke 12:40) (> Q) (Matt 25:13) (> M)
172. unmerciful slave (p) (Matt 18:23-35) (> M)
173. uprooted plants (m) (Matt 15:13) (> M)
174. we are worthless slaves (s) (Luke 17:7-10) (> L)
175. weather signs (m) (Matt 16:1-3) (Luke 12:54-56) (> Q) (*GT* 91)
176. what defiles (m) (Matt 15:11, 17-20) (Mark 7:14-15, 18-23) (> Mark)
177. what give for one’s life (a) (Matt 16:26b) (Mark 8:37) (> Mark)
178. where your treasure is (m) (Matt 6:21) (Luke 12:34) (> Q)
179. who welcomes you welcomes me (a) (Matt 18:5) (Mark 9:37) (Luke 9:­48ab) (> Mark) (Matt 10:40) (Luke 10:16) (> Q) (John 5:23) (John 12:44-45) (John 13:20) (Ignat., *Eph.* 6:1)
180. whom to fear (a) (Matt 10:28) (Luke 12:4-5) (> Q)
181. wicked tenants (p) (Mark 12:1-11) (Matt 21:33-44) (Luke 20:9-18) (> Mark) (*GT* 65-66)
182. woe to the rich (a) (Luke 6:24) (> Q)
183. woe to the one who betrays (a) (Matt 26:24) (Mark 14:21) (Luke 22:22) (> Mark) (Matt 18:7) (Luke 17:1) (> Q) (*1 Clem.* 46:8a)
184. woe to the praised (a) (Luke 6:26) (> Q)
185. woe to the full (a) (Luke 6:25a) (> Q)
186. woe to the laughing (a) (Luke 6:25b) (> Q)
187. woe to you, Chorazin, Bethsaida (a) (Matt 11:21-24) (Luke 10:13-15) (> Q)
188. yeast (s) (Matt 13:33b) (Luke 13:20-21) (> Q) (*GT* 96:1)
189. yeast of the Phar­i­sees (m) (Matt 16:6, 11) (Mark 8:15) (Luke 12:1b) (> Mark)
190. you build the prophets’ tombs (a) (Matt 23:29-32) (Luke 11:47-48) (> Q)
191. you lock people out (m) (Matt 23:13) (Luke 11:52) (> Q) (*GT* 39ab) (*GT* 102)
192. you will long to see the days (a) (Luke 17:22) (> Q)

## Jesus’ Utterances:

## Canonical Order

(a = aphorism according to Crossan, m = metaphor or simile,

p = parable, s = similitude; > = from source; *GT* = *Gospel of Thomas*)

Matt 4 : 17b (> Mark) repent, the kingdom is near (a)

Matt 5 : 1 (> Q) blessed the persecuted (a)

Matt 5 : 3 (> Q) blessed the poor (a)

Matt 5 : 4 (> Q) blessed the weeping (a)

Matt 5 : 6 (> Q) blessed the hungry (a)

Matt 5 : 11-12 (> Q) blessed the persecuted (a)

Matt 5 : 13 (> Q) salt (s)

Matt 5 : 14a (> M) light of the world (m)

Matt 5 : 14b (> M) city on a hill (m)

Matt 5 : 15 (> Q) lamp under bushel (m)

Matt 5 : 18 (> Q) not one stroke of a letter (a)

Matt 5 : 23-24 (> M) forgive trespasses (a)

Matt 5 : 25-26 (> Q) defendant (s)

Matt 5 : 29-30 (> Mark) cut off hand (a)

Matt 5 : 32 (> Q) divorce (a)

Matt 5 : 39b-41 (> Q) other cheek (a)

Matt 5 : 42 (> Q) give to everyone (a)

Matt 5 : 43-44 (> Q) love your enemies (a)

Matt 5 : 45-47 (> Q) even sinners love (a)

Matt 5 : 48 (> Q) as your Father is (a)

Matt 6 : 12 (> Q) forgive trespasses (a)

Matt 6 : 14-15 (> Mark) forgive trespasses (a)

Matt 6 : 19-20 (> Q) treasure in heaven (m)

Matt 6 : 21 (> Q) where your treasure is (m)

Matt 6 : 22-23 (> Q) eye as lamp (s)

Matt 6 : 24 (> Q) two masters (s)

Matt 6 : 25-26, 28b-30 (> Q) do not worry (a)

Matt 6 : 27 (> Q) add to span (a)

Matt 6 : 31-32 (> Q) strive first for the kingdom (a)

Matt 7 : 2 (> Q) measure for measure (m)

Matt 7 : 3-5 (> Q) speck and log (s)

Matt 7 : 6 (> Q) pearls before swine (m)

Matt 7 : 7-8 (> Q) ask, seek, knock (a)

Matt 7 : 9-11 (> Q) snake for fish (s)

Matt 7 : 12a (> Q) golden rule (a)

Matt 7 : 13-14 (> Q) narrow door (m)

Matt 7 : 16a (> Q) by its fruit (m)

Matt 7 : 16b (> Q) grapes from thorns (m)

Matt 7 : 17 (> M) trees bear like fruit (m)

Matt 7 : 18 (> Q) trees do not bear unlike fruit (m)

Matt 7 : 19 (> M) bad trees burned (m)

Matt 7 : 20 (> Q) by its fruit (m)

Matt 7 : 21 (> Q) hearing and doing (a)

Matt 7 : 22-23 (> Q) I never knew you (a)

Matt 7 : 24-27 (> Q) two houses (p)

Matt 8 : 11a (> Q) people from east and west (a)

Matt 8 : 11b-12 (> Q) patriarchs and prophets in the kingdom (a)

Matt 8 : 20 (> Q) foxes have holes (m)

Matt 8 : 21-22 (> Q) let the dead bury the dead (m)

Matt 9 : 12 (> Mark) those in need of a physician (m)

Matt 9 : 13b (> Mark) came to call sinners (a)

Matt 9 : 16 (> Mark) new patch (s)

Matt 9 : 17 (> Mark) new wine (s)

Matt 9 : 37-38 (> Q) harvest and laborers (s)

Matt 10 : 7-8, 14 (> Mark) shake off the dust (a)

Matt 10 : 9-10 (> Mark) take no­thing for your journey (a)

Matt 10 : 10b-13 (> Mark) stay in one house (a)

Matt 10 : 16a (> Q) lambs among wolves (m)

Matt 10 : 19-20 (> Mark) Spirit will speak through you (a)

Matt 10 : 23a (> Q) not all the towns before He comes (a)

Matt 10 : 24-25a (> Q) disciple not above teacher (a)

Matt 10 : 26 (> Mark) hidden made manifest (a)

Matt 10 : 27 (> Q) proclaimed from the housetops (a)

Matt 10 : 28 (> Q) whom to fear (a)

Matt 10 : 29 (> Q) God is mindful of sparrows (a)

Matt 10 : 30 (> Q) counted hairs (a)

Matt 10 : 32-33 (> Q) ashamed of Christ (a)

Matt 10 : 34-36 (> Q) not peace but a sword (a)

Matt 10 : 37 (> Q) hating one’s family (a)

Matt 10 : 38 (> Q) take up one’s cross (m)

Matt 10 : 39 (> Q) lose one’s life to save it (a)

Matt 10 : 40 (> Q) who welcomes you wel­comes me (a)

Matt 10 : 42 (> Mark) cup of water (a)

Matt 11 : 7-11 (> Q) Jesus on John (a)

Matt 11 : 12-13 (> Q) kingdom suffers violence (a)

Matt 11 : 15 (> M) anyone with ears (a)

Matt 11 : 16-19 (> Q) playing children (m)

Matt 11 : 21-24 (> Q) woe to you, Chorazin, Bethsaida (a)

Matt 11 : 27 (> Q) no one knows the Father but the Son (a)

Matt 11 : 28-30 (> Q) my yoke is easy (m)

Matt 12 : 8 (> Mark) Lord of the sabbath (a)

Matt 12 : 11 (> M) sheep fallen into a pit (m)

Matt 12 : 25 (> Mark) divided kingdom (m)

Matt 12 : 27 (> Q) Beelzebul (a)

Matt 12 : 28 (> Q) if by the Spirit I cast out (a)

Matt 12 : 29 (> Mark) strong man plundered (s)

Matt 12 : 30 (> Q) for or against me (a)

Matt 12 : 31 (> Mark) blaspheming the Spirit (a)

Matt 12 : 32 (> Q) blaspheming the Spirit (a)

Matt 12 : ­33ab (> Q) make the tree and fruit good (m)

Matt 12 : 33c (> Q) by its fruit (m)

Matt 12 : 34b, 35 (> Q) good and evil from treasure (m)

Matt 12 : 34c (> Q) mouth speaks from heart (m)

Matt 12 : 41-42 (> Q) Solomon and Jonah (a)

Matt 12 : 43-45 (> Q) returning demon (p)

Matt 13 : 3-8, 18-23 (> Mark) sower (p)

Matt 13 : 9 (> Mark) anyone with ears (a)

Matt 13 : 12 (> Mark) more will be given (a)

Matt 13 : 16-17 (> Q) blessed the eyes (a)

Matt 13 : 24-30, 37-43a (> M) weeds (p)

Matt 13 : 31-32 (> Mark) mustard seed (s)

Matt 13 : 33b (> Q) yeast (s)

Matt 13 : 43b (> Mark) anyone with ears (a)

Matt 13 : 44 (> M) hidden treasure (p)

Matt 13 : 45-46 (> M) pearl (p)

Matt 13 : 47-50 (> M) net (p)

Matt 13 : 52 (> M) new and old from treasure (m)

Matt 13 : 57 (> Mark) prophet without honor at home (a)

Matt 15 : 11, 17-20 (> Mark) what defiles (m)

Matt 15 : 13 (> M) uprooted plants (m)

Matt 15 : 14 (> Q) blind guides (m)

Matt 15 : 26 (> Mark) children’s bread to dogs (m)

Matt 16 : 1-3 (> Q) weather signs (m)

Matt 16 : 2 (> Mark) passion-resurrection prophecy (a)

Matt 16 : 6, 11 (> Mark) yeast of the Phar­i­sees (m)

Matt 16 : 24 (> Mark) take up one’s cross (m)

Matt 16 : 25 (> Mark) lose one’s life to save it (a)

Matt 16 : 26a (> Mark) gain the world, lose one’s life (a)

Matt 16 : 26b (> Mark) what give for one’s life (a)

Matt 16 : 27 (> Mark) ashamed of Christ (a)

Matt 16 : 28 (> Mark) some standing here (a)

Matt 17 : 9b (> Mark) passion-resurrection prophecy (a)

Matt 17 : 12b (> Mark) passion-resurrection prophecy (a)

Matt 17 : 20 (> Mark) moving a mountain (a)

Matt 17 : 20b (> Q) faith the size of a mustard seed (m)

Matt 17 : 22b-23 (> Mark) passion-resurrection prophecy (a)

Matt 17 : 25b-26 (> M) tribute of earthly kings (m)

Matt 18 : 3 (> M) enter the kingdom as a child (m)

Matt 18 : 5 (> Mark) who welcomes you wel­comes me (a)

Matt 18 : 6 (> Mark) millstone around neck (m)

Matt 18 : 7 (> Q) woe to the one who betrays (a)

Matt 18 : 8-9 (> Mark) cut off hand (a)

Matt 18 : 12-14 (> Q) lost sheep (s)

Matt 18 : 15 (> Q) rebuke a sinning church member (a)

Matt 18 : 19 (> M) moving a mountain (a)

Matt 18 : 21-22 (> Q) forgive seven times (a)

Matt 18 : 23-35 (> M) unmerciful slave (p)

Matt 19 : 9 (> Mark) divorce (a)

Matt 19 : 24 (> Mark) camel and needle (m)

Matt 19 : 28 (> Q) twelve thrones (a)

Matt 19 : 29 (> Mark) leaving one’s family (a)

Matt 19 : 30 (> Mark) first will be last (a)

Matt 20 : 1-15 (> M) laborers in the vineyard (p)

Matt 20 : 16 (> Mark) first will be last (a)

Matt 20 : 18-19 (> Mark) passion-resurrection prophecy (a)

Matt 20 : 25-28 (> Mark) lead­er as servant (a)

Matt 21 : 21a (> Mark) have faith in God (a)

Matt 21 : ­21bcd (> Mark) moving a mountain (a)

Matt 21 : 22 (> Mark) ask, seek, knock (a)

Matt 21 : 28-32 (> M) two sons (p)

Matt 21 : 33-44 (> Mark) wicked tenants (p)

Matt 22 : 1-13 (> M) marriage feast (p)

Matt 22 : 11-14 (> M) guest without a garment (p)

Matt 22 : 41-45 (> Mark) David calls the messiah “Lord” (a)

Matt 23 : 4 (> Q) loading with burdens (m)

Matt 23 : 6-7a (> Mark) they love the best seats (a)

Matt 23 : 11 (> Mark) lead­er as servant (a)

Matt 23 : 13 (> Q) you lock people out (m)

Matt 23 : 23 (> Q) tithing herbs, ignoring justice (a)

Matt 23 : 25-26 (> Q) inside and outside of a cup (m)

Matt 23 : 27-28 (> Q) like graves (m)

Matt 23 : 34-36 (> Q) I send prophets and apostles (a)

Matt 23 : 37 (> Q) Jerusalem, Jerusalem (a)

Matt 24 : 2 (> Mark) not one stone on another (a)

Matt 24 : 17-18 (> Mark) one on roof must not go down (a)

Matt 24 : 23 (> Mark) Look! Here! or Look! There! (a)

Matt 24 : 26 (> Q) Look! Here! or Look! There! (a)

Matt 24 : 27 (> Q) as with lightning (m)

Matt 24 : 28 (> Q) corpse and vultures (m)

Matt 24 : 32-33 (> Mark) budding fig tree (m)

Matt 24 : 37-39a (> Q) as with Noah (m)

Matt 24 : 39b (> Q) as with Lot (m)

Matt 24 : 40-41 (> Q) one taken, one left (a)

Matt 24 : 42 (> Mark) unknown time (a)

Matt 24 : 43 (> Q) unex­pectant homeowner (s)

Matt 24 : 44 (> Q) unknown time (a)

Matt 24 : 45-51 (> Q) faithful and wicked slaves (p)

Matt 25 : 1-12 (> M) ten bridesmaids (p)

Matt 25 : 13 (> M) unknown time (a)

Matt 25 : 14 (> Mark) unexpectant slaves (s)

Matt 25 : 14-30 (> M) talents (p)

Matt 25 : 29 (> Q) more will be given (a)

Matt 25 : 31-46 (> M) sheep and goats (p) (cf. Luke 13 : 26-29)

Matt 26 : 2 (> Mark) passion-resurrection prophecy (a)

Matt 26 : 24 (> Mark) woe to the one who betrays (a)

Matt 26 : ­45b (> Mark) passion-resurrection prophecy (a)

Matt 26 : 61 (> Mark) temple destroyed and rebuilt (a)

Matt 27 : 40 (> Mark) temple destroyed and rebuilt (a)

Mark 1 : 15 (> Mark) repent, the kingdom is near (a)

Mark 2 : 17b (> Mark) came to call sinners (a)

Mark 2 : 19-20 (> Mark) fasting wedding guests (s)

Mark 2 : 21 (> Mark) new patch (s)

Mark 2 : 22 (> Mark) new wine (s)

Mark 2 : 27-28 (> Mark) Lord of the sabbath (a)

Mark 3 : 24-25 (> Mark) divided kingdom (m)

Mark 3 : 27 (> Mark) strong man plundered (s)

Mark 3 : 28-29 (> Mark) blaspheming the Spirit (a)

Mark 4 : 3-8, 14-20 (> Mark) sower (p)

Mark 4 : 9 (> Mark) anyone with ears (a)

Mark 4 : 21 (> Mark) lamp under bushel (m)

Mark 4 : 22 (> Mark) hidden made manifest (a)

Mark 4 : 23 (> Mark) anyone with ears (a)

Mark 4 : 24 (> Mark) measure for measure (m)

Mark 4 : 25 (> Mark) more will be given (a)

Mark 4 : 26-29 (> Mark) seed growing secretly (p)

Mark 4 : 30-32 (> Mark) mustard seed (s)

Mark 5 : 17 (> Mark) those in need of a physician (m)

Mark 6 : 4 (> Mark) prophet without honor at home (a)

Mark 6 : 8-9 (> Mark) take no­thing for your journey (a)

Mark 6 : 10 (> Mark) stay in one house (a)

Mark 6 : 11 (> Mark) shake off the dust (a)

Mark 7 : 14-15, 18-23 (> Mark) what defiles (m)

Mark 7 : 27 (> Mark) children’s bread to dogs (m)

Mark 8 : 15 (> Mark) yeast of the Phar­i­sees (m)

Mark 8 : 31 (> Mark) passion-resurrection prophecy (a)

Mark 8 : 34b (> Mark) take up one’s cross (m)

Mark 8 : 35 (> Mark) lose one’s life to save it (a)

Mark 8 : 36 (> Mark) gain the world, lose one’s life (a)

Mark 8 : 37 (> Mark) what give for one’s life (a)

Mark 8 : 38 (> Mark) ashamed of Christ (a)

Mark 9 : 1 (> Mark) some standing here (a)

Mark 9 : 9b (> Mark) passion-resurrection prophecy (a)

Mark 9 : 12b (> Mark) passion-resurrection prophecy (a)

Mark 9 : 31 (> Mark) passion-resurrection prophecy (a)

Mark 9 : 35 (> Mark) lead­er as servant (a)

Mark 9 : 37 (> Mark) who welcomes you wel­comes me (a)

Mark 9 : 40 (> Mark) for or against me (a)

Mark 9 : 41 (> Mark) cup of water (a)

Mark 9 : 42 (> Mark) millstone around neck (m)

Mark 9 : 43-48 (> Mark) cut off hand (a)

Mark 9 : 49 (> Mark) salted with fire (m)

Mark 9 : 50a (> Mark) salt (s)

Mark 10 : 11-12 (> Mark) divorce (a)

Mark 10 : 15 (> Mark) enter the kingdom as a child (m)

Mark 10 : 25 (> Mark) camel and needle (m)

Mark 10 : 29-30 (> Mark) leaving one’s family (a)

Mark 10 : 31 (> Mark) first will be last (a)

Mark 10 : 33-34 (> Mark) passion-resurrection prophecy (a)

Mark 10 : 42 (> Mark) lead­er as servant (a)

Mark 11 : 22 (> Mark) have faith in God (a)

Mark 11 : 23 (> Mark) moving a mountain (a)

Mark 11 : 24 (> Mark) ask, seek, knock (a)

Mark 11 : 25 (> Mark) forgive trespasses (a)

Mark 12 : 1-11 (> Mark) wicked tenants (p)

Mark 12 : 35b-37a (> Mark) David calls the messiah “Lord” (a)

Mark 12 : 38b-40 (> Mark) they love the best seats (a)

Mark 13 : 2b (> Mark) not one stone on another (a)

Mark 13 : 11 (> Mark) Spirit will speak through you (a)

Mark 13 : 15-16 (> Mark) one on roof must not go down (a)

Mark 13 : 21 (> Mark) Look! Here! or Look! There! (a)

Mark 13 : 28-29 (> Mark) budding fig tree (m)

Mark 13 : 32-33, 37 (> Mark) unknown time (a)

Mark 13 : 34-36 (> Mark) unexpectant slaves (s)

Mark 14 : ­21 (> Mark) passion-resurrection prophecy (a)

Mark 14 : 21 (> Mark) woe to the one who betrays (a)

Mark 14 : 41 (> Mark) passion-resurrection prophecy (a)

Mark 14 : 58 (> Mark) temple destroyed and rebuilt (a)

Mark 15 : ­29 (> Mark) temple destroyed and rebuilt (a)

Luke 4 : 23a (> L) doctor, cure yourself (m)

Luke 4 : 24 (> L) prophet without honor at home (a)

Luke 5 : 31 (> Mark) those in need of a physician (m)

Luke 5 : 32b (> Mark) came to call sinners (a)

Luke 5 : 36 (> L) new patch (s)

Luke 5 : 37-38 (> L) new wine (s)

Luke 6 : 5 (> Mark) Lord of the sabbath (a)

Luke 6 : 20b (> Q) blessed the poor (a)

Luke 6 : 21a (> Q) blessed the hungry (a)

Luke 6 : 21b (> Q) blessed the weeping (a)

Luke 6 : 22-23 (> Q) blessed the persecuted (a)

Luke 6 : 24 (> Q) woe to the rich (a)

Luke 6 : 25a (> Q) woe to the full (a)

Luke 6 : 25b (> Q) woe to the laughing (a)

Luke 6 : 26 (> Q) woe to the praised (a)

Luke 6 : 27-28 (> Q) love your enemies (a)

Luke 6 : 29 (> Q) other cheek (a)

Luke 6 : 30 (> Q) give to everyone (a)

Luke 6 : 31 (> Q) golden rule (a)

Luke 6 : 32-35 (> Q) even sinners love (a)

Luke 6 : 36 (> Q) as your Father is (a)

Luke 6 : 38 (> Q) measure for measure (m)

Luke 6 : ­39bc (> Q) blind guides (m)

Luke 6 : 40 (> Q) disciple not above teacher (a)

Luke 6 : 41-2 (> Q) speck and log (s)

Luke 6 : 43 (> Q) trees do not bear unlike fruit (m)

Luke 6 : 44a (> Q) by its fruit (m)

Luke 6 : 44b (> Q) grapes from thorns (m)

Luke 6 : 45ab (> Q) good and evil from treasure (m)

Luke 6 : 45c (> Q) mouth speaks from heart (m)

Luke 6 : 46 (> Q) hearing and doing (a)

Luke 6 : 47-49 (> Q) two houses (p)

Luke 7 : 24-28 (> Q) Jesus on John (a)

Luke 7 : 31-35 (> Q) playing children (m)

Luke 7 : 41-43 (> L) two debtors (p)

Luke 8 : 5-8a, 11-15 (> Mark) sower (p)

Luke 8 : 8b (> Mark) anyone with ears (a)

Luke 8 : 16 (> Mark) lamp under bushel (m)

Luke 8 : 17 (> Mark) hidden made manifest (a)

Luke 8 : ­18bc (> Mark) more will be given (a)

Luke 9 : 3 (> Mark) take no­thing for your journey (a)

Luke 9 : 4 (> Mark) stay in one house (a)

Luke 9 : 5 (> Mark) shake off the dust (a)

Luke 9 : 22 (> Mark) passion-resurrection prophecy (a)

Luke 9 : 23 (> Mark) take up one’s cross (m)

Luke 9 : 24 (> Mark) lose one’s life to save it (a)

Luke 9 : 25 (> Mark) gain the world, lose one’s life (a)

Luke 9 : 26 (> Mark) ashamed of Christ (a)

Luke 9 : 27 (> Mark) some standing here (a)

Luke 9 : 44b (> Mark) passion-resurrection prophecy (a)

Luke 9 : ­48ab (> Mark) who welcomes you wel­comes me (a)

Luke 9 : 48c (> Mark) lead­er as servant (a)

Luke 9 : 50b (> Mark) for or against me (a)

Luke 9 : 58 (> Q) foxes have holes (m)

Luke 9 : 59-60 (> Q) let the dead bury the dead (m)

Luke 9 : 61-62 (> Q) looking back (m)

Luke 10 : 2 (> Q) harvest and laborers (s)

Luke 10 : 3b (> Q) lambs among wolves (m)

Luke 10 : 4 (> Q) take no­thing for your journey (a)

Luke 10 : 5-7 (> Q) stay in one house (a)

Luke 10 : 8-11 (> Mark) shake off the dust (a)

Luke 10 : 13-15 (> Q) woe to you, Chorazin, Bethsaida (a)

Luke 10 : 16 (> Q) who welcomes you wel­comes me (a)

Luke 10 : 22 (> Q) no one knows the Father but the Son (a)

Luke 10 : 23b-24 (> Q) blessed the eyes (a)

Luke 10 : 30-37 (> L) good Samaritan (p)

Luke 11 : 4a (> Q) forgive trespasses (a)

Luke 11 : 5-8 (> L) importunate friend (p)

Luke 11 : 9-10 (> Q) ask, seek, knock (a)

Luke 11 : 11-13 (> Q) snake for fish (s)

Luke 11 : 17 (> Mark) divided kingdom (m)

Luke 11 : 19 (> Q) Beelzebul (a)

Luke 11 : 20 (> Q) if by the Spirit I cast out (a)

Luke 11 : 21-22 (> Mark) strong man plundered (s)

Luke 11 : 23 (> Q) for or against me (a)

Luke 11 : 24-26 (>Q) returning demon (p)

Luke 11 : 31-32 (> Q) Solomon and Jonah (a)

Luke 11 : 33 (> Q) lamp under bushel (m)

Luke 11 : 34-36 (> Q) eye as lamp (s)

Luke 11 : 39-41 (> Q) inside and outside of a cup (m)

Luke 11 : 42 (> Q) tithing herbs, ignoring justice (a)

Luke 11 : 43 (> Q) they love the best seats (a)

Luke 11 : 44 (> Q) like graves (m)

Luke 11 : 46 (> Q) loading with burdens (m)

Luke 11 : 47-48 (> Q) you build the prophets’ tombs (a)

Luke 11 : 49-51 (> Q) I send prophets and apostles (a)

Luke 11 : 52 (> Q) you lock people out (m)

Luke 12 : 1b (> Mark) yeast of the Phar­i­sees (m)

Luke 12 : 2 (> Mark) hidden made manifest (a)

Luke 12 : 3 (> Q) proclaimed from the housetops (a)

Luke 12 : 4-5 (> Q) whom to fear (a)

Luke 12 : 6 (> Q) God is mindful of sparrows (a)

Luke 12 : 7a (> Q) counted hairs (a)

Luke 12 : 8-9 (> Q) ashamed of Christ (a)

Luke 12 : 10 (> Q) blaspheming the Spirit (a)

Luke 12 : 11-12 (> Q) Spirit will speak through you (a)

Luke 12 : 16-21 (> L) rich fool (p)

Luke 12 : 22-24, 27-28 [32] (> Q) do not worry (a)

Luke 12 : 25 (> Q) add to span (a)

Luke 12 : 29-31 (> Q) strive first for the kingdom (a)

Luke 12 : 32 (> Q) little flock (m)

Luke 12 : ­33b (> Q) treasure in heaven (m)

Luke 12 : 34 (> Q) where your treasure is (m)

Luke 12 : 35-38 (> Q) expectant slaves (s) (cf. ten virgins, Matt 25:1-13, > M)

Luke 12 : 39 (> Q) unex­pectant homeowner (s)

Luke 12 : 40 (> Q) unknown time (a)

Luke 12 : 42-46 (> Q) faithful and wicked slaves (p)

Luke 12 : 47-48 (> L) beatings (s)

Luke 12 : 48b (> Q) much given, much required (a)

Luke 12 : 49-50 (> Q) fire on earth (m)

Luke 12 : 51-53 (> Q) not peace but a sword (a)

Luke 12 : 54-56 (> Q) weather signs (m)

Luke 12 : 58-59 (> Q) defendant (s)

Luke 13 : 6-9 (> L) barren fig tree (p)

Luke 13 : 18-19 (> Mark) mustard seed (s)

Luke 13 : 20-21 (> Q) yeast (s)

Luke 13 : 23-24 (> Q) narrow door (m)

Luke 13 : 25 (> L) shut door (p) (= concl. [25:10-13] to ten bridesmaids [Matt 25:1-13])

Luke 13 : 26-27 (> Q) I never knew you (a)

Luke 13 : 28 (> Q) patriarchs and prophets in the kingdom (a)

Luke 13 : 29 (> Q) people from east and west (a)

Luke 13 : 30 (> Mark) first will be last (a)

Luke 13 : 34-35 (> Q) Jerusalem, Jerusalem (a)

Luke 14 : 7-11 (> L) places at table (s)

Luke 14 : 16-24 (> L) great supper (p)

Luke 14 : 26 (> Q) hating one’s family (a)

Luke 14 : 27 (> Q) take up one’s cross (m)

Luke 14 : 28-30 (> L) tower builder (s)

Luke 14 : 31-32 (> L) rash king (s)

Luke 14 : 34-35a (> Q) salt (s)

Luke 14 : 35b (> L) anyone with ears (a)

Luke 15 : 4-7 (> Q) lost sheep (s)

Luke 15 : 8-10 (> L) lost coin (s)

Luke 15 : 11-32 (> L) prodigal son (p)

Luke 16 : 1-9 (> L) shrewd manager (p)

Luke 16 : 13 (> Q) two masters (s)

Luke 16 : 16 (> Q) kingdom suffers violence (a)

Luke 16 : 17 (> Q) not one stroke of a letter (a)

Luke 16 : 18 (> Q) divorce (a)

Luke 16 : 19-31 (> L) rich man and Lazarus (p)

Luke 17 : 1 (> Q) woe to the one who betrays (a)

Luke 17 : 2 (> Mark) millstone around neck (m)

Luke 17 : 3 (> Q) rebuke a sinning church member (a)

Luke 17 : 4 (> Q) forgive seven times (a)

Luke 17 : 5-6 (> Q) faith the size of a mustard seed (m)

Luke 17 : 7-10 (> L) we are worthless slaves (s)

Luke 17 : 20-21 (> L) Look! Here! or Look! There! (a)

Luke 17 : 22 (> Q) you will long to see the days (a)

Luke 17 : 23 (> Q) Look! Here! or Look! There! (a)

Luke 17 : 24 (> Q) as with lightning (m)

Luke 17 : 25 (> Mark) passion-resurrection prophecy (a)

Luke 17 : 26-27 (> Q) as with Noah (m)

Luke 17 : 28-30 (> Q) as with Lot (m)

Luke 17 : 31 (> Mark) one on roof must not go down (a)

Luke 17 : ­33 (> Q) lose one’s life to save it (a)

Luke 17 : 34-35 (> Q) one taken, one left (a)

Luke 17 : 37 (> Q) corpse and vultures (m)

Luke 18 : 1-8 (> L) persistant widow (p)

Luke 18 : 9-14 (> L) Pharisee and tax collector (p)

Luke 18 : 17 (> Mark) enter the kingdom as a child (m)

Luke 18 : 25 (> Mark) camel and needle (m)

Luke 18 : 29b-30 (> Mark) leaving one’s family (a)

Luke 18 : 31-33 (> Mark) passion-resurrection prophecy (a)

Luke 19 : 10 (> L) came to call sinners (a)

Luke 19 : 12-27 (> L) pounds (p)

Luke 19 : ­26 (> Q) more will be given (a)

Luke 19 : ­44b, 21 : 6 (> Mark) not one stone on another (a)

Luke 20 : 9-18 (> Mark) wicked tenants (p)

Luke 20 : 41b-44 (> Mark) David calls the messiah “Lord” (a)

Luke 20 : 46-47 (> Mark) they love the best seats (a)

Luke 21 : 29-31 (> Mark) budding fig tree (m)

Luke 22 : 22 (> Mark) passion-resurrection prophecy (a)

Luke 22 : 22 (> Mark) woe to the one who betrays (a)

Luke 22 : 25-27 (> Mark) lead­er as servant (a)

Luke 22 : 28-30 (> Q) twelve thrones (a)

Luke 24 : 7 (> Mark) passion-resurrection prophecy (a)

*GT* 2 ask, seek, knock (a)

*GT* 3ab Look! Here! or Look! There! (a)

*GT* 4b first will be last (a)

*GT* 5b hidden made manifest (a)

*GT* 6b hidden made manifest (a)

*GT* 6b golden rule (a)

*GT* 8 anyone with ears (a)

*GT* 8 : 1 net (p)

*GT* 9 sower (p)

*GT* 10 fire on earth (m)

*GT* 14b stay in one house (a)

*GT* 16 not peace but a sword (a)

*GT* 20 : 2 mustard seed (s)

*GT* 21 anyone with ears (a)

*GT* 21c unex­pectant homeowner (s)

*GT* 21 : 4 seed growing secretly (p)

*GT* 22a enter the kingdom as a child (m)

*GT* 22b? Look! Here! or Look! There! (a)

*GT* 23 moving a mountain (a)

*GT* 24 anyone with ears (a)

*GT* 26 speck and log (s)

*GT* 31 prophet without honor at home (a)

*GT* 33a proclaimed from the housetops (a)

*GT* 33b lamp under bushel (m)

*GT* 35 strong man plundered (s)

*GT* 36 do not worry (a)

*GT* 39ab you lock people out (m)

*GT* 41 more will be given (a)

*GT* 44 blaspheming the Spirit (a)

*GT* 45a grapes from thorns (m)

*GT* 45bc good and evil from treasure (m)

*GT* 45d mouth speaks from heart (m)

*GT* 46 Jesus on John (a)

*GT* 46b? Look! Here! or Look! There! (a)

*GT* 47b new patch (s)

*GT* 47b new wine (s)

*GT* 51 Look! Here! or Look! There! (a)

*GT* 54 blessed the poor (a)

*GT* 55 hating one’s family (a)

*GT* 55b take up one’s cross (m)

*GT* 57 weeds (p)

*GT* 61a one taken, one left (a)

*GT* 63 anyone with ears (a)

*GT* 63 : 1 rich fool (p)

*GT* 64 : 1 marriage feast (p)

*GT* 64 : 2 great supper (p)

*GT* 65 anyone with ears (a)

*GT* 65-66 wicked tenants (p)

*GT* 68 blessed the persecuted (a)

*GT* 69a blessed the persecuted (a)

*GT* 69b blessed the hungry (a)

*GT* 71 temple destroyed and rebuilt (a)

*GT* 73 harvest and laborers (s)

*GT* 76 treasure in heaven (m)

*GT* 76 : 1 pearl (p)

*GT* 78 Jesus on John (a)

*GT* 86 foxes have holes (m)

*GT* 89 inside and outside of a cup (m)

*GT* 90 my yoke is easy (m)

*GT* 91 weather signs (m)

*GT* 92 ask, seek, knock (a)

*GT* 93 pearls before swine (m)

*GT* 94 ask, seek, knock (a)

*GT* 95 give to everyone (a)

*GT* 96 anyone with ears (a)

*GT* 96 : 1 yeast (s)

*GT* 101a take up one’s cross (m)

*GT* 101a hating one’s family (a)

*GT* 102 you lock people out (m)

*GT* 103 unex­pectant homeowner (s)

*GT* 106 moving a mountain (a)

*GT* 107 lost sheep (s)

*GT* 109 hidden treasure (p)

*GT* 113 Look! Here! or Look! There! (a)

John 2 : 19 temple destroyed and rebuilt (a)

John 3 : 3 enter the kingdom as a child (m)

John 3 : 5 enter the kingdom as a child (m)

John 4 : 35 harvest and laborers (s)

John 4 : 44 prophet without honor at home (a)

John 5 : 23 who welcomes you wel­comes me (a)

John 12 : ­25 lose one’s life to save it (a)

John 12 : 44-45 who welcomes you wel­comes me (a)

John 13 : 16 disciple not above teacher (a)

John 13 : 20 who welcomes you wel­comes me (a)

John 13 : 4-17 lead­er as servant (a)

John 14 : 13-14 ask, seek, knock (a)

John 15 : 16 ask, seek, knock (a)

John 15 : 20 disciple not above teacher (a)

John 15 : 7 ask, seek, knock (a)

John 16 : 23-24 ask, seek, knock (a)

John 16 : ­26 ask, seek, knock (a)

Acts 6 : 14 temple destroyed and rebuilt (a)

1 Cor 7 : 10-11 divorce (a)

1 Cor 10 : 27 shake off the dust (a)

1 Cor 13 : 2b moving a mountain (a)

1 Thess 5 : 2 unex­pectant homeowner (s)

1 Thess 5 : 2 (> Q) like a thief (m)

1 Tim 1 : 15 came to call sinners (a)

1 Tim 5 : 18 stay in one house (a)

2 Tim 2 : ­12 ashamed of Christ (a)

2 Pet 3 : 10a like a thief (m)

2 Pet 3 : 10 unex­pectant homeowner (s)

Rev 2 : 7 anyone with ears (a)

Rev 3 : 2-3 unex­pectant homeowner (s)

Rev 3 : 2-3 like a thief (m)

Rev 3 : 5 ashamed of Christ (a)

Rev 13 : 9 anyone with ears (a)

Rev 16 : ­15 unex­pectant homeowner (s)

Rev 16 : 15 like a thief (m)

*1 Clem.* 13 : 2 measure for measure (m)

*1 Clem.* 24 : 5 sower (p)

*1 Clem.* 46 : ­8a woe to the one who betrays (a)

*1 Clem.* 46 : 8b millstone around neck (m)

*2 Clem.* 13 : 2 Look! Here! or Look! There! (a)

*2 Esdr.* 1 : 38 people from east and west (a)

*2 Esdr.* 1 : 30b, 39-40 patriarchs and prophets in the kingdom (a)

*2 Esdr.* 1 : 30a, 32, 33 Jerusalem, Jerusalem (a)

*2 Esdr.* 1 : 32 I send prophets and apostles (a)

*Barn.* 12 : 10b-11 David calls the messiah “Lord” (a)

*Barn.* 5 : 9 came to call sinners (a)

*Dial. Sav.* 125 : 18-126 : 1 eye as lamp (s)

*Dial. Sav.* 141 : 3-6 my yoke is easy (m)

*Didache* 1 : 2b golden rule (a)

*Didache* 8 : 2 forgive trespasses (a)

*Didache* 9 : 5 pearls before swine (m)

*Didache* 14 : 2 forgive trespasses (a)

*Didache* 16 : 1 like a thief (m)

*Di­dasc.* 15 moving a mountain (a)

*Gosp. Egypt.* (f) Look! Here! or Look! There! (a)

*Gosp. Naz.* 18 pounds (p)

Ignat., *Eph.* 5 : 2 moving a mountain (a)

Ig­nat., *Eph.* 6 : 1 who welcomes you wel­comes me (a)

Ignat., *Eph.* 14 : 2 by its fruit (m)

P. Egerton 2 hearing and doing (a)

P. Oxy. 1224 for or against me (a)

*Pist. Soph.* 95 my yoke is easy (m)

*Soph. Jes. Chr*.:

BG 8502, 107:18-108:1 anyone with ears (a)

CG 3.105:-10-12 anyone with ears (a)

CG 3.98.21-22 anyone with ears (a)

CG 3.97:21-23 anyone with ears (a)

# Background: Source, Form, and

# Redaction Criticism of the Gospels

## Overview of the Structure

## of the Synoptic Gospels

Matthew Mark Luke

i. prologue 1:1-4

ii. infancy narratives chs. 1-2 1-2

1. preparation for ministry 3 1 3
2. Galilean ministry
   1. early ministry
      1. before Capernaum 4 1 4
      2. at Capernaum 4 4
      3. after Capernaum 1-3 5-6
   2. sermon on the mount/plain 5-7 6
   3. Matthew’s miracle narrative 8-9
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   5. John the Baptist and teachings 11-12 7
   6. controversies 12 3
   7. parable discourse 13 4 8
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   9. Luke’s great ommission 14-16 6-8
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   1. before Luke’s travel narrative 16-18 8-9 9
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4. Jerusalem ministry 21-25 11-13 19-21
5. passion narrative 26-27 14-15 22-23
   1. before the last supper 26 14 22
   2. the last supper 26 14 22
   3. arrest and trials 26-27 14-15 22-23
   4. crucifixion and death 27 15 23
6. resurrection narrative 28 16 24

## Synopsis of the Synoptic Gospels

*Matthew* *Mark* *Luke*

PROLOGUE

(Luke 1)

**1** 1 prologue

INFANCY NARRATIVES

(Matt 1-2, Luke 1-2)

5 promise of John the Baptist’s birth

26 annuncia­tion

39 Mary’s visit to Elizabeth

57 birth of John the Baptist

**1** 1 genealogy (3.23-38)

18 birth of Jesus **2** 1 birth of Jesus

**2** 1 adoration of the magi 8 adoration of the shepherds

21 circumcision and presentation

13 flight to Egypt, slaughter

of the innocents, return

22 childhood at Nazareth 39 childhood at Nazareth

41 the boy Jesus in the temple

PREPARATION FOR MINISTRY

(Matt 3-4, Mark 1, Luke 3-4)

**3** 1 John the Baptist **1** 1 John the Baptist **3** 1 John the Baptist

7 John’s preaching of repentance 7 John’s preaching of repent­ance

10 John’s replies to questioners

11 John’s messianic preaching 7 John’s messianic preaching 15 John’s messianic preaching

(14.3-4) (6.17-18) 19 imprisonment of John

13 baptism of Jesus 9 baptism of Jesus 21 baptism of Jesus

(1.2-17) 23 genealogy

**4** 1 temptation 12 temptation **4** 1 temptation

GALILEAN MINISTRY

a. early ministry

before Capernaum

(Matt 4, Mark 1, Luke 4)

12 journey into Galilee at John’s 14 journey into Galilee at John’s 14 journey into Galilee at John’s

arrest arrest arrest

13 Jesus’ preaching of repentance 14 Jesus’ preaching of repentance

14 teaching in synagogues

(13.53-58) (6.1-6a) 16 rejection at Nazareth

18 call of the first disciples 16 call of the first disciples (5.1-11)

at Capernaum

(Mark 1, Luke 4)

(4.13, 7.28-29) 21 teaching in Capernaum syn- 31 teaching in Capernaum syn-

agogue agogue

23 Capernaum demoniac 33 Capernaum demoniac

(8.14-15) 29 Peter’s mother-in-law 38 Peter’s mother-in-law

(8.16-17) 32 healing the sick at evening 40 healing the sick at evening

35 Jesus leaves Capernaum 42 Jesus leaves Capernaum

after Capernaum

(Mark 1-3, Luke 5-6)

23 preaching tour in Galilee 39 preaching tour in Galilee 44 preaching tour in Judea

(4.18-22) (1.16-20) **5** 1 call of the first disciples

(miraculous draught of fishes)

(8.1-4) 40 leper 12 leper

(9.1-8) **2** 1 paralytic 17 paralytic

(9.9-13) 13 call of Levi 27 call of Levi

(9.14-17) 18 fasting; new patch, new wine 33 fasting; new patch, new wine

(12.1-8) 23 plucking grain on the sabbath **6** 1 plucking grain on the sabbath

(12.9-14) **3** 1 withered hand 6 withered hand

(12.15-21)(4.24-5.2) 7 Jesus heals multitudes (6.17-20a)

(10.1-16) 13 choosing the twelve 12 choosing the twelve

b. sermon on the mount/sermon on the plain

(Matt 5-7, Luke 6)

23 crowds follow Jesus (3.7-13a) 17 crowds follow Jesus

**5** 3 beatitudes 20 beatitudes and woes

13 salt of the earth (9.49-50) (14.34-35)

14 light of the world

15 hidden lamp (4.21) (8.16) (11.33)

17 the law and the prophets (16.16-17)

six antitheses

21 1. murder and wrath

23 reconcile before altar

25 reconcile before court (12.57-59)

27 2. adultery and lust

29 remove hand or eye (=18.8-9) (9.43-48)

31 3. divorce (=19:9) (10:11-12) (16.18)

33 4. oaths

love of enemies

(5.39-42) 27 love of enemies

38 5. retaliation 29 retaliation

(7.12) 31 golden rule

(5.46) (5.45) 32 love of enemies

43 6. love of enemies

piety, public and secret

**6** 1 almsgiving

5 prayer

7 long prayers

9 Lord’s Prayer (11.1-4)

14 forgive to be forgiven

(=18.35)

16 fasting

19 treasures in heaven (12.33-34)

22 the sound eye (11.34-36)

24 God and mammon (16.13)

25 anxiety (12.22-32)

judging judging

**7** 1 judge not 37 judge not

2b the measure you give (4.24-25) 38 the measure you give

(15.14) 39 blind leading the blind

(10.24-25) 40 disciples not above teacher

3 speck and log 41 speck and log

6 pearls before swine

7 ask, seek, knock (11.9-10)

9 give son a serpent (11.11-13)

12 golden rule (6.31)

13 the narrow gate (13.23-24)

15 wolves in sheep’s clothing

16 by their fruits (=12.33) 43 by their fruits

(12.34-35) 45 mouth and heart

21 saying “Lord, Lord” 46 saying “Lord, Lord”

22 exclusion from the kingdom (13.25-27)

24 two houses 47 two houses

c. Matthew’s miracle narrative

(Matt 8-9)

**8** 1 leper (1.40-45) (5.12-16)

5 Capernaum centurion **7** 1 Capernaum centurion

11 widow of Nain’s son

14 Peter’s mother-in-law (1.29-31) (4.38-39)

16 sick at evening (1.32-34) (4.40-41)

18 would-be followers (9.57-62)

23 stilling the storm (4.35-41) (8.22-25)

28 Gadarene demoniac (5.1-20) (8.26-39)

**9** 1 paralytic (2.1-12) (5.17-26)

9 call of Matthew (2.13-17) (5.27-32)

14 fasting wedding guests (2.18-20) (5.33-35)

16 new patch (2.21) (5.36)

17 new wine (2.22) (5.37-39)

18 Jarius’ daughter/woman with (5.21-43) (8.40-56)

a hemorrhage

27 two blind men (10.46-52) (18.35-43)

32 mute demoniac (=12.22-24) (3.22) (11.14-15)

35 teaching, preaching, and healing (6.6) (8.1)

36 like sheep without a shepherd (6.34)

37 the harvest is great (10.2)

d. Matthew’s mission discourse

(Matt 10)

**10** 1 mission of the twelve (3.13-19, 6.7-11) (6.12-16, 9.1-5, 10.1-12)

17 future persecutions (13.9-13) (12.11-12=21.12-19, 6.40)

fearless confession

26 hid made manifest (12.2-3)

28 whom to fear (12.4-5)

29 sparrows, hairs of the head (12.6-7)

32 acknowledging and denying Jesus (12.8-9)

34 divisions within households (12.51-53)

37 hating one’s relatives (12.26)

38 take up one’s cross (12.27)

39 he who loses his life for my sake (17.33)

40 he who receives you recieves me (10.16)

42 giving a cup of water (9.41)

e. John the Baptist and teachings

(Matt 11-12, Luke 7)

**11** 1 continuation of the journey

2 John the Baptist’s question 18 John the Baptist’s question

and Jesus’ reply and Jesus’ reply

7 Jesus’ witness concerning 24 Jesus’ witness concerning

John John

20 woes on Galilean cities (10.12-15)

25 exultation of Jesus (10:21-22)

28 “come unto me”

**12** 1 plucking grain on the sabbath (2.23-28) (6.1-5)

9 withered hand (3.1-6) (6.6-11)

15 Jesus heals multitudes (3.7-12) (6.17-19)

(26.6-13) (14.3-9) 36 sinful woman

**8** 1 ministering women

f. controversies

(Matt 12, Mark 3)

19 Jesus is thought mad

22 Beelzebul (blind and mute 22 Beelzebul (11.14-23)

demoniac = 9.32-34)

31 sin against the Holy Spirit 28 sin against the Holy Spirit (6.43-45)

33 good and bad fruit (6.43-45)

38 sign of Jonah (8.11-12) (11.16, 29-32)

43 seven spirits return (11.24-26)

46 Jesus’ true kindred 32 Jesus’ true kindred (8.19-21)

g. parable discourse

(Matt 13, Mark 4, Luke 8)

**13** 1 sower **4** 1 sower 4 sower

10 reason for parables 10 reason for parables 9 reason for parables

18 interpretation of the sower 13 interpretation of the sower 11 interpretation of the sower

(5.15) 21 lamp under a bushel 16 lamp under a bushel

(10.26) 22 hid made manifest 17 hid made manifest

23 he who has ears

(7.2) 24 the measure you give

(13.12) 25 to him who has 18 to him who has (=19.26)

26 seed growing secretly

24 weeds among the wheat

31 mustard seed 30 mustard seed (13.18-19)

33 leaven (13.20-21)

34 Jesus’ use of parables 33 Jesus’ use of parables

36 interpretation of the weeds

44 hidden treasure

45 pearl

47 net

51 new and old from treasure

h. miscellaneous

(Matt 14, Mark 5-6, Luke 8-9)

(12.46-50) (3.31-35) 19 Jesus’ true kindred

(8.23-27) (4.35-41) 22 stilling the storm

(8.28-34) **5** 1 Gerasene demoniac 26 Gerasene demoniac

(9.18-26) 21 Jairus’ daughter/woman with 40 Jairus’ daughter/woman with

a hemorrhage a hemorrhage

53 rejection at Nazareth **6** 1 rejection at Nazareth (4.16-30)

(10.1-14) 6b mission of the twelve **9** 1 mission of the twelve

**14** 1 Herod and Jesus’ identity 14 Herod and Jesus’ identity 7 Herod and Jesus’ identity

3 death of John the Baptist 17 death of John the Baptist (3.19-20)

30 return of the twelve 10 return of the twelve

13 feeding the five thousand 32 feeding the five thousand 11 feeding the five thousand

i. Luke’s “great omission”

(Matt 14-16, Mark 6-8)

22 walking on water 45 walking on water

34 healings at Gennesaret 53 healings at Gennesaret

**15** 1 clean and unclean **7** 1 clean and unclean (11.­37-41)

21 Canaanite woman 24 Syrophoenician woman

31 healing a deaf mute and others

29 healing the lame, maimed,

blind, and dumb

32 feeding the four thousand **8** 1 feeding the four thousand

**16** 1 Pharisees seek a sign 11 Pharisees seek a sign (11.16, 12.54-56, 11.29)

(=12.38-39)

5 leaven of the Pharisees 14 leaven of the Pharisees (12.1)

7 recalling the two multiplica- 16 recalling the two multiplica-

tions tions

22 blind man of Bethsaida

TRAVEL NARRATIVE

a. synoptic travel narrative

(Matt 16-18, Mark 8-9, Luke 9)

13 Peter’s confession 27 Peter’s confession 18 Peter’s confession

21 first passion prediction 31 first passion prediction 22 first passion prediction

24 take up one’s cross, etc. 34 take up one’s cross, etc. 23 take up one’s cross, etc.

**17** 1 transfiguration **9** 2 transfiguration 28 transfiguration

10 coming of Elijah 11 coming of Elijah

14 epileptic boy 14 epileptic boy 37 epileptic boy

22 second passion prediction 30 second passion prediction 43 second passion prediction

24 payment of the temple tax

**18** 1 Jesus calls a child 33 Jesus calls a child 46 Jesus calls a child

(10.42) 38 strange exorcist 49 strange exorcist

6 millstone round the neck 42 millstone round the neck

8 cutting off hand 43 cutting off hand

49 salted with fire

(5.13) 50 tasteless salt (14.34-35)

10 lost sheep (15.3-7)

15 reproving a sinning brother (17.3)

19 where two or three are gathered

21 forgiving seven times (17.4)

23 unmerciful servant

b. Luke’s travel narrative

(Luke’s “Great Insertion”)

(Luke 9-18)

(19.1-2) (10.1) 51 decision to go to Jerusalem

52 rejection at Samaritan village

(8.18-22) 57 would‑be disciples

(9.37-38)(10.7-16) **10** 1 mission of the seventy

(11.20-24) 13 + woes on Galilean cities

(10.40) 16 + he who hears you hears me

17 return of the seventy

(11.25-27) 21 + exultation of Jesus

(13.16-17) 23 + prophets and kings desired

to see

(22.34-40) (12.28-34) 25 great commandment

29 + good Samaritan

38 Mary and Martha

(6.9-13) **11** 1 Lord’s prayer

5 + importunate friend

(7.7-8) 9 + ask, seek, knock

(7.9-11) 11 + serpent for fish

(12.22-23) 14 dumb demoniac

(12.24-29) (3.22-27) 15 + Beelzebul

(12.30) 23 + he not with me is against me

(12.43-45) 24 + seven spirits return

27 + blessing of Jesus’ mother

(12.38-42) (8.11-12) 29 + sign of Jonah

(5.15) (4.21) 33 + hidden lamp

(6.22-23) 34 + sound eye sayings

37 at a Pharisee’s table

(15.1-9) 39 + woes to Pharisees

45 + woes to lawyers

53 summary: scribes and Pharisees

lie in wait

(16.5-6) (8.14-15) **12** 1a thousands trod each other

1b + leaven of the Pharisees,

hypocrisy

(10.26) 2 + hid made manifest

(10.28) 4 + whom to fear

(10.29) 6 + sparrows, hairs of head

(10.32) 8 + acknowledging and denying

Jesus

(12.31-32) (3.28-30) 10 + blaspheming the Holy Spirit

(10.19-20) (13.11) 11 + Holy Spirit will speak

through you

13 + request to divide inheritance

15 + beware covetousness

16 + rich fool

(6.25-34) 22 + anxiety about necessities

(6.19-21) 33 + treasure in heaven

(24.42-51) 35 + watchful servants (= ten

bridesmaids)

39 + if householder had known of

thief

40 + Son of man at an unexpected

hour

41 + wise and wicked stewards

47 + severe and light beatings

48 + where much is given

(10.34-36) 49 + I came to cast fire; I have

a baptism

51 + not peace but divided

households

(16.2-3) 54 + interpreting the sky and the

present time

(5.25-26) 57 + settle on the way to court

**13** 1 Galileans’ blood and tower in

Siloam

6 fig tree parable

10 setting: synagogue on sabbath

11 + crippled woman (13.15 =

watering animals)

(13.31-32) (4.30-32) 18 + mustard seed

(13.33) 20 + leaven parable

22 setting: journeying

(7.13-14) 23 + narrow gate

(25.10b-12) 25 + closed door (= ten brides-

maids)

(7.22-23) 26 + depart, you evildoers (=

Lord, Lord)

(8.11-12) 28 + gnashing teeth and the

messianic banquet

(19.30) (10.31) 30 + last will be first

31 Pharisees warn against Herod

(23.37-39) 34 + lament over Jerusalem

**14** 1 setting: at a ruler’s table

2 + man with dropsy (14.5 =

rescuing animals)

7 + take the lowest place

11 + everyone who exalts himself

12 + when you give a feast,

invite the poor

(22.1-10) 15 + great banquet

25 setting: Jesus turns to great

multitudes

(10.37) 26 + hating one’s relatives

(10.38) 27 + bearing one’s cross

28 + tower builder

31 + rash king

33 + renounce all

(5.13) (9.50b) 34 + salt

(9.10-11) (2.15-16) **15** 1 eating with tax collectors and

sinners (=5.29-30)

(18.12-14) 3 + lost sheep

8 + lost coin

11 + prodigal son

**16** 1 + unjust steward

8b + sons of this age, sons of

light

9 + make friends by

unrighteous mammon

10 + he who is faithful in little

11 + being faithful in the un-

righteous mammon

12 + being faithful in that which

is another’s

(6.24) 13 + serving two masters

14 + Pharisees’ hypocrisy

(18.4, 23.12) 15 + what is exalted among men

(=14.11, 18.14)

(11.13) 16 + the law and the prophets

were until John

(11.12) 16 + entering the kingdom

violently

(5.18) 17 + law will not pass away

(5.32, 19.9) (10.11-12) 18 + divorce

19 + rich man and Lazarus

(18.7) (9.42b) **17** 1 + temptations are sure to come

(18.6) (9.42a) 2 + causing a little one to

stumble

(18.15) 3 + rebuking a sinning brother

(18.21-22) 4 + forgiving seven times

(17.20, 21.21) (11.22-23) 5 + faith as a grain of mustard

seed

7 + servant from the field

serves table

10 + we are unworthy servants

11 setting: between Samaria and

Galilee

12 + ten lepers

20 + kingdom is in the midst of

you

(24.23) (13.21) 21 + “Lo, here!” or “There!”

22 + you will desire to see one

of the days

(24.26) 23 + they will say, “Lo, there!”

(24.27) 24 + as the lightning

(8.31) 25 + but first he must suffer

(24.37-39) 26 + as in the days of Noah

28 + as in the days of Lot

(24.17-18) (13.15-16) 31 + on the housetop and in the

field

32 + remember Lot’s wife

(10.39, 16.25) (8.35) 33 + whoever would gain his life

will lose it (=9.24)

34 + two in bed, one taken

(24.41) 35 + two grinding, one taken

37 + “Where, Lord?”

(24.28) 37 + eagles

**18** 1 + unjust judge

9 + Pharisee and tax collector

(18.4, 23.12) 14 + everyone who exalts him-

self

(=14.11)

c. synoptic travel narrative (cont’d.)

(Matt 19-20, Mark 10, Luke 18-19)

**19** 1 marriage and divorce **10** 1 marriage and divorce (16.18)

13 blessing the children 13 blessing the children 15 + blessing the children

16 rich young man 17 rich young man 18 rich young man

**20** 1 laborers in the vineyard

17 third passion prediction 32 third passion prediction 31 third passion prediction

20 James and John’s request 35 James and John’s request (22.24-27)

29 blind Bartimaeus 46 blind Bartimaeus 35 blind Bartimaeus

**19** 1 Zacchaeus

(25.14-30) 11 pounds

JERUSALEM MINISTRY

(Matt 21-25, Mark 11-13, Luke 19-21)

a. miscellaneous

(Matt 21-23, Mark 11-12, Luke 19-20)

**21** 1 triumphal entry **11** 1 triumphal entry 28 triumphal entry

39 prediction of Jerusalem’s

destruction

10 Jesus surveys the temple 11 Jesus surveys the temple 45 Jesus surveys the temple

18 cursing the fig tree 12 cursing the fig tree

(21.12-13) 15 cleansing the temple 47 cleansing the temple

20 meaning of the cursed fig tree 20 meaning of the cursed fig tree

23 by what authority 27 by what authority **20** 1 by what authority

28 two sons

33 wicked tenants **12** 1 wicked tenants

**22** 1 marriage feast (14.16-24)

15 tribute to Caesar 13 tribute to Caesar 20 tribute to Caesar

23 Saddducees on resurrection 18 Sadducees on resurrection 27 Sadducees on resurrection

34 great commandment 28 great commandment (10.25-28)

41 Lord said to my Lord 35 Lord said to my Lord 41 Lord said to my Lord

**23** 1 woes to the Pharisees 37 woes to the Pharisees 45 woes to the Pharisees

(see 11:39-52)

37 lament over Jerusalem (13:34-35)

b. eschatological discourse

(Matt 24, Mark 13, Luke 21)

41 widow’s mite **21** 1 widow’s mite

**24** 1 prediction of the temple’s **13** 1 prediction of the temple’s 5 prediction of the temple’s

destruction destruction destruction

4 signs of the parousia 5 signs of the parousia 8 signs of the parousia

9 beginnings of the troubles 9 beginnings of the troubles 12 beginnings of the troubles

(see 10:17-22, 30) (see 17:7, 11, 12)

15 desolating sacrilege 14 desolating sacrilege 20 destruction of Jerusalem

(see 17:31)

23 culmination of the troubles 21 culmination of the troubles

26 day of the son of man (17:23-24, 37)

29 parousia of the son of man 24 parousia of the son of man 25 parousia of the son of man

32 fig tree parable 28 fig tree parable 29 fig tree parable

34 time of the parousia 30 time of the parousia 32 time of the parousia

(24:42) 33 end of the discourse (12:38, 40)

34 end of the discourse

37 be watchful (17:26-27, 34-35)

42 watchful householder (12:39-40)

45 faithful and wise servant (12:42-46)

**25** 1 ten bridesmaids (12:35-36) (13:25)

14 talents (19:12-27)

31 last judgment

37 Jerusalem-ministry summary

PASSION NARRATIVE

(Matt 26-27, Mark 14-15, Luke 22-23)

a. before the last supper

(Matt 26, Mark 14, Luke 22)

**26** 1 conspiracy against Jesus **14** 1 conspiracy against Jesus **22** 1 con­spiracy against Jesus

6 anointing at Bethany 3 anointing at Bethany (see 7:36-50)

14 betrayal of Judas 10 betrayal of Judas 3 betrayal of Judas

17 preparation for Passover 12 preparation for Passover 7 preparation for Passover

b. the last supper

(Matt 26, Mark 14, Luke 22)

20 the traitor 17 the traitor 14 the traitor

21 betrayal foretold 18 betrayal foretold (22:21-23)

26 institution of the last supper 22 institution of the last supper 15 institution of the last supper

(26:21-25) (14:18-21) 21 betrayal foretold

(19:28) (20:25-28) (10:42-45) 24 greatness in the kingdom

(26:31-35) (14:27-31) 31 Peter’s denial prophesied

35 two swords

c. arrest and trials

(Matt 26-27, Mark 14-15, Luke 22-23)

30 to Gethsemane 26 to Gethsemane 39 to Gethsemane

31 Peter’s denials foretold 27 Peter’s denials foretold (22:31-34)

36 agony 32 agony 40 agony

47 arrest 43 arrest 47 arrest

57 to the high priest 53 to the high priest 54 to the high priest

58 Peter in the courtyard 54 Peter in the courtyard 55 Peter in the courtyard

(26:69-75) (14:66-72) 56 Peter’s denials

(26:67-68) (14:65) 63 Jewish mocking

(27:1) (15:1) 66 assembly at daybreak

(26:57) (15:53) 66 assembly of the Sanhedrin

59 trial before the Sanhedrin 55 trial before the Sanhedrin 67 trial before the Sanhedrin

67 Jewish mocking 65 Jewish mocking (22:63-65)

69 Peter’s denials 66 Peter’s denials (22:56-62)

**27** 1 Jesus delivered to Pilate **15** 1 Jesus delivered to Pilate **23** 1 Jesus delivered to Pilate

3 death of Judas

11 trial before Pilate 2 trial before Pilate 2 trial before Pilate

6 trial before Herod

15 sentencing 6 sentencing 17 sentencing

27 Roman mocking 16 Roman mocking (23:26)

d. crucifixion and burial

(Matt 27, Mark 15, Luke 23)

32 way of the cross 21 way of the cross 26 way of the cross

33 crucifixion 22 crucifixion 33 crucifixion

45 death of Jesus 33 death of Jesus 44 death of Jesus

57 burial 42 burial 50 burial

62 guards at the tomb

RESURRECTION NARRATIVE

(Matt 28, Mark 16, Luke 24)

**28** 1 empty tomb **16** 1 empty tomb **24** 1 empty tomb

11 bribing the soldiers

16 appearance in Galilee

18 great commission (2 4:47-49)

13 Emmaus

36 appearance in Jerusalem

47 great commission

50 ascension

9 longer ending

## The Sermon on the Mount and

## the Sermon on the Plain: Outlines

*Matthew Luke*

**4** crowds follow Jesus **6** crowds follow Jesus

**5** beatitudes beatitudes and woes

salt and light

hidden lamp

the law and the prophets

*the six antitheses*

murder vs. wrath

reconcile before altar

reconcile before court

adultery vs. lust

remove hand or eye

divorce vs. no divorce and remarriage

false oaths vs. no oaths

*love enemies*

retaliation vs. active nonresistance love enemies

active nonresistance

golden rule

hate enemies vs. love enemies love enemies

*piety*, *public and secret*

**6** almsgiving

prayer

long prayers

Lord’s Prayer

forgive to be forgiven

fasting

*on wealth*

treasures in heaven

the sound eye

God and mammon

anxiety

*judging* *judging*

**7** judge not judge not

the measure you give the measure you give

blind leading the blind

disciple not above teacher

speck and log speck and log

pearls before swine

ask, seek, knock

give son a serpent

golden rule

narrow and wide gates

wolves in sheep’s clothing

*words and deeds* *words and deeds*

by their fruits by their fruits

mouth and heart

saying “Lord, Lord” saying “Lord, Lord”

exclusion from the kingdom

houses on rock and sand houses on rock and sand

## The Sermon on the Mount (Matt 5-7)

## and the Sermon on the Plain (Luke 6:20-49): Texts

|  |  |  |
| --- | --- | --- |
| *Matthew 5-7* | *Luke 6* | *Mark*, *or elsewhere in Matthew*,  *or elsewhere in Luke* |
| **4** 23 Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people. 24 So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he cured them. 25 And great crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan.  **5** 1 When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. | **6** 17 He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. 18 They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. 19 And all in the crowd were trying to touch him, for power came out from him and healed all of them. | Mark **3** 7 Jesus departed with his disciples to the sea, and a great multitude from Galilee followed him; 8 hearing all that he was doing, they came to him in great numbers from Judea, Jerusalem, Idumea, beyond the Jordan, and the region around Tyre and Sidon. 9 He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him; 10 for he had cured many, so that all who had diseases pressed upon him to touch him. 11 Whenever the unclean spirits saw him, they fell down before him and shouted, “You are the Son of God!” 12 But he sternly ordered them not to make him known. 13 He went up the mountain and called to him those whom he wanted, and they came to him. |
| 2 Then he began to speak, and taught them, saying: | 20a Then he looked up at his disciples and said: |  |
| 3 Blessed are the poor in spirit,  for theirs is the kingdom of heaven.  4 Blessed are those who mourn,  for they will be comforted.  5 Blessed are the meek,  for they will inherit the earth.  6 Blessed are those who hunger and thirst  for righteousness, for they will be filled.  7 Blessed are the merciful,  for they will receive mercy.  8 Blessed are the pure in heart,  for they will see God.  9 Blessed are the peacemakers,  for they will be called children of God.  10 Blessed are those who are persecuted for righteousness’ sake,  for theirs is the kingdom of heaven.  11 Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad,  for your reward is great in heaven, for in the same way they persecuted the prophets who were before you. | 20b Blessed are you who are poor,  for yours is the kingdom of God.  21 Blessed are you who are hungry now,  for you will be filled.  Blessed are you who weep now,  for you will laugh.  22 Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. 23 Rejoice in that day and leap for joy,  for surely your reward is great in heaven; for that is what their ancestors did to the prophets. |  |
|  | 24 But woe to you who are rich,  for you have received your consolation.  25 Woe to you who are full now,  for you will be hungry.  Woe to you who are laughing now,  for you will mourn and weep.  26 Woe to you when all speak well of you,  for that is what their ancestors did to the false prophets. |  |
| 13 You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. |  | Mark **9** 49 **For** everyone will be salted with fire. 50 Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another.  Luke **14** 34 Salt is good; but if salt has lost its taste, how can its saltiness be restored? 35 It is fit neither for the soil nor for the manure pile; they throw it away. Let anyone with ears to hear listen! |
| 14 You are the light of the world. A city built on a hill cannot be hid.  15 No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house.  16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven. |  | Mark **4** 21 Is a lamp brought in to be put under the bushel basket, or under the bed, and not on the lampstand?  Luke **8** 16 No one after lighting a lamp hides it under a jar, or puts it under a bed, but puts it on a lampstand, so that those who enter may see the light.  Luke **11** 33 No one after lighting a lamp puts it in a cellar, but on the lampstand so that those who enter may see the light. |
| 17 Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. 18 For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. 19 Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. 20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. |  | Luke **16** 16 The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force. 17 But it is easier for heaven and earth to pass away, than for one stroke of a letter in the law to be dropped. |
| 21 You have heard that it was said to those of ancient times, ‘You shall not murder’; and ‘whoever murders shall be liable to judgment.’ 22 But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, ‘You fool,’ you will be liable to the hell of fire.  23 So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, 24 leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift.  25 Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. 26 Truly I tell you, you will never get out until you have paid the last penny. |  | Luke **12** 57 And why do you not judge for yourselves what is right? 58 Thus, when you go with your accuser before a magistrate, on the way make an effort to settle the case, or you may be dragged before the judge, and the judge hand you over to the officer, and the officer throw you in prison. 59 I tell you, you will never get out until you have paid the very last penny. |
| 27 You have heard that it was said, ‘You shall not commit adultery.’ 28 But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart.  29 If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. 30 And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell. |  | Mark **9** 43 If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. 44 45 And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. 46 47 And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, 48 where their worm never dies, and the fire is never quenched.  Matt **18** 8 If your hand or your foot causes you to stumble, cut it off and throw it away; it is better for you to enter life maimed or lame than to have two hands or two feet and to be thrown into the eternal fire. 9 And if your eye causes you to stumble, tear it out and throw it away; it is better for you to enter life with one eye than to have two eyes and to be thrown into the hell of fire. |
| 31 It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ 32 But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery. |  | Matt **19** 9 And I say to you, whoever divorces his wife, except for unchastity, and marries another commits adultery.  Mark **10** 11 Whoever divorces his wife and marries another commits adultery against her; 12 and if she divorces her husband and marries another, she commits adultery.  Luke **16** 18 Anyone who divorces his wife and marries another commits adultery, and whoever marries a woman divorced from her husband commits adultery. |
| 33 Again, you have heard that it was said to those of ancient times, ‘You shall not swear falsely, but carry out the vows you have made to the Lord.’ 34 But I say to you, Do not swear at all, either by heaven, for it is the throne of God, 35 or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. 36 And do not swear by your head, for you cannot make one hair white or black. 37 Let your word be ‘Yes, Yes’ or ‘No, No’; anything more than this comes from the evil one. |  |  |
| 38 You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ 39 But I say to you, Do not resist an evildoer.  But if anyone strikes you on the right cheek,  turn the other also;  40 and if anyone wants to sue you and take your coat,  give your cloak as well;  41 and if anyone forces you to go one mile,  go also the second mile.  42 Give to everyone who begs from you,  and do not refuse anyone who wants to borrow from you. | 27 But I say to you that listen,  Love your enemies,  do good to those who hate you,  28 bless those who curse you,  pray for those who abuse you.  29 If anyone strikes you on the cheek,  offer the other also;  and from anyone who takes away your coat  do not withhold even your shirt.  30 Give to everyone who begs from you;  and if anyone takes away your goods,  do not ask for them again. |  |
|  | 31 Do to others as you would have them do to you. |  |
| 43 You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ 44 But I say to you, Love your enemies and pray for those who persecute you, 45 so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.  46 For if you love those who love you,  what reward do you have?  Do not even the tax collectors do the same?  47 And if you greet only your brothers and sisters,  what more are you doing than others?  Do not even the Gentiles do the same?  48 Be perfect, therefore, as your heavenly Father is perfect. | 32 If you love those who love you,  what credit is that to you?  For even sinners love those who love them.  33 If you do good to those who do good to you,  what credit is that to you?  For even sinners do the same.  34 If you lend to those from whom you hope to receive,  what credit is that to you?  Even sinners lend to sinners, to receive as much again.  35 But love your enemies,  do good,  and lend, expecting nothing in return.  Your reward will be great,  and you will be children of the Most High; for he is kind to the ungrateful and the wicked.  36 Be merciful, just as your Father is merciful. |  |
| **6** 1 Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. |  |  |
| 2 So whenever you give alms,  do not sound a trumpet before you, as the hypocrites do  in the synagogues and in the streets,  so that they may be praised by others.  Truly I tell you, they have received their reward.  3 But when you give alms,  do not let your left hand know what your right hand is doing,  4 so that your alms may be done in secret;  and your Father who sees in secret will reward you. |  |  |
| 5 And whenever you pray,  do not be like the hypocrites;  for they love to stand and pray in the synagogues and at the street corners,  so that they may be seen by others.  Truly I tell you, they have received their reward.  6 But whenever you pray,  go into your room and shut the door and pray to your Father  who is in secret;  and your Father who sees in secret will reward you. |  |  |
| 7 When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. 8 Do not be like them, for your Father knows what you need before you ask him. |  |  |
| 9 Pray then in this way:  Our Father in heaven,  hallowed be your name.  10 Your kingdom come.  Your will be done, on earth as it is in heaven.  11 Give us this day our daily bread.  12 And forgive us our debts, as we also have forgiven our debtors.  13 And do not bring us to the time of trial,  but rescue us from the evil one. |  | Luke **11** 1 He was praying in a certain place, and after he had finished, one of his disciples said to him, “Lord, teach us to pray, as John taught his disciples.” 2 He said to them, “When you pray, say:  Father,  hallowed be your name.  Your kingdom come.  3 Give us each day our daily bread.  4 And forgive us our sins, for we ourselves forgive everyone indebted to us.  And do not bring us to the time of trial.” |
| 14 For if you forgive others their trespasses, your heavenly Father will also forgive you; 15 but if you do not forgive others, neither will your Father forgive your trespasses. |  | Matt **18** 35 So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart. |
| 16 And whenever you fast,  do not look dismal, like the hypocrites,  for they disfigure their faces  so as to show others that they are fasting.  Truly I tell you, they have received their reward.  17 But when you fast,  put oil on your head and wash your face,  18 so that your fasting may be seen not by others but by your Father who is in secret;  and your Father who sees in secret will reward you. |  |  |
| 19 Do not store up for yourselves treasures on earth,  where moth and rust consume  and where thieves break in and steal;  20 but store up for yourselves treasures in heaven,  where neither moth nor rust consumes  and where thieves do not break in and steal.  21 For where your treasure is, there your heart will be also. |  | Luke **12** 33 Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. 34 For where your treasure is, there your heart will be also. |
| 22 The eye is the lamp of the body.  So, if your eye is healthy, your whole body will be full of light;  23 but if your eye is unhealthy, your whole body will be full of darkness.  If then the light in you is darkness, how great is the darkness! |  | Luke **11** 34 Your eye is the lamp of your body. If your eye is healthy, your whole body is full of light; but if it is not healthy, your body is full of darkness. 35 Therefore consider whether the light in you is not darkness. 36 If then your whole body is full of light, with no part of it in darkness, it will be as full of light as when a lamp gives you light with its rays. |
| 24 No one can serve two masters;  for a slave will either hate the one and love the other,  or be devoted to the one and despise the other.  You cannot serve God and wealth. |  | Luke **16** 13 No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth. |
| 25 Therefore I tell you,  do not worry  about your life, what you will eat or what you will drink,  or about your body, what you will wear.  Is not life more than food,  and the body more than clothing?  26 Look at the birds of the air;  they neither sow nor reap  nor gather into barns,  and yet your heavenly Father feeds them.  Are you not of more value than they?  27 And can any of you by worrying add a single hour to your span of life?  28 And why do you worry about clothing?  Consider the lilies of the field, how they grow;  they neither toil nor spin,  29 yet I tell you, even Solomon in all his glory was not clothed like one of these.  30 But if God so clothes the grass of the field,  which is alive today and tomorrow is thrown into the oven,  will he not much more clothe you—you of little faith?  31 Therefore do not worry, saying,  ‘What will we eat?’  or ‘What will we drink?’  or ‘What will we wear?’  32 For it is the Gentiles who strive for all these things;  and indeed your heavenly Father knows that you need all these things.  33 But strive first for the kingdom of God and his righteousness,  and all these things will be given to you as well.  34 So do not worry about tomorrow,  for tomorrow will bring worries of its own.  Today’s trouble is enough for today. |  | Luke **12** 22 Therefore I tell you,  do not worry  about your life, what you will eat,  or about your body, what you will wear.  23 For life is more than food,  and the body more than clothing.  24 Consider the ravens:  they neither sow nor reap,  they have neither storehouse nor barn,  and yet God feeds them.  Of how much more value are you than the birds!  25 And can any of you by worrying add a single hour to your span of life? 26 If then you are not able to do so small a thing as that, why do you worry about the rest?  27 Consider the lilies, how they grow:  they neither toil nor spin;  yet I tell you, even Solomon in all his glory was not clothed like one of these.  28 But if God so clothes the grass of the field,  which is alive today and tomorrow is thrown into the oven,  how much more will he clothe you--you of little faith!  29 And do not keep striving for  what you are to eat  and what you are to drink,  and do not keep worrying.  30 For it is the nations of the world that strive after all these things,  and your Father knows that you need them.  31 Instead, strive for his kingdom,  and these things will be given to you as well.  32 Do not be afraid, little flock,  for it is your Father’s good pleasure to give you the kingdom. |
| **7** 1 Do not judge, so that you may not be judged.  2 For with the judgment you make you will be judged,  and the measure you give will be the measure you get. | 37 Do not judge, and you will not be judged;  do not condemn, and you will not be condemned.  Forgive, and you will be forgiven;  38 give, and it will be given to you.  A good measure, pressed down, shaken together, running over, will be put into your lap;  for the measure you give will be the measure you get back. | Mark **4** 24 Pay attention to what you hear; the measure you give will be the measure you get, and still more will be given you.  25 For to those who have, more will be given;  and from those who have nothing, even what they have will be taken away. |
|  | 39 He also told them a parable:  Can a blind person guide a blind person?  Will not both fall into a pit? | Matt **15** 14 Let them [the Pharisees] alone;  they are blind guides of the blind.  And if one blind person guides another,  both will fall into a pit. |
|  | 40 A disciple is not above the teacher,  but everyone who is fully qualified will be like the teacher. | Matt **10** 24 A disciple is not above the teacher,  nor a slave above the master;  25 it is enough for the disciple to be like the teacher,  and the slave like the master.  If they have called the master of the house Beelzebul, how much more will they malign those of his household! |
| 3 Why do you see the speck in your neighbor’s eye,  but do not notice the log in your own eye?  4 Or how can you say to your neighbor,  ‘Let me take the speck out of your eye,’  while the log is in your own eye?  5 You hypocrite,  first take the log out of your own eye,  and then you will see clearly to take the speck out of your neighbor’s eye. | 41 Why do you see the speck in your neigh­bor’s eye,  but do not notice the log in your own eye?  42 Or how can you say to your neighbor,  ‘Friend, let me take out the speck in your eye,’  when you yourself do not see the log in your own eye?  You hypocrite,  first take the log out of your own eye,  and then you will see clearly to take the speck out of your neighbor’s eye. |  |
| 6 Do not give what is holy to dogs;  and do not throw your pearls before swine,  or they will trample them under foot and turn and maul you. |  |  |
| 7 Ask, and it will be given you;  search, and you will find;  knock, and the door will be opened for you.  8 For everyone who asks receives,  and everyone who searches finds,  and for everyone who knocks, the door will be opened.  9 Is there anyone among you who,  if your child asks for bread, will give a stone?  10 Or if the child asks for a fish, will give a snake?  11 If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him! |  | Luke **11** 9 So I say to you, Ask, and it will be given you;  search, and you will find;  knock, and the door will be opened for you.  10 For everyone who asks receives,  and everyone who searches finds,  and for everyone who knocks, the door will be opened.  11 Is there anyone among you who,  if your child asks for a fish, will give a snake instead of a fish?  12 Or if the child asks for an egg, will give a scorpion?  13 If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him! |
| 12 In everything do to others as you would have them do to you;  for this is the law and the prophets. |  |  |
| 13 Enter through the narrow gate;  for the gate is wide and the road is easy that leads to destruction, and there are many who take it.  14 For the gate is narrow and the road is hard that leads to life, and there are few who find it. |  | Luke **13** 23 Someone asked him, “Lord, will only a few be saved?” He said to them,  24”Strive to enter through the narrow door;  for many, I tell you, will try to enter and will not be able.” |
| 15 Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. |  |  |
| 16 You will know them by their fruits.  Are grapes gathered from thorns, or figs from thistles?  17 In the same way, every good tree bears good fruit,  but the bad tree bears bad fruit.  18 A good tree cannot bear bad fruit,  nor can a bad tree bear good fruit.  19 Every tree that does not bear good fruit is cut down and thrown into the fire.  20 Thus you will know them by their fruits. | 43 No good tree bears bad fruit,  nor again does a bad tree bear good fruit;  44 for each tree is known by its own fruit.  Figs are not gathered from thorns,  nor are grapes picked from a bramble bush. | Matt **12** 33 Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit. |
|  | 45 The good person out of the good treasure of the heart produces good,  and the evil person out of evil treasure produces evil;  for it is out of the abundance of the heart that the mouth speaks. | Matt **12** 34 You brood of vipers [Pharisees]! How can you speak good things, when you are evil?  For out of the abundance of the heart the mouth speaks.  35 The good person brings good things out of a good treasure,  and the evil person brings evil things out of an evil treasure. |
| 21 Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. | 46 Why do you call me ‘Lord, Lord,’ and do not do what I tell you? |  |
| 22 On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?’ 23 Then I will declare to them, ‘I never knew you; go away from me, you evildoers.’ |  | Luke **13** 25 When once the owner of the house has got up and shut the door, and you begin to stand outside and to knock at the door, saying, “Lord, open to us,” then in reply he will say to you, “I do not know where you come from.” 26 Then you will begin to say, “We ate and drank with you, and you taught in our streets.” 27 But he will say, “I do not know where you come from; go away from me, all you evildoers!” |
| Matt 25:10-12, 31-46, “the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. 11 Later the other bridesmaids came also, saying, ‘Lord, lord, open to us.’ 12 But he replied, ‘Truly I tell you, I do not know you.’ . . . 31 When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. 32 All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, 33 and he will put the sheep at his right hand and the goats at the left. 34 Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; 35 for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, 36 I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ 37 Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? 38 And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? 39 And when was it that we saw you sick or in prison and visited you?’ 40 And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’ 41 Then he will say to those at his left hand, ‘You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; 42 for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, 43 I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.’ 44 Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?’ 45 Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ 46 And these will go away into eternal punishment, but the righteous into eternal life.” | | |
| 24 Everyone then who hears these words of mine and acts on them  will be like a wise man who built his house on rock.  25 The rain fell, the floods came, and the winds blew and beat on that house,  but it did not fall,  because it had been founded on rock.  26 And everyone who hears these words of mine and does not act on them  will be like a foolish man who built his house on sand.  27 The rain fell, and the floods came, and the winds blew and beat against that house,  and it fell—and great was its fall!” | 47 I will show you what someone is like who comes to me, hears my words, and acts on them. 48 That one is like a man building a house, who dug deeply and laid the foundation on rock;  when a flood arose, the river burst against that house  but could not shake it,  because it had been well built.  49 But the one who hears and does not act  is like a man who built a house on the ground without a foundation.  When the river burst against it,  immediately it fell, and great was the ruin of that house.” |  |
| 28 Now when Jesus had finished saying these things, the crowds were astounded at his teaching, 29for he taught them as one having authority, and not as their scribes. | **7** 1 After Jesus had finished all his sayings in the hearing of the people, he entered Capernaum. |  |

## Source, Form, and Redaction Criticism

## of the New Testament

**Source Criticism**

Source criticism is analysis of a biblical text in order to discern the sources that were used in creating it. Besides comparing a text with other works that preceded it, to see if they have influenced it, one usually uses three types of clue to detect sources: (1) discrepancies (contradictions within the text), (2) doublets (the same material repeated twice in one gospel), and (3) stylistic variations.

The major application of source criticism in the New Testament is in the synoptic gospels (Matthew, Mark, and Luke). There the conclusion of the majority of scholars has been the “two-source theory”: Matthew and Luke had two sources, Mark and a no-longer-extant collection of Jesus’ sayings (“Q”). (Since Matthew has some material that only he relates, and since Luke also has special material, this is sometimes expanded into a “four-source theory,” with “M” used for Matthew’s special material and “L” used for Luke’s special material.)

**Form Criticism**

Form criticism in the Old Testament and in the epistles of the New Testament is largely a matter of noticing what genre a work belongs to, so that one can interpret it in accord with the type of literature it is (e.g., one does not read a poem in the same way as a newspaper article, and one does not read a story from a Genesis saga in the same way as an historical account in 2 Samuel). For the synoptic gospels, however, form criticism is more involved. The ultimate aim of form criticism in the synoptics is to arrive at the historical Jesus.

Form critics have noticed that the individual stories in the gospels are independent of their narrative contexts[[1]](#footnote-1) and are set in different frameworks. On the basis of this observation they go through several stages of analysis.

1. They first separate the frameworks created by the evangelists from the pericopes embedded in the frameworks.[[2]](#footnote-2)
2. Then they classify the units by form. The basic distinction of form is between Jesus’ *utterances* and *narratives about Jesus*. These can be outlined as follows:
3. utterances
   1. individual sayings
      1. statements
      2. literal aphorisms
      3. metaphorical aphorisms
   2. narratives by Jesus
      1. similitudes
      2. parables
4. narratives about Jesus
   1. miracles[[3]](#footnote-3)
      1. healings
      2. nature miracles
      3. exorcisms
   2. pronouncement stories[[4]](#footnote-4)
   3. special stories

“Statements” are just ordinary statements, which do not instruct (e.g., John 11:34 on Lazarus: “Where have you laid him?”). Aphorisms (proverbs, maxims, adages, epigrams, *sententia*) are statements that instruct; they are either literal (e.g., Mark 2:27, “The sabbath was made for humankind, and not humankind for the sabbath”) or metaphorical (e.g., Matt 5:14, “You are the light of the world”). Both similitudes and parables tell stories, but they have different characteristics: similitudes are short, in present tense, describe what normally happens, and have indistinct characters (e.g., Luke 15:8-10, the lost coin); parables (also called “parables proper” or “story parables”) are long, in past tense, describe a unique situation, and have memorable characters (e.g., the prodigal son). Pronouncement stories are narratives whose point is not so much the story as it is a saying of Jesus that concludes it, a “punchline.” (A large subset of pronouncement stories is “controversy stories,” pronouncement stories in which Jesus and his opponents have a disagreement.) Special stories about Jesus are narratives uniquely about him, such as the infancy stories, his baptism, the temptations, the passion and resurrection narratives, etc.

1. The third step is to assign each unit to a setting in the life of the early church (called a *Sitz im Leben*, “setting in life”) that may have influenced the unit: such settings are preaching, teaching, liturgy, controversy with Jews, the Gentile mission, etc.
2. Since form critics assume that early Christians altered the traditions about Jesus to fit their preaching, liturgy, and so on, the last step is to try to reverse those alterations, so that one can arrive at the pericopes in as close to their original form as possible.

**Redaction Criticism**

Redaction criticism, too, is primarily used in interpreting the synoptic gospels, though it can be used elsewhere in the New and Old Testaments, wherever sources can be distinguished from editorial touches. “Redaction” means “editing” or “revising.” After form criticism separates the tradition (the original units) from the redaction (the evangelists’ frameworks), form criticism in essence throws away the framework as being of no interest in the discovery of the historical Jesus (the ultimate aim of the form critics). Redaction critics, on the other hand, consider the editorial touches of the evangelists (not only the frameworks but any changes they have made within the units) to be precious also, since these changes tell us about the views of the evangelists themselves and about the situation of the church in the time of the evangelists (the ad 60s-90s). By studying the evangelists’ editing, we can see if there are patterns of changes.[[5]](#footnote-5) The main result of the redaction criticism of the gospels has been the discernment of certain theological emphases that each evangelist has. Matthew emphasizes Jesus’ fulfillment of Old Testament prophecies and of the Mosaic Law; Mark emphasizes the authority of Jesus and his suffering; Luke emphasizes Jesus’ continuity with the rest of history and Jesus’ compassion for unfortunates (Gentiles, sinners, the poor, Samaritans, women); and John emphasizes the divinity of Christ and the fact that the kingdom of God is a reality now, not just something to come at the end of time.

## Arguments for the Priority of Mark

Matthew, Mark, and Luke have many pericopes in common. Word­ings in these passages are often identi­cal, and all three gospels have a simi­lar order of peri­copes; so there must have been some sort of a written rela­tionship among these three gospels. Here are the possi­bilities. (The arrows mean “was used by.”)

Matt → Mark → Luke Mark → Matt → Luke Luke → Matt → Mark

Matt → Luke → Mark Mark → Luke → Matt Luke → Mark → Matt

Matt Mark Matt Luke Mark Luke Matt Luke Mark

↘ ↙ ↘ ↙ ↘ ↙ ↙ ↘ ↙ ↘ ↙ ↘

Luke Mark Matt Mark Luke Matt Mark Matt Luke

Matt Matt Mark Mark Luke Luke

↓ ↘ ↓ ↘ ↓ ↘ ↓ ↘ ↓ ↘ ↓ ↘

Mark ↘ Luke ↘ Matt ↘ Luke ↘ Matt ↘ Mark ↘

↳ Luke ↳ Mark ↳ Luke ↳ Matt ↳ Mark ↳ Matt

Most scholars now believe that the right-most chart in the middle row is what hap­pened: Mark was a source for both Matthew and Luke. Here are the reasons for believ­ing this.

1. **Mark**’**s unique verses**
   1. Only 30 verses of Mark’s 609 ver­ses do not appear in Matthew and Luke. Here is what the 30 ver­ses contain: a healing with spit (7­:31-37), an in­com­plete healing with spit (8:22-26), Jesus’ rela­tives think­ing he is cra­zy (3:­20), and an obscure say­ing about salt­ing with fire (9:­49). Either Mark used both Matthew and Luke and added these verses; or Matthew and Luke used Mark and deleted these verses. It is more like­ly that Matthew and Luke left out these peri­copes because they seemed in­sult­ing to Jesus, than that Mark added them.
2. **omissions**
   1. It is inconceivable that Mark used Matthew or Luke or both, because Mark’s omis­sions could not be ex­plained. The omissions would include all of Q (e.g., the sermon on the mount), all of M (e.g., the magi, the laborers in the vineyeard), and all of L (e.g., the good Samaritan, the prodigal son).
3. **order**
   1. When Matthew or Luke deviates from Mark’s or­der, the other usually fol­lows it.
4. **narrative roughnesses**
   1. Roughnesses in the nar­rative flow of Matthew or Luke prove that each had Mark’s order in front of him. For ex­am­ple:
   2. In Mark, Jesus does miracles in Capernaum (Mark 1:21-34 and 2:1-12), and afterward Jesus’ neighbors at Naza­reth reject him (Mark 6:1-6a). Luke reverses these passages, putting the rejec­tion at Nazareth (Luke 4:16-30) prior to the Capernaum miracles (Luke 4:31-41). In the rejection at Nazareth in Luke’s gospel, how­ever, Luke refers to the *earlier* mira­cles that Jesus worked at Capernaum (Luke 4:23). Probably, then, Luke had Mark 6:1-6a in front of him and copied it into his gospel, not noticing that the reference to earlier miracles was no longer appropriate.
   3. Simon is with Jesus in Luke 4:38, but in 5:1-11 Jesus first meets him and calls him to be a disciple. Again: Luke is using Mark’s order.
5. **stylistic improvements**
   1. Matthew and Luke have better Greek equivalents for Mark’s colloquial­isms or Semitisms. Examples:
   2. Mark’s slang word “pallet” in Mark 2:4 becomes in Mat­thew and Luke the proper word “bed.”
   3. Of the seven Aramaic words in Mark (*Boanerges*, *Talitha cumi*, *Corban*, *Ephphatha*, *Abba*, *Golgotha*, and *Eloi*, *Eloi*, *lamach sabach­thani*), Mat­thew has only the last two, and Luke has none.

## The Reasoning That Leads to Q

(Based on a comparison of the sermon on the mount,

Matt 5-7, and the sermon on the plain, Luke 6:20-49.)

1. **facts about the two sermons**
   1. Almost none of this material is in Mark or John.
   2. Luke’s sermon is only one-third the length of Matthew’s.
   3. Some of the material in Matthew’s sermon but not in Luke’s shows up elsewhere in Luke.
   4. There is identical wording in places.
      1. example: speck-and-log parable
      2. example: the houses on rock and sand
   5. The order of pericopes is the same in both sermons (except for the Golden Rule).
2. **the chain of reasoning that leads to Q**
   1. Perhaps Jesus gave the same sermon twice. But this is un­likely.
      1. The two sermons are the only sermons in Matthew and Luke that set forth a compre­hensive statement of Jesus’ eth­ics.
      2. They have the same setting in Jesus’ ministry, near its begin­ning and after mass healings (Matt 4:23-25; Luke 6:12,­17-19).
   2. Perhaps the sermon was passed down by oral transmis­sion. But this is unlikely.
      1. There is identity of wording at some places.
      2. The order of pericopes is almost the same.
      3. Oral transmission would result in more variance (cf. the “te­legraph” game).
      4. So there must be a written relationship.
   3. Perhaps Matthew had Luke or Luke had Mat­thew. But that is unlike­ly.
      1. There would be less di­ver­gence in wording and pericope order.
      2. The omissions by Luke would be hard to explain.
      3. Many passages—not just the two sermons—appear in Matthew and Luke but not in Mark and John, and most of these are in the same order in Matthew and Luke (see the chart of Q).
3. **conclusion**
   1. So probably Matthew and Luke had a common written source. The com­mon written source is called “Q,” from German *Quel­le*, “source.” Q was probably written in Greek, in Pales­tine, c. a.d. 50. Appar­ently it contained mostly sayings (it has only 1 miracle, and no infancy, passion, or resur­rec­tion narra­tives).

## Q: Material Only in Matthew and Luke

Kloppenborg, John S. *The Formation of Q*. Philadelphia: Fortress, 1987. 74-76 (list of individual units); 92 (list of group headings [in italics in the table below]).

Kümmel, Werner Georg. *Introduction to the New Testament*. Rev. ed. Trans. Howard Clark Kee. Nashville: Abindgon, 1975. 38‑80.

Kloppenborg (92) divides the Q material (items in Matthew and Luke but not in Mark or John) into 14 sections.

|  |  |  |
| --- | --- | --- |
| 1 John’s preaching  2 temptation  3 Jesus’ inaugural sermon  4 John and Jesus  5 discipleship and mission | 6 on prayer  7 controversy stories  8 on fearless preaching  9 on anxiety  10 preparedness for the end | 11 two parables of growth  12 two ways  13 parables and sayings  14 eschatological discourse |

In the table below, the first column enumerates Q passages in Luke’s order. The second provides names for the passages, as given by Kloppenborg (74-76). The third and fourth columns cite the locations of the passages in Luke and Matthew. (Lukan citations precede Matthean because most who accept the Q hypothesis believe that Luke’s order is closer to Q’s original order.)

The fifth column enumates the passages in Matthew’s order. Since Matthew does not always present the Q pericopes in the same order as Luke, numbers in column 5 are not always consecutive. (More on this, and why some numbers are underlined, after the table.)

The sixth column cites parallels in Mark to Q passages. By definition, Q material is found only in Matthew and Luke. Therefore, according to the Q hypothesis, since only Matthew and Luke used Q as a source, Mark must have obtained his parallels elsewhere. Also, according to the four-source theory, Matthew and Luke had Mark available to them as well as Q. It must be, then, that both Matthew and Luke preferred Q’s version over Mark’s in each instance where a Markan parallel exists.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  |  |  |  |  | *Markan* |
|  | *pericope* | *Luke* | *Matthew* |  | *parallels* |
|  | | | | | |
|  | *John*’*s preaching*  (Luke 3:7-9, 16-17) (Matt 3:7-12) | | | | |
|  | | | | | |
| 1 | John’s preaching 1 | 3:7-9 | 3:7-10 | 1 |  |
| 2 | John’s preaching 2 | 3:16-17 | 3:11-12 | 2 |  |
|  | | | | | |
|  | *temptation*  (Luke 4:1-13) (Matt 4:1-11) | | | | |
|  | | | | | |
| 3 | temptation story | 4:1-13 | 4:1-11 | 3 |  |
|  | | | | | |
|  | *Jesus*’ *inaugural sermon*  (Luke 6:20b-49) (Matt 5:3-6, 11-12, 39-48; 7:1-5, 12, 16-21, 24-27; 10:24-25; 12:33-35; 15:14) | | | | |
|  | | | | | |
| 4 | beatitudes 1 | 6:20b-21 | 5:3-6 | 4 |  |
| 5 | beatitudes 2 | 6:22-23 | 5:11-12 | 5 |  |
| 6 | love your enemies | 6:27-28 | 5:43-44 | 8 |  |
| 7 | on retaliation | 6:29 | 5:39-41 | 7 | |  |
| 8 | giving freely | 6:30 | 5:42 | 14 | |  |
| 9 | golden rule | 6:31 | 7:12 | 25 | |  |
| 10 | be sons of God | 6:32-35 | 5:45-47 | 9 |  |
| 11 | be merciful | 6:36 | 5:48 | 15 |  |
| 12 | on judging | 6:37-38 | 7:1-2 | 21 |  |
| 13 | blind guides | 6:39 | 15:14 | 81 | 7:1-23 |
| 14 | disciples and teachers | 6:40 | 10:24-25 | 45 |  |
| 15 | on hypocripsy | 6:41-42 | 7:3-5 | 22 |  |
| 16 | good and bad fruit | 6:43-44 | 7:16-20/12:33-34 | 27 |  |
| 17 | treasures of the heart | 6:45 | 12:35 | 73 |  |
| 18 | Lord, Lord | 6:46 | 7:21 | 28 |  |
| 19 | parable of the builders | 6:47-49 | 7:24-27 | 30 |  |
|  | | | | | |
|  | *John and Jesus*  (Luke 7:1-10, 18-28; [16:16]; 7:31-35) (Matt 8:5-10, 13; 11:2-11, 16-19) | | | | |
|  | | | | | |
| 20 | centurion’s son | 7:1-10 | 8:5-10, 13 | 31 |  |
|  |  |  |  |  |  |
| 21 | John’s question | 7:18-23 | 11:2-6 | 58 | |  |
| 22 | Jesus’ eulogy | 7:24-26 | 11:7-9 | 59 | |  |
| 23 | quotation of Mal 3:1 | 7:27 | 11:10 | 60 | |  |
| 24 | none born of woman | 7:28 | 11:11 | 61 | |  |
| 25 | children in the marketplace | 7:31-34 | 11:16-19a | 63 | |  |
| 26 | Sophia saying | 7:35 | 11:19b | 64 | |  |
|  | | | | | |
|  | *discipleship and mission*  (Luke 9:57-62; 10:2-24) (Matt 8:19-22; 9:37-38; 10:7-10, 11b, 12-16, 25-27, 40; 11:21-24; 13:16-17) | | | | |
|  | | | | | |
| 27 | discipleship chreia [[6]](#footnote-6) 1 | 9:57-58 | 8:19-20 | 33 |  |
| 28 | discipleship chreia 2 | 9:59-60 | 8:21-22 | 34 |  |
| 29 | the harvest is great | 10:2 | 9:37-38 | 35 |  |
| 30 | sheep among wolves | 10:3 | 10:16 | 43 |  |
| 31 | carry no purse | 10:4 | 10:9-10a | 37 | 6:8-9 |
| 32 | greeting of peace | 10:5-6 | 10:12-13 | 40 |  |
| 33 | remain in one house | 10:7a,c | 10:11b | 39 | 6:10 |
| 34 | on support of missionaries | 10:7b | 10:10b | 38 |  |
| 35 | activity of missionaries | 10:8-9 | 10:7-8 | 36 |  |
| 36 | concerning rejection | 10:10-11 | 10:14 | 41 | 6:11 |
| 37 | threat | 10:12 | 10:15 | 42 |  |
| 38 | woes against Galilee | 10:13-15 | 11:21-24 | 65 |  |
| 39 | whoever hears you | 10:16 | 10:40 | 57 |  |
| 40 | Jesus’ thanksgiving | 10:21-22 | 10:25-27 | 46 |  |
| 41 | blessed are the eyes | 10:23-24 | 13:16-17 | 78 | 4:12 |
|  | | | | | |
|  | *on prayer*  (Luke 11:2-4, 9-13) (Matt 6:9-13; 7:7-11) | | | | |
|  | | | | | |
| 42 | Lord’s prayer | 11:2-4 | 6:9-13 | 16 | |  |
| 43 | on prayer 1 | 11:9-10 | 7:7-8 | 23 | |  |
| 44 | on prayer 2 | 11:11-13 | 7:9-11 | 24 | |  |
|  | | | | | |
|  | *controversy stories*  (Luke 11:14-52) (Matt 5:15; 6:22-23; 12:22-30, 39-45; 23:4, 6-7, 13, 23, 25-31, 34-36) | | | | |
|  | | | | | |
| 45 | Belzebul accusation | 11:14-15 | 12:22-24 | 66 | |  |
| 46 | a kingdom divided | 11:17-18 | 12:25-26 | 67 | |  |
| 47 | Jewish exorcists | 11:19 | 12:27 | 68 | |  |
| 48 | exorcism by the finger of God | 11:20 | 12:28 | 69 | |  |
| 49 | binding the stronger one | 11:21-22 | 12:29 | 70 | |  |
| 50 | he who is not for me | 11:23 | 12:30 | 71 | |  |
| 51 | return of the evil spirit | 11:24-26 | 12:43-45 | 77 | |  |
| 52 | demand for a sign | 11:29 | 12:39 | 74 | |  |
| 53 | the sign of Jonah | 11:30 | 12:40 | 75 | |  |
| 54 | Jonah and Solomon | 11:31-32 | 12:41-42 | 76 | |  |
| 55 | light saying | 11:33 | 5:15 | 11 |  |
| 56 | sound eye | 11:34-36 | 6:22-23 | 18 |  |
| 57 | woe: clensing the outside | 11:39-41 | 23:25-26 | 93 | |  |
| 58 | woe: neglect of justice | 11:42 | 23:23 | 92 | |  |
| 59 | woe: the best seats | 11:43 | 23:6-7 | 90 | |  |
| 60 | woe: unseen graves | 11:44 | 23:27-28 | 94 | | 12:37b-40 |
| 61 | woe: you burden men | 11:46 | 23:4 | 89 | |  |
| 62 | woe: murderers of the profits | 11:47-48 | 23:29-31 | 95 | |  |
| 63 | Sophia’s oricle | 11:49-51 | 23:34-36 | 96 | |  |
| 64 | woe: you lock the kingdom | 11:52 | 23:13 | 91 | |  |
|  | | | | | |
|  | *on fearless preaching*  (Luke 12:2-12) (Matt 10:19-20, 26-33; 12:32) | | | | |
|  | | | | | |
| 65 | revelation of the hidden | 12:2 | 10:26 | 47 | |  |
| 66 | what is said in the dark | 12:3 | 10:27 | 48 | |  |
| 67 | do not fear | 12:4-5 | 10:28 | 49 | |  |
| 68 | you are worth more | 12:6-7 | 10:29-31 | 50 | |  |
| 69 | confessing Jesus | 12:8-9 | 10:32-33 | 51 | |  |
| 70 | blasphemy of the Spirit | 12:10 | 12:32 | 72 | 3:28-30 |
| 71 | assistance of the Spirit | 12:11-12 | 10:19-20 | 44 | 13:11 |
|  | | | | | |
|  | *on anxiety*  (Luke 12:[13-14, 16b-21], 22-31, 33-34) (Matt 6:19-21, 25-33) | | | | |
|  | | | | | |
| 72 | anxiety about daily needs | 12:22-32 | 6:25-33 | 20 |  |
| 73 | treasures in heaven | 12:33-34 | 6:19-21 | 17 |  |
|  | | | | | |
|  | *preparedness for the end*  (Luke 12:39-59) (Matt 5:25-26; 10:34-36; 24:4-51) | | | | |
|  | | | | | |
| 74 | parable of the householder | 12:39-40 | 24:43-44 | 104| |  |
| 75 | parable of the faithful servant | 12:42-46 | 24:45-51 | 105| |  |
| 76 | I cast fire on the earth | 12:49,51 | 10:34 | 52 | |  |
| 77 | on divisions | 12:52-53 | 10:35-36 | 53 | |  |
| 78 | agreeing with one’s accuser | 12:57-59 | 5:25-26 | 6 |  |
|  | | | | | |
|  | *two parables of growth*  (Luke 13:18-21) (Matt 13:31-33) | | | | |
|  | | | | | |
| 79 | parable of mustard seed | 13:18-19 | 13:31-32 | 79 | | 4:30-32 |
| 80 | parable of leaven | 13:20-21 | 13:32-33 | 80 | |  |
|  | | | | | |
|  | *two ways*  (Luke 13:24-30, 34-35; 14:16-24, 26-27; 17:33; 14:33-34) (Matt 5:13; 7:13-14, 22-23; 8:11-12; 10:37-38; 19:30; 22:1-10; 23:37-39) | | | | |
|  | | | | | |
| 81 | two ways | 13:24 | 7:13-14 | 26 | |  |
| 82 | I do not know you | 13:25-27 | 7:22-23 | 29 | |  |
| 83 | they will come from east and west | 13:28-29 | 8:11-12 | 32 | |  |
| 84 | first will be last | 13:30 | 19:30 | 87 | | 10:31 |
| 85 | lament over Jerusalem | 13:34-35 | 23:37-39 | 97 |  |
| 86 | great supper | 14:16-24 | 22:1-10 | 88 | |  |
| 87 | loving one’s parents | 14:25-26 | 10:37 | 54 | |  |
| 88 | take up your cross | 14:27 | 10:38 | 55 | |  |
| 89 | salt | 14:34-35 | 5:13 | 10 |  |
|  | | | | | |
|  | *parables and sayings*  (Luke 15:3-7; 16:13, 17-18; 17:1-6) (Matt 5:18, 32; 6:24; 11:12-13; 17:20; 18:7, 12-14, 21-22) | | | | |
|  | | | | | |
| 90 | lost sheep | 15:3-7 | 18:12-14 | 84 |  |
| 91 | serving two masters | 16:13 | 6:24 | 19 |  |
| 92 | law and profits | 16:16 | 11:12-13 | 62 |  |
| 93 | endurance of the Law | 16:17 | 5:18 | 12 | |  |
| 94 | on divorce | 16:18 | 5:32 | 13 | |  |
| 95 | on scandle | 17:1-2 | 18:7 | 83 | | 9:42 |
| 96 | forgiveness | 17:3-4 | 18:21-22 | 85 | |  |
| 97 | faith as a mustard seed | 17:5-6 | 17:20 | 82 | 9:28 |
|  | | | | | |
|  | *eschatological discourse*  (Luke 17:23-37; 19:12-27; 22:28-30) (Matt 10:39; 19:28; 24:26-28, 37-41; 25:14-30) | | | | |
|  | | | | | |
| 98 | lo, here, lo, there | 17:23 | 24:26 | 98 | 13:21 |
| 99 | the day of the Son of Man 1 | 17:24 | 24:27 | 99 | 13:21-23 |
| 100 | the day of the Son of Man 2 | 17:26-27 | 24:37-39c | 101 | 13:33-37 |
| 101 | the day of the Son of Man 3 | 17:28-30 | 24:39b | 102 | 13:33-37 |
| 102 | he who saves his life | 17:33 | 10:39 | 56 |  |
| 103 | two in the bed | 17:34-35 | 24:40-41 | 103 | 13:33-37 |
| 104 | where the corpse is | 17:37 | 24:28 | 100 | 13:21-33 |
| 105 | parable of the talents | 19:12-27 | 25:14-30 | 106 |  |
| 106 | twelve thrones | 22:28-30 | 19:28 | 86 | 10:29-31 |

underlined numbers and vertical lines

Underlined numbers in columns 1 and 5 indicate consecutive order. Since the pericopes are listed in Luke’s order, naturally all numbers in column 1 are underlined, since each succeeding number is consecutive to the number before it.

Underlining numbers in column 5 (Matthew’s order), however, is more difficult. For example, pericopes 7 and 8 in Luke, “love your enemies” and “on retaliation,” are consecutive (hence underlined in column 1). But in Matthew, they are reversed:

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| 4 | beatitudes 1 | 6:20b-21 | 5:3-6 | 4 |  |
| 5 | beatitudes 2 | 6:22-23 | 5:11-12 | 5 |  |
| 6 | love your enemies | 6:27-28 | 5:43-44 | 8 |  |
| 7 | on retaliation | 6:29 | 5:39-41 | 7 | |  |
| 8 | giving freely | 6:30 | 5:42 | 14 | | . . . |
| 78 | agreeing with one’s accuser | 12:57-59 | 5:25-26 | 6 |  |

On the one hand, one could underline Matthew’s 8, since it is consecutive to (comes after) 5. (Matthew’s 6, “agreeing with one’s accuser,” is further down in the table, parallel to Luke’s 78.) But if we underline 8, then 7 cannot be considered consecutive, since it follows 8, and cannot be underlined. On the other hand, one could underline Matthew’s 7, since it is consecutive to (follows) 5. In that case, however, 8 is not be consecutive to 7 and cannot be underlined.

It may seem of little importance which number is underlined. But consider another example, Matthew’s 58-61 + 63-64.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| 18 | Lord, Lord | 6:46 | 7:21 | 28 |  |
| 19 | parable of the builders | 6:47-49 | 7:24-27 | 30 |  |
| 20 | centurion’s son | 7:1-10 | 8:5-10, 13 | 31 | . . . |
| 21 | John’s question | 7:18-23 | 11:2-6 | 58 | |  |
| 22 | Jesus’ eulogy | 7:24-26 | 11:7-9 | 59 | |  |
| 23 | quotation of Mal 3:1 | 7:27 | 11:10 | 60 | |  |
| 24 | none born of woman | 7:28 | 11:11 | 61 | |  |
| 25 | children in the marketplace | 7:31-34 | 11:16-19a | 63 | |  |
| 26 | Sophia saying | 7:35 | 11:19b | 64 | | . . . |
| 27 | discipleship chreia 1 | 9:57-58 | 8:19-20 | 33 |  |
| 28 | discipleship chreia 2 | 9:59-60 | 8:21-22 | 34 |  |
| 29 | the harvest is great | 10:2 | 9:37-38 | 35 | . . . |
| 83 | they will come from east and west | 13:28-29 | 8:11-12 | 32 | |  |

Matthew’s 58-64 are in the same order in Matthew as in Luke. In Matthew, however, they split apart Matthew’s 28-31 and 33-35. I have underlined 28-31 and 33-35, because 33-35 are consecutive to (come after) 28-31. I could have left 33-35 without underlining and underlined 58-61 + 63-64 instead, since those verses are also consecutive to 28-31. But then I could not underline 33-35, or indeed anything in Matthew’s 32-58. Since many of the pericopes in 32-58 are in rough consequence (form a rough sequence), failure to underline any of them would omit important indications of Matthew’s sequence. Hence, I have left 58-61 + 63-64 without underlining; but, to indicate that those verses are consecutive *relative* to one another, I have used vertical lines to indicate relative consecutiveness (as opposed to absolute, or overall, consequence).

comments on the order of Q in Matthew and Luke

section 1: John’s preaching; temptation

The first three Q passages are identical in order in Matthew and Luke.

section 2: Jesus’ inaugural sermon

In Jesus’ inaugural sermon, the pericopes that are in both Matthew and Luke are strongly similar in order.

First, we must eliminate the pericopes peculiar to Matthew and Luke. Matthew’s sermon is 3½ times the size of Luke’s, mostly because Matthew has 14 items in his sermon that are not in Luke’s. The 14 are (using Matthew’s pericope numbers):

6 agreeing with one’s accuser

10 salt

11 light saying

12 endurance of the Law

13 on divorce

16 Lord’s prayer

17 treasures in heaven

18 sound eye

19 serving two masters

20 anxiety about daily needs

23 on prayer 1

24 on prayer 2

26 two ways

29 I do not know you

Also, of the 16 items in Luke’s sermon, only 3 are not also in Matthew’s sermon (Matthew’s numbers):

45 disciples and teachers

73 treasures of the heart

81 blind guides

Second, having eliminated Matthew’s 14 items and Luke’s 3, we see that 13 pericopes are common to the two sermons. Ten of these—77%—are in the same order (Luke’s 4-19 and Matthew’s 4, 5, 8, 9, 15, 21, 22, 27, 28, 30).

|  |  |  |  |
| --- | --- | --- | --- |
| 4 | beatitudes 1 | 4 |  |
| 5 | beatitudes 2 | 5 |  |
| 6 | love your enemies | 8 |  |
| 10 | be sons of God | 9 |  |
| 11 | be merciful | 15 |  |
| 12 | on judging | 21 |  |
| 15 | on hypocripsy | 22 |  |
| 16 | good and bad fruit | 27 |  |
| 18 | Lord, Lord | 28 |  |
| 19 | parable of the builders | 30 |  |

Finally, the 3 items among the 13 that are not in the same absolute order in both sermons are nevertheless within this same block of material and are in relatively consecutive order (Matthew’s 7, 14, 25).

|  |  |  |  |
| --- | --- | --- | --- |
| 7 | on retaliation | 7 | |  |
| 8 | giving freely | 14 | |  |
| 9 | golden rule | 25 | |  |

Thus, in Jesus’ inaugural sermon, the order of pericopes is highly correlated.

section 3: John and Jesus

The centurion’s son follows next in both Matthew and Luke. Its content fits neither Jesus’ inaugural sermon nor the John-and-Jesus material. Kloppenborg chooses to include it under John and Jesus, but in truth it is an anomaly. Nevertheless, both Matthew and Luke have the centurion’s son immediately after the conclusion of the sermon. The remaining 6 pericopes concerning John and Jesus are also in identical order.

section 4: discipleship and mission

Matthew’s version contains his pericopes 33-43, to which perhaps 46 may be added (if Matthew imported 44-45, then 43 and 46 were originally contiguous).

|  |  |  |  |
| --- | --- | --- | --- |
| 27 | discipleship chreia 1 | 33 |  |
| 28 | discipleship chreia 2 | 34 |  |
| 29 | the harvest is great | 35 |  |
| 30 | sheep among wolves | 43 |  |
| 31 | carry no purse | 37 |  |
| 32 | greeting of peace | 40 |  |
| 33 | remain in one house | 39 |  |
| 34 | on support of missionaries | 38 |  |
| 35 | activity of missionaries | 36 |  |
| 36 | concerning rejection | 41 |  |
| 37 | threat | 42 |  |
| 38 | woes against Galilee | 65 |  |
| 39 | whoever hears you | 57 |  |
| 40 | Jesus’ thanksgiving | 46 |  |
| 41 | blessed are the eyes | 78 |  |

The end of Matthew’s version also contains his pericopes 57, 65, and 78. Of the 15 pericopes in the section (Matthew’s 33-43, 46, 57, 65, 78), 8 (just over half) are in the same order as in Luke. Four more in Matthew (36, 39, 40, 43) are within this same block of material. Consequenly, the order is very similar between Matthew and Luke (12 of Matthew’s 15: 33-43 + 46).

section 5: on prayer

|  |  |  |  |
| --- | --- | --- | --- |
| 42 | Lord’s prayer | 16 | |  |
| 43 | on prayer 1 | 23 | |  |
| 44 | on prayer 2 | 24 | |  |

In Luke, these three items follow all of the preceding sections (John’s preaching, temptation, Jesus’ inaugural sermon, John and Jesus, and discipleship and mission). In Matthew, however, they are in Jesus’ inaugural sermon. Nevertheless, they are in relatively consecutive order.

section 6: controversy stories

Kloppenborg distinguishes 20 pericopes in the controversy-stories section. The first 10 are in almost identical order in both gospels: if we designate Luke’s items as a-h, then Matthew’s are a-f (g and h are missing), l, and i-k.

The last 8 pericopes in the controversy-stories section (Luke 11:39-52; Matt 23:4-36) vary more in order: if we designate Luke’s items as a-h, then Matthew is e d b f a g h c. Nevertheless, Matthew and Luke agree in grouping all these items in the same unit. They are not contiguous in Matthew, but they are in close proximity.

The pericopes clearly form a unit, in Matthew as in Luke, without much omission or interpolation. That they were a unit already in Q is therefore probable.

section 7: on fearless preaching

Of the 7 items in this section, the first 5 are in identical order in Matthew and Luke. They are clearly a unit and were likely a unit already in Q.

|  |  |  |  |
| --- | --- | --- | --- |
| 65 | revelation of the hidden | 47 | |  |
| 66 | what is said in the dark | 48 | |  |
| 67 | do not fear | 49 | |  |
| 68 | you are worth more | 50 | |  |
| 69 | confessing Jesus | 51 | |  |
| 70 | blasphemy of the Spirit | 72 |  |
| 71 | assistance of the Spirit | 44 |  |

section 8: on anxiety

The two items here are contiguous in Luke and in close proximity in Matthew.

|  |  |  |  |
| --- | --- | --- | --- |
| 72 | anxiety about daily needs | 20 |  |
| 73 | treasures in heaven | 17 |  |

section 9: preparedness for the end

Luke’s 5 items in this section are dispersed in Matthew. Nevertheless, the first two items are continguous in Matthew, as are the next two.

|  |  |  |  |
| --- | --- | --- | --- |
| 74 | parable of the householder | 104| |  |
| 75 | parable of the faithful ser­vant | 105| |  |
| 76 | I cast fire on the earth | 52 | |  |
| 77 | on divisions | 53 | |  |
| 78 | agreeing with one’s accuser | 6 |  |

section 10: two parables of growth

The two parables are in the same order in Matthew and Luke.

section 11: two ways

Of these 9 pericopes, the first 3 are in the same order in both gospels. Matthew’s 87 and 88 are in the same order as in Luke (Matthew’s 97 is out of order). Matthew’s 54 and 55 are in the same order as in Luke.

|  |  |  |  |
| --- | --- | --- | --- |
| 81 | two ways | 26 | |  |
| 82 | I do not know you | 29 | |  |
| 83 | they will come from east and west | 32 | |  |
| 84 | first will be last | 87 | |  |
| 85 | lament over Jerusalem | 97 |  |
| 86 | great supper | 88 | |  |
| 87 | loving one’s parents | 54 | |  |
| 88 | take up your cross | 55 | |  |
| 89 | salt | 10 |  |

section 12: parables and sayings

Two sets of 2 pericopes are in the same order in both gospels: Matthew’s 12 and 13 (Luke’s 93-94), and Matthew’s 83 and 85 (Luke’s 95-96). Also, of the 8 pericopes in the section, 4 are Matthew’s 82-85—not in order, but in the same block as Luke’s 90-97.

|  |  |  |  |
| --- | --- | --- | --- |
| 90 | lost sheep | 84 |  |
| 91 | serving two masters | 19 |  |
| 92 | law and profits | 62 |  |
| 93 | endurance of the Law | 12 | |  |
| 94 | on divorce | 13 | |  |
| 95 | on scandle | 83 | | 9:42 |
| 96 | forgiveness | 85 | |  |
| 97 | faith as a mustard seed | 82 | 9:28 |

section 13: eschatological discourse

Of the 9 items in this section, 6 are consecutive in Matthew: 98-99, 102-03, 106; 100 is also in the section. Only 2 are not consecutive: 56, 86.

conclusions

Matthew inserts Q material mostly in blocks of discourse (Matt 5‑7, 10, 11, 18, 23, 24-25), where­as Luke in­serts Q mostly in his lesser (6:20‑8:3) and greater (9:51‑18:14) insertions. Hence there should be no agreement in the order of Q peri­copes.

The highly similar order of pericopes throughout the Q material makes it probable that Q was a written document.

“Such agreement [65] . . . proves a com­mon, written source.” (Kümmel 65-66)

## M: Material Only in Matthew

*MATTHEW* *MARK* *LUKE*

Prologue

**1** 1 prologue

Infancy Narratives

2 genealogy (cf. 3.23-38)

18 birth of Jesus (cf. 2.1-7)

**2** 1 adoration of the magi

13 flight to Egypt, massacre of the inno-

cents, return

22 childhood at Nazareth

Preparation for Ministry

Galilean Ministry

**5** 14 light of the world

17 the law and the prophets (cf. 16.17)

21 murder and wrath

23 reconcile before altar

27 adultery and lust

33 oaths

**6** 1 almsgiving

5 prayer

7 long prayers

14 forgive to be forgiven (= 11.25-26)

16 fasting

**7** 6 pearls before swine

15 wolves in sheep’s clothing

**11** 1 continuation of the journey

28 “come unto me”

**13** 24 tares

36 interpretation of the tares

44 hidden treasure

45 pearl

47 net

51 new and old from treasure

**15** 29 healing the lame, maimed, blind,

and dumb

Travel Narrative

**17** 24 payment of the temple tax

**18** 19 where two or three are gathered

23 unmerciful servant

**20** 1 laborers in the vineyard

Jerusalem Ministry

**21** 28 two sons

**22** 1 marriage feast (cf. 14.16-24)

**25** 14 talents (cf. 19:12-27)

31 last judgment

Passion Narrative

**27** 3 death of Judas

62 guards at the tomb

Resurrection Narrative

**28** 18 great commission (cf. 24:47-49)

## L: Material Only in Luke

*MATTHEW* *MARK* *LUKE*

Prologue

**1** 1 prologue

Infancy Narratives

5 promise of John the Baptist’s birth

26 annuncia­tion

39 Mary’s visit to Elizabeth

57 birth of John the Baptist

**1** 18 birth of Jesus **2** 1 birth of Jesus

8 adoration of the shepherds

21 circumcision and presentation

39 childhood at Nazareth

41 the boy Jesus in the temple

Preparation for Ministry

**3** 10 John’s replies to questioners

(cf. 1.2-17) 23 genealogy

Galilean Ministry

**4** 14 teaching in synagogues

(cf. 13.53-58) (cf. 6.1-6a) 16 rejection at Nazareth

(cf. 4.18-22) (cf. 1.16-20) **5** 1 call of the first disciples

(miraculous draught of fishes)

**5** 3 beatitudes **6** 20 beatitudes and woes

**7** 11 widow of Nain’s son

**8** 1 ministering women

Travel Narrative

**9** 52 rejection at a Samaritan village

**10** 17 return of the seventy

29 good Samaritan

38 Mary and Martha

**11** 5 importunate friend

27 blessing of Jesus’ mother

37 at a Pharisee’s table

45 woes to lawyers

53 scribes and Pharisees lie in wait

[(16.5-6) (cf. 8.14-15) **12** 1a thousands trod each other]

1b leaven of the Pharisees, hypocrisy

13 request to divide inheritance

15 beware covetousness

16 rich fool

(cf. 24.42-51) 35 watchful servants (= ten bridesmaids)

39 if householder had known of thief

40 Son of man at an unexpected hour

41 wise and wicked stewards

47 severe and light beatings

48 where much is given

51 not peace but divided households

**13** 1 Galileans’ blood, tower in Siloam

6 fig tree parable

10 setting: synagogue on sabbath

11 crippled woman

(13.15 = watering animals)

22 setting: journeying

31 Pharisees warn against Herod

**14** 1 setting: at a ruler’s table

2 man with dropsy

(14.5 = rescuing animals)

7 take the lowest place

11 everyone who exalts himself

12 when you give feast, invite poor

(cf. 22.1-10) 15 great supper

25 setting: Jesus turns to great multitudes

28 tower builder

31 rash king

33 renounce all

**15** 8 lost coin

11 prodigal son

**16** 1 unjust steward

8b sons of this age, sons of light

9 make friends by unrighteous mammon

10 he who is faithful in little

11 being faithful in unrighteous mammon

12 being faithful in that which is another’s

14 Pharisees’ hypocrisy

19 rich man and Lazarus

**17** 7 servant from the field serves table

10 we are unworthy ser­vants

11 setting: between Samaria and Galilee

12 ten lepers

20 kingdom is in the midst of you

22 you will desire to see one of the days

28 as in the days of Lot

32 remember Lot’s wife

34 two in bed, one taken

37 “Where, Lord?”

**18** 1 unjust judge

9 Pharisee and tax collector

**19** 1 Zacchaeus

(cf. 25.14-30) 11 pounds

Jerusalem Ministry

39 prediction of Jerusalem’s destruction

**21** 34 end of the discourse

37 summary of Jerusalem ministry

Passion Narrative

**23** 6 trial before Herod

Resurrection Narrative

**24** 13 Emmaus

36 appearance in Jerusalem

47 great commission

50 ascension

# Introduction to Jesus’ Utterances

## History of Parable Interpretation

1. **histories of parable interpretation**
   1. Jones, Geraint Vaughan. *The Art and Truth of the Parables*: *A Study in Their Literary Form and Modern Interpretation*. London: SPCK, 1964.
   2. Kissinger, Warren S. *The Parables of Jesus*: *A History of Interpretation and Bibliography*. Methuen NJ: Scarecrow (for the American Theological Library Association), 1979.
2. **on παραβολή** (***parabolē***, **parable**)
   1. McCall, Marsh H., Jr. *Ancient Rhetorical Theories of Simile and Compari­son*. Cambridge: Harvard UP, 1969.
   2. McCall 5-8 (Thera­menes of Ceos), 18 (Plato), 19 (Iso­crates), 25-29 (Aristotle), 131 (Dionysius Thrax), 134-135 (Philodemus), 147-153 (Demetrius), 155 (Dionysius of Halicar­nassus), 158 (Lon­ginus), 197 (Quintilian), 238 (Plutarch), and 253-255 (Try­pho).
3. **pre-New-Testament allegory**
   1. “The method was Greek, and older than Plato. Homer . . . was the first author to receive allegorical treatment. . . .” (Hunter *Interpreting* 23)
   2. With Philo, “Greek allegorizing found a firm foothold in the Jewish exegetical tradition . . .” (Hunter *Interpreting* 23)
   3. Already in the first decades after Jesus’ death, “the process of treating the parables as allegories had begun . . .” (Jeremias *Parables* 13)
      1. “In the Hellenistic world . . . and in Hellenistic Judaism al­le­gor­ical exegesis was highly esteemed . . .” (Jeremias *Parables* 13)
      2. “In the succeeding period a stimulus was given to the tenden­cy by the fact that there were four Gospel parables which had received a detailed allegorical interpretation of individual features (Mark 4.14-20 par.; Matt. 13.37-43, 49-50; John 10.7-18).” (Jeremias *Parables* 13)
      3. “But above all, the ‘hardening’ theory which regarded the para­bles as intended to conceal the mystery of the Kingdom of God from outsiders, led [to] the allegorical method . . .” (Jeremias *Parables* 13)
4. **New-Testament allegory**
   1. “In the New Testament itself allegory is not commonly employed . . .” (Hunter *Interpreting* 23)
   2. An exception is Hebrews, “which may have had Alexandrian affiliations.” (Hunter *Interpreting* 23)
   3. There are also the interpretations added to the sower, the weeds, and the net. (Hunter *Interpreting* 23)
   4. “You may also detect the beginnings of allegorical interpretation in Matthew—especially in his understanding of The Marriage Feast (Matt. 22) where probably ‘the king’ represents God, and ‘the king’s son’, Christ, or in The Ten Virgins which doubtless he understood as an allegory of the return of Christ the heavenly bridegroom (Matt. 25).” (Hunter *Interpreting* 23)
   5. Jesus’ parable of The Wicked Vinedressers (Mark 12) is “real allegory.” (Hunter *Interpreting* 23)
   6. And also “real allegories [are] Paul’s allegories of Sarah and Hagar (Gal. 4) and of The Olive Tree (Rom. 11) . . .” (Hunter *Interpreting* 23)
5. **patristic allegory**
   1. Irenaeus (c. 130-200): “In the Hid Treasure, for example, he takes the field to signify the Scriptures, while the treasure is Christ himself. [*Against Heresies*, 4.26.1.] Much more elaborate is his exegesis of The Labourers in the Vineyard. [Ibid. 4.36.7.] The first call to the workers represents the beginning of the created world, while the second symbolizes the Old Covenant. The third call represents Christ’s Ministry. The long lapse of time in which we now live is the fourth call, while the final call symbolizes the end of time. The vineyard is righteousness; the householder, the Spirit of God; and the *denarius*, or ‘penny’, is immortality.” (Hunter *Interpreting* 24)
   2. Tertullian (160-220): “in the art of allegorizing, Tertullian (160-220) can show him a thing or two.” For Tertullian on the Prodigal Son, see *On Modesty* ch. 9. (Hunter *Interpreting* 24)
   3. Origen (ad 185-254)
      1. Origen, like Clement (150-215) before him, was “head of the great catechetical school” [25] in “Alexandria—Philo’s city . . .” 24 “. . . both these scholars held to the verbal infallibility ofthe Scriptures but also that allegory was the accepted exegetical device of the time.” 25 In Alexandria, “allegorizing was . . . the contemporary Higher Criticism” (Hunter *Interpreting* 27)
      2. “‘What we have to do’, he said [Origen, *Comm*. *Joh*. 1.10], ‘is to transform the sensible Gospel into a spiritual one. For what would the sensible Gospel amount to if it were not developed into a spiritual one? It would be of little account or none . . . Our whole energy is to be directed to the effort to penetrate to the deep things of the meaning of the Gospel.’” (Hunter *Interpreting* 26)
      3. Origen on the Good Samaritan: “The man who fell among thieves is Adam. As Jerusalem represents heaven, so Jericho, to which the traveller journeyed, is the world. The robbers are man’s enemies, the devil and his minions. The priest stands for the Law, the Levite for the prophets. [25] The good Samaritan is Christ himself. The beast on which the wounded man was set, is Christ’s body which bears the fallen Adam. The inn is the Church; the two pence, the Father and the Son; and the Samaritan’s promise to come again, Christ’s Second Advent.” (Hunter *Interpreting* 25-26)
      4. By “arbitrary allegorizing . . . we mean ‘Origenesque.’” (Hunter *Interpreting* 93)
   4. Hunter paraphrases Augustine (354-430) on the Good Samaritan (*Questiones Evangeliorum* 2.19): “now we learn that the wounded traveller is fallen man, half alive in his knowledge of God and half dead in his slavery to sin; the binding up of his wounds signifies Christ’s restraint of sin; the pouring in of oil and wine, the comfort of good hope and the exhortation to spirited work. The innkeeper, dropping his *incognito*, is revealed as the Apostle Paul; and the two pence turn out to be the two commandments of love.” (Hunter *Interpreting* 26)
6. **patristic literal exegesis**
   1. “To a man the Antiochene Fathers set their faces against allegorizing . . .” (Hunter *Interpreting* 27)
   2. Theodore of Mopsuestia (350-428) “wrote no less than five volumes against the allegorizers.” (Hunter *Interpreting* 27)
   3. “But the greatest Antiochene name is that of John Chrysostom” (ad 347-407). (Hunter *Interpreting* 27)
      1. “Interpret the elements in the parables that are urgent and essential . . . do not waste time on all the details . . . seek out the scope for which the parable was designed . . . and be not overbusy with the rest.” (*Matt*. *Hom*. 64.3) (Hunter *Interpreting* 27)
      2. On the Marriage Feast (*Matt*. *Hom*. 69.1) “he says there is no need to seek out special meanings for ‘the dinner, the oxen and the fat calves’ [27] . . . he has his sights trained on the heart of the parable.” (Hunter *Interpreting* 27)
7. **medieval allegorical exegesis**
   1. “The period . . . begins with Gregory the Great (540-604), . . . the first medieval Pope, and ends with Nicholas of Lyra (1270-1340) who influenced Luther . . .” (Hunter *Interpreting* 28)
   2. “. . . Alexandrian allegory was destined to prevail [because] Alexandrian exegesis answered to his [the medieval man’s] emotional need.” (Hunter *Interpreting* 28)
   3. the Venerable Bede (673-735) on the Laborers in the Vineyard: “the householder is God; the vineyard is the Church; the hired men, the saints of all ages; and the penny, the divinity of Christ.” (Hunter *Interpreting* 29)
   4. a friar’s sermon c. 1150 (cited in Pepler, Conrad. *The Interpretation of the Bible*. Ed. C.W. Dugmore. London: SPCK, 1944. 26-28): the good Samaritan “was man who went down from Jericho when Adam sinned and fell among demons . . .” The priest represents the patriarchs, and the Levite the order of prophets—”both had to tread the path of death.” The good Samaritan was Christ, and the two pence are “when the doctors are raised on high by scriptural knowledge and temporal honour.” (Hunter *Interpreting* 30)
8. **Reformation exegesis**
   1. “. . . since Reformers like Luther and Calvin knew the difference between the words of the Bible and the Word of God, they did not feel compelled to find in the details of the parables subtle ‘under meanings’ . . .” (Hunter *Interpreting* 31)
   2. Luther (1483-1546)
      1. “When we find him repudiating the medieval fourfold sense of Scripture, dismissing the allegorizers as ‘clerical jugglers performing monkey tricks’ (*Affenspiel*), saying hard things about Origen’s exegesis (‘worth less than dirt’), and expressing a strong preference for the literal (or ‘grammatical’) sense, we are filled with great expectations. In practice, however, Luther remained quite hospitable to the allegories of the Fathers, and his exposition of The Good Samaritan shows as many ‘monkey tricks’ as Origen’s.” (See *Sermons by Martin Luther*. Trans. James Kerr. 207-23.) (Hunter *Interpreting* 32)
   3. Calvin (1509-64)
      1. “The allegorizings of the Fathers he pronounces ‘idle fooleries’. . . .’we ought to have a deeper reverence for Scripture than to reckon ourselves at liberty to disguise its natural meaning’.” (*Harmony on Matthew*, *Mark and Luke* 3.63) (Hunter *Interpreting* 33)
   4. Juan Maldonado (Maldonatus) (1533-83) was “a Roman Catholic scholar who did excellent work on the parables . . . [He] was a Spanish Jesuit who taught in Paris.” (Hunter *Interpreting* 34)
9. **1600s**
   1. In the 1600s “scholasticism settled, like a depression, on the Protestant Church. The root of the trouble was that these ‘neo-scholastics’ came to identify the inspiration of the Bible with verbal inerrancy . . .” (Hunter *Interpreting* 35)
   2. There arose the “‘historico-prophetical’ school of Biblical interpreters. Best known among them were Johannes Cocceius (1603-69), a German theologian, and the Dutchman Campegius Vitringa (1659-1722). One basic belief of theirs was that many Scripture passages contained actual prophecies . . . up to their own day. . . . [Even Johann Albrecht Bengel (1687-1752)] fell a victim to these ‘futurist’ speculations. . . . Vitringa tells us [see Trench, *Notes on the Parables* 42] that the pearl of great price is the Church of Geneva . . .” (Hunter *Interpreting* 35)
10. **modern exegesis** (**1700-present**)
    1. Archbishop Trench’s *Notes on the Parables* (1841) “is still in the middle ages . . .” (Trench, Richard Chenevix. *Notes on the Parables of Our Lord*. New York: Tibbals, 1841.) (Hunter *Interpreting* 36)
    2. “The first major book in English to harvest the fruits of the new criticism was A.B. Bruce’s *Parabolic Teaching of Christ* (1882).” (Hunter *Interpreting* 37)
       1. Bruce says that numbers in parables “are ‘natural, not mysterious’. ‘The hundred sheep are the property of a shepherd of average wealth; the ten pieces of money are the pecuniary possession of a woman in humble life; the two sons signify a family just large enough to supply illustrations of the two contrasted characters’.” (Hunter *Interpreting* 37)
       2. “Bruce’s faults are those of a man of his time—he is a Liberal, and so tends to think of the Kingdom of God as a Divine Commonwealth and to talk of ‘the sweet reasonableness of Jesus’ [Trench, *Notes on the Parables* 308, 328, 469], in a way that reminds us of both Arnold and Renan.” Bruce’s greatest pupil was James Denney. (Hunter *Interpreting* 37)
    3. Adolf Jülicher, *Die Gleichnisreden Jesus* (vol. 1, 1888; vol. 2, 1899) (Hunter *Parables* 17)
       1. Each parable “has one *tertium comparationis*, or point of likeness . . . concentrate on the one central point of likeness, and consider the rest as dramatic machinery . . .” (Hunter *Interpreting* 38)
       2. Jülicher maintained that alle­gory “is utterly alien to the par­a­bles of Jesus. Although the empha­sis may have been one-sided (current apocalyptic from Daniel onwards uses allegory in order to present [18] its revela­tions in a veiled form to avoid politi­cal attack; to a lesser degree, rabbinical literature does the same), nevertheless his work remains fundamen­tal . . .” (Jeremias *Parables* 18-19)
       3. But Jüli­cher was wrong to assume that each parable presented “a single idea and (here lay the error) of the widest possi­ble generality. The broadest application will prove to be the true one.” (Jeremias *Parables* 19)
       4. It was not the parables’ object “to lay down general maxims (‘no one would crucify a teacher who told pleasant stories to enforce prudential morality’) . . .” (Quotation from Smith *The Jesus of the Parables* 17) (Jeremias *Parables* 21)
       5. “. . . C.A. Bugge [*Die Hauptparabeln Jesu* (1903)] and Paul Fiebig [*Die Gleichnisreden Jesu* (1912)], began to see that [Jülicher’s] book had indeed two capital faults.” (Hunter *Interpreting* 38)
          1. “To begin with, Jülicher took his idea of a parable from Aristotle when he should have sought its prototype in the rabbinical *marshal* [*sic*]. Now the rabbis’ parables are not all pure similitudes; some have allegorical elements; a few are allegories. Jülicher therefore erred in saying that Jesus’ parables could not have contained allegorical elements.” (Hunter *Interpreting* 38)
          2. “Secondly, Jülicher said that a parable existed to make a point. But what kind of point? His answer was: a general moral truth—the more general the better.” (Hunter *Interpreting* 38)
             1. “The point of the Sons of the Bridechamber was: ‘Religious sentiment is valuable only if it expresses the proper sentiment’ (II, 188).” (Hunter *Interpreting* 38)
             2. “Of The Talents: ‘A reward is only earned by performance’ (II, 495).” 38 The “one simple moral [of the Talents] was simply: ‘fidelity in all that God has entrusted to us’, or alternatively: ‘reward is only earned by performance’.” (Hunter *Interpreting* 96)
             3. “Of The Unjust Steward: ‘Wise use of the present is the condition of a happy future’ (II, 511).” (Hunter *Interpreting* 38) “Similarly, the moral of The Unjust Steward was: ‘use the present wisely if you want to make sure of a happy future.’” (Hunter *Interpreting* 96)
             4. Here is a more modern example, George A. Buttrick on the Laborers in the Vineyard (*Parables* 161): “‘Though this parable does not prescribe industrial methods’, he writes, ‘we cannot read it, even casually, without seeing the fingers of Jesus probing beneath the surface of the vast realm of “business”. Is a man out of work because he will not work? Jesus has no saving grace for such a man except the saving grace of adversity. Is a man out of work because of the callousness of a society which will not seriously grapple with the curse of unemployment? That tragedy smites Jesus to the core! He could never have told this story if he had not been moved with pity as he saw men idle in the market place. What would Jesus say, were he here in the flesh, to the corporation which dismisses men without the direst necessity; or to a labour union which “strikes” on a negligible pretext; or to business brains too absorbed with profits to address themselves to the poor man’s problem of insecurity of occupation? This is not an economic tract but it is a demand that industry shall exist for man, and not man for industry.’” (Hunter *Interpreting* 98)
             5. “. . . we find a warrant for *laissez faire* economics in The Labourers in the Vineyard or use The Tree and its Fruits as an argument for eugenics . . .” (Hunter *Interpreting* 7)
             6. It is true that “this kind of moralizing [98] . . . goes back to the Evangelists themselves . . . [But now] Dodd and Jeremias have shown us that many of Christ’s parables took their origin in that great crisis of history which was the coming of the Kingdom of God . . .” (Hunter *Interpreting* 98-99)
             7. Even in parables “directly related to the crisis, it cannot be wrong to moralize sometimes. After all, many of the crisis parables called for repentance, and a repentance which does not have clear and strong moral implications is not worthy of the name.” (Hunter *Interpreting* 99)
             8. But “*indiscriminate* [100] moralizing” results from those “who go to the parables for guidance on politics, economics, eugenics, pacifism, capital punishment, etc.” (Hunter *Interpreting* 100)
    4. form criticism of Jesus’ parables
       1. The form critics Martin Dibelius and Rudolph Bultmann “taught us that in the period of the oral tradition . . . the original setting of many of the parables was forgotten, as the church leaders re-applied them [40] . . . the present settings of the parables in the Gospels are often those given them by the early Church, and . . . their original setting was one of ‘realized eschatology’ . . .” (Hunter *Interpreting* 40-41)
          1. “Real­ized escha­tology” means that “The kingdom of God—in the person of Jesus—­has already arrived.” (Conzelmann *Jesus* 71)
       2. A.T. Cadoux and B.T.D. Smith
          1. A.T. Cadoux (*The Parables of Jesus*: *Their Art and Use*. London: Clarke, 1930; New York: 1931) was the first to “put forward . . . the principle that the parables must be placed in the setting of the life of Jesus.” (Jeremias *Parables* 21)
          2. A.T. Cadoux was “A notable precursor of Dodd and Jeremias . . . Taught by the Form Critics, he sought the original ‘life-setting’ of each parable in the ministry of Jesus, and discovered that many were ‘weapons of war’ in his controversy with the Scribes and Pharisees.” (Hunter *Interpreting* 41 n 1)
          3. Cadoux was followed by B.T.D. Smith (*The Parables of the Synop­tic Gos­pels*: *A Critical Study*. Cambridge: CUP, 1937). (Jeremias *Parables* 21)
       3. C.H. Dodd (*Parables* 1935)
          1. “But it was C.H. Dodd’s book [*The Parables of the King­dom*, 1936] which achieved a break-through . . .” (Jeremias *Parables* 21)
          2. “. . . sound exegesis means beginning . . . from the plain meaning of the parable in its original ‘life-setting’ in the ministry of Jesus . . .” (Hunter *Interpreting* 30)
          3. “Ne­vertheless Dodd limit­ed his attention to the parables of the Kingdom of Heaven . . .” (Jeremias *Parables* 21)
          4. Also, “the one-sided nature of his conception of the Kingdom (Dodd’s whole emphasis being laid on the view that in the works of Jesus the Kingdom had now finally broken through), resulted in a contraction of the escha­tology . . .” (Jeremias *Parables* 21)
       4. Joachim Jeremias (*Parables of Jesus* 1947)
          1. Jeremias “was to dot the i’s and stroke the t’s of Dodd’s exposition.” (Hunter *Interpreting* 39)
    5. “Each of his [Jesus’] para­bles has a definite historical setting. [22] . . . The original historical setting of the parables, as of all his utterances, is some specific situation . . .” (Jeremias *Parables* 22-23)
       1. “Hence to recover this is the task before us.” (Jeremias *Parables* 22)
       2. Proof: “many of the para­bles are so vividly told that it is natural to assume that they arise out of some actual occur­rence.” [23] Jeremias suggests, as examples, the weeds (Matt 13:24-30), the shrewd manager (Luke 16:1-9), the unexpectant homeowner (Matt 24:43-44), and also, “perhaps,” the rich fool (Luke 12:16-21) and the good Samari­tan (Luke 10:30-37). [23 n 2] (Jeremias *Parables* 23, 23 n 2)
       3. “For the most part, though not exclusively, they are weapons of contro­versy.” (Jeremias *Parables* 21)
       4. “Every one of them calls for an answer on the spot.” (Jeremias *Parables* 21)
       5. “What did Jesus intend to say at this or that particular moment? What must have been the effect of his word upon his hearers? These are the questions we must ask in order . . . to hear again his authentic voice.” (Jeremias *Parables* 22)
    6. In addition to an “original setting in the ministry of Jesus,” the parables also had a “later one in the life of the early Church.” (Hunter *Interpreting* 18)
    7. A third setting is the setting which each pericope received in each evangelist’s gospel. For example, “There is much in the Gospel of Luke intended to rebuke Pharisaic pride, and the association of Jesus with publicans and sinners has that same negative meaning . . . [258] . . . the evangelist’s own view was that these parables [about the outcast, e.g., pharisee and publican, good Samaritan, prodigal son] were addressed not to the publicans and sinners, but to Pharisees and scribes . . . “unto certain who trusted in themselves . . .” “They perceived that he spake this parable [of the wicked tenants] against them.”” A lawyer “wishing to justify himself” causes the good Samaritan parable to be told. (Cadbury *Making* 29)
    8. “For what did the early Christians use them [the parables]? For preaching and teach­ing, exactly as we use them today.” Thus preaching and teaching are the *Sitzen im Leben* (“settings in life”) of the parables. (Hunter *Interpreting* 18)
    9. Once the reapplication of the parables by the Church is recognized, “we can set about res­tor­ing any re-applied parables to their original setting in the life and ministry of Jesus.” (Hunter *Parables* 19)
    10. early Christians’ adaptations of Jesus’ sayings
        1. “Some they ‘re-audienced’. The Lost Sheep, on Jesus’ lips a parable of the redemp­tive joy of God addressed to the Pharisees, became in Matt. 18 (the Church chapter) a sum­mons to the disciples to pastoral concern for erring mem­bers.” (Hunter *Interpreting* 18)
        2. “Others they ‘re-employed’ for hortatory purposes. The parable of The Defen­dant, or­i­ginally . . . a parable of Crisis, has become in Matt. 5 a call to the Christian to ‘make it up’ with his estranged brother.” (Hunter *Interpreting* 18)
        3. “Others they ‘re-applied’ to their own eschatological situation ‘between the times’ (the Re­surrection and the *Parousia*). . . . Thus The Ten Virgins, which had been in Christ’s mouth a rousing ‘Be prepared!’ to Israel in view of [18] the great crisis set in motion by his ministry, has become, in the Church’s use, a call to be ready for Christ’s Second Ad­vent.” (Hunter *Interpreting* 18-19)
        4. *conflation*: “In two cases the Church (or the Evangelists) conflated originally separate parables.” (Hunter *Interpreting* 19)
           1. “St Matthew has tacked on The Wedding Garment, originally an indepen­dent parable, to The Wedding Feast.” (Hunter *Interpreting* 19)
           2. “In Luke’s parable of The Pounds . . . we can detect at three or four points the intrusion of another parable about a man who went abroad to claim a kingdom.” (Hunter *Interpreting* 19)
        5. *allegorical interpretations*: “In three cases [sower, weeds, and net] . . . [allegorical] interpretations have been appended . . .” (Hunter *Interpreting* 19)
        6. “*generalizing conclusions*” [119]: Often “the Church *generalized* the meaning of a parable by adding a saying of Jesus . . .” [19] 10 examples in Appendix 4 are: Matt 20:16, 22:14, 25:13, 25:29//Luke 19:26, Mark 13:37, Luke 12:21, 12:48b, 14:33, 16:10, 18:14b. [119-20] (Hunter *Interpreting* 19, 119-20)
        7. the achievement of Dodd and Jeremias
           1. Dodd and Jeremias “put the parables of Jesus back into . . . the ministry of Jesus seen as the great eschatological act of God . . .” [39 italicized in original] “. . . Dodd and Jeremias have shown us that many of Christ’s parables took their origin in that great crisis of history which was the coming of the Kingdom of God . . .” (Hunter *Interpreting* 99) “. . . Jesus parables were extemporized in living encounter with men rather than slowly elaborated and ‘lucubrated’ like sermons in ministers’ studies. They arise out of ‘real life’ situations and often reflect the cut-and-thrust of the ‘holy war’ in which Christ was engaged.” (Hunter *Parables* 12)
           2. On the other hand, ““when they [Dodd and Jeremias] have put back the parables into what they think is their original setting, you sometimes wonder if they have not made them so historically time-bound [that Jesus’ challenges] have little obvious relevance for us today . . .” (Hunter *Parables* 26)

## Jesus and Wisdom Literature

Gillingham, S[usan] E. *The Poems and Psalms of the Hebrew Bible*. Oxford Bible Series. Oxford: OUP, 1994.

1. **parallelism in Jesus**’ **sayings**
   1. introduction
      1. “. . . any reading of parallelism must take into account an oral [82] tradition. . . . Hebrew poetry . . . was probably composed to be heard rather than to be read.” (Gillingham 82-83) (But most proverbs in Proverbs, for example, were literary creations.—Hahn)
      2. “. . . the poetic aphorisms attributed to Jesus [confirm] the ‘three-in-one’ definition of parallelism [see below] . . . only the Synoptic Gospels have been used, and not the Gospel of John . . .” (Gillingham 83)
      3. Many “were probably spoken first in Aramaic, not Hebrew. [But parallelism] is translatable into the Greek of the New Testament and so through to our English translation, thus providing a good example of the way that parallelism, in its simplest form, transcends language.” (Gillingham 83)
   2. “sayings which can be classified as A = B (straightforward repetition or contrast)” (Gillingham 84; examples are 84-85)
      1. Matt 5:42, “Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.”
      2. Matt 11:30, “For my yoke is easy, and my burden is light.”
      3. Markk 3:24-25, “If a kingdom is divided against itself, that kingdom cannot stand. 25And if a house is divided against itself, that house will not be able to stand.”
      4. Mark 10:38, “Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?”
      5. Mark 13:24-25, “the sun will be darkened, and the moon will not give its light, 25and the stars will be falling from heaven, and the powers in the heavens will be shaken.”
      6. Luke 6:27-28, “Love your enemies, do good to those who hate you, 28bless those who curse you, pray for those who abuse you.”
      7. Luke 6:37-38, “Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; 38give, and it will be given to you.”
      8. Luke 15:32, “this brother of yours was dead and has come to life; he was lost and has been found.”
      9. Luke 16:10, “Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much.”
   3. “sayings which can be classified as A > B (where A is the dominant thought and B fills it out)” (Gillingham 85; examples are 85-86)
      1. Matt 6:12, “And forgive us our debts, as we also have forgiven our debtors.”
      2. Matt 7:7-8, “Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. 8For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.”
      3. Matt 7:17, “In the same way, every good tree bears good fruit, but the bad tree bears bad fruit.”
      4. Mark 2:27, “The sabbath was made for humankind, and not humankind for the sabbath . . .”
      5. Luke 12:48, “From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded.”
      6. Luke 12:49-50, “I came to bring fire to the earth, and how I wish it were already kindled! 50I have a baptism with which to be baptized, and what stress I am under until it is completed!”
      7. Luke 18:14, “I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted.”
   4. “sayings which can be classified as A < B (where the second line takes the main emphasis in the saying)” (Gillingham 86; examples are 86-87)
      1. “We may note here that this form of expression (*a minori ad maius*, ‘from the lesser to the greater’) was developed also in the Rabbinical tradition (linked with a rabbi named Hillel) in the first century ce.” (Gillingham 86)
      2. Matt 7:11, “If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!”
      3. Matt 8:20, “Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.”
      4. Matt 10:32-33, “Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; 33but whoever denies me before others, I also will deny before my Father in heaven.”
      5. Matt 15:11, “it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.”
      6. Luke 9:24, “For those who want to save their life will lose it, and those who lose their life for my sake will save it.”
   5. “One interesting observation here is the way that Mark and Luke in particular disrupt the parallelism with additional phrases . . . (e.g. Mark 8:35; 10:27; 14:7; and Luke 12:33 (cf. Matt. 6:19-20); Luke 13:24 (cf. Matt. 7:13, 14) [*sic*]. This practice seems to indicate a theological expansion . . .” (Gillingham 87)

## Introduction to Jesus’ Parables

1. **definition of** “**parable**”
   1. “. . . a comparison drawn from nature or daily life and designed to illuminate some spiritual truth, on the assumption that what is valid in one sphere is valid also in the other.” (Hunter *Interpreting* 8)
   2. “A parable is an imaginative story or a single scene drawn from daily life, which is intended to suggest by analogy the point the speaker wishes to make.” (Scott *Way* 78)
   3. “. . . a ‘parable’, i.e. something which argues from human relations to divine . . .” (Hunter *Interpreting* 58)
   4. “So Jesus links, as he likes to do, the worlds of nature and of grace . . .” (referring specifically to the seed growing secretly). (Hunter *Parables* 39)
   5. from the world of nature (Hunter *Parables* 13)
   6. even more, from the world of human nature
      1. “. . . home, or farm, or market, or even law court . . .” (Hunter *Parables* 13)
      2. “Jesus believed that human life with all its faults and frailties could furnish pointers to the rule of God, and that our human care and concern could figure forth the care and concern of the Almighty Father.” (Hunter *Parables* 14)
      3. Luke “often represents Jesus as deriving his illustrations from finance, as in the parables of the Two Debtors, the Rich Fool, the Tower Builder, the Lost Coin, the Unjust Steward, Dives and Lazarus, and the Pounds.” (Cadbury *Making* 260)
   7. “. . . the idioms and images in the parables of Jesus . . . no longer quite come home to us as they did to the first hearers. But . . . the language-event . . . *can be made intelligible*—by careful exposition . . .” (Hunter *Parables* 30)
   8. “. . . Jesus’ prophetic style of preaching [has a] predilection for metaphorical language, sharp, polished aphorisms, the hyperbole and the *mashal* (parable) in its many forms . . .” (Schnackenburg 144)
   9. *mashal*
      1. “The Greek word *parabole*, lit. “what is put beside something,” represents the basic meaning of the Hebrew *mashal*.” (Scott *Way* 78 n 8)
      2. “the Hebrew word *mashal* (with its Aramaic equivalent *mathla*), derived from a verb meaning ‘be like’, is a pretty wide label for any verbal image, from a figurative saying (e.g. Ezekiel’s ‘Like mother, like daughter’) or a proverb (‘Is Saul also among the prophets?’), up to a proper parable (like Nathan’s famous one about the ewe-lamb), an allegory (like Ezekiel’s about the Eagles and the Vine) or even a long apocalyptic prediction (of which the ‘parables’ of Enoch are examples).” (Hunter *Interpreting* 9) “‘Physician, heal yourself’, is a parable (Luke 4.23), though it has only three words; but so also is the Prodigal Son, which has nearly four hundred.” (Hunter *Parables* 11)
   10. parables and the imagination: Paul Claudel wrote, “when we are told of the prodigal son or the story of Absalom, we become in turn the father and the vagabond, the old king and his stabbed son. We become Elijah and the Samaritan [9] . . . Our entire being is trans­formed into someone who listens and sees. All our faculties are suspended in favor of attention and imagination. The clever writer, for a moment, makes us become what he wishes.” (Cerfaux *Treasure* 9-10)
2. **rabbinic parables**
   1. “Further, Jesus’ parables are something entirely new. In all the rabbinic literature, not one single parable has come down to us from the period before Jesus; only two similies from Rabbi Hillel (*c*. 20 bc), who jokingly compared the body with a statue, and the soul with a guest (Lev. r. 34 on 25.35). It is among the sayings of Rabban Jochanan ben Zakkai (d. *c*. ad 80) that we first meet with a parable . . .” (Jeremias *Parables* 12)
3. **pairing of parables**
   1. “It was often Jesus’ way to use two parables instead of one, in order to make sure his point was properly taken.” (Hunter *Parables* 56)
   2. lost sheep and lost coin: “These two parables form . . . a pair. Their general shape is the same—first, the bitterness of loss, then the anxious search, and finally the jubilation of discovery. But . . . one is about a man, the other about a woman. Nonetheless, they drive home the . . . trouble people will take to recover their lost property and the joy they experience when they find it.” (Hunter *Parables* 56)
   3. “. . . the receptivity and unreceptiveness of the hearers” are often antithetical parallels in Luke.” [29] Examples among the parables are: the persistent widow (18:1-8) versus the Pharisee (of the Pharisee and the publican, 18:9-14); the Pharisee and the publican (18:9-14); the little children (18:15-17) and the rich ruler (18:18-30). [29-30] “It is difficult to ascertain from the texts quoted, which come mostly from the special Lucan material, whether Luke found these contrasts already incorporated in the tradition.” [30] (Flender *St Luke* 29-30)
   4. “In Luke stories about a man are frequently paralleled by stories about a woman: these parallels mostly occur in the [9] special Lucan material. . . . Luke expresses by this arrangement that man and woman stand together and side by side before God . . . (cf. Gen. 1.27; Gal. 3.28).” [10] Examples among the parables are: “Simon the Pharisee and the woman who as [*sic*] a sinner (7.36-50), the man with the mustard seed and the woman with the leaven (13.18-21), the good Samaritan and Mary and Martha (10.29-42), the man with the 100 sheep and the woman with the ten pieces of silver (15.4-10), the importunate woman and the publican (18.1-14) or the friend at night (11.5-8).” [9 n 2] (Flender *St Luke* 9-10, 9 n 2)
   5. pairs in Luke-Acts
      1. “. . . Luke seems to be fond of parallel pairs. . . . in Luke we have the similar pairs of the Mustard Seed and the Leaven, of the Lost Sheep and the Lost Coin, of the Importu­nate Neighbor and the Importunate Widow. Possibly this pairing is older than Luke, who derives the first three from Q and who seems to have separated the last pair in spite of obvious resem­blance between them, a resemblance extending down to his own wording. In adding the short parable of New Wine after Old and the long parable of the Prodigal Son, Luke seems to have really spoiled the symmetry of pairs of parables by an extrane­ous third.” (Cadbury *Making* 23)
      2. “Luke’s parables suggest as characteristic of the author contrast as well as parallelism.” Rich man and Lazarus, prodigal son and older son, Pharisee and publican, the two debtors, Simon the Pharisee and the sinner woman, the Dissimilar Guests [= places at table] (Luke 14: 7‑11, 12‑14, 15‑24), Samaritans and Jews, friendly exorcist and [234] unfriendly Samaritans (dis­ciples are rebuked in both cases), greedy Ananias and Sap­phira vs. generous Joseph Barnabas, Martha and Mary, beatitudes and woes. “The use of opposites in parables is found in Matthew and apparently often among the rabbis; the contrasts of the judgment day are naturally quite common every­where . . .” (Cadbury *Making* 234‑35)
4. **rules of storytelling**
   1. Jesus’ parables “follow the rules of popular story-telling.” (Hunter *Parables* 12)
   2. repetition: “Repetition in the ‘build-up’ of a story is a common one.” (Hunter *Interpreting* 11)
   3. contrast: “Another is ‘the rule of contrast’ whereby virtue and vice, riches and poverty, wisdom and folly are set in sharp contrast.” (Hunter *Interpreting* 11) E.g., the wise and foolish bridesmaids, Dives and Lazarus, the two houses. (Hunter *Parables* 12)
   4. three: “Yet another is ‘the rule of three’, whereby the story has three main characters (‘An Englishman, an Irishman, and a Scotsman . . .’).” (Hunter *Interpreting* 11) E.g., the good Samaritan (3 passersby), the great supper (3 excuse-makers), the talents (3 servants). (Hunter *Parables* 12)
   5. end stress: “A fourth is the ‘rule of end stress’ whereby the spotlight falls on the last in the series, whether it is the youngest son or the final adventure.” (Hunter *Interpreting* 11) E.g., the talents, the wicked vinedressers. (Hunter *Parables* 12)
   6. imagery: use of concrete imagery
      1. “. . . how many images [he took from] Nature. [14] . . . [He] loved it because it disclosed the presence and power of the Father . . .” (Hunter *Interpreting* 14-15)
      2. “Still larger, in the parables, bulks the human scene . . . in the home or farm or market [“or even the law court” (Hunter *Parables* 13)]. [Hunter, *Interpreting* 15] . . . many of them must have been founded on actual happenings.” (Hunter *Interpreting* 15-16)
         1. “When Jesus used the similitude of The Burglar, no doubt the whole town was talking about a recent case of homebreaking.” (Hunter *Interpreting* 16)
         2. “H.B. Tristram has described a *kadi* (or judge) and a widow in Nisibis uncommonly like the two people in Christ’s story.” (Hunter *Interpreting* 16)
         3. “. . . The Wicked Vinedressers rings true of a Galilee [16] which we know was cursed at that time by absentee landlords and agrarian discontent.” (Hunter *Interpreting* 16-17)
      3. Luke in general: the parables peculiar to Luke are marked by “vividness and simplic­ity . . .” (Cadbury *Making* 24)
      4. “Certain scenes in the story are marked by a like effective use of a few details. . . . Doubtless the traditon already provided much of this element. . . . we can see from comparing Mark that he has often merely retained or even reduced the vigor, the naïve detail . . . Their [modern writers’] attribution of conscious taste or skill is often as ill‑founded as the medieval tradition which reported that Luke had been a painter.” (Cadbury *Making* 25)
      5. “. . . Luke seems to have enjoyed [the parables] with an aesthetic as well as a religious appreciation . . .” (Cadbury *Making* 10)
      6. “It must always be a matter of uncertainty how much of the undoubted charm of the Lucan parables is due to the evangelist, how much to the author of a written source, how much to tradi­tion, how much to Jesus.” [Hahn: But consider the artistry of Luke’s speeches in Acts.] (Cadbury *Making* 21)
5. **Jesus**’ **purpose in telling parables**
   1. “Why did Jesus use parables? The short answer is: to quicken understanding, by putting truth in a vivid and challenging and memorable way.” (Hunter *Interpreting* 13)
   2. Jesus’ parables “arise out of real situations and are not seldom instruments of controversy in which he justifies his actions, vindicates the Gospel against its critics, or confronts men . . . Every parable of Jesus was meant to evoke a response and to strike for a verdict.” (Hunter *Interpreting* 12)
   3. “. . . since a parable is often used to help home a disagreeable truth, it is often spoken at some personal risk to the speaker . . .” (Hunter *Interpreting* 12)
   4. “The parable, by its very nature, is hard to contradict. Demanding an opinion . . ., the parable finds an opening which makes the hearer lower his guard . . .” (Hunter *Interpreting* 14)
   5. See the separate handout, “Existentialism.”
   6. on Mark 4:11-13
      1. Mark 4:11-13, “And he said to them, “To you has been given the secret of the kingdom of God, but for those outside, everything comes in parables; 12 in order that ‘they may indeed look, but not perceive, and may indeed listen, but not understand; so that they may not turn again and be forgiven.’“ 13 And he said to them, “Do you not understand this parable? Then how will you understand all the parables?””
      2. “On the difficult verses in Mark 4.10-12, see C.F.D. Moule’s discussion in *Neotestamentica et Semitica*, Edinburgh 1969, 95-113.” (Hunter *Parables* 13 n 2)
      3. “Why did Jesus use parables? The short answer is: to quicken understanding, by putting truth in a vivid and challenging and memorable way.” (Hunter *Interpreting* 13)
      4. “And therefore, [Mark 4:11-13] cannot be words of Jesus. . . . they are genuine words of Jesus but . . . they do not belong here.” (Hunter *Interpreting* 13)
6. ***Sitz im Leben* of the parables**
   1. “For what did the early Christians use them? For preaching and teaching, exactly as we use them today.” (Hunter *Interpreting* 18)
   2. Thus the parables [had] “their original setting in the ministry of Jesus, and their later one in the life of the early Church.” (Hunter *Interpreting* 18)
      1. “Some they ‘re-audienced’. The Lost Sheep, on Jesus’ lips a parable of the redemptive joy of God addressed to the Pharisees, became in Matt. 18 (the Church chapter) a summons to the disciples to pastoral concern for erring members.” (Hunter *Interpreting* 18)
      2. “Others they ‘re-employed’ for hortatory purposes. The parable of The Defendant, originally . . . a parable of Crisis, has become in Matt. 5 a call to the Christian to ‘make it up’ with his estranged brother.” (Hunter *Interpreting* 18)
      3. “Others they ‘re-applied’ to their own eschatological situation ‘between the times’ (the Resurrection and the *Parousia*). Thus The Ten Virgins, which had been in Christ’s mouth a rousing ‘Be prepared!’ to Israel in view of [18] the great crisis set in motion by his ministry, has become, in the Church’s use, a call to be ready for Christ’s Second Advent.” (Hunter *Interpreting* 18-19)
      4. “. . . all of us who preach the parables today re-apply them to our own situation ‘between the times’, whether we allegorize them or not.” (Hunter *Interpreting* 86)
   3. “In two cases the Church (or the Evangelists) conflated originally separate parables.” (Hunter *Interpreting* 19)
      1. “St Matthew has tacked on The Wedding Garment, originally an independent parable, to The Wedding Feast.” (Hunter *Interpreting* 19)
      2. “In Luke’s parable of The Pounds . . . we can detect at three or four points the intrusion of another parable about a man who went abroad to claim a kingdom.” (Hunter *Interpreting* 19)
   4. “In three cases [sower, weeds, and net] . . . interpretations have been appended . . .” (Hunter *Interpreting* 19)
   5. Often “the Church *generalized* the meaning of a parable by adding a saying of Jesus . . .” (Hunter *Interpreting* 19) 10 examples are given in Appendix 4: Matt 20:16, 22:14, 25:13, 25:29//Luke 19:26, Mark 13:37, Luke 12:21, 12:48b, 14:33, 16:10, 18:14b. (*Interpreting* 119-120)
   6. form criticism: “Once this [reapplication of the parables by the Church] is realized [18] . . ., we can set about restoring any re-applied parables to their original setting in the life and ministry of Jesus.” (Hunter *Parables* 18-19)
7. **preaching the parables**
   1. “. . . preaching based on the parables ought to begin with the primary meaning of the parable—that is, the meaning it had when Jesus uttered it. The expositor’s first task should be to discover . . .the *Sitz im Leben Jesu* of the parable . . . To whom did Jesus speak the parable? Why did he speak it? . . . [What] meaning did he expect his hearers to take from the [story]? Our first concern should be the original ‘thrust’ of the parable. When we have found it, our next task is its translation into contemporary terms.” (Hunter *Interpreting* 100)
   2. Good sermons may not reproduce “the original thrust of the parable; but each puts across a piece of authentic Christian truth. Is not this the decisive test of a true sermon?” (Hunter *Interpreting* 93)
   3. “Down the centuries three main approaches to the parables have been proposed . . .” (Hunter *Interpreting* 93)
      1. allegorizing (*à la* the Church Fathers)
      2. moralizing (*à la* Adolf Jülicher)
      3. concentration on a parable’s main point (*à la* C.H. Dodd and Joachim Jeremias)
   4. The best time to preach “a series of sermons on the chief parables [is] the five Sundays of Lent when we should be remembering our Lord’s ministry from the Temptation to the Cross . . .” (Hunter *Interpreting* 108)

## Blatty on Jesus’ Sayings

Blatty, William Peter. *Legion*. New York: Simon and Schuster, 1983.

He [detective Kinderman, a Jew] looked up at the crucifix over the altar . . . The detective’s face began to soften, and he looked at the crucifix with a meekness and a quiet wonder in his eyes. *Who are you*? *God*’*s son*? *No*, *you know I don*’*t believe that*. [97] . . . *I don*’*t know who you are*, *but you are Someone*. *Who could miss it*? *You are Someone*. *That is clear as a brook*. *I don*’*t need to have proof that you did all those miracles*. *Who cares*? *It doesn*’*t matter*. *I know*. *Do you know how I know*? *From what you said*. *When I read*, “*Love your enemy*,” *I tingle*, *I go crazy*, *and inside of my chest I can feel something floating*, *something that feels like it was there the whole time*. *It*’*s as if my very being for just those few moments consisted of the total recognition of a truth*. *And then I know that you are Someone*. *No one from the earth could ever say what you said*. *No one could even make it up*. *Who could imagine it*? *The words knock you down*. . . .

*On the boat*, *when the disciples see you standing on the shore and then they realize that it*’*s you and that you*’*ve risen from the dead*? *Peter* . . . *right away he can*’*t wait for the boat to go in*, *he*’*s so excited*, *so beside himself with joy that it*’*s you*. . . . [*He just*] *jumps off the boat and then starts swimming like crazy for the shore*. *Is that something*? *Whenever I think of it*, *I glow*! *It isn*’*t some* goyischer *holy picture full of reverence and stiffness and probably lies*; *it isn*’*t some image being peddled*, *some myth*. *I can*’*t believe it didn*’*t happen*. *It*’*s so human*, *so surprising*, *and so real all at once*. *Peter must have loved you very much*.

*So do I*. *Does that startle you*? *Well*, *it*’*s true*. *That you ever existed is a thought that gives me shelter*; *that men could make you up is a thought that gives me hope*; *and the thought that you might exist even now would give me safety and a gladness that I could not contain*. *I would like to touch your face and make you smile*. *It couldn*’*t hurt*.

*So much for tea time and pleasantries*. *Who are you*? *What is* [98] *it that you want from us*? *To suffer like you did on the cross*? *Well*, *we*’*re doing it*. *Please don*’*t go sleepless with worrying about this problem*. *We are all in good shape on that score*. *We*’*re doing fine*. *That is mainly what I wanted to tell you in the first place*. *Also*, *Father Bermingham*, *your friend*, *sends regards*. [99]

## The Number of Jesus’ Parables

1. **number of parables**
   1. R.C. Trench said there were 30 parables. (Hunter *Interpreting* 11)
   2. A.B. Bruce said 33, plus 8 “parable germs . . .” (Hunter *Interpreting* 11)
   3. Adolf Jülicher said 53. (Hunter *Interpreting* 11)
   4. B.T.D. Smith said 62. (Hunter *Interpreting* 11)
   5. Archibald Hunter says “about 60.” (Hunter *Interpreting* 11)
      1. In his “List of Parables” at the end of *Interpreting* (1960), Hunter says, “The total number is 68; but since 8 of these occur in more than one source, the final count is 60.” (Hunter *Interpreting* 122)
      2. But in his “Index of Parables” at the end of *Parables* (1971), Hunter says 50 parables, with only 45 distinct. (Hunter *Parables* 123-24)
   6. extent of the parables
      1. “. . . the parables of Jesus comprise more than one-third of his re­corded teach­ing.” [7] “The amounts of parabolic teaching, as compared with non-parabolic in the four Gospel [sc. “synoptic”] sources, are as follows: Mark: 16%; Q: 29%; M: 43%; L: 52%. Thus the average is 35%.” [7 n 1] (Hunter *Interpreting* 7 [see 109], 7 n 1)
      2. Luke contains 29 parables. (Juel *Luke-Acts* 3)
2. **number of parables in John**
   1. See “Parables, Similitudes, and Major Metaphors in the Gospel of John.”
3. **number of parables in the *Gospel of******Thomas***
   1. See “Parables and Similitudes in the *Gospel of Thomas*.”
4. **some lists of Jesus**’ **synoptic parables**
   1. Dodd *Parables of the Kingdom* 173
   2. Green-Armytage *A Portrait of St Luke* 129-31
   3. Hun­ter I *Interpreting* 121-22
   4. Hunter II *Parables Then and Now* 123-24
   5. Jeremias *Parables of Jesus* 247‑48
   6. Manson *Teaching of Jesus* 66‑68
   7. Oesterley *Gospel Parables* vii-viii
   8. Scott *Hear Then the Parable* 460, 465
   9. Streeter *Four Gospels* 243, 332
   10. Westcott *Introduction to the Study of the Gospels* (see Green-Armytage 129) (list of 30)

# Classifications of Jesus’ Utterances

## Classifications of Jesus’ Utterances by Form

1. **forms of Jesus**’ **figurative utterances**
   1. “In germ, then, a parable is a figurative saying . . . parables are simply expan­sions of these.” (Hunter *Interpreting* 9)
   2. simile or metaphor
      1. simile: e.g., “be wise as serpents but innocent as doves.” (Hunter *Parables* 11) “‘All we like sheep have gone astray’ is a simile.” (Hunter *Interpreting* 9) “They are like sheep without a shepherd.” (Hunter *Parables* 11)
      2. metaphor: e.g., “Beware the leaven of the Phari­sees.” (Hunter *Parables* 11)
      3. According to C.H. Dodd’s “rough grammatical test” (*Parables* 18), “figurative say­ings [have] only one verb . . .” (Hunter *Interpreting* 9)
   3. similitude
      1. “Expand it [a simile or metaphor] into a *picture* and you get a simili­tude . . .” (Hunter *Interpreting* 9)
      2. “. . . the simili­tude bases itself on some familiar truth or process . . . [It describes] what men com­monly do . . .” (Hunter *Interpreting* 9)
      3. examples
         1. the lost sheep (Hunter *Interpreting* 9) (Hunter *Parables* 11)
         2. new patch; new wine Hunter *Interpreting* 9)
         3. the leaven (Hunter *Interpreting* 9)
      4. According to C.H. Dodd’s “rough grammatical test” (*Parables* 18), “similitudes [have] more than one verb, in the present tense . . .” (Hunter *Interpreting* 9)
   4. story parable
      1. “Expand it [a similitude] into a *story* by using past tenses and circum­stan­tial details, and you get a story-parable like The Prodigal Son.” (Hunter *Interpreting* 9)
      2. “. . . the story-parable describes . . . what one man did.” (Hunter *Interpreting* 9)
      3. “. . . the parable proper provides an analogy, arguing that what is admit­ted in one case can hardly be contested in another . . .” (Hunter *Parables* 11 n 1)
      4. examples
         1. prodigal son (Hunter *Interpreting* 9)
         2. sower (Hunter *Interpreting* 9)
         3. great supper (Hunter *Interpreting* 9) (Hunter *Parables* 11)
      5. According to C.H. Dodd’s “rough grammatical test” (*Parables* 18), “story-parables [have] a series of verbs, all in the past tense.” (Hunter *Interpreting* 9)
   5. exemplary story
      1. “Four of these [story parables], which teach not by analogy but by direct example (The Pharisee and the Publican, Dives and Lazarus, The Rich Fool, and The Good Samaritan) are usually called ‘example stories’.” (Hunter *Interpreting* 11) “These work rather differently. Whereas the parable proper provides an analogy, arguing that what is admit­ted in one case can hardly be contested in another, the ‘example story’ produces an illustra­tion from reality and says, ‘Go and do (or not do) likewise.’” (Hunter *Parables* 11 n 1)
      2. “Many of Christ’s parables sketch a type of human conduct in vivid colours, and the hearers are expected to apply the story to their own lives either as an example or a warning. Good instances are The Two Builders, The Two Sons, The Pharisee and the Publican, and The Good Samaritan. These illustrate the parable as ‘an ethical type’ (T. W. Manson), and moraliz­ing here is not only excusable but unavoid­able.” (Hunter *Interpreting* 99)
   6. other
      1. “. . . the Last Judgment scene [Matt 25:31-46], often called the parable of The Sheep and the Goats, refuses to be classified.” (Hunter *Interpreting* 11)
2. **summary of criteria for a formal classification of Jesus**’ **utterances**
   1. statement
      1. lacks the characteristics of an aphorism
      2. lacks the characteristics of a metaphor
   2. (non-metaphoric) aphorism
      1. a clever saying
      2. uses sound devices
         1. rhythm
         2. rhyme
         3. alliteration
         4. consonance
         5. assonance
      3. uses content devices
         1. paradox
         2. irony
         3. overstatement (hyperbole)
         4. understatement
         5. parallelism
            1. synonymous
            2. antithetic
            3. synthetic (step)
      4. unusual sentence structures
         1. periodic sentence
         2. chiasm
   3. metaphor
      1. comparison of two things
      2. has 1 figurative and 1 literal term or level
      3. may have the characteristics of an aphorism
   4. similitude
      1. typical situation
      2. little plot or action
      3. flat characters
      4. short
      5. multiple verbs
      6. present tense
   5. (story) parable
      1. atypical situation
      2. plot
      3. rounded characters
      4. long
      5. multiple verbs
      6. past tense
3. **parable vs**. **allegory**
   1. In an allegory, “each detail of the story has its counterpart in the meaning, whereas in a parable . . . story and meaning meet not at every point but at one central point. This point of likeness the pundits call the *tertium comparati­onis*. A parable usually has only one *tertium*; an allegory may have a dozen.” (Hunter *Interpreting* 10) “Basically, allegory means the interpretation of a text in terms of something else . . .” (Hunter *Interpreting* 23), whereas “In a parable things are what they pro­fess to be: loaves are loaves . . .” (Hunter *Interpreting* 10)
   2. “. . . the true parable . . . must be life-like . . . the allegory need not conform to the laws of life-likeness . . .” (Hunter *Interpreting* 10)
   3. A trend in parable scholarship in “the last two or three decades” has been a “revolt against Jülicher’s denial of all [23] allegory to Jesus.” (Hunter *Parables* 23-24)
      1. “. . . we have no right to say that Jesus’ parables must have been completely innocent of allegory.” (Hunter *Interpreting* 95) In fact, it is “antecedently likely that Jesus’ parables would contain a modicum of allegory.” (Hunter *Parables* 24)
         1. *Mashal* “includes allegory . . .” (Hunter *Parables* 24)
         2. “The Old Testament . . . contains allegories” (e.g., 2 Sam 12, Ezek 17). (Hunter *Parables* 24, cf. Hunter, *Interpreting* 95)
         3. “Many of the parables the rabbis told were strongly allegorical.” (Hunter *Parables* 24, cf. Hunter, *Interpreting* 95)
      2. Some parables “have allegorical elements . . .” (Hunter *Interpreting* 94)
         1. One “is an allego­ry: The Wicked Vinedressers.” (Hunter *Interpreting* 94) “The Wicked Vine­dres­sers is an allegori­cal parable.” (Hunter *Parables* 24)
         2. “The Sower, which contains three or four different points of comparison, hovers between parable and allegory. (C.F.D. Moule calls it ‘a multiple par­able’.)” (Hunter *Parables* 24)
   4. “Are there any rules we can lay down for interpreters about where allegorizing should begin and end?” (Hunter *Interpreting* 95)
      1. “Don’t try in the interests of an arbitrary theory to eliminate everything allegor­i­cal [“as even Jeremias still tends to do,” Hunter *Parables* 24] and trim the texts into pure para­bles.” (Hunter *Interpreting* 95)
      2. “On the other hand, don’t allegorize to the point which mars the one lesson [“the one lesson, or warning, or challenge,” Hunter *Parables* 24] which every parable was meant to teach.” (Hunter *Interpreting* 95)
      3. “I would like to suggest a touchstone for detecting genuine allegorical elements in the parables. . . . [If] you meet something in a parable which almost cries out to be taken symbolically, i.e. allegorically, stop and ask yourself: would this detail carry this [95] symbolical significance for the men to whom Jesus spoke?” Here are some elements which bore a familiar symbolic meaning: (Hunter *Interpreting* 95-96)
         1. In the Wicked Vinedressers, “The vineyard is Israel.” See Isa 5. (Hunter *Interpreting* 96)
         2. “If in The Sower and other parables we find a reference to ‘the harvest’, we remem­ber that the harvest was a familiar Jewish symbol for ‘the day of the Lord’ . . .” (Hunter *Interpreting* 96)

## A Formal Classification of Jesus’ Utterances

1. **introduction**
   1. In addition to the lists below, classifications of Jesus’ utterances on the basis of form are given in the table of contents after the name of each utterance. The reasons why I have classified each item as I have are given here and as the first comment under each utterance in the “Notes” on Jesus’ utterances below.
2. **parables**
   * 1. barren fig tree (Luke 13:6-9) (*Past tense*. *Atypical situation*.)
     2. faithful and wicked slaves (Matt 24:45-51) (Luke 12:42-46) (*Multiple verbs*. *Present tense*. *But*: *Detail*. *Atypical situation*.)
     3. good Samaritan (Luke 10:30-37) (*Multiple verbs*. *Past tense*. *Atypical story*.)
     4. great supper (Luke 14:16-24) (*Multiple verbs*. *Past tense*. *Atypical story*.)
     5. guest without garment (Matt 22:11-14) (*Multiple verbs*. *Past tense*. *Atypical story*.)
     6. hidden treasure (Matt 13:44) (*Short*. *But* *multiple verbs*. *Two verbs in past tense*. *Atypical situation*.)
     7. houses on rock and sand (Matt 7:24-27; Luke 6:47‑49) (*Long*. *Multiple verbs*. *Past tense*. *Unique situation* [*building foolishly*].)
     8. laborers in the vineyard (Matt 20:1-15) (*Long*. *Multiple verbs*. *Past tense*. *Unique situation*.)
     9. marriage feast (Matt 22:1-13) (*Long*. *Multiple verbs*. *Past tense*. *Atypical situation*. *Narrates a story*.)
     10. net (Matt 13:47-50) (*Past tense*. *Multiple verbs*. *Details* (*waiting till full*, *basket*, *sitting down*); *not just typical scene*.)
     11. pearl (Matt 13:45-46) (*Short*, *but* *Multiple verbs*. *Past tense*. *Atypical situation*. *Plot*.)
     12. persistent friend (Luke 11:5-8) (*Multiple verbs*. *Present tense*. *But* *atypical situation*.)
     13. persistent widow (Luke 18:1-8) (*Long*. *Multiple verbs*. *Past tense*. *Atypical situation*.)
     14. Pharisee and tax collector (Luke 18:9-14) (*Long*. *Multiple verbs*. *Past tense*. *Atypical situation*. *Plot*.)
     15. places at table (Luke 14:7-11) (*Long*. *Present tense*, *but* *Multiple verbs*. *Plot*. *Atypical situation*.)
     16. pounds (Luke 19:12-27) (*Long*. *Multiple verbs*. *Past tense*. *Atypical situation*.)
     17. prodigal son (Luke 15:11-32) (*Long*. *Multiple verbs*. *Past tense*. *Atypical situation*.)
     18. returning demon (Matt 12:43-45) (Luke 11:24-26) (*Fairly long*. *Multiple verbs*. *Present tense*. *But atypical situation*. *Plot*.)
     19. rich fool (Luke 12:16-21) (*Fairly long*. *Multiple verbs*. *Past tense*. *Atypical situation*. *Plot*.)
     20. rich man and Lazarus (Luke 16:19-31) (*Long*. *Multiple verbs*. *Past tense*. *Atypical situation*. *Plot*.)
     21. seed growing secretly (Mark 4:26-29) (*Fairly long*. *Multiple verbs*. *Present tense*. *Typical situation*. *Plot*?)
     22. sheep and goats (Matt 25:31-46) (see Luke 13:26-29) (*Long*. *Multiple verbs*. *Future tense*. *Some metaphoric comparisons* [“*as a shepherd separates the sheep from the goats*”; *the Son of Man is* “*the king*”], *but mostly literal*.)
     23. shrewd manager (Luke 16:1-9) (*Long*. *Multiple verbs*. *Past tense*. *Atypical situation*. *Plot/action*.)
     24. shut door (Luke 13:25) (= concl. [Matt 25:10-13] to ten bridesmaids [Matt 25:1-13]) (*Fairly long*. *Multiple verbs*. *Past* (*Matt*) *or present-and-future* (*Luke*) *tenses*. *Atypical situation*. *Plot*.)
     25. sower (Mark 4:3-8, 14-20) (Matt 13:3-8, 18-23) (Luke 8:5-8a, 11-15) (*Long*. *Multiple verbs*. *Past tense*. *Atypical situation*. *Plot*.)
     26. speck and log (Matt 7:3-5//Luke 6:41-42) (*Multiple verbs*. *Present tense*. *But* *atypical situation*. *Humorous hyperbole*.)
     27. talents (Matt 25:14-30) (*Long*. *Multiple verbs*. *Past tense*. *Atypical situation*. *Plot*.)
     28. ten bridesmaids (Matt 25:1-13) (*Long*. *Multiple verbs*. *Past tense*. *Atypical situation*. *Plot*.)
     29. two debtors (Luke 7:41-43) (*Fairly long*. *Multiple verbs*. *Past tense*. *Atypical situation*. *Plot/action*. *Paired characters*.)
     30. two sons (Matt 21:28-32) (*Fairly long*. *Multiple verbs*. *Past tense*. *Atypical situation*. *Paired characters*.)
     31. unmerciful slave (Matt 18:23-35) (*Long*. *Multiple verbs*. *Past tense*. *Atypical situation*.)
     32. expectant slaves (Matt 25:14; Mark 13:34-37; Luke 12:35-38) (*Or similitude*? *Present tense*. *But atypical situation*, *especially in Luke*’*s version*.)
     33. weeds (Matt 13:24-30, 37-43a) (*Long*. *Multiple verbs*. *Past tense*. *Specific instance of a typical situation*. *Plot*.)
     34. wicked tenants (Mark 12:1-11) (Matt 21:33-44) (Luke 20:9-18) (*Long*. *Multiple verbs*. *Past tense*. *Atypical situation*. *Plot/action*.)
3. **similitudes**
   * 1. beatings (Luke 12:47-48) (*Short*. *Multiple verbs*. *Past* [*and future*] *verbs*. *Typical situation*. *Generalized characters*. *Paired similitudes*.)
     2. children in the market place (*Two verbs*, *so similitude*? *But not a typical situation*.)
     3. cleaning outside of cup (Matt 23:25) (Luke 11:39-40) (*Multiple verbs*.)
     4. defendant (Matt 5:25-26) (Luke 12:58-59) (*Multiple verbs*. *Present tense*.)
     5. expectant slaves (Luke 12:35-38) (*Or parable*? *Fairly long*. *Multiple verbs*. *Present tense*. *Typical situation*, *although* “*He will fasten his belt and have them sit down to eat*, *and he will come and serve them*” *is an atypical situation*.)
     6. eye as lamp (Matt 6:22-23) (Luke 11:34-36) (*extended similitude*; *allegorical*) (*Present tense*. *Multiple verbs*. *Multiple allegorical images*: *eye*, *light*, *darkness*.)
     7. fasting wedding guests (Mark 2:19-20) (see expectant slaves, Luke 12:35-38; see ten bridesmaids, Matt 25:1-13) (*Present tense*. *Multiple verbs*. *Typical situation*.)
     8. harvest and laborers (Matt 9:37-38) (Luke 10:2) (John 4:35) (*Two verbs*. *Present tense*. *Atypical situation*.)
     9. lost coin (Luke 15:8-10) (*Short*. *Present tense*. *Typical situation*. *Flat characters*.)
     10. lost sheep (Matt 18:12-14) (Luke 15:4-7) (*Short*. *Present tense*. *Typical situation*. *Flat characters*.)
     11. mustard seed (Matt 13:31-32) (Mark 4:30-32) (Luke 13:18-19) (*Fairly short*. *Present tense* [*Mark*], *past tense* [*Luke*], *both* [*Matthew*]. *Typical situation*.)
     12. new patch (Matt 9:16) (Mark 2:21) (Luke 5:36) (*Short*. *Multiple verbs*. *Present tense*. *Typical situation*. *Hunter says similitude*.)
     13. new wine (Matt 9:17) (Mark 2:22) (Luke 5:37-38) (*Short*. *Multiple verbs*. *Present tense*. *Typical situation*. *Hunter says similitude*.)
     14. rash king (Luke 14:31-32) (*Short*. *Multiple verbs*. *Present tense*. *Atypical situation*.)
     15. salt (Mark 9:50a) (Matt 5:13) (Luke 14:34-35a) (*Short*. *Multiple verbs*. *But present tense*. *Typical situation*. *Not really a plot*. *Jeremias says similitude*.)
     16. stone for bread (Matt 7:9-11) (Luke 11:11-13) (*similtude*, *or analogy*?) (*Short*. *Only one main verb*. *Present tense*. *Humorous hyperbole*.)
     17. stone for bread (Matt 7:9-11//Luke 11:11-13)
     18. strong man plundered (Matt 12:29) (Mark 3:27) (Luke 11:21-22) (*Multiple verbs*. *Present tense*. *Presents picture*.)
     19. tower builder (Luke 14:28-30) (*Fairly long*. *Multiple verbs*. *Present tense*. *Presents a picture*. *Fairly typical situation* [*ridiculing someone who has lacked foresight*].)
     20. two masters (Matt 6:24) (Luke 16:13)
     21. unexpectant homeowner (Matt 24:43) (Luke 12:39) (1 Thess 5:2) (2 Pet 3:10) (Rev 3:2-3) (Rev 16:15) (*Multiple verbs*. *Past tense*, *but true of all householders*. *Hunter says similitude*.)
     22. unexpectant slave (Matt 24:50) (Luke 12:46) (*Present tense*. *Typical situation*.)
     23. unexpectant slaves (Matt 25:14) (Mark 13:34-36) (*Present tense*. *Typical situation*.)
     24. we are worthless slaves (Luke 17:7-10) (*Fairly long*. *Multiple verbs*. *Present tense*. *Typical situation*.)
     25. yeast (Matt 13:33b) (Luke 13:20-21) (*Past tense*. *But short*. *Typical situation*.)
4. **metaphors**
   * 1. as with lightning (Matt 24:27) (Luke 17:24)
     2. as with Lot (Matt 24:39b) (Luke 17:28-30)
     3. as with Noah (Matt 24:37-39a) (Luke 17:26-27)
     4. bad trees burned (Matt 7:19)
     5. blind guides (Matt 15:14) (Luke 6:­39bc) (*Two verbs*, *so similitude*? *But not a typical situation*.)
     6. budding fig tree (Mark 13:28-29) (Matt 24:32-33) (Luke 21:29-31)
     7. by its fruit (Matt 7:16a) (Matt 7:20) (Matt 12:33c) (Luke 6:44a)
     8. camel and needle (Matt 19:24) (Mark 10:25) (Luke 18:25)
     9. children’s bread to dogs (Matt 15:26) (Mark 7:27) (*Only one action verb*. *Typical situation*.)
     10. city on a hill (Matt 5:14b) (*two metaphors*: *light of world*, *city on hill*.)
     11. corpse and vultures (Matt 24:28) (Luke 17:37) (*Short*. *Only one* (*action*) *verb*.)
     12. divided kingdom (Mark 3:24-25) (Matt 12:25) (Luke 11:17) (*Only one verb in the independent clause*. *Short*. *Present tense*.)
     13. doctor, cure yourself (Luke 4:23a)
     14. enter the kingdom as a child (Mark 10:15) (Matt 18:3) (Luke 18:17) (John 3:3) (John 3:5)
     15. faith the size of a mustard seed (Matt 17:20b) (Luke 17:5-6)
     16. fig tree (*Only one action verb* (“*puts forth*”). *One independent + one dependent clause*. *Hunter says similitude*.)
     17. fire on earth (Luke 12:49-50)
     18. foxes have holes (Matt 8:20) (Luke 9:58) (*Two metaphors*: *1*. *foxes have holes*, *2*. *birds of the air have nests*. *Short*; *paired*.)
     19. good and evil from treasure (Matt 12:34b, 35) (Luke 6:45ab)
     20. grapes and thorns (Matt 7:16b) (Luke 6:44b)
     21. new and old from treasure (Matt 13:52) (*Short*. *Only one main verb* [“*brings*”].)
     22. cleaning outside of cup (Matt 23:25-26) (Luke 11:39-41)
     23. lambs among wolves (Matt 10:16a) (Luke 10:3b)
     24. lamp under bushel (Mark 4:21) (Luke 8:16) (Matt 5:15) (Luke 11:33)
     25. let the dead bury the dead (Matt 8:21-22) (Luke 9:59-60)
     26. light of the world (Matt 5:14a)
     27. like a thief (1 Thess 5:2) (2 Pet 3:10a) (Rev 3:2-3) (Rev 16:15)
     28. like graves (Matt 23:27-28) (Luke 11:44)
     29. little flock (Luke 12:32)
     30. loading with burdens (Matt 23:4) (Luke 11:46)
     31. looking back (Luke 9:61-62)
     32. make the tree and fruit good (Matt 12:­33ab) (a)
     33. measure for measure (Mark 4:24) (Matt 7:2) (Luke 6:38) (*A pair in Luke*: *metaphor of grain also*. *Otherwise*, *just a statement*.)
     34. millstone around neck (Matt 18:6) (Mark 9:42) (Luke 17:2)
     35. mouth speaks from heart (Matt 12:34c) (Luke 6:45c)
     36. my yoke is easy (Matt 11:28-30)
     37. narrow door (Matt 7:13-14) (Luke 13:23-24)
     38. new and old from treasure (Matt 13:52)
     39. pearls before swine (Matt 7:6) (*Short*. *Only one main verb*. *Present tense*. *A pair of metaphors* [“*holy before dogs*”].)
     40. physician, heal yourself (*Short*. *Only one verb*. *Present tense*.)
     41. playing children (Matt 11:16-19) (Luke 7:31-35)
     42. salted with fire (Mark 9:49) (*Short*. *One verb*. *No* “*like*” *or* “*as*.”)
     43. sheep fallen into a pit (Matt 12:11) (*Legal analogy*.)
     44. Son of Man as lightning (Matt 24:27; Luke 17:24) (*Short*. *Few verbs*. *Present tense*. *Use of* “*as*.”)
     45. take up one’s cross (Matt 16:24) (Mark 8:34b) (Luke 9:23) (Matt 10:38) (Luke 14:27)
     46. those in need of a physician (Matt 9:12) (Mark 5:17) (Luke 5:31) (*Short*. *Only one main verb*. *Present tense*.)
     47. treasure in heaven (Matt 6:19-20) (Luke 12:­33b)
     48. tree and fruit: a complex of sayings (Matt 7:16-20; 12:33-37; Luke 6:43-45)
         1. “You will know them by their fruits.” (*Short*. *Only one main verb*. *Present tense*. *No plot/action*.)
         2. “Are grapes gathered from thorns, or figs from thistles?” (*Short*. *Only one main verb*. *Present tense*. *No plot/action*.)
         3. “. . . every good tree bears good fruit, but the bad tree bears bad fruit.” (*Short*. *Only one main verb*. *Present tense*. *No plot/action*.)
         4. “A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.” (*Short*. *Only one main verb*. *Present tense*. *No plot/action*.)
         5. “Every tree that does not bear good fruit is cut down and thrown into the fire.” (*Short*. *Only one main verb*. *Present tense*. *No plot/action*.)
         6. “The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil . . .” (*Short*. *Only one main verb*. *Present tense*. *No plot/action*.)
         7. “. . . for it is out of the abundance of the heart that the mouth speaks.” (*Short*. *Only one main verb*. *Present tense*. *No plot/action*.)
     49. tribute of earthly kings (Matt 17:25b-26) (*Short*. *Multiple verbs*. *Present tense*. *No plot/action*.)
     50. uprooted plants (Matt 15:13)
     51. weather signs (Matt 16:1-3) (Luke 12:54-56)
     52. what defiles (Matt 15:11, 17-20) (Mark 7:20-23) (*Short*. *Only two main verbs* [*second clause is mere mirror reflection of first*]. *Present tense*. *No plot/action*.)
     53. where your treasure is (Matt 6:21) (Luke 12:34)
     54. yeast of Phar­i­sees (Matt 16:6, 11) (Mark 8:15) (Luke 12:1b)
     55. you lock people out (Matt 23:13) (Luke 11:52)
5. **literal aphorisms**
   * 1. add to span (Matt 6:27) (Luke 12:25)
     2. anyone with ears (Matt 13:9) (Matt 13:43b) (Mark 4:9) (Mark 4:23) (Luke 8:8b) (Matt 11:15) (Luke 14:35b) (Rev 2:7) (Rev 13:9)
     3. as your Father is (Matt 5:48) (Luke 6:36)
     4. ashamed of Christ (Matt 16:27) (Mark 8:38) (Luke 9:26) (Matt 10:32-33) (Luke 12:8-9) (Rev 3:5) (2 Tim 2:12)
     5. ask, seek, knock (Matt 21:22) (Mark 11:24) (Matt 7:7-8) (Luke 11:9-10) (John 14:13-14) (John 15:7) (John 15:16) (John 16:23-24) (John 16:26)
     6. Beelzebul (Matt 12:27) (Luke 11:19)
     7. blaspheming the Spirit (Matt 12:31) (Mark 3:28-29) (Matt 12:32) (Luke 12:10)
     8. blessed the eyes (Matt 13:16-17) (Luke 10:23b-24)
     9. blessed the hungry (Matt 5:6) (Luke 6:21a)
     10. blessed the persecuted (Matt 5:1) (Matt 5:11-12) (Luke 6:22-23)
     11. blessed the poor (Matt 5:3) (Luke 6:20b)
     12. blessed the weeping (Matt 5:4) (Luke 6:21b)
     13. came to call sinners (Matt 9:13b) (Mark 2:17b) (Luke 5:32b) (Luke 19:10) (1 Tim 1:15)
     14. counted hairs (Matt 10:30) (Luke 12:7a)
     15. cup of water (Matt 10:42) (Mark 9:41)
     16. cut off hand (Matt 5:29-30) (Matt 18:8-9) (Mark 9:43-48)
     17. David calls the messiah “Lord” (Matt 22:41-45) (Mark 12:35b-37a) (Luke 20:41b-44)
     18. disciple not above teacher (Matt 10:24-25a) (Luke 6:40) (John 13:16) (John 15:20)
     19. divorce (Matt 19:9) (Mark 10:11-12) (Matt 5:32) (Luke 16:18) (1 Cor 7:10-11)
     20. do not worry (Matt 6:25-26, 28b-30) (Luke 12:22-24, 27-28 [32])
     21. even sinners love (Matt 5;45-47) (Luke 6:32-35)
     22. first will be last (Matt 19:30) (Mark 10:31) (Matt 20:16) (Luke 13:30)
     23. for or against me (Mark 9:40) (Luke 9:50b) (Matt 12:30) (Luke 11:23)
     24. forgive seven times (Matt 18:21-22) (Luke 17:4)
     25. forgive trespasses (Matt 6:14-15) (Mark 11:25) (Matt 6:12) (Luke 11:4a) (Matt 5:23-24)
     26. gain the world, lose one’s life (Matt 16:26a) (Mark 8:36) (Luke 9:25)
     27. give to everyone (Matt 5:42) (Luke 6:30)
     28. God is mindful of sparrows (Matt 10:29) (Luke 12:6)
     29. golden rule (Matt 7:12a) (Luke 6:31)
     30. hating one’s family (Matt 10:37) (Luke 14:26)
     31. have faith in God (Matt 21:21a) (Mark 11:22)
     32. hearing and doing (Matt 7:21) (Luke 6:46)
     33. hidden made manifest (Mark 4:22) (Luke 8:17) (Matt 10:26) (Luke 12:2)
     34. I never knew you (Matt 7:22-23) (Luke 13:26-27)
     35. I send prophets and apostles (Matt 23:34-36) (Luke 11:49-51)
     36. if by the Spirit I cast out (Matt 12:28) (Luke 11:20)
     37. Jerusalem, Jerusalem (Matt 23:37) (Luke 13:34-35)
     38. Jesus on John (Matt 11:7-11) (Luke 7:24-28)
     39. kingdom suffers violence (Matt 11:12-13) (Luke 16:16)
     40. leader as servant (Matt 23:11) (Mark 9:35) (Luke 9:48c) (Matt 20:25-28) (Mark 10:42) (Luke 22:25-27) (John 13:4-17)
     41. leaving one’s family (Matt 19:29) (Mark 10:29-30) (Luke 18:29b-30)
     42. Look! Here! or Look! There! (Matt 24:23) (Mark 13:21) (Matt 24:26) (Luke 17:23) (Luke 17:20-21)
     43. Lord of the sabbath (Matt 12:8) (Mark 2:27-28) (Luke 6:5)­
     44. lose one’s life to save it (Matt 16:25) (Mark 8:35) (Luke 9:24) (Matt 10:39) (Luke 17:33) (John 12:25)
     45. love your enemies (Matt 5:43-44) (Luke 6:27-28)
     46. more will be given (Matt 13:12) (Mark 4:25) (Luke 8:­18bc) (Matt 25:29) (Luke 19:­26)
     47. moving a mountain (Matt 21:­21bcd) (Matt 17:20) (Mark 11:23) (Matt 18:19)
     48. much given, much required (Luke 12:48b)
     49. no one knows the Father but the Son (Matt 11:27) (Luke 10:22)
     50. not all the towns before He comes (Matt 10:23a)
     51. not one stone on another (Matt 24:2) (Mark 13:2b) (Luke 19:­44b, 21:6)
     52. not one stroke of a letter (Matt 5:18) (Luke 16:17)
     53. not peace but a sword (Matt 10:34-36) (Luke 12:51-53)
     54. one on roof must not go down (Matt 24:17-18) (Mark 13:15-16) (Luke 17:31)
     55. one taken, one left (Matt 24:40-41) (Luke 17:34-35)
     56. other cheek (Matt 5:39b-41) (Luke 6:29)
     57. passion-resurrection prophecy (Matt 16:2, 17:9b, 17:12b, 17:22b-23, 20:18-19, 26:­45b, 26:2, 24, 26:2) (Mark 8:31, 9:12b, 9:31, 9:9b, 10:33-34, 14:21, 14:41) (Luke 9:44b, 9:22, 17:25, 18:31-33, 22:22, 24:7)
     58. patriarchs and prophets in the kingdom (Matt 8:11b-12) (Luke 13:28)
     59. people from east and west (Matt 8:11a) (Luke 13:29)
     60. proclaimed from the housetops (Matt 10:27) (Luke 12:3)
     61. prophet without honor at home (Matt 13:57) (Mark 6:4) (Luke 4:24) (John 4:44)
     62. rebuke a sinning church member (Matt 18:15) (Luke 17:3)
     63. repent, the kingdom is near (Matt 4:17b) (Mark 1:15)
     64. shake off the dust (Matt 10:7-8, 14) (Mark 6:11) (Luke 9:5) (Luke 10:8-11) (1 Cor 10:27)
     65. Solomon and Jonah (Matt 12:41-42) (Luke 11:31-32)
     66. some standing here (Matt 16:28) (Mark 9:1) (Luke 9:27)
     67. Spirit will speak through you (Matt 10:19-20) (Mark 13:11) (Luke 12:11-12)
     68. stay in one house (Matt 10:10b-13) (Mark 6:10) (Luke 9:4) (Matt 10:10b-13) (Luke 10:5-7) (1 Tim 5:18)
     69. strive first for the kingdom (Matt 6:31-32) (Luke 12:29-31)
     70. take nothing for your journey (Matt 10:9-10) (Mark 6:8-9) (Luke 9:3) (Luke 10:4)
     71. temple destroyed and rebuilt (Matt 26:61) (Mark 14:58) (John 2:19) (Acts 6:14) (Matt 27:40) (Mark 15:29)
     72. they love the best seats (Matt 23:6-7a) (Mark 12:38b-40) (Luke 20:46-47) (Luke 11:43)
     73. tithing herbs, ignoring justice (Matt 23:23) (Luke 11:42)
     74. twelve thrones (Matt 19:28) (Luke 22:28-30)
     75. unknown time (Matt 24:42) (Mark 13:32-33, 37) (Matt 24:44) (Luke 12:40) (Matt 25:13)
     76. what give for one’s life (Matt 16:26b) (Mark 8:37)
     77. who welcomes you welcomes me (Matt 18:5) (Mark 9:37) (Luke 9:­48ab) (Matt 10:40) (Luke 10:16) (John 5:23) (John 12:44-45) (John 13:20)
     78. whom to fear (Matt 10:28) (Luke 12:4-5)
     79. woe to the full (Luke 6:25a)
     80. woe to the laughing (Luke 6:25b)
     81. woe to the one who betrays (Matt 26:24) (Mark 14:21) (Luke 22:22) (Matt 18:7) (Luke 17:1)
     82. woe to the praised (Luke 6:26)
     83. woe to the rich (Luke 6:24)
     84. woe to you, Chorazin, Bethsaida (Matt 11:21-24) (Luke 10:13-15)
     85. you build the prophets’ tombs (Matt 23:29-32) (Luke 11:47-48)
     86. you will long to see the days (Luke 17:22)

## Jeremias’s Classification by Content

1. **introduction**
   1. Jeremias proposes eight groupings of the parables by theme. (Hunter *Interpreting* 42)
   2. However, in the second half of Jeremias’ *Parables* (part III, “The Message of Jesus”), there are ten divisions, as follows.
2. **Now is the day of salvation**. (Jeremias *Parables* 115-124)
   1. fasting wedding guests (Jeremias *Parables* 117)
   2. new patch (Jeremias *Parables* 117)
   3. new wine (Jeremias *Parables* 117)
   4. budding fig tree (Jeremias *Parables* 119)
   5. lamp under bushel (Jeremias *Parables* 120)
   6. strong man plundered (Jeremias *Parables* 122)
      1. “Among the manifold benefits of the New Age . . ., one stands out with special prominence, the conquest of Satan.” (Jeremias *Parables* 122)
   7. “. . . all the sayings announcing that salvation is here are only simi­lies.[[7]](#footnote-7) . . . parabolic stories were used by Jesus in the first place as weapons of controversy, and secondly to embody a threat or cry of warn­ing, and to illustrate his instruction. Here, on [124] the contrary, where his object was predominantly proclamation, we find Jesus, in ag­reement with the Old Testament prophets, especially Isaiah, preferring terse similies.” (Jeremias *Parables* 123-24)
3. **God**’**s mercy for sinners** (Jeremias *Parables* 124-146)
   1. “The parables of this group, which are . . . the most important, have without exception one special characteristic . . . [They are] addressed, not to the poor, but to opponents. That is . . . their *Sitz im Leben*: their main object is not the presentation of the gospel, but defence and vindication of the gospel . . . At the same time the parables are in­tended to win over the opponents. How does Jesus vindicate the gospel against its critics? He does it in three ways.” (Jeremias *Parables* 124)
      1. “In the first place, in a series of parables he directs the atten­tion of his critics to the poor to whom he is proclaiming the Good News.” (Jeremias *Parables* 124)
         1. “the simile of the physician” (Mark 2:17) (Jeremias *Parables* 124)
         2. two sons (Jeremias *Parables* 125)
         3. two debtors (Jeremias *Parables* 126)
      2. “Not only to the poor does Jesus direct the attention of the critics of the Good News, but also to themselves. In the parables of this group the vindication of the gospel is ac­com­panied by the sternest rebuke.” (Jeremias *Parables* 127)
         1. two sons (Jeremias *Parables* 127)
         2. wicked tenants (Jeremias *Parables* 127)
         3. marriage feast/great supper (Jeremias *Parables* 128)
      3. The “third line of attack [is] by far the most decisive . . .” (Jeremias *Parables* 128)
         1. prodigal son (Jeremias *Parables* 128) (This is “primarily an apologetic parable [i.e., in defense of himself] . . . Je­sus thus claims that in his actions the love of God to the re­pen­tant sinner is made effectual.” Jeremias *Parables* 132)
         2. lost sheep (Jeremias *Parables* 132)
         3. lost coin (Jeremias *Parables* 132) (“This is Jesus’ defence of the gospel: ‘since God’s mercy is so infinite that his supreme joy is in forgiving, my mission as Saviour is to wrest his prey from Satan and to bring home the lost.’ Once again, Jesus [is] God’s representative . . .” Jeremias *Parables* 136)
         4. laborers in the vineyard (Jeremias *Parables* 136)
         5. Pharisee and publican (Jeremias *Parables* 139) (“That is what God is like, and that is how he is now acting through me.” Jeremias *Parables* 144)
         6. stone for bread (Jeremias *Parables* 144)
         7. two debtors (Jeremias *Parables* 145)
   2. “All the Gospel parables are a defence of the Good News. The actual proclamation of the Good News to sinners took a different form: in the offer of forgiveness, in Jesus’ invitation of the guilty to taste his hospitality, in his call to follow him. It was not to sinners that he addressed the Gospel parables, but to his critics: to those who rejected him because he gathered the despised around him. His opponents were disappointed because they were expecting a Day of Wrath . . . To these men the gospel was an offence, and it should be noticed that throughout [145] it was not the offence of the Cross (I Cor. 1.23), but a cause of offence which antedates the Cross: the humble appearance of the Messian­ic commu­nity—a point of some importance in connection with the question of authenticity.” (Jeremias *Parables* 145-46)
4. **the great assurance** (Jeremias *Parables* 146-60)
   1. “. . . one of the central elements of the preaching of Jesus.” (Jeremias *Parables* 146)
   2. “four contrasting parables” (Jeremias *Parables* 146)
      1. “parables of contrast” (Jer­em­ias *Parables* 149) “con­trast-parables” (Jeremias *Parables* 160)
      2. mustard seed (Jeremias *Parables* 146)
      3. yeast (Jeremias *Parables* 146)
         1. “. . . the occasion of the utterance of the two parables may be taken to be some expression of doubt concerning the mission of Jesus. . . . Could this wretched band, comprising so many disreputable characters, be the wedding-guests of God’s redeemed community?” (Jeremias *Parables* 149)
      4. sower (Jeremias *Parables* 149)
         1. “. . . the situation which caused Jesus to utter the parable [was] the apparently ineffectual preaching (Mark 6.5 f.), the bitter hostility (Mark 3.6), and the increasing desertions (John 6.60). Did not all those contradict the claims of his mission? Consider the husbandman, says Jesus; he might well despair in view of the many adverse factors which destroy and threaten his seed. Nevertheless he remains unshaken in his confidence that a rich har­vest will reward his labours.” (Jeremias *Parables* 151)
      5. seed growing secretly (Jeremias *Parables* 151)
      6. “The feature common to all four parables is that they contrast the be­ginning with the end . . . But the contrast is not the whole trurth. The fruit is the *result* of the seed; the end is *implicit* in the begin­ning. The infinitely great is already active in the infinitely small. In the present, and indeed in secret, the event is already in motion.” (Jeremias *Parables* 152)
   3. “On what grounds does this confidence rest? The answer to this question is to be found in two closely related parables.” (Jeremias *Parables* 153)
      1. persistent friend (Jeremias *Parables* 157)
         1. “Hence vv. 5-7 should ra­ther be regard­ed as one continuous rhetorical question: ‘Can you image that, if one of you had a friend who came to you at midnight and said to you, “My friend, lend me three loaves, because a friend has come to me on a journey, and I have nothing to set before him”, you would call out, “Don’t disturb me . . .”? Can you imagine such a thing?’ The answer would be—’Unthink­able!’ Under no circumstances would he leave his friend’s request unanswered. [158] [The parable] expects the hearers to draw a conclusion from the lesser to the greater. If the friend, roused from his sleep in the middle of the night, with­out a moment’s delay hastens to fulfil the request of a neighbour in distress, even though the whole family must be disturbed by the draw­ing of the bolt, how much more will God!” (Jeremias *Parables* 158-59)
      2. persistent widow (Jeremias *Parables* 153)
         1. “If this inconsiderate man . . . finally gives heed to her distress, and that after long delay, . . . how much more will God!” (Jeremias *Parables* 156)
      3. “With these two parables . . ., both of which express the confidence that God will hear the appeal of his own when they cry to him in their need, we should connect” Matt 7:8//Luke 11:10, “Everyone who asks receives.” (Jeremias *Parables* 159)
   4. “The four contrast-parables and the two with which we have just been occupied were . . . called forth by different occasions. While the contrast-parables express the confidence of Jesus in the face of doubt concerning his mission, the parables of the Judge and the Friend are intended to imbue the disciples with the certainty that God will deliver them from the coming tribulation. Nonetheless, the two groups of para­bles are very closely related. In both the same unwavering trust is expressed; in both we hear Jesus saying, Take God seriously: he works wonders, and nothing is more certain than his mercy for his own.” (Jeremias *Parables* 160)
5. **the imminence of catastrophe** (Jeremias *Parables* 160-169)
   1. “The message of Jesus is not only the proclamation of salvation, but also the announcement of judgement, a cry of warning, and a call to repentance in view of the terrible urgency of the crisis. The number of parables in this category is nothing less than awe-inspiring.” (Jeremias *Parables* 160)
   2. playing children (Jeremias *Parables* 160)
   3. eye as lamp (Jeremias *Parables* 162)
   4. tree and fruit (Jeremias *Parables* 164)
   5. traveller (John 12:35) (Jeremias *Parables* 164)
   6. unexpectant homeowner (Jeremias *Parables* 164)
   7. rich fool (Jeremias *Parables* 164)
   8. beatings (Jeremias *Parables* 166)
   9. wicked tenants (Jeremias *Parables* 166)
   10. blind guides (Jeremias *Parables* 167)
   11. speck and log (Jeremias *Parables* 167)
   12. tree and fruit (Jeremias *Parables* 167)
   13. good and evil from treasure (Jeremias *Parables* 167)
   14. shepherd (John 9) (Jeremias *Parables* 167)
   15. barren fig tree (Jeremias *Parables* 168)
   16. salt (Jeremias *Parables* 168)
   17. two houses (Jeremias *Parables* 169)
   18. “It is a characteristic of the numerous parables which are concerned with the coming judge­ment, that many of them address a warning to quite definite groups of persons. Against the op­ponents of Jesus is directed the parable of the claimant to the throne which may be in­ferred from Luke 19.12, 14 f., 17, 19, 27. The parables of the Servant entrusted with Au­thor­ity . . ., of the Pounds and the Tal­ents . . ., and of the Doorkeeper . . . are addressed . . . ap­par­ently to the leaders of the people, especially to the scribes. [166] . . . The parable of the Fig-tree (Luke 13.6-9), and the threat implied in the saying about the Salt . . . are dir­ected against Israel as a whole. [168] . . . But Jesus’ sternest warning of disas­ter was ad­dressed to the Messianic community [in the parable of the two houses].” (Jeremias *Parables* 166, 168-169)
   19. The purpose of “The parables which deal with the impending crisis [was] to shock into realization of its danger a nation rushing head­long upon its own destruction, and more especially its leaders, the theologians and priests. But above all they are a call to repen­tance.” (Jeremias *Parables* 169)
6. **It may be too late**. (Jeremias *Parables* 169-180)
   1. barren fig tree 170 (“It is the last hour. [169] But God [has allowed] one more respite for repentance . . .” Jeremias, *Parables* 169-170)
   2. “Two closely related parables [ten bridesmaids, great supper] describe what it means to be too late: they both deal with the closed door of the festal hall filled with guests.” (Jeremias *Parables* 171)
      1. ten bridesmaids (Jeremias *Parables* 171) (“The parable is one of the crisis-parables [see Jeremias, *Parables* 53]. . . . prepare yourself for the hour of trial and judgement that will precede the fulfillment. This hour comes as sudden­ly as the bride­groom. Alas for those who are like the foolish virgins . . . For them it is too late.” Jeremias, *Parables* 175)
      2. marriage feast/great supper (Jeremias *Parables* 176)
      3. shut door (Jeremias *Parables* 175)
7. **the challenge of the hour** (Jeremias *Parables* 180-198)
   1. “‘It may be too late’: the threat implied in these words tells what the hour demands. It calls for resolute action.” (Jeremias *Parables* 180)
   2. defendant (Jeremias *Parables* 180)
   3. shrewd manager (Jeremias *Parables* 181)
   4. rich man and Lazarus (Jeremias *Parables* 182)
   5. guest without a garment (Jeremias *Parables* 187)
   6. places at table (Jeremias *Parables* 191)
   7. we are worthless slaves (Jeremias *Parables* 193)
   8. two houses (Jeremias *Parables* 194)
   9. tower builder (Jeremias *Parables* 196)
   10. rash king (Jeremias *Parables* 196)
   11. assassin (*Gospel of Thomas* 98) (Jeremias *Parables* 196)
   12. returning demon (Jeremias *Parables* 197)
8. **realized discipleship** (Jeremias *Parables* 198-219)
   1. hidden treasure (Jeremias *Parables* 198)
   2. pearl (Jeremias *Parables* 198)
   3. great fish (*Gospel of Thomas* 8) (Jeremias *Parables* 201)
   4. good Samaritan (Jeremias *Parables* 206)
   5. sheep and goats (Jeremias *Parables* 206)
      1. This too shows “The value which Jesus sets upon love to the needy and afflicted . . .” Jeremias, *Parables* 206) (Perhaps “the question might have been asked, ‘By what criterion, then, will the heathen who have never known you be judged? Are they lost?’ (for such was the gen­eral contemporary opinion).” Jerem­ias, *Parables* 209)
   6. unmerciful slave (Jeremias *Parables* 210)
      1. “But the deepest secret of this love which characterizes realized discipleship is that they have learnt how to forgive. They extend to others the divine forgiveness which they have ex­perienced.” Jeremias, *Parables* 210) (“This is a parable about the Last Judgement . . .: ‘God has extended to you [forgiveness], but God will revoke the forgive­ness of sin if you do not whole­heartedly share the forgiveness you have experienced . . .’” Jeremias, *Parables* 213)
   7. do not worry (Jeremias *Parables* 214)
      1. “A second characteristic of the little flock, which is most strongly emphasized in Jesus’ metaphors [of the birds of the air (Matt 6:26//­Luke 12:24) and the flowers of the field (Matt 6:28-30//Luke 12:27-28)], is the absolute security of his disciples in God’s hands.” (Jeremias *Parables* 214)
   8. “A third characteristic of discipleship is that the gift of God and the call of Jesus impel to action.” (Jeremias *Parables* 216)
      1. wise as serpents, innocent as doves (Jeremias *Parables* 217)
      2. have salt in yourselves (Jeremias *Parables* 217)
      3. be wise money-changers (an agraphon, *Hom*. *Clem*. 2.51, 3.50, 18.20) (Jeremias *Parables* 217)
      4. city on a hill (Jeremias *Parables* 217)
   9. take up one’s cross (Jeremias *Parables* 218)
      1. “Of one thing, however, they may be certain. They will not be spared the hate which Jesus has en­countered.” (Jeremias *Parables* 218)
9. **the *via dolorosa* and exaltation of the Son of Man** (Jeremias *Parables* 219-21)
   1. “The confession of Peter marks the great division in the activity of Jesus. After the period of public proclamation followed the period of private teaching concerning the passion and triumph of the Son of Man. Already in his public ministry Jesus had used similies in speak­ing of his *via dolorosa* [e.g., foxes have holes]. . . . In this esoteric self-revelation, too, Je­sus often made use of metaphors.” (Jeremias *Parables* 219)
   2. cup (Mark 10:38, 14:36) (Jeremias *Parables* 220)
   3. baptism (Mark 10:38) (Jeremias *Parables* 220)
   4. shepherd must lay down his life (Mark 14:27) (Jeremias *Parables* 220)
   5. rejected stone (Mark 8:31) (Jeremias *Parables* 220)
   6. seed must die (John 12:24) (Jeremias *Parables* 220)
   7. ransom (Mark 10:45, Matt 20:28) (Jeremias *Parables* 220)
   8. sacrifice (Mark 14:24) (Jeremias *Parables* 220)
10. **the consummation** (Jeremias *Parables* 221-227)
    1. weeds (Jeremias *Parables* 224)
    2. net (Jeremias *Parables* 224)
    3. “Both parables are eschatological in character, since both are concerned with the Final Judgement which ushers in the Kingdom of God . . .” (Jeremias *Parables* 226)
11. **parabolic actions** (Jeremias *Parables* 227-229)
    1. twelve disciples (“He expressed his sovereignty as Lord . . . in the symbolic number of his disciples . . .” Jeremias, *Parables* 227)
    2. healings (Jeremias *Parables* 227)
    3. rejection of fasting (Jeremias *Parables* 227)
    4. hospitality to outcasts (Jeremias *Parables* 227)
       1. “These feasts for publicans [Luke 19:5-6, etc.] are prophetic signs . . .” (Jeremias *Parables* 227)
       2. Jesus received outcasts “into his house (Luke 15.1-2) and even into the circle of his disciples (Mark 2.14 par; Matt. 10.3).” (Jeremias *Parables* 227)
    5. renaming Simon “Peter” (Jeremias *Parables* 227)
    6. writing in the sand (John 8:3-11) (Jeremias *Parables* 228)
    7. “He rebuked his ambitious disciples by setting a child in their midst [Mark 9:33-36] . . .” (Jeremias *Parables* 228)
    8. triumphal entry (Jeremias *Parables* 227-228)
    9. entry on a donkey (see Zech 9:9), which “symbolized the peaceful purpose of his mission . . .” (Jeremias *Parables* 228)
    10. cleansing the temple (Jeremias *Parables* 228)
    11. footwashing (John 13) (Jeremias *Parables* 228)
    12. last supper (Jeremias *Parables* 227)
    13. Gustav Stählin ( “Die Gleichnishandlungen Jesu.” In *Kosmos und Ekklesia*. *Festschrift für Wilhelm Stählin*. Kassel, 1953. 9-22. 20): “The overwhelming number of Jesus’ symbolic actions serve to proclaim the fulfilment of the ἔσχατον.” (Qtd. in Jeremias *Parables* 229)

## Hunter’s Classification by Content

1. **overview**
   1. Hunter proposes four groupings of the parables by theme. (Hunter *Interpreting* 42)
      1. “The Coming and Growth of the Kingdom” (Hunter *Interpreting* 35)
      2. “The Grace of the King­dom” (Hunter *Interpreting* 52)
      3. “The Men of the Kingdom” (Hunter *Interpreting* 74)
      4. “The Crisis of the King­dom” (Hunter *Interpreting* 89).
   2. He elsewhere proposes a fifth group, “Eternal Issues.”[[8]](#footnote-8) (Hunter *Parables* 108-21)
      1. Good Samaritan (Luke 10:25-37)
      2. Dives and Lazarus (Luke 16:19-31)
      3. Last Judgment (Matt 25:31-46)
      4. Narrow Door (Luke 13:23-24)
2. **parables of the coming and growth of the kingdom** (Hunter *Interpreting* 42-47)
   1. the coming of the kingdom: Mark 1:15 announces that “The reign of God has arrived “ (*engiken*). (Hunter *Interpreting* 42)
   2. subgroups
      1. parables of growth
         1. “What then is the nature of this [kingdom]? How does it work? . . . in the so-called ‘parab­les of growth’ we have Jesus’ answers.” (Hunter *Interpreting* 43)
         2. The parables of growth “mostly concerned seed-time and harvest, clearly befitting a Galilean *milieu*.” (Hunter *Interpreting* 47)
         3. The parables of growth are (Hunter *Interpreting* 47):
            1. sower (Matt 13:1-9; Mark 4:3-9; Luke 8:4-8)
            2. seed growing secretly (Mark 4:26-29)
            3. mustard seed (Mark 4:30-32; Luke 13:18-19 [Q])
            4. tares (Matt 13:24-30, 37-43a)
            5. leaven (Matt 13:33//Luke 13:20-21)
            6. net (Matt 13:47-48)
      2. conflict-with-evil parables (Hunter *Interpreting* 47-50)
      3. Since Renan’s day, the Galilean ministry has often been misunderstood “only as a peaceful pastoral [47] . . . In fact, the ministry [was] a campaign against the powers of evil . . .” (Hunter *Interpreting* 47-48)
      4. The conflict-with-evil parables are (Hunter *Interpreting* 47-48):
         1. divided realm (Mark 3:23-26)
         2. strong man bound (Mark 3:27//Luke 11:21-22)
         3. return of the unclean spirit (Matt 13:43-45//Luke 11:24-26)
         4. fasting wedding guests (Mark 2:19-20)
         5. Other coming-and-growth-of-the-kingdom parables are:
         6. budding fig tree (Matt 24:32-33) (Mark 13:28‑29) (Luke 21:29-31)
         7. patch and wineskins (Mark 2:21-22)
3. **parables of the grace of the kingdom** (Hunter *Interpreting* 51-63)
   1. God’s mercy to the outcast
      1. “The parables now to be studied lead us to . . . the free love of God to undeserving man.” (Hunter *Interpreting* 51) “. . . all these parables [are] about the wide­ness of God’s mer­cy . . .” (Hunter *Parables* 20)
      2. “. . . behind all these parables lies Jesus’ own ‘ministry of reconciliation’ which earned him the nickname of ‘the Sinners’ Friend’ (Matt. 11.19; Luke 7.34, Q).” (Hunter *Interpreting* 51)
      3. Luke’s portrait of Jesus depicts “a person who is . . . at times even romantic. It is the sort of details or qualities that one would expect from the writer who sought to com­pose the first life of Christ. . . . Furthermore, they are probably qualities which reflect the sensibilities of Luke himself. Centuries ago Dante described Luke as *scriba man­sue­tud­inis Christi* (*De monarchia* 1.18), “the scribe of the gentleness of Christ.” For the qualities of mercy, love, charm, joy, and delicacy that [257] are part of the Lucan portrait of Jesus in the Third Gospel tend to soften the starker reality that is at times portrayed in the other Gospels. . . . aspects of the Lucan portrait of Jesus . . . which tend to build up the impression . . . include the Lucan parables of mercy (the two debtors, 7:41-43; the good Samaritan, 10:29-37; the barren fig tree, 13:6-9; the lost sheep, 15:3-7; the lost silver coin, 15:8-10; the prodigal son, 15:11-32; the Pharisee and the Toll-collector, 18:9-14), the episodes about Zacchaeus and Emmaus; the prominence of women in various episodes of Jesus’ ministry; the pairing off of parables of men and women.” (Fitzmyer *Gospel* 257-58)
      4. Rom 5:8 says, “While we were yet sinners Christ died for us.” But “The death is but the climax of the ministry of reconciliation . . .” (Hunter *Interpreting* 51)
      5. “Although in these parables Jesus advances no open Christ­ol­ogi­cal claim [he] says in ef­fect: ‘It is because God is like this that I act as I do.’” (Hunter *Interpreting* 51)
   2. audience
      1. All “were spoken to his crit­ics in defence of his ‘good news’.” (Hunter *Parables* 20)
      2. “Most of the parables in this chapter were originally answers to criticisms of his ministry made by Scribes and Pharisees—*ripostes*, if you like . . .” (Hunter *Interpreting* 51) “When Jesus told the parables of the Lost Sheep and the Lost Coin (not to mention the Prodigal Son), he was under heavy fire from the scribes and Phari­sees (Luke 15.­1f.).” (Hunter *Parables* 56)
      3. “There is much in the Gospel of Luke intended to rebuke Pharisaic pride, and the association of Jesus with publicans and sinners has that same negative meaning . . .” (Cadbury *Making* 258)
      4. “. . . the evangelist’s own view was that these para­bles [about the outcast, e.g., good Samaritan, prodigal son, Phari­see and publi­can] were ad­dressed not to the publi­cans and sinners, but to Phari­sees and scribes . . . “unto certain who trusted in them­selves . . .” “They per­ceived that he spake this parable [of the wicked husbandmen] against them.”” A lawyer “wishing to justify himself” causes the good Samaritan parable to be told. (Actually, Hunter classifies the good Samari­tan under “the men of the kingdom” and the wicked husbandmen under “the crisis of the kingdom.”) (Cadbury *Making* 259)
      5. “But the rebuke of wealth, as of Pharisaic pride [262] . . . and of Jewish national conceit, betokens a concern for the oppressor rather than pity for the oppressed, and, as a technique for social betterment, the appeal to conscience and sense of duty in the privileged classes rather than the appeal to the discontent . . . of the unpriv­ileged.” (Cadbury *Making* 262-63)
      6. Luke’s interest in the rich is not mere sympathy for the poor: he opposes “the compla­cency of the rich . . . Dives and the Rich Fool are examples of the wrong use of wealth, as Zacchaeus (and the Unjust Steward?) are of its right use. . . . This attitude of Luke toward wealth is similar to that of Old Testa­ment piety and of early Chris­tian ethics (as in the Epistle of James), and quite likely similar to the view of Jesus himself, only emphasized and perhaps exaggerated.” (Cadbury *Making* 262)
      7. “It is not that Luke loves the publicans and sinners more, but the self‑righteous Pharisees less, as the parable of the Pharisee and the Publican, the story of Simon and the sinful woman, and other passages show. . . . Probably Luke’s motive here [in his emphasis on sinners] is to demonstrate not so much God’s love and forgive­ness for the outcast, as Jesus’ rebuke of self‑right­eous pride.” (Cadbury *Making* 259)
      8. “We have spoken of Luke’s condemnation of wealth and covetous­ness. Is it unfair to suggest that he has so taken this for granted that he has not quite made clear why the rich men in two parables in Luke and why Ananias and Sapphira and Simon Magus are all so severely punished?” (Cadbury *Making* 335)
   3. subgroups
      1. Six parables “concern Scribes and Phari­sees, vindi­cate Jesus’ ministry among the out­casts, and proclaim the wideness of God’s mer­cy . . .” (Hunter *Interpreting* 52):
         1. the laborers in the vineyard (Matt 20:1-15) (Hunter renames this “The Good Em­ploy­er.” Hunter *Parables* 20)
         2. the two sons (Matt 21:28-31)
         3. the two debtors (Luke 7:41-43)
         4. the great supper/the marriage feast (Hunter also calls the Great Supper “The Contemp­tuous Guests,” Hunter, *Parables* 21)
         5. places at table (Luke 14:7-11)
         6. the Pharisee and the publican (Luke 18:10-14a)
      2. And there are “three parables of the Lost (Luke 15) . . .” (Hunter *Interpreting* 59):
         1. the lost sheep (Luke 15:4-7)
         2. the lost coin (Luke 15:8-10)
         3. the prodigal son (Luke 15:11-32) (Hunter calls this, with Jeremias, “the Father’s love,” or, with Thielicke, “the Waiting Father,” Hunter, *Parables* 59.)
      3. There is also one other grace-of-the-kingdom parable: the doctor and the sick (Mark 2:­17).
      4. Some scholars distinguish as a group “the Lucan parables of mercy (the two debtors, 7:41-43; the good Samaritan, 10:29-37; the barren fig tree, 13:6-9; the lost sheep, 15:3-7; the lost silver coin, 15:8-10; the prodigal son, 15:11-32; the Pharisee and the Toll-collec­tor, 18:9-14) . . .” (Fitzmyer *Gospel* 1.257-58)
4. **parables of the men of the kingdom** (**on the true meaning of descipleship**) (Hunter *Interpreting* 64-74)
   1. Most of these discipleship parables show “how the sons of the Kingdom ought to live.” (Hunter *Interpreting* 73)
   2. Subgroup: three grace-of-the-kingdom parables “tell us how he strove to make them trust God more.” (Hunter *Interpreting* 68)
      1. persistent friend (Luke 11:5-8)
      2. persistent widow (Luke 18:2-8a)
      3. stone for bread (Matt 7:9-11//Luke 11:11-13)
   3. city set on a hill (Matt 5:14)
   4. good Samaritan (Luke 10:30-37)
   5. hidden treasure (Matt 13:44)
   6. house son rock and sand (Matt 7:24-27//Luke 6:47-49)
   7. new and old from treasure (Matt 13:52)
   8. pearl (Matt 13:45-46)
   9. rash king (Luke 14:31-32)
   10. shrewd manager (Luke 16:1-8)
   11. speck and log (Matt 7:3-5//Luke 6:41-42)
   12. tower builder (Luke 14:28-30)
   13. unmerciful slave (Matt 18:23-35)
   14. unworthy slaves (Luke 17:7-10)
5. **parables of the crisis of the kingdom** (Hunter *Interpreting* 75-90)
   1. setting
      1. “Jesus saw his ministry, which was the inauguration of the Kingdom, moving inexorably to a supreme crisis . . . this crisis [was] a developing situation rather than a single event . . .” (Hunter *Interpreting* 75)
      2. These parables “belong to the later phases of the ministry.” (Hunter *Interpreting* 81)
   2. subgroups
      1. In one subgroup “. . . Jesus says to Israel’s leaders, ‘You have been unfaith­ful, and are in peril of judgment.’” (Hunter *Interpreting* 78)
         1. savorless salt (Luke 14:34-35)
         2. lamp and bushel (Matt 5:15//Mark 4:21//Luke 11:33)
         3. faithful and wicked slaves (Matt 24:45-51//Luke 12:42-46)
         4. talents/pounds (Matt 25:14-30; Luke 19:12-27)
      2. In another subgroup “. . . Jesus says: ‘Unless you repent, God’s judg­ment must fall.’” (Hunter *Interpreting* 81)
         1. barren fig tree (Luke 13:6-9)
         2. defendant (Matt 5:25-26//Luke 12:57-59)
         3. Dives and Lazarus (Luke 16:19-31)
      3. In another subgroup, “The burden . . . is: ‘Be pre­pared!’” (Hunter *Interpreting* 84)
         1. expectant slaves (Luke 12:35-38)
         2. householder whose house is broken into (Matt 24:43//Luke 12:39)
         3. ten bridesmaids (Matt 25:1-13)
      4. In another subgroup, “No full length parable survives to tell how the Messiah conceived the purpose of his dying; but the Gospel tradition pre­serves three minia­ture parables [“sayings,” 88] which take us some way into the sec­ret . . .” (Hunter *Interpreting* 88) They are (Hunter *Interpreting* 88):
         1. cup (Mark 10:38, 14:36)
         2. baptism (Mark 10:38//Luke 12:50)
         3. ran­som (Mark 10:­45)
   3. other crisis-of-the-kingdom parables
      1. weather signs (Luke 12:54-56)
      2. eye as the body’s lamp (Matt 6:22-23//Luke 11:34-36)
      3. blind leading blind (Matt 15:14//Luke 6:39)
      4. children in the marketplae (Matt 11.16-17//Luke 7:31-32)
      5. rich fool (Luke 12:16-20)
      6. wicked husbandmen/vinedressers (Mark 12:1-9)
      7. cup (Mark 10:38, 14:36)
      8. baptism (Mark 10:38//Luke 12:50)
      9. ransom (Mark 10:45)
      10. sheep and goats (Matt 25:31-46)

## Oesterley’s Classification by Content

1. “**parables of the mysteries of the kingdom of heaven**” (Oesterly *Gos­pel Par­a­bles* vii)
   1. sower
   2. weeds
   3. seed growing secretly
   4. mustard seed
   5. yeast
   6. hidden treasure
   7. pearl
   8. net
2. “**other parables concerning the kingdom of heaven**” (Oesterly *Gos­pel Par­a­bles* vii)
   1. unmerciful slave
   2. laborers in the vineyard
   3. two sons
   4. wicked tenants
   5. wedding feast
   6. ten bridesmaids
   7. talents/pounds
   8. sheep and goats
3. “**the Lukan parables**” (Oesterly *Gos­pel Par­a­bles* viii)
   1. good Samaritan
   2. rich fool
   3. lost sheep
   4. lost coin
   5. prodigal son
   6. shrewd manager
   7. rich man and Lazarus
4. “**some minor parables**” (Oesterly*Gos­pel Par­a­bles* viii)
   1. salt
   2. light of the world
   3. city on a hill
   4. lamp under bushel
   5. two houses
   6. Beelzebul
   7. returning demon
   8. importunate friend
   9. persistent widow
   10. Pharisee and tax collector

## Cerfaux’s Classification by Content

1. “**the mysteries of the kingdom of God**” (Cerfaux *Treasure* i)
   1. “These parables, in fact, define the actual foundation of the Kingdom of heaven under various aspects.” (Cerfaux *Treasure* 13)
   2. “the sowing of the kingdom” (Cerfaux *Treasure* i)
      1. “Of the two symbols for the establishment of the Kingdom on earth, the sowing and the harvest, the Old Testament gives greater weight to the latter. . . . But one reaps only after having sown . . .” (Cerfaux *Treasure* 20)
      2. sower
      3. weeds
      4. seed growing secretly
   3. “the antithesis of the kingdom” (Cerfaux *Treasure* i)
      1. “. . . what is destined to become so great begins on earth in “mystery” and “littleness” . . .” (Cerfaux *Treasure* 43)
      2. mustard seed
      3. yeast
   4. “the encounter with the kingdom” (Cerfaux *Treasure* i)
      1. “Nothing counts more from now on . . .” (Cerfaux *Treasure* 56)
      2. hidden treasure
      3. pearl
2. “**the new justice**” (Cerfaux*Treasure* i)
   1. “To the principle of God’s mercy . . . corresponds a new human attitude replacing “justice according to the law.” St. Paul designates this attitude as the “justice of God” or “justice by faith.”” (Cerfaux *Treasure* 72)
   2. “the mercy of God” (Cerfaux *Treasure* i)
      1. lost sheep
      2. lost coin
      3. prodigal son
   3. “the just according to the heart of God” (Cerfaux *Treasure* i)
      1. “The merciful father must choose between his two sons: the prodigal or him who boasts of his fidelity. He chooses the prodigal. God loves the good Samaritan because, like himself, that man preferred mercy to sacrifices. He heard the Pharisee’s prayer and the publican’s, and justified the publican because of his confidence.” (Cerfaux *Treasure* 73)
      2. prodigal son
      3. good Samaritan
      4. Publican and tax collector
   4. “the break” (Cerfaux *Trea­sure* i)
      1. “The obstinacy of the Jewish authorities . . . could only lead to the establishment of a new religious regime . . .” (Cerfaux *Treasure* 92)
      2. playing children
      3. two sons
      4. wicked tenants
      5. marriage feast/great supper
3. “**the eternal harvest**” (Cerfaux*Treasure* i)
   1. “the judgment of God” (Cerfaux *Treasure* i)
      1. growth parables: “The planting makes ready the harvest. [107] . . . Thus the parables of planting are normally accompanied by the idea of a judgment . . .” (Cerfaux *Treasure* 107, 109)
      2. laborers in the vineyard
      3. shrewd manager (Luke 16:1-9)
   2. “the coming in glory of Jesus” (Cerfaux *Treasure* i)
      1. talents/pounds
      2. ten bridesmaids

# Utterances of Jesus

# Outside the Synoptic Gospels

## Parables, Similitudes, and Major Metaphors

## in the Gospel of John

texts

1. **figurative language in the prologue**

John 1:1-18, “In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through him, and without him not one thing came into being. What has come into being 4 in him was life, and the life was the light of all people. 5 The light shines in the darkness, and the darkness did not overcome it. 6 There was a man sent from God, whose name was John. 7 He came as a witness to testify to the light, so that all might believe through him. 8 He himself was not the light, but he came to testify to the light. 9 The true light, which enlightens everyone, was coming into the world. 10 He was in the world, and the world came into being through him; yet the world did not know him. 11 He came to what was his own, and his own people did not accept him. 12 But to all who received him, who believed in his name, he gave power to become children of God, 13 who were born, not of blood or of the will of the flesh or of the will of man, but of God. 14 And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth. 15 (John testified to him and cried out, “This was he of whom I said, ‘He who comes after me ranks ahead of me because he was before me.’”) 16 From his fullness we have all received, grace upon grace. 17 The law indeed was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God. It is God the only Son, who is close to the Father’s heart, who has made him known.”

1. **lamb of God**

John 1:29, “The next day he [John the Baptist] saw Jesus coming toward him and declared, “Here is the Lamb of God who takes away the sin of the world!””

John 1:36, “. . . and as he watched Jesus walk by, he exclaimed, “Look, here is the Lamb of God!””

1. **friend of the bridegroom**

John 3:29-30, (spoken by John the Baptist), “He who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom’s voice. For this reason my joy has been fulfilled. 30 He must increase, but I must decrease.”

1. **harvest**

John 4:35-38, “Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting. 36 The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. 37 For here the saying holds true, ‘One sows and another reaps.’ 38 I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

1. **a prophet in his own country**

John 4:44, “for Jesus himself had testified that a prophet has no honor in the prophet’s own country.”

1. **John as lamp**

John 5:35, “He [John the Baptist] was a burning and shining lamp, and you were willing to rejoice for a while in his light.”

1. **hunger and thirst; bread and water; food**

John 4:10, “Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.””

John 4:34, “Jesus said to them, “My food is to do the will of him who sent me and to complete his work.””

John 6:27, “Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.”

John 6:33-35, “For the bread of God is that which comes down from heaven and gives life to the world.” 34 They said to him, “Sir, give us this bread always.” 35 Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.”

John 6:41, “Then the Jews began to complain about him because he said, “I am the bread that came down from heaven.””

John 6:48-55, ““I am the bread of life. 49 Your ancestors ate the manna in the wilderness, and they died. 50 This is the bread that comes down from heaven, so that one may eat of it and not die. 51 I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.” 52 The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” 53 So Jesus said to them, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. 54 Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; 55 for my flesh is true food and my blood is true drink.””

1. **shepherd and sheep; sheepfold**

John 10:1-16, “Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. 2 The one who enters by the gate is the shepherd of the sheep. 3 The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. 4 When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. 5 They will not follow a stranger, but they will run from him because they do not know the voice of strangers.” 6 Jesus used this figure of speech with them, but they did not understand what he was saying to them. 7 So again Jesus said to them, “Very truly, I tell you, I am the gate for the sheep. 8 All who came before me are thieves and bandits; but the sheep did not listen to them. 9 I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. 10 The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly. 11 “I am the good shepherd. The good shepherd lays down his life for the sheep. 12 The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. 13 The hired hand runs away because a hired hand does not care for the sheep. 14 I am the good shepherd. I know my own and my own know me, 15 just as the Father knows me and I know the Father. And I lay down my life for the sheep. 16 I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.”

John 10:24-29, “. . . you [the Jews] do not believe, because you do not belong to my sheep. 27 My sheep hear my voice. I know them, and they follow me. 28 I give them eternal life, and they will never perish. No one will snatch them out of my hand. 29 What my Father has given me is greater than all else, and no one can snatch it out of the Father’s hand.””

John 21:15-17, “When they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.” 16 A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.” 17 He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep.””

1. **unless a grain dies**

John 12:24, “Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit.”

1. **my Father**’**s house**

John 14:2, “In my Father’s house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you?”

1. **vine and branches; deeds as fruit**

John 15:1-8, 16, “I am the true vine, and my Father is the vinegrower. 2 He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. 3 You have already been cleansed by the word that I have spoken to you. 4 Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. 5 I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. 6 Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. 7 If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. 8 My Father is glorified by this, that you bear much fruit and become my disciples. . . . 16 You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name.”

1. **servants not greater than master**

John 13:16, “Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them.”

John 15:20, “Remember the word that I said to you, ‘Servants are not greater than their master.’ If they persecuted me, they will persecute you; if they kept my word, they will keep yours also.”

1. **servants and friends**

John 15:15, “I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father.”

1. **labor pains**

John 16:21-22, “When a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world. 22 So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you.”

1. **the Father**’**s cup**

John 18:11, “Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?””

1. **light and darkness**; **day and night**

John 3:19, “And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil.”

John 8:12, “Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.””

John 9:4-5, “We must work the works of him who sent me while it is day; night is coming when no one can work. 5 As long as I am in the world, I am the light of the world.”

John 11:7-10, “Then after this he said to the disciples, “Let us go to Judea again.” 8 The disciples said to him, “Rabbi, the Jews were just now trying to stone you, and are you going there again?” 9 Jesus answered, “Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. 10 But those who walk at night stumble, because the light is not in them.”

John 12:35-36, “Jesus said to them, “The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. 36 While you have the light, believe in the light, so that you may become children of light.” After Jesus had said this, he departed and hid from them.”

John 12:46, “I have come as light into the world, so that everyone who believes in me should not remain in the darkness.”

1. **above and below**; **this world**, **the other world**

John 8:23, “He said to them, “You are from below, I am from above; you are of this world, I am not of this world.””

John 18:36, “Jesus answered, “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.””

1. **life**

John 5:24, “Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life.”

John 5:40, “Yet you refuse to come to me to have life.”

1. “**I am**” **sayings**

***I am the resurrection and the life***: John 11:25, “Jesus said to her [Martha], “I am the resurrection and the life. Those who believe in me, even though they die, will live . . .””

***I am the way***, ***the truth***, ***and the life***: John 14:6, “Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.””

1. **other figures**
   1. ***dove***: John 1:32, “And John testified, “I saw the Spirit descending from heaven like a dove, and it remained on him.”
   2. ***Nehushtim***: John 3:14, “And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up . . .”
   3. ***indwelling***: John 14:23, “Jesus answered him, “Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them.””
   4. ***father the devil***: John 8:44, “You are from your father the devil . . .”
   5. ***blindness***: John 9:41, “Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.””
   6. ***death as sleep***: John 11:11-14, “After saying this, he told them, “Our friend Lazarus has fallen asleep, but I am going there to awaken him.” 12 The disciples said to him, “Lord, if he has fallen asleep, he will be all right.” 13 Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. 14 Then Jesus told them plainly, “Lazarus is dead.””
   7. ***washing***: John 13:8, “Peter said to him, “You will never wash my feet.” Jesus answered, “Unless I wash you, you have no share with me.” . . . 10 Jesus said to him, “One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.””
   8. ***follow***: John 1:43, “The next day Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.””

John 21:19, “After this he said to him, “Follow me.””

* 1. ***body as temple***: John 2:19-21, “Jesus answered them, “Destroy this temple, and in three days I will raise it up.” 20 The Jews then said, “This temple has been under construction for forty-six years, and will you raise it up in three days?” 21 But he was speaking of the temple of his body.”
  2. ***rebirth***: John 3:3, “Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.””

John 3:8, “So it is with everyone who is born of the Spirit.”

* 1. ***Spirit as wind***: John 3:8, “The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

1. **addendum**: **a statement on figurative language**

John 16:25-29, ““I have said these things [he has just said the labor-pains parable, John 16:21-22] to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father. 26 On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf; 27 for the Father himself loves you, because you have loved me and have believed that I came from God. 28 I came from the Father and have come into the world; again, I am leaving the world and am going to the Father.” 29 His disciples said, “Yes, now you are speaking plainly, not in any figure of speech!””

comments

1. “In the search for the historical Jesus [John’s gospel] is of no use whatsoever . . . Insofar as the world rejects him and true salvation, this rejection is reduced to a “no” [17] spoken by the “Jews” as a whole . . .” (Braun *Jesus* 17)
2. “It is commonly said that the Fourth Gospel contains no parables, only allegories. This is too sweeping a statement.” (Hunter *Interpreting the Parables* 10)
3. John wrote “a theological interpretation of the life, death, and resurrection of Jesus. Though he makes use of the gospel as a literary form, his main concern is . . . to *reinterpret* the ministry in the light of his faith . . .” (Kee Young Froehlich *Understanding* 329) So John is more a meditation on the synoptic type of gospel than a gospel of the synoptic type.
4. In *Historical Tradition in the Fourth Gospel* (1963), C.H. Dodd has rediscovered “ten brief parables in John’s gospel which . . . are every bit as authentic as the Hidden Treasure and the Costly Pearl or the Tower Builder and the Warring King . . .” (Hunter *Parables* 23)
5. Hunter lists five Johannine parables in his “Index of Parables” and mentions two others. (*Parables* 123-24)
6. apprenticed son (John 5:19-20) (Hunter *Parables* 123)
   1. text: “Jesus said to them, “Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise. 20The Father loves the Son and shows him all that he himself is doing; and he will show him greater works than these, so that you will be astonished.”
7. good shepherd (John 10:1-15) (Hunter *Parables* 124)
   1. text: “Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. 2The one who enters by the gate is the shepherd of the sheep. 3The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. 4When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. 5They will not follow a stranger, but they will run from him because they do not know the voice of strangers.” 6Jesus used this figure of speech with them, but they did not understand what he was saying to them. 7So again Jesus said to them, “Very truly, I tell you, I am the gate for the sheep. 8All who came before me are thieves and bandits; but the sheep did not listen to them. 9I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. 10The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly. 11I am the good shepherd. The good shepherd lays down his life for the sheep. 12The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. 13The hired hand runs away because a hired hand does not care for the sheep. 14I am the good shepherd. I know my own and my own know me, 15just as the Father knows me and I know the Father. And I lay down my life for the sheep.”
   2. “. . . an authentic parable of Jesus may be embedded in John 10.1-5.” (See Robinson, J.A.T. *Zeitschrift für die Neutestamentliche Wissenschaft* 46 [1955] 233-40.) (Hunter *Interpreting* 11)
8. grain of wheat (John 12:24) (Hunter *Parables* 123)
   1. text: “Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit.”
   2. This parable is about the crisis of the kingdom. (Hunter *Parables* 22)
   3. “. . . though it only occurs in the fourth gospel, its imagery, style and vocabulary prove it as authentic . . .” (Hunter *Parables* 50)
   4. The parable shows “how Jesus the Messiah conceived the purpose of his dying . . . it is to bear a rich harvest.” (Hunter *Parables* 22)
   5. The kingdom comes and grows, “But the rich crop can only be fully gathered in through my death, says Jesus . . .” (Hunter *Parables* 20)
   6. “St John sets the parable of the Grain of Wheat just before the third and last passover of Jesus’ ministry. It was evoked, he says, by the desire of some Greeks to ‘interview’ Jesus. For Jesus this desire was the signal that a new and wider phase in his mission—a ministry to the Gentiles—was at hand. . . . His death is the inescapable condition of his ministry becoming greatly fruitful in the wider world.” (Hunter *Parables* 50)
   7. “If in The Sower and other parables we find a reference to ‘the harvest’, we remember that the harvest was a familiar Jewish symbol for ‘the day of the Lord’ . . .” (Hunter *Interpreting the Parables* 96)
   8. See also Hunter *Parables* 49-51.
9. children of light (12:35-36) (Hunter *Parables* 123)
   1. “Jesus said to them, “The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. 36While you have the light, believe in the light, so that you may become children of light.” After Jesus had said this, he departed and hid from them.”
10. woman in labor (John 16:21-22) (Hunter *Parables* 124)
    1. John 16:21-22, “When a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world. 22 So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you.”
    2. “The saying about The Woman in Travail (John 16.21) has a [10] good claim to be called a parable.” (Hunter *Interpreting the Parables* 10-11)
11. See also benighted traveller (John 12:35-36) (Hunter *Parables* 123)
    1. John 12:35-36, “Jesus said to them, “The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. 36 While you have the light, believe in the light, so that you may become children of light.” After Jesus had said this, he departed and hid from them.”
    2. Also called Traveller at Sunset. (Hunter *Interpreting* 11)

PARABLES, SIMILITUDES, AND APHORISMS

IN THE *GOSPEL OF THOMAS*

texts

**synoptic passages in the *Gospel of Thomas*** (***GT***)

1. the sower (*GT* 9) (Matt 13:1-9, 18-23; Mark 4:3-9, 13-20; Luke 8:4-8, 11-15)

“Jesus said, “Now the sower went out, took a handful (of seeds), and scattered them. Some fell on the road; the birds came and gathered them up. Others fell on rock, did not take root in the soil, and did not produce ears. And others fell on thorns; they choked the seed(s) and worms ate them. And others fell on the good soil and it produced good fruit: it bore sixty per measure and a hundred and twenty per measure.””

1. the mustard seed (*GT* 20) (Matt 13:31-32; Mark 4:30-32; Luke 13:18-19)

“The disciples said to Jesus, “Tell us what the kingdom of heaven is like.” He said to them, “It is like a mustard seed. It is the smallest of all seeds. But when it falls on tilled soil, it produces a great plant and becomes a shelter for birds of the sky.””

1. the householder whose house is broken into (*GT* 21b) (Matt 24:43/Luke 12:39)

“Therefore I say, if the owner of a house knows that the thief is coming, he will begin his vigil before he comes and will not let him dig through into his house of his domain to carry away his goods. You (pl.), then, be on your guard against the world. Arm yourselves with great strength lest the robbers find a way to come to you, for the difficulty which you expect will (surely) materialize.”

1. enter as a little child (*GT* 22a) (Matt 18:3; Mark 10:15; Luke 18:17)

“Jesus saw infants being suckled. He said to his disciples, “These infants being suckled are like those who enter the kingdom.””

1. speck and log (*GT* 26) (Matt 7:3-5; Luke 6:41-42)

“Jesus said, “You (sg.) see the mote in your brother’s eye, but you do not see the beam in your own eye. When you cast the beam out of your own eye, then you will see clearly to cast the mote from your brother’s eye.””

1. a prophet in his own country (*GT* 31a) (Matt 13:57; Mark 6:4; Luke 4:24; John 4:44)

“Jesus said, “No prophet is accepted in his own village . . .””

1. city on a hill (*GT* 32) (Matt 5:14)

“Jesus said, “A city being built on a high mountain and fortified cannot fall, nor can it be hidden.””

1. hid lamp (*GT* 33) ((Mark 4:21; Luke 8:16, 11:33)

“Jesus said, “Preach from your (pl.) housetops that which you (sg.) will hear in your (sg.) ear. For no one lights a lamp and puts it under a bushel, nor does he put it in a hidden place, but rather he sets it on a lampstand so that everyone who enters and leaves will see its light.””

1. blind leading blind (*GT* 34) (Matt 15:14; Luke 6:39)

“Jesus said, “If a blind man leads a blind man, they will both fall into a pit.””

1. serpents and doves (*GT* 39b) (Matt 10:16)

“You, however, be as wise as serpents and as innocent as doves.”

1. tree and fruit (*GT* 45a) (Matt 7:16b; Luke 6:44b)

“Jesus said, “Grapes are not harvested from thorns, nor are figs gathered from thistles, for they do not produce fruit.””

1. good and evil storehouses (*GT* 45b)

“A good man brings forth good from his storehouse; an evil man brings forth evil things from his evil storehouse, which is in his heart, and says evil things.”

1. the abundance of the heart (*GT* 45c)

“For out of the abundance of the heart he brings forth evil things.”

1. serving two masters (*GT* 47a)

“Jesus said, “It is impossible for a man to mount two horses or to stretch two bows. And it is impossible for a servant to serve two masters; otherwise, he will honor the one and treat the other contemptuously.””

1. new and old wine (*GT* 47b)

“No man drinks old wine and immediately desires to drink new wine.”

1. wine in wineskins (*GT* 47c)

“And new wine is not put into old wineskins, lest they burst; nor is old wine put into a new wineskin, lest it spoil it.”

1. patch and garment (*GT* 47d)

“An old patch is not sewn into a new garment, because a tear would result.”

1. the tares (*GT* 57)

“Jesus said, “The kingdom of the father is like a man who had [good] seed. His enemy came by night and sowed weeds among the good seed. The man did not allow them to pull up the weeds; he said to them, ‘I am afraid that you will go intending to pull up the weeds and pull up the wheat along with them.’ For on the day of the harvest the weeds will be plainly visible, and they will be pulled up and burned.””

1. the rich fool (*GT* 63) (Luke 12:16-21)

“Jesus said, “There was a rich man who had much money. He said, ‘I shall put my money to use so that I may sow, reap, plant, and fill my storehouse with produce, with the result that I shall lack nothing.’ Such were his intentions, but that same night he died. Let him who has ears hear.””

1. the marriage feast/great supper (*GT* 64)

“Jesus said, “A man had received visitors. And when he had prepared the dinner, he sent his servant to invite the guests. He went to the first one and said to him, ‘My master invites you.’ He said, ‘I have claims against some merchants. They are coming to me this evening. I must go and give them my orders. I ask to be excused from the dinner.’ He went to another and said to him, ‘My master has invited you.’ He said to him, ‘I have just bought a house and am required for the day. I shall not have any spare time.’ He went to another and said to him, ‘My master invites you.’ He said to him, ‘My friend is going to get married, and I am to prepare the banquet. I shall not be able to come. I ask to be excused from the dinner.’ He went to another and said to him, ‘My master invites you.’ He said to him, ‘I have just bought a farm, and I am on my way to collect the rent. I shall not be able to come. I ask to be excused.’ The servant returned and said to his master, ‘Those whom you invited to the dinner have asked to be excused.’ The master said to his servant, ‘Go outside to the streets and bring back those whom you happen to meet, so that they may dine.’ Businessmen and merchants [will] not enter the places of my father.””

1. wicked tenants (*GT* 65) (Matt 21:33-44/Mark 12:1-11)

“He said, “There was a good man who owned a vineyard. He leased it to tenant farmers so that they might work it and he might collect the produce from them. He sent his servant so that the tenants might give him the produce of the vineyard. They seized his servant and beat him, all but killing him. The servant went back and told his master. The master said, ‘Perhaps he did not recognize them.’ He sent another servant. The tenants beat this one as well. Then the owner sent his son and said, ‘Perhaps they will show respect to my son.’ Because the tenants knew that it was he who was the heir to the vineyard, they seized him and killed him. Let him who has ears hear.””

1. laborers for the harvest (*GT* 73)

“Jesus said, “The harvest is great but the laborers are few. Beseech the lord, therefore, to send out laborers to the harvest.””

1. pearl of great price (*GT* 76a)

“Jesus said, “The kingdom of the father is like a merchant who had a consignment of merchandise and who discovered a pearl. That merchant was shrewd. He sold the merchandise and bought the pearl alone for himself.””

1. treasure in heaven (*GT* 76b)

“You too, seek his unfailing and enduring treasure where no moth comes near to devour and no worm destroys.”

1. foxes have holes (*GT* 86)

“Jesus said, “[The foxes have their holes] and the birds have their nests, but the son of man has no place to lay his head and rest.””

1. cleaning outside of cup (*GT* 89)

“Jesus said, “Why do you wash the outside of the cup? Do you not realize that he who made the inside is the same one who made the outside?””

1. the easy yoke (*GT* 90)

“Jesus said, “Come unto me, for my yoke is easy and my lordship is mild, and you will find repose for yourselves.””

1. reading the signs (*GT* 91b)

“He said to them, “You read the face of the sky and of the earth, but you have not recognized the one who is before you, and you do not know how to read this moment.””

1. the holy to dogs (*GT* 93a)

“<Jesus said,> “Do not give what is holy to dogs, lest they throw them on the dung heap.””

1. pearls before swine (*GT* 93b)

“Do not throw the pearls [to] swine, lest they . . . it . . .”

1. leaven (*GT* 96)

“Jesus said, “The kingdom of the father is like [a certain] woman. She took a little leaven, [concealed] it in some dough, and made it into large loaves. Let him who has ears hear.””

1. the bridegroom (*GT* 104c)

“But when the bridegroom leaves the bridal chamber, then let them fast and pray.”

1. the lost sheep (*GT* 107)

“Jesus said, “The kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine and looked for that one until he found it. When he had gone to such trouble, he said to the sheep, ‘I care for you more than the ninety-nine.’””

1. hidden treasure (*GT* 109)

“Jesus said, “The kingdom is like a man who had a [hidden] treasure in his field without knowing it. And [after] he died, he left it to his [son]. The son [did] not know (about the treasure). He inherited the field and sold [it]. And the one who bought it went plowing and [found] the treasure. He began to lend money at interest to whomever he wished.””

**non-synoptic**, **but synoptic-like**, **passages in the *Gospel of Thomas***

1. the great fish (*GT* 8)

“And he said, “The man is like a wise fisherman who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a fine large fish. He threw all the small fish back into the sea and chose the large fish without difficulty. Whoever has ears to hear, let him hear.””

1. the undressed children (*GT* 21a)

“Mary said to Jesus, “Whom are your disciples like?” He said, “They are like children who have settled in a field which is not theirs. When the owners of the field come, they will say, ‘Let us have back our field.’ They (will) undress in their presence in order to let them have back their field and to give it back to them.””

1. the understanding reaper (*GT* 21c)

“Let there be among you a man of understanding. When the grain ripened, he came quickly with his sickle in his hand and reaped it. Whoever has ears to hear, let him hear.”

1. love your brother (*GT* 25)

“Jesus said, “Love your (sg.) brother like your soul, guard him like the pupil of your eye.””

1. flesh and spirit, poverty and wealth (*GT* 29)

“Jesus said, “If the flesh came into being because of spirit, it is a wonder. But if spirit came into being because of the body, it is a wonder of wonders. Indeed, I am amazed at how this great wealth has made its home in this poverty.””

1. a physician and those who know him (*GT* 29b)

“. . . no physician heals those who know him.”

1. unsound grapevine (*GT* 40)

“Jesus said, “A grapevine has been planted outside of the father, but being unsound, it will be pulled up by its roots and destroyed.””

1. passers-by (*GT* 42)

“Jesus said, “Become passers-by.””

1. loving and hating tree and fruit (*GT* 43b)

“. . . you have become like the Jews, for they (either) love the tree and hate its fruit (or) love the fruit and hate the tree.”

1. trough and cistern (*GT* 74)

“He said, “O lord, there are many around the drinking trough, but there is nothing in the cistern.””

1. many at the door (*GT* 75)

“Jesus said, “Many are standing at the door, but it is the solitary who will enter the bridal chamber.””

1. the empty jar (*GT* 97)

“Jesus said, “The kingdom of the [father] is like a certain woman who was carrying a [jar] full of meal. While she was walking [on the] road, still some distance from home, the handle of the jar broke and the meal emptied out behind her [on] the road. She did not realize it; she had noticed no accident. When she reached her house, she set the jar down and found it empty.””

1. testing before killing (*GT* 98)

“Jesus said, “The kingdom of the father is like a certain man who wanted to kill a powerful man. In his own house he drew his sword and stuck it into the wall in order to find out whether his hand could carry through. Then he slew the powerful man.””

1. the dog in the manger (*GT* 102)

“Jesus said, “Woe to the pharisees, for they are like a dog sleeping in the manger of oxen, for neither does he eat nor does he [let] the oxen eat.””

1. armed for thieves (*GT* 103)

“Jesus said, “Fortunate is the man who knows where the brigands will enter, so that [he] may get up, muster his domain, and arm himself before they invade.””

comments

1. “. . . about fifteen parables are to be found in *The Gospel of Thomas*, that farrago of strange sayings of Jesus . . .” (*Farrago*: “An assortment or a medley; a conglomeration . . .” *The American Heritage Dictionary of the English Language*. 3rd ed. New York: Houghton Mifflin, 1996.) (Hunter *Parables* 23)
2. “Eleven are variant, and not very veridical, versions of parables in the synoptic gospels.” (Hunter *Parables* 23) “. . . the Gospel of Thomas provides us with its own version of eleven of the synoptic parables . . .”

logia: 9 sower

20 mustard seed

21b and 103 unexpectant homeowner

57 weeds

63 rich fool

64 great supper

65 wicked tenants

76 pearl

96 yeast

107 lost sheep

109 hidden treasure (Jeremias *Parables* 24)

1. “The Gospel of Thomas also contains four more parables not found in the N.T.”

8 “The Great Fish”

21a “The Little Children in the Field”

97 “The Careless Woman”

98 “The Slayer” (Jeremias *Parables* 24)

1. “Of the four new ones, two—the Big Fish [*GT* 8] and the Assassin [*GT* 98]—may have some slender claim to authenticity; but, all in all, these ‘Gnostic’ parables add little to our knowl­edge.” (Hunter *Parables* 23)

## The Agrapha

(SAYINGS ATTRIBUTED TO THE EARTHLY JESUS

THAT ARE NOT IN THE FOUR GOSPELS)

1. **agrapha in the New Testament**
   1. sayings of the earthly Jesus (of these, Jeremias accepts only 1 Thess 4:16-17 as genuine)
      1. Acts 20:35 (Paul is speaking), “In all this I have given you an example that by such work we must support the weak, remembering the words of the Lord Jesus, for he himself said, ‘It is more blessed to give than to receive.’”
      2. Rom 14:14, “I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean.” See Mark 7:15.
      3. 1 Cor 7:10, “To the married I give this command—not I but the Lord—that the wife should not separate from her husband . . .” See Mark 10:11-12.
      4. 1 Cor 9:14, “In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.” See Matt 10:10.
      5. 1 Cor 11:24-25, “and when he had given thanks, he broke it and said, ‘This is my body that is for you. Do this in remembrance of me.’ 25 In the same way he took the cup also, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’” See Mark 14:22-24.
      6. 1 Thess 4:16-17, “For the Lord himself, with a cry of command, with the archangel’s call and with the sound of God’s trumpet, will descend from heaven, and the dead in Christ will rise first. 17 Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever.” See Matt 24:30-31.
   2. excursus: sayings of the risen Lord (none are agrapha, since by definition an agraphon is a saying attributed to the earthly Jesus)
      1. The risen Jesus addresses disciples a number of times in the New Testament. An example is 2 Cor 12:9a, “but he said to me, ‘My grace is sufficient for you, for power is made perfect in weakness.’” The other instances are: Acts 1:4-5, 7-8; 9:4-6, 10-12, 15-16; 18:9-10; 22:7-8, 10; 22:18, 21; 23:11; 26:14-18; Rev 1:11, 17-20; chs. 2-3 (the letters to the seven churches in Asia Minor); 16:15; 22:10-16; 22:20.
      2. Of the hundreds of agrapha in later Christian tradition, many of them probably arose as sayings of the risen Lord: “the stock of traditional material was expanded . . . by sayings allegedly derived from direct revelations of the exalted Christ. This explains how there existed from the outset a great variety of traditions about Jesus outside the four Gospels and competing with them.” (Jeremias *Unknown* 4)
      3. But even more agrapha are likely to have arisen because heretical Christians (e.g., gnostics) put revealed truths “into the mouth of Jesus . . . to find sanction for sectarian tenets.” (Jeremias *Unknown* 26-27)
2. **agrapha in variant readings in gospel manuscripts**
   1. A few manuscripts add after Luke 10:16, “and he who hears me hears him that sent me.”
   2. The Old Syriac manuscript of the gospels from Sinai adds after John 12:44, “And Jesus cried out and said, “He who is not like me, is not like him who sent me, and (he who believes in me, believes not in me but in him who sent me).””
   3. The Freer Logion (a saying of the risen Lord) is an interpolation into Mark 16:9-20 (after v. 14) and probably dates from the 300s-400s: “And they excused themselves, saying, ‘This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore reveal your righteousness now’—thus they spoke to Christ. And Christ replied to them, ‘The term of years of Satan’s power has been fulfilled, but other terrible things draw near. And for those who have sinned I was handed over to death, that they may return to the truth and sin no more, that they may inherit the spiritual and imperishable glory of righteousness that is in heaven.’”
   4. (For Codex Bezae’s variant reading at Luke 6:5, see “Genuine Agrapha” below, #3.)
3. **18 agrapha that Jeremias thinks might be genuine**
   1. “The second of the rich men said to him: ‘Master, what good thing can I do and live?’ He said to him: ‘O man, do that which is in the law and the prophets.’ He answered him: ‘I have kept them.’ He said to him: ‘Go, sell all you own, and distribute it to the poor, and come, follow me.’ *But the rich man began to scratch his head, and it pleased him not. And the Lord said to him: ‘How can you say, I have kept the law and the prophets? For it is written in the law: You shall love your neighbour as thyself, and behold, many of your brethren, sons of Abraham, are clad in filth, dying of hunger, and your house is full of many good things, and nothing at all goes out of it to them*.’ And he turned and said to Simon his disciple, who was sitting by him: ‘Simon, Son of Jonah, it is easier for a camel to enter in by a needle’s eye than for a rich man to enter into the kingdom of heaven.’” (*Gospel of the Nazaraeans* [quoted by Origen, *In Matt. comm.* 15.14]) (Only the italicized portion varies greatly from the synoptic story of the rich young man, found in Matt 19:16-26, Mark 10:17-27, and Luke 18:18-27.)
   2. “And he took them [the disciples] with him into the place of purification itself [probably the Court of the Israelites in the Temple] and walked about in the Temple court. And a Pharisaic chief priest, Levi by name, fell in with them and said to the Saviour, ‘Who gave you leave to tread this place of purification and to look upon these holy utensils without having bathed yourself and even without your disciples having washed their feet? On the contrary, being defiled, you have trodden the Temple court, this clean place, although no one who has not first bathed himself or changed his clothes may tread it and venture to view these holy utensils!’ At once the Saviour stood still with his disciples and answered, ‘*How stands it then with you, you are certainly also here in the Temple court. Are you clean?*’ He said to him, ‘I am clean. For I have bathed myself in the pool of David and have gone down by one stair and come up by the other and have put on white and clean clothes and only then have I come hither and viewed these holy utensils.’ Then the Saviour said to him, ‘*Woe to you blind that do not see. You have bathed yourself in water that is poured out* [*i.e., ordinary, material water*], *in which dogs and swine lie night and day, and you have washed yourself and have rubbed your outer skin, which prostitutes and flute-girls also anoint, bathe, rub and rouge, in order to arouse desire in men, but within they are full of scorpions and of evil of every kind. But I and my disciples, of whom you say that we have not immersed ourselves, have been immersed in the living . . . water which comes down from* [*the Father in heaven?*] . . . *But woe to them* [that think themselves pure, and are not?] . . .” (P. Oxy. 840, lines 7-45) (The actual agrapha are in italics.) (The meaning seems to be that external cleanliness is unimportant [Levi has cleaned his body, but even prostitutes do that—in the service of vice], compared to spiritual cleanliness.)
   3. “On the same day he saw a man performing a work on the Sabbath. Then he said to him: ‘Man! If you know what you are doing, you are blessed. But if you do not know, you are cursed and a transgressor of the Law.’” (Codex Bezae, instead of Luke 6:5)

Explanatory note: “There are two kinds of freedom in regard to the [Mosaic Law]. One is the glorious liberty of the children of God, the freedom of those whose consciences are free because they are bound by love. The other is the freedom of the rebel . . . [In the canonical gospels,] Jesus never advocated the abrogation of the Sabbath. But [abrogation of the Sabbath is not] really the point of the story . . . [Jesus is not saying,] Blessed is he who has understood the message of the Gospel, and who therefore knows that the time of Sabbath-keeping is over! [The] abrupt vocative “Man” indicates a stern rebuke . . . the intention of the logion is . . . to protect the Sabbath from frivolous neglect. . . . Jesus reckons with the possibility that he [the man] is engaged in a labour of love. [He says in effect,] ‘If you realize why I broke the Sabbath when I healed the man with the withered hand [Mark 3:1-6], the stooping woman [Luke 13.10-17], and the man with the dropsy [Luke 14.1-6], on the Sabbath day; if you know that for the children of God the commandment of love takes precedence over all others—then you are blessed. [But] if you think I allow my disciples to desecrate the feast day to suit their own sweet will . . . then “thou art cursed and a transgressor of the Law.”’ . . . In the canonical sabbath healings, “Jesus attacks the loveless casuistry with which men manipulated the fourth commandment to suit themselves. Our story, on the other hand, shows [that] His real desire was that men should hallow it in a true spirit. Jesus says in effect that special circumstances may arise [in which] God is demanding of him an act of love and service.” (Jeremias *Unknown* 62-65)

(Note: agrapha 4-9 are apocalyptic sayings.)

* 1. 1 Thess 4:16-17a, “For the Lord himself, with a cry of command, with the archangel’s call and with the sound of God’s trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left will be caught up in the clouds together with them to meet the Lord in the air . . .”
     1. “Paul himself was, as the phrase in v. 15 shows [“For this we declare to you by the word of the Lord”], convinced that it was a saying of the earthly Jesus.” (Jeremias *Unknown* 81)
     2. See Matt 24:30c-31b, “they will see ‘the Son of Man coming on the clouds of heaven’ with power and great glory. 31And he will send out his angels with a loud trumpet call, and they will gather his elect . . .”
     3. Of course, Jesus’ original saying must have been altered: Paul must have substituted “the Lord” for an original “Son of Man”; “in Christ,” a common phrase in Paul, was no doubt added by him; and “we” must have been added by Paul or the tradition before him. (Jeremias *Unknown* 81)
  2. “He that is near me is near the fire; he that is far from me is far from the kingdom!” (*Gospel of Thomas* 82)
     1. Matt 3:11 (par. Luke 3:16), John the Baptist says of Jesus, “He will baptize you with the Holy Spirit and fire.”
     2. Luke 12:49-50, “I came to bring fire to the earth, and how I wish it were already kindled! 50 I have a baptism with which to be baptized, and what stress I am under until it is completed!”
  3. “No man can obtain the kingdom of heaven that has not passed through temptation.” (Tertullian, *De baptismo* 20)
  4. “There shall be divisions and heresies.” (Justin Martyr, *Dialogue with Trypho* 35)
  5. “Save yourself and your life.” (Theodotus, qtd. in Clement of Alexandria, *Excerpta ex Theodoto* 2.2)
  6. “As you are found, so will you be led away hence.” (*Liber Graduum* serm. 3.3) Similarly:

“In whatever things I find you, in the same I will judge you.” (Justin Martyr, *Dialogue with Trypho* 47.5)

* 1. “Man is like a wise fisherman, who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a good large fish. He threw down all the small fish into the sea; and he chose the large fish without hesitation. He that has ears to hear, let him hear.” (*Gospel of Thomas* 8)
  2. “They that are with me have not understood me.” (*Acts of Peter* 10)
  3. “And never be joyful, except when you look upon your brother in love.” (*Gospel of the Hebrews*, qtd. in Jerome, *In Ephes*. 5.3-4)
  4. ““If your brother has sinned by a word and made amends with you, receive him seven times in a day.” Simon his disciple said to him, “Seven times in a day?” The Lord answered and said to him, “Yes, I say to you, up to seventy times seven. For in the prophets also, after they were anointed by the Holy Spirit, the sinful word was found.” (*Gospel of the Nazaraeans*, qtd. in Jerome, *Adv. Pelag*. 3.2)
  5. “And pray for your [ene]mies, (see Matt 5:44//Luke 6:27-28)

for he who is not [against yo]u is for you. (see Luke 9:50)

[He that] stands far off [today] will be [near you] tomorrow.” (P. Oxy. 1224)

(The third clause is the agraphon.)

* 1. “He himself will give you your clothing.” (P. Oxy. 655) (This agraphon follows “Do not be anxious . . . about clothing for you, what you should put on,” etc., which is Matt 6:25-34//Luke 12:22-31.)
  2. “Ask for the great things, and the little things will be added to you.” (Clement of Alexandria, *Stromata* 1.24.158.2)
  3. “Be approved moneychangers.” (Pseudo-Clement, *Hom*. 2.51.1, and often elsewhere) Clement of Alexandria cites a longer form: “Be approved moneychangers, who reject much, but retain the good.” (Clement of Alexandria, *Stromata* 1.28.177)
     1. “What makes an “approved” money-changer? A keen power of observation. . . . the expert money-changer can tell at first sight whether a coin is invalid or even a forgery . . . Early Christian writers invariably quote the Pauline saying in I Thess. 5.21f [“but test everything; hold fast to what is good; 22abstain from every form of evil”] as a comment on our logion.” (Jeremias *Unknown* 103)
     2. “Perhaps we may hazard a conjecture with regard to the original context of our logion. Jesus was always warning his disciples against false prophets [Mark 13:5-6 par, 13:21 par; Matt 7:15-16, 24:11] . . . in that hour of temptation: Be spiritually sober . . . Learn from the money-changers, and acquire a sharp eye for all that is counterfeit.” (Jeremias *Unknown* 104)
  4. “First before he does wrong, he thinks out everything that is crafty. But be on your guard that the same thing may not happen to you as does to them. For not only among the living do evildoers receive retribution from men, but they must also endure punishment and great torment.” (P. Oxy. 840)

1. **conclusions**: what the evidence from the agrapha teaches us about Jesus
   1. positive conclusions: On surveying the 18 genuine agrapha,
      1. “We are at once struck by the prominence of the conflicts between Jesus and the Pharisees, the relatively large number of apocalyptic sayings, and above all the amount of space occupied by the ethical teaching, in particular . . . the commandment of love.” (Jeremias *Unknown* 120)
      2. “On the other hand there are no sayings concerning . . . the offer of forgiveness and salvation to sinners. The reason for this is most probably that all the known sayings of Jesus on those subjects were already included in the four Gospels.” (Jeremias *Unknown* 120)
      3. “Common to all these sayings is their tremendous and arresting earnestness . . . and their sense of majesty and authority.” (Jeremias *Unknown* 120)
   2. negative conclusion: “The real value of the tradition outside the Gospels is that it throws into sharp relief the unique value of the canonical Gospels themselves. If we would learn about the life and message of Jesus, we shall find what we want *only* in the four canonical Gospels.” (Jeremias *Unknown* 121)

# Criteria for the Authenticity

# of Jesus’ Utterances

## Criteria for the Authenticity of Jesus’ Sayings

1. **multiple attestation**
   1. “. . . a particular teaching or activity of Jesus is witnessed to in Mark, “Q,” “M,” “L,” and John . . .” (Stein “Basic Issues” 230)
   2. example: “Jesus taught that the kingdom of God was realized in his own ministry.” Mark (2:21-22), Q (Luke 11:20), M (Matt 5:17), L (Luke 17:20-21), John (12:31). (Stein “Basic Issues” 230)
2. **multiple forms**
   1. “. . . a motif is found in multiple literary forms . . . such as pronouncement stories, miracle stories, stories about Jesus, parables, etc . . .” (Stein “Basic Issues” 233)
3. **Aramaic linguistic phenomena**
   1. “Aramaic linguistical characteris­tics in our Greek gospel materials argues in favor of the primi­tiveness of those particular traditions . . .” (Stein “Basic Issues” 234)
   2. In the parables, “Jesus’ original Aramaic almost glimmers through . . .” (Hunter *Parables* 14)
   3. “We direct our attention first of all to the form.” (Braun *Jesus* 20)
      1. “Even the form [20] of a saying such as Matt. 11:27 [“All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him”], for example, points to a non-Jewish, Hellenistic-oriental environ­ment as its place of origin.” (Braun *Jesus* 20-21)
      2. “But most sayings of Jesus in the synoptics, when it comes to form, are clothed in Jewish patterns of speech. . . . Observa­tions about the form are no longer helpful in this case, and the question of the content must be added as the criterion.” (Braun *Jesus* 21)
      3. “. . . notice the peculiarities of Semitic speech, the concise style of discourse and its non-theoretical, practical mode of expression. . . . [Also his] imagery from everyday life.” (Braun *Jesus* 27)
4. **Palestinian environmental phenomena**
   1. “. . . a tradition betrays Pales­tinian social, domestic, agricultural, religious, etc. customs . . .” (Stein “Basic Issues” 236)
   2. Perrin does not use this a criterion of authenticity and does not explicitly acknowledge its existence. (Perrin *Rediscovering* 80-81, 89, 96, 123)
   3. In the parables, “the background is authentically Palestinian.” (Hunter *Parables* 14)
5. **tendencies of the developing tradition**
   1. “. . . the passing on of the tradition during the oral period proceeded according to certain “laws” and by under­standing these “laws” we can determine what aspects of the tradition are late, i.e. inauthentic.” (Stein “Basic Issues” 238)
6. **dissimilarity or discontinuity**
   1. “. . . this criterion [consists of] two differ­ent criteria . . .” (Stein “Basic Issues” 241)
      1. We cannot “find in the Jewish thought of Jesus’ day elements similar to the particular teaching or motif . . .” (Stein “Basic Issues” 241)
      2. We cannot “find in the early Christian church elements simi­lar to the particular teaching or motif . . .” (Stein “Basic Issues” 242)
   2. “. . . we can only feel ourselves to be on safe ground where a tradition can be derived neither from a Jewish en­viron­ment nor from the thought-world of primitive Christiani­ty. There is today general agreement on this basic principle of method.” (Zahrnt *Historical Jesus* 107)
   3. “First of all, does the saying of Jesus in question agree in content with the Jewish en­vir­onment [or] is it uniquely Jesus’ view?” (Braun *Jesus* 21)
7. **modification by Jewish Christianity**
   1. This occurs “when Jewish Christianity has mitigated or modified the received tradition, as having found it too bold for its taste.” (Stein “Basic Issues” 245)
   2. In reality, “this criterion functions primarily as a third part of the criterion of dissimilarity.” (Stein “Basic Issues” 245)
8. **divergent patterns from the redaction**
   1. “. . . dissimilarity between the gospel materials and the redaction of the Evangelists argues in favor of such material (1) not having originated from the Evangelist and (2) being of such lineage that the Evangelist did not feel free to omit it.” (Stein “Basic Issues” p. #?)
9. **environmental contradiction**
   1. “. . . the presence of non-Palestinian environmen­tal characteristics do argue against the authenticity of such a saying.” (Stein “Basic Issues” 249)
10. **contradiction of authentic sayings**
11. **coherence** (**or consistency**)
    1. “We must begin with the material which has withstood the strictest historical examina­tion. . . . above all such sayings as reflect an unrepeatable situation.” (Zahrnt *Historical Jesus* 107)
       1. “. . . the connection of the future expectation with the person of Jesus presumes a unique, unrepeat­able situation into which the post-Easter church could no longer retroject itself without further ado.” (Conzelmann *Jesus* 74)
    2. “. . . the analysis of detail and the consideration of the whole are closely intercon­nected, in that the analysis of detail is used to gain a view of the whole, while the view of the whole thus achieved is once again used as a measure in analysing the detail. This [108] method used in the investigation of the history of Jesus does not differ in any way from other historical work: the whole work and its details are related and one supports the other.” (Zahrnt *Historical Jesus* 108-09)
    3. In addition, “does such content fit in with Jesus’ thinking as a whole[?]” (Braun *Jesus* 21)
    4. “. . . what shaky ground we are on here method­ologi­cal­ly. For a total picture that is solidly con­struct­ed rests on the sum of the individual observations, and yet this total picture is in turn to serve as a crite­rion for an individu­al saying.” (Braun *Jesus* 21)
12. **sayings complexes**
    1. “*Constructed* discourses as such are naturally a product of the tradition and even of the evan­gelists and thereby inauthentic.” (Braun *Jesus* 20)

## Comments on the Criteria for Authenticity

“Relatively little in the words of Jesus is foreign matter.”

(Gunkel, Hermann. *Zum religionsgeschichtlichen Verständnis des Neuen Testaments*. Göttingen: 1903. 86. Qtd. in Zahrnt 108.)

“It can never be certainly decided whether any indisputably genuine saying of Jesus has been handed on to us. . . . What have been handed on to us . . . are stylized formulations of the early commu­nity or of the evange­lists.”

(Fuchs, Ernst. *Studies of the Historical Jesus*. Trans. Andrew Scobie. Stud­ies in Biblical Theology 42. Naper­ville: Allenson, 1964. 179. Qtd. in Charles Anderson *Historical Jesus* 98.)

1. **mul­tiple attestation** (at­testa­tion in mul­tiple synop­tic sour­ces, i.e., M, Q, Mark, and L)
   1. See Mc­Ar­thur *Search* 39-55.
   2. Perrin (*Rediscovering* 45 n 3) adopts the same term from McArthur.
   3. “Although Matthew and Luke were written considerably later than Mark, they have on occasion preserved a more nearly original form of a saying of Jesus than Mark because they were drawing on the sayings-source Q which is earlier in date than Mark’s gospel.” (Hugh Anderson *Jesus* 45)
   4. Achtemeier (*Mark* 19) mentions multiple attestation as a criterion of authenticity.
2. **attes­tation of a motif in different literary forms** (McArthur “Basic” 39-55)
3. **on dissimilarity** (elim­ination of ma­terial that may de­rive from Judaism or the early Church)
   1. See Perrin *Rediscovering* 39-49.
   2. Jeremias treats this as part of the “comparative meth­od,” by which he means, ­pre­sumably, the comparison of Jesus’ sayings to those in his Jewish mil­ieu. He says: “the course that has long—and quite right­ly—­been adopted to­wards answer­ing the question of authen­ticity is the comparative method . . . Its chief instru­ment is the ‘cri­teri­on of dissimi­larity’ . . .” (Jeremias *Theology* 2)
   3. “A principle often espoused by German critics is [the crite­rion of dis­sim­i­larity]. [58] . . . Most Catholics, however, prefer the princi­ple that the Gospel material is innocent until proven guilty, rather than vice versa. It should be accepted as authentic unless there is a reason to the con­trary.” (Brown *Jesus* 58-59 n 30)
   4. Achtemeier (*Mark* 19) mentions dissimilarity as a criterion of authenticity.
4. **reversal of ten­dencies in the de­velop­ing tradi­tion** (McArthur “Basic” 39-55)
   1. But see the quali­fica­tion of this cri­te­rion by San­ders 275.
   2. An example is the *lectio brevior* (“briefer read­ing”), i.e., reversal of the tenden­cy of the tradi­tion to ex­pand. (Perrin *Rediscovering* 88-89, 113, 136—not an explicit criterion for Perrin but inferrable from his book.)
5. **rejec­tion of material that contains a redactor**’**s known inter­ests**. (Perrin *Rediscovering*)
   1. This is not men­tioned in Perrin’s theoreti­cal introduction as an explicit criterion, but it is inferrable from his book.
6. **coherence**
   1. Say­ings not dis­simi­lar from Juda­ism or the ear­ly Church can be accepted back as authentic Jesus material when they cohere with sayings or motifs proven gen­uine by the crite­r­ion of dis­sim­i­larity. (Perrin *Rediscovering* 39-49)
   2. Achtemeier (*Mark* 19) mentions coherence as a criterion of authenticity.
7. **authenticity of Jesus**’ **utterances**
   1. inauthentic on the whole
      1. “The Christian community was convinced, on into the beginning of the second century, that it was receiving instruc­tions from the Holy Spirit through special words and say­ings, but it was not only Paul (2 Cor. 3:17) who equated the Spirit with the exalted Lord. Even the post-Pauline texts report instruc­tions from the exalted Lord (Acts 9:10) and along with them, without any dis­tinction being made, instructions from the Spirit (Acts 21:4; 21:11). Thus . . . we are not surprised to find that a considerable number of words that go back to this [19] second source, a Christian prophet speaking in the Spirit, are handed down in the tradition as words of Jesus.” (Braun *Je­sus* 19-20)
      2. inauthenticity of three growth-parable appendices
         1. “. . . the ‘explanations’ appended to The Sower, The Tares and The Dragnet [are] early Christian expositions. . . .” (Hunter *Interpreting* 50 n 1)
         2. why the appendices are inauthentic
            1. All three interpretations are allegorical. (Hunter *Interpreting* 23)

But “That the ‘expla­na­tions’ allegorize the parables is only one ground, and perhaps not the decisive one. There are two others.” (Hunter *Interpreting* 50 n 1)

* + - * 1. “The inter­pretations appended to The Tares and The Drag­net are, as Jerem­ias shows, studded with ‘Matthe­an­isms’; and the Sower explanation reveals a vocabu­lary strongly reminis­cent of the early Church.” (Hunter *Interpreting* 50 n 1)
        2. “The explanations seem to miss the central thrusts of the parables. For exam­ple: in the case of The Tares, the main point of the parable (a warning against weeding) disappears in the interpre­tation which focuses wholly on the Last Judgment.” (Hunter *Interpreting* 50 n 1)
        3. “The full reason for this view will be found in Jerem­ias and Dodd.” (Hunter *Interpreting* 50 n 1)
        4. See also individual comments below, under the net, sower, and weeds.
  1. authentic on the whole
     1. “Is the tradition of the parables trustworthy? The answer is ‘yes’ . . .” (Hunter *Interpreting* 17)
     2. “. . . the parables reveal everywhere Jesus’ own highly in­div­id­ual way of thinking and [17] speaking—the daring faith in God, the picturesque outlook on man and nature, the swift little surprises of thought so characteristic of him, the occasional flashes of irony and humour.” (Hunter *Interpreting* 17-18) There are also “flashes of hyperbo­le . . .” (Hunter *Parables* 14)
     3. “. . . great parables are evidently so difficult to create that it is hard to name another person in history with more than one or two good ones to his credit.” (Hunter *Interpreting* 18)
     4. Since the parables are (substantially) authentic, they are “our Lord’s own commen­tary . . . on his minis­try.” (Hunter *Interpreting* 109)
     5. “. . . not even the most radical critic would deny that the Gospels have preserved enough of the words actually uttered by Jesus to give us a reasonably clear picture of his preaching and teaching. That Jesus proclaimed the kingdom of God, that he spoke in parables, that he conveyed ethical instruc­tion . . . is se­curely grounded in real history.” (Hugh Anderson *Jesus* 45)
     6. Because “the Gospels do not offer us a consecutive chronological account of Jesus’ career,” practitioners of the new quest for the historical Jesus concentrate on Jesus’ words. (Hugh Anderson *Jesus* 45)
        1. “As a general rule, we may assume that the sayings in the Gospels have remained more true to history than the narrative material.” (Zahrnt *Historical Jesus* 107)
  2. both inauthentic and authentic
     1. “. . . it is impossible in every single case to draw an absolutely firm boun­dary between authentic and unauthentic . . . The final result is the formation of three different groups. First . . . considerable histori­cal certainty [that a saying is] genuine. Sec­ondly . . . equal histori­cal certainty [that a saying was] formed by the community. And in between [—the majority of sayings].” (Zahrnt *Historical Jesus* 108)

1. **characteristics of the *ipsissima vox Jesu***
   1. Jesus’ *ipsissima vox* is his authentic “voice.”
   2. Jesus’ *ipsissima ver­ba* are his au­then­tic “words.”
   3. Jeremias notes five charac­ter­istics of the *ipsissima vox*.
      1. characteristics of the para­bles
         1. the para­bles’ “nearness to life”
         2. “their sim­plicity and clari­ty”
         3. “the masterly brev­ity with which they are told”
         4. “the ser­i­ousness of their appeal to the con­science”
         5. “their lov­ing un­derstan­ding of the out­casts of reli­gion”
         6. “. . . ­all this is with­out anal­ogy.” (Jeremias *Theology* 30)
         7. Perrin’s criterion of a Palestinian pea­sant mil­ieu is similar. (Perrin *Rediscovering* 80-81, 89, 96, 123, etc.)
         8. “It must always be a matter of uncertainty how much of the undoubted charm of the Lucan parables is due to the evangelist, how much to the author of a written source, how much to tradi­tion, how much to Jesus.” (Hahn: But consider the artistry of Luke’s speeches in Acts.) (Cadbury *Making* 21)
         9. “The longer stories [among Luke’s parables] could have happened; perhaps some are drawn from actual experience.” The Good Samaritan is a likely example. (Juel *Luke-Acts* 3)
      2. riddles
      3. “kingdom of God”
      4. “Amen”
      5. “´Abb­ā”
         1. See especially: Jeremias, Joachim. “Abba.” *The Central Message of the New Testament*. London: S.C.M., 1965. 9-30.
         2. “. . . the Aramaic word is a carita­tive (= “Daddy”) and implies familiar, family relationship. Since this is undoubtedly one of the *ipsissima verba* of Jesus, one must admit that Jesus claimed a special relationship to God as his Father beyond the general relationship postulated in contempo­rary Judaism. [89] . . . [Though] Jesus presented himself as the first of many to stand in a new and special relationship to God as Fa­ther, that very claim implies that his sonship was in some way superior to the sonship of all who would follow him.” (Brown *Jesus* 89-90)
2. **stylistic criteria**
   1. The criterion of dis­similarity “has one weak­ness: . . . it over­looks the continu­ity be­tween Jesus and Juda­ism. It is therefore all the more impor­tant that we have a fur­ther aid . . .: an examination of *lan­guage and style*.” (Jeremias *Theology* 2-3) Jeremias’ stylistic criteria are:
   2. Aramaisms and Aramaic loanwords (Jeremias *Theology* 2-3); and
   3. “ways of speaking preferred by Jesus” (Jeremias *Theology* 2-3)
      1. an­tithetic parallelism
         1. “In . . . forms of antithesis we may sure­ly believe that we possess our Lord’s *ipsissima verba* more nearly than in any sentence otherwise expressed.” (Burney *Poetry* 84)
         2. “. . . a special principle of Jesus’ “logic” [is] that of the direct antithesis [93] . . . this principle . . . is an essential element in all wisdom teaching. The wise man and the fool are typical opposites in wisdom literature. It is a purely logical procedure. The right example is to be deduced from the wrong by turning every quality of character into its converse. Jesus put this method of demonstration to use especially in his parables. The classical instance is the “example-story” of the Pharisee and the tax collector. Equally illuminating is the parable of the Two Ways of Building a House with which the Sermon on the Mount ends. The demonstration of the wrong and the right ways of giving alms, praying, and fasting, phrased as it is in strongly antithetical terms, is also closely related to the “example-story” type. The difference is that the right example is not only described; it is also prescribed. . . . The underly­ing idea that “the opposite is right” has also influenced the antitheses in the fifth chapter. This influence is most in evidence in the prohibition of revenge . . . The command to love one’s enemies also should be cited. The principle of the opposite is the first in the series of [94] logical arguments that are here employed. It appears in a bifurcated form: (1) the imperfect doctrine ordered you to love your neighbor; I command you to love also your enemies; (2) the false doctrine permitted you to hate your enemies; I command you to love them. A final principle remains to be noted: The good is to be done in its entirety and the evil is to be left completely undone. This is closely connected with the principle of the opposite [and], like it, is thoroughly characteristic of the attitude of religious “wisdom.”” (Windisch *Meaning* 93-95)
      2. the divine passive (a characteristic not of rabbinic but of apoc­alyptic lit­erature)
      3. rhythm
      4. alliteration
      5. asso­nance
      6. parono­masia (pun)
   4. Perrin, too, is sen­sitive to aesthet­ic con­sid­era­tions (e.g., *Rediscovering* 125: “natur­al bal­ance”).
   5. convergence of stylistic criteria
      1. When these criteria converge (for example, Jer­emias notes “how often an­ti­thetic parallelism occurs in metaphors and para­bles”), they strengthen one another and increase the probability that the material in question derives from Jesus.
3. **authenticity of the parables**
   1. in general
      1. “. . . the parables [are] a particularly firm historical founda­tion. The parables are a fragment of the original rock of tradi­tion. [11] . . . we are dealing with particularly trustworthy tradition. We stand right before Jesus when reading his para­bles.” (Jeremias *Parables* 11-12)
      2. “. . . no doubt in adapting the reported sayings of Jesus to the developing practical needs of its daily life the Church modi­fied many of them. Neverthe­less not even the most radical critic would deny that the Gospels have preserved enough of the words actually uttered by Jesus to give us a reasonably clear picture of his preaching and teaching. That Jesus proclaimed the kingdom of God, that he spoke in parables, that he conveyed ethical instruc­tion, that he was a teacher of wisdom, all of this is se­curely grounded in real history.” (Hugh Anderson *Jesus* 45)
   2. proofs
      1. “. . . pictures leave a deeper impress on the mind than abstrac­tions.” (Jeremias *Parables* 11)
      2. “. . . everywhere they reflect . . . the eschatological nature of his preaching, the intensity of his summons to repentance, and his conflict with Pharisa­ism.” (Jeremias *Parables* 11)
      3. “Everywhere behind the Greek text we get glimpses of Jesus’ mother tongue.” [11] An example is the frequency “with which the definite article is used where we translate by the indefinite (Mark 4.3, 4, 5, 7, 8, 15, 16, 18, 20, 21, 26; Matt. 5.15; 7.6, 24-27 and else­where. The usage is charac­teristic of Semitic imagery. . . . the Semite thinks picto­rially and has an image in his mind of a concrete instance, though he may be speaking of a general phenomenon.” (Jeremias *Parables* 11, 11 n 2)
      4. “Also the pictorial element of the parables is drawn from the daily life of Palestine.” (Jeremias *Parables* 11) Example: the sower (see “Jeremias on Palestinian sowing tech­niques”).
      5. “Further, Jesus’ parables are something entirely new. In all the rabbinic literature, not one single parable has come down to us from the period before Jesus; only two similies from Rabbi Hillel (*c*. 20 bc), who jokingly compared the body with a statue, and the soul with a guest (Lev. r. 34 on 25.35). It is among the sayings of Rabban Jochanan ben Zakkai (d. *c*. ad 80) that we first meet with a parable . . .” (Jeremias *Parables* 12)
      6. Compared to “the Pauline similitudes or rabbinic parables,” Jesus’ parables have “a definite personal style, a singular clarity and simplicity, a matchless mastery of construc­tion.” (Jeremias *Parables* 12)
   3. In summary: “Jesus draws into the service of his message the world of nature and the life of man, and those everyday experi­ences which everyone knows and shares, without using the established structure of sacred tra­di­tions and texts. [That is, unlike the rabbis, Jesus’ teaching is not primarily exegetical.] The listener is never obliged to look for pre­mises which would give meaning to Jesus’ teaching . . . This dir­ectness, if anything [is], is part of the picture of the historical Jesus. He bears the stamp of this directness right from the very beginning.” (Bornkamm *Jesus* 57-58)
   4. “The parables form the given starting point for the recon­struc­tion of Jesus’ own view, since they contain an assured store of genuine tradition . . . [A] secondary layer is easily removed (as demonstrated by the research of Jer­em­ias). When this is done, the parables manifest a specific structure of mind toward the future: the kingdom is future, pressing near and now active in Jesus’ deeds and preaching (cf. the figure of the sower).” (Conzelmann *Jesus* 74)
   5. “This same structure is also manifested in a large number of logia, which are in the same form . . .” (Conzelmann *Jesus* 74)
      1. Robinson, J.M. “The Formal Structure of Jesus’ Message.” *Current Is­sues in New Testament Interpretation*. Ed. W. Klassen and G.F. Snyder. Fest­schrift for Otto Piper. New York: Harper, 1962. 74 n 134, 91-110.
      2. “The genuineness of this core of mat­erial is proved not only through indications of form but also through the con­tent, in so far as the connection of the future expectation with the person of Jesus presumes a unique, unrepeat­able situation into which the post-Easter church could no longer retroject itself without further ado.” (Conzelmann *Jesus* 74)

# The Interpretation of Jesus’ Utterances

## Mark’s Theory of Parables (Mark 4:9-13)

1. “Whereas in Mark 4.11 the ‘secret’ of the kingdom is the certain­ty of its future coming and the nearness of this because of the presence of Jesus, Luke unfolds the ‘secrets’ of its nature and of those who are to receive it (8.9-10). The joy of Palm Sunday is found, not as in Mark in the expectation of the coming kingdom, but in the announcement of Jesus as king (19.38 cf. Mark 11.10). . . . The future may reveal it, but it will not make it any more a reality than it is now.” (Franklin *Christ the Lord* 2)
2. On Mark 4:9-12, see Jeremias, *Parables of Jesus* 13 ⅔-18. Though Mark meant the logion as it literal­ly reads at present, the original Aramaic meant, “To you God has given the secret of the kingdom of God [i.e., that it is dawning in the present], but to those who are without all things remain obscure.” (A paraphrase of Jeremias, not a quotation.) (Jeremias *Parables* 16-17)
3. “But above all, the ‘hardening’ theory which regarded the para­bles as intended to conceal the mystery of the Kingdom of God from outsiders, led [to] the allegorical method . . .” (Jeremias *Parables* 13)

## Names of Jesus’ Utterances

introductory comments

1. **general remarks**
   1. To name a parable is already to interpret it.
   2. “Neither of the two supreme parables of the Good Samaritan and the Prodigal Son is ex­pressly identified as such . . .” (Scott *Way* 79)
   3. Concerning the “sous-titres” in modern editions of the Bible (e.g., “«Le bon samaritain», «L’enfant prodigue»): “. . . ils ne repondent pas réellement compte du contenu du passage qu’ils titrent . . .” (Meynet, Roland. *Quelles est donc cette parole*? *Lecture «Rhétor­ique» de l*’*Évangile de Luc* (*1-9*, *22-24*). Paris: Éditions du Cerf, 1979. 22.)
   4. The *Apocryphon of James* (c ad 150; Robinson, James M., ed. *The Nag Hammadi Library in English*. 4th rev. ed. Leiden: Brill, 1996. CG I 8:1-10): “For after the [end] you have compelled me to stay with you another eighteen days for the sake of the parables. It was enough for some <to listen> to the teaching and understand ‘The Shepherds’ and ‘The Seed’ and ‘The Building’ and ‘The Lamps of the Virgins’ and ‘The Wage of the Workmen’ and ‘The Didrachmae’ and ‘The Woman.’”
2. **criteria for the titles of Jesus**’ **utterances**: **a title should be**
   1. a traditional title (if acceptable)
   2. a phrase actually in the text
   3. brief
   4. memorable (especially a concrete image from the text)
   5. It should call to mind distinctively *this* utterance and not any others.
   6. It should reflect the main point of the utterance.

proposed names

1. **apprenticed son** (John 5:19-20)
   1. “Apprenticed Son” (Hunter *Parables* 123)
2. **baptism** (Mark 10:38//Luke 12:50)
3. **barren fig tree**
   1. the barren fig‑tree (Streeter *Four Gos­pels* 243 or 332)
   2. unfruit­ful fig tree (Manson *Teach­ing of Je­sus* 66-68)
   3. “A Man Had a Fig Tree” (Scott *Hear* 331-338)
   4. “the parable of the interceding gardener” (Danker, *Luke* 53)
   5. “A Man Had a Fig Tree” (Scott *Hear* 28)
4. **beatings**
   1. “Man in Charge” (Hunter *Parables* 123)
   2. ser­vants who know or do not know (Streeter *Four Gos­pels* 243 or 332)
   3. punishment of disobedient servants (Dodd *Parables* 173)
5. **blind guides**
   1. “the parable of the blind leader” (Stöger, Alois. *The Gospel According to St Luke*. New York: Crossroad, 1981. 124)
   2. blind leading the blind (Streeter *Four Gos­pels* 243 or 332)
6. **Beelzebul**
   1. “the parable about Satan casting out Satan” [218] “Parable of Satan casting out Satan” (Oesterley *Gospel Parables* 218, 242)
7. **budding fig tree**
   1. “the Budding Fig Tree” (Hunter *Interpreting* 42 n 2)
   2. “From the Fig Tree” (Scott *Hear* 331-342)
   3. fig tree (Streeter *Four Gos­pels* 243 or 332)
   4. fig‑tree as herald of summer (Dodd *Parables* 173)
   5. “The parable of the Fig-tree” (Oesterley *Gospel Parables* 132)
8. **by its fruit**
   1. “la parable des deux arbres” (referring to Luke 6:43-44) (Dupont *Béatitudes* 1.48 n 1)
   2. (Luke 6:43, trees do not bear unlike fruit)
   3. (Luke 6:44a, by its fruits)
   4. (Luke 6:44b, grapes from thorns)
9. **came to call sinners**
   1. “the whole and the sick” (Streeter *Four Gospels* 243 or 332)
   2. “the physician” (Dodd *Parables* 173)
10. **children of light** (John 12:35-36)
    1. “the Traveller at Sunset” (Hunter *Interpreting* 11)
    2. “the Benighted Traveller” (Hunter *Parables* 23)
11. **children**’**s bread to dogs**
    1. children’s bread to dogs (Streeter *Four Gospels* 243 or 332)
    2. “Crumbs from the rich man’s table” (Oesterley *Gospel Parables* 239)
12. **city on a hill**
    1. city on a hill (Streeter *Four Gos­pels* 243 or 332)
    2. “City set on a hill” (Oesterley *Gospel Parables* 239)
13. **corpse and vultures**
    1. eagles and carcase (Dodd *Parables* 173)
14. **cup** (Mark 10:38, 14:36)
15. **defendant**
    1. “the Defendant” (Hunter *Parables* 21)
    2. “The Way to Court” (Hunter *Parables* 124)
    3. defendant (Dodd *Parables* 173)
16. **divided kingdom**
    1. divided kingdom or house (Streeter *Four Gospels* 243 or 332)
    2. “The Divided Realm” (Hunter *Interpreting* 48)
17. **doctor**, **cure yourself**
    1. “Physician, heal thyself” (Streeter *Four Gos­pels* 243 or 332)
18. **expectant slaves** (Luke 12:35-38)
    1. “the Waiting Servants” (Hunter *Parables* 21, 124)
    2. “A Man Going on a Journey” (Scott *Hear* 212-13)
    3. “The Waiting Servants” (Hunter *Interpreting* 84)
    4. the watching servants (Streeter *Four Gos­pels* 243 or 332)
    5. lord returning from marri­age feast (Streeter *Four Gos­pels* 243 or 332)
    6. waiting servants (Dodd *Parables* 173)
19. **eye as lamp**
    1. eye the light of the body (Dodd *Parables* 173)
    2. “The Eye as the Body’s Lamp” (Hunter *Parables* 76)
20. **faithful and wicked slaves** (Matt 24:45-51; Luke 12:42-48)
    1. “The Servant set [*sic*] in Authority” (Hunter *Parables* 79)
    2. “The Faithful and Wise Servant” (Scott *Hear* 208-12)
    3. “Man in Charge” (Hunter *Parables* 123)
    4. faithful and unfaithful stew­ards (Streeter *Four Gos­pels* 243 or 332)
    5. faithful and unfaithful (Dodd *Parables* 173)
    6. “The Parable of Faithful Stewardship” (Locker 84)
21. **fasting wedding guests** (Mark 2:19-20)
    1. children of the bridecham­ber (Streeter *Four Gospels* 243 or 332)
    2. sons of the bridecham­ber (Dodd *Parables* 173)
    3. “The Wedding Guests” (Hunter *Interpreting* 49) (Hunter *Parables* 124)
22. **foxes have holes**
    1. foxes have holes (Streeter *Four Gos­pels* 243 or 332)
23. **good and evil from treasure**
    1. the two treasures (“La parabole des deux trésors”) (Dupont *Béatitudes* 1.48 n 1)
24. **good Samaritan**
    1. the good Samaritan (Streeter *Four Gos­pels* 243 or 332)
    2. good Samaritan (Manson *Teach­ing of Je­sus* 66-68)
    3. good Samaritan (Dodd *Parables* 173)
    4. “the Good Samaritan” (Oesterley *Gospel Parables* viii)
    5. “From Jerusalem to Jericho” (Scott *Hear* 189-202)
25. **good shepherd** (John 10:1-15)
    1. “the True Shep­herd” (Hunter *Parables* 23, 124)
26. **grain of wheat** (John 12:24)
    * 1. “the Grain of Wheat” (Hunter *Parables* 123)
27. **great sup­per**
    1. “the Contemptuous Guests” (Hunter *Parables* 21)
    2. the great supper (Streeter *Four Gos­pels* 243 or 332)
    3. great feast (Manson *Teach­ing of Je­sus* 66-68)
    4. great feast (Dodd *Parables* 173)
28. **guest without a garment**
    1. marriage feast, II (Streeter *Four Gos­pels* 243 or 332)
29. **harvest and laborers**
    1. harvest and labourers (Streeter *Four Gos­pels* 243 or 332)
30. **hidden treasure** (Matt 13:44)
    1. hid treasure (Dodd *Parables* 173)
    2. the hid treasure (Streeter *Four Gos­pels* 243 or 332)
    3. hidden treasure (Manson *Teach­ing of Je­sus* 66-68)
    4. “the Hidden Treasure” (Oesterley *Gospel Parables* vii) (Hunter *Parables* 123)
    5. ­“the Treasure Trove” (Hunter *Parables* 20, 124)
    6. “A Man Who Had Hidden Treasure” (Scott *Hear* 389 [Matt 13:44])
    7. “The Treasure” (Scott *Hear* 460 [*Gospel of Thomas* 109])
    8. “The Parable of the Prudent Finder” (Locker 43)
31. **houses on rock and sand**
    1. the houses on sand and rock (Streeter *Four Gos­pels* 243 or 332)
    2. wise and foolish buil­ders (Manson *Teach­ing of Je­sus* 66-68)
    3. two houses (Dodd *Parables* 173)
    4. “The Two Hous­es” (Hunter *Parables* 22)
    5. “parables of the builders” (Dibelius, *Sermon on the Mount* 24)
    6. “the two builders” (Burrows *Jesus* 85)
    7. “The Two Builders” (Hunter *Parables* 74)
    8. “the Two Builders” (Cadbury *Making* 244)
    9. “the Wise and Foolish Builders” (Cadbury *Making* 233)
    10. “the Wise and the Foolish Man” (Windisch *Meaning* 42)
    11. “the Two Ways of Building a House” (Windisch *Meaning* 94)
    12. “the house on the rock”; “House on a Rock” (Oesterley *Gospel Parables* 214; 242)
    13. “Sometimes we call it the Two Houses. A better name would be the Two Builders; for it is a contrast between a ‘prudent’ man . . . and a ‘stupid’ man . . .” (Hunter *Parables* 85)
32. **cleaning outside of a cup**
    1. cleans­ing outside of cup (Streeter *Four Gos­pels* 243 or 332)
33. **laborers in the vineyard** (Matt 20:1-15)
    1. the labourers in the vineyard (Streeter *Four Gos­pels* 243 or 332)
    2. laboure­rs in the vine­yard (Manson *Teach­ing of Je­sus* 66-68)
    3. labourers in the vineyard (Dodd *Parables* 173)
    4. “the Labourers in the Vineyard” (Oesterley *Gospel Parables* vii)
    5. “the Identical Wage” (Windisch *Meaning* 34)
    6. “the Good Employer” (Hunter *Parables* 20)
    7. “Householder Went Out Early” (Scott *Hear* 281-298)
    8. “The Parable of Full Employment and Fair Wages” (Locker 66)
    9. how about: equal pay for unequal work?
34. **lamp under bushel**
    1. light under a bushel (Streeter *Four Gos­pels* 243 or 332)
    2. lamp and bushel (Dodd *Parables* 173)
35. **leaven** (Matt 13:33)
    1. “The Parable of the Tireless Woman” (Locker 40)
36. **lost coin**
    1. the lost coin (Streeter *Four Gos­pels* 243 or 332)
    2. lost coin (Manson *Teach­ing of Je­sus* 66-68)
    3. lost coin (Dodd *Parables* 173)
    4. “the Lost Piece of Money” (Oesterley *Gospel Parables* viii)
    5. “Parable of the Lost Piece of Money” (Oesterley *Gospel Parables* 242)
    6. “A Woman with Ten Drachmas” (Scott *Hear* 308-313)
37. **lost sheep** (Matt 18:12-14)
    1. the lost sheep (Streeter *Four Gos­pels* 243 or 332)
    2. lost sheep (Manson *Teach­ing of Je­sus* 66-68)
    3. lost sheep (Dodd *Parables* 173)
    4. “the Lost Sheep” (Oesterley *Gospel Parables* viii)
    5. “the Lost Sheep” (Oesterley *Gospel Parables* 242)
    6. “A Man with a Hundred Sheep” (Scott *Hear* 405-417)
    7. “The Good Shepherd” (Cerfaux *Treasure* 67)
    8. “The Parable of Joy in Salvation” (Locker 52)
38. **marriage feast** (Matt 22:1-14)
    1. the marriage feast (22:1-14) (Streeter *Four Gos­pels* 243 or 332)
    2. great feast (Dodd *Parables* 173)
    3. “the Wedding Feast” (Oesterley *Gospel Parables* viii)
    4. marriage feast, I (Manson *Teach­ing of Je­sus* 66-68)
    5. “the King’s Son’s Wedding” (Capon 118)
    6. “A Man Gave a Banquet” (Scott *Hear* 161-174)
    7. “The Parable of the Lacking Wedding Gown” (Locker 74)
39. **measure for measure**
    1. measure for measure (Streeter *Four Gospels* 243 or 332)
    2. mustard seed
    3. the mustard seed (Streeter *Four Gos­pels* 243 or 332)
    4. mustard seed (Manson *Teach­ing of Je­sus* 66-68)
    5. mustard seed (Dodd *Parables* 173)
    6. “the Mustard Seed” (Oesterley *Gospel Parables* 242)
    7. “A Grain of Mustard Seed” (Scott *Hear* 373-387)
40. **mustard seed** (Matt 13:31-32)
    1. “The Parable of Planting a Tree with a Mustard Seed” (Locker 38)
41. **net** (Matt 13:47-48)
    1. the drag‑net (Streeter *Four Gos­pels* 243 or 332)
    2. dragnet (Manson *Teach­ing of Je­sus* 66-68)
    3. drag‑net (Dodd *Parables* 173)
    4. “the Draw-net” (Oesterley *Gospel Parables* vii)
    5. “Seine-net” (Hunter *Parables* 123)
    6. “the Drag Net” (Hunter *Parables* 123)
    7. “The Net” (Scott *Hear* 313-316)
    8. “The Parable of Affluence and Discernment” (Locker 46)
42. **new and old from treasure**
    1. “householder with new and old things” (Streeter *Four Gos­pels* 243 or 332)
    2. “The Householder” (Hunter *Interpreting* 65)
    3. “scribe trained for the kingdom” (Hunter *Interpreting* 68)
43. **new patch**
    1. new patch on old garment (Streeter *Four Gospels* 243 or 332)
    2. patched garment (Dodd *Parables* 173)
44. **new wine**
    1. “New Wine after Old” (Cadbury *Making* 233).
    2. new wine in old wineskins (Streeter *Four Gospels* 243 or 332)
    3. old wineskins (Dodd *Parables* 173)
45. **one taken**, **one left** (Luke 17:34-37)
    1. one taken, the other left (Luke 17:23‑35) (Dodd *Parables* 173) check this name
46. **pearl** (Matt 13:45-46)
    1. the pearl of great price (Streeter *Four Gos­pels* 243 or 332) (Oesterley *Gospel Parables* vii)
    2. pearl of great price (Manson *Teach­ing of Je­sus* 66-68) (Dodd *Parables* 173)
    3. “the Costly Pearl” (Hunter *Parables* 21)
    4. “the Precious Pearl” (Cadbury *Making* 233) (Hunter *Parables* 77)
    5. “The Merchant” (Scott *Hear* 316-19)
    6. “The Parable of the Fortunate Merchant” (Locker 45)
47. **pearls before swine**
    1. holy things and pearls (Streeter *Four Gos­pels* 243 or 332)
48. **persistent friend**
    1. “the Disobliging Neighbor” (Hunter *Parables* 21)
    2. “the parable of the persistent friend” (Fitzmyer *Gospel According to Luke* 245)
    3. “Who Has a Friend” (Scott *Hear* 86-92)
    4. “The Friend at Midnight” (Hunter *Interpreting* 10)
    5. the importunate friend (Streeter *Four Gos­pels* 243 or 332)
    6. importu­nate householder (Manson *Teach­ing of Je­sus* 66-68)
    7. importunate friend (Dodd *Parables* 173)
    8. “parable of the Importunate Friend” (Oesterley *Gospel Parables* 240)
49. **persistent widow**
    1. the unjust judge (Streeter *Four Gos­pels* 243 or 332)
    2. “Parable of the Unrighteous Judge” (Oesterley *Gospel Parables* 242)
    3. unjust judge and im­portunate widow (Manson *Teach­ing of Je­sus* 66-68)
    4. “The Callous Judge” (Hunter *Parables* 21)
    5. “The Unconscionable Judge” (Hunter *Interpreting* 69)
    6. “In a City There Was a Judge” (Scott *Hear* 175-187)
50. **Pharisee and tax collector**
    1. Pharisee and publican (Streeter *Four Gos­pels* 243 or 332)
    2. Pharisee and publican (Manson *Teach­ing of Je­sus* 66-68)
    3. “Two Men Went Up to the Temple” (Scott *Hear* 93-98)
51. **places at table**
    1. (Luke 1:7-11 = places at table; 14:12-14 = invite, not rich, but poor and lame; 14:15-24 = great supper)
    2. the lowest seat (Streeter *Four Gos­pels* 243 or 332)
    3. places at table (Manson *Teach­ing of Je­sus* 66-68)
    4. “the Dissimilar Guests (Lk 14: 7‑11, 12‑14, 15‑24)” (Cadbury *Making* 234)
52. **playing children**
    1. the children in the market place (Streeter *Four Gos­pels* 243 or 332)
    2. children in the mar­ket­place (Manson *Teach­ing of Je­sus* 66-68)
    3. children in the market place (Dodd *Parables* 173)
    4. “The Playing Children” (Hunter *Parables* 76)
53. **pounds**
    1. the talents/the pounds (Streeter *Four Gos­pels* 243 or 332)
    2. money in trust (Dodd *Parables* 173)
    3. “Parable of the Pounds” (Oesterley *Gospel Parables* 242)
    4. pounds/­talents (Manson *Teach­ing of Je­sus* 66-68)
    5. “parable of the Talents En­trusted” (Conzelmann *Je­sus* 60)
54. **prodigal son**
    1. the prodigal son (Streeter *Four Gos­pels* 243 or 332)
    2. “For him the climax and perhaps the chief point of what is often miscalled, by omitting half of it, the parable of the Prodigal Son is the rebuke by contrast of the respectable but unsympathetic older brother.” (Cadbury *Making* 259.)
    3. lost son (Manson *Teach­ing of Je­sus* 66-68)
    4. prodigal son (Dodd *Parables* 173)
    5. “the Prodigal Son” (Oesterley *Gospel Parables* viii)
    6. “the Waiting Father” (Hunter *Parables* 20)
    7. “A Man Had Two Sons” (Scott *Hear* 99-125)
    8. “The Merciful Father” (Cerfaux *Treasure* 69)
55. **ran­som** (Mark 10:­45)
56. **rash king** (Luke 14:32-32)
    1. “The Warring King” (Hunter *Interpreting* 122) (Hunter *Parables* 20, 124)
    2. “the prudent warrior” (Cadbury *Making* 234)
    3. the rash king (Streeter *Four Gos­pels* 243 or 332)
    4. king going to war (Dodd *Parables* 173)
57. **returning demon**
    1. “The Empty House” (Hunter *Interpreting* 49)
58. **rich fool**
    1. the rich fool (Streeter *Four Gos­pels* 243 or 332)
    2. “the Rich Fool” (Oesterley *Gospel Parables* viii)
    3. the rich fool (Manson *Teach­ing of Je­sus* 66-68)
    4. “The Land of a Rich Man” (Scott *Hear* 127-140)
59. **rich man and Lazarus**
    1. Dives and Lazarus (Streeter *Four Gos­pels* 243 or 332)
    2. “Dives and Lazarus” (Oesterley *Gospel Parables* viii)
    3. Dives and Lazarus (Manson *Teach­ing of Je­sus* 66-68)
    4. “Dives and Lazarus” (Hunter *Parables* 123)
    5. “A Rich Man Clothed in Purple” (Scott *Hear* 141-159)
60. **salt**
    1. salt (Streeter *Four Gos­pels* 243 or 332)
    2. savourless salt (Dodd *Parables* 173)
    3. “Parable of the Salt” (Oesterley *Gospel Parables* 242, 244)
    4. “the Savorless Salt” (Hunter *Parables* 21)
61. **salted with fire**
    1. fire and salt (Streeter *Four Gospels* 243 or 332)
62. **seed growing secretly**
    1. the seed growing secretly (Streeter *Four Gospels* 243 or 332)
    2. seed growing of itself (Manson *Teach­ing of Je­sus* 66-68)
    3. seed growing secretly (Dodd *Parables* 173)
    4. “the Automatic Action of the Soil” (Oesterley *Gospel Parables* vii)
    5. “A Man Casts Seed” (Scott *Hear* 363-371)
    6. “The Seed Growing by Itself” (Cerfaux *Treasure* 35)
63. **sheep and goats** (Matt 25:31-46)
    1. “the Sheep and Goats” (Oesterley *Gospel Parables* viii)
    2. “the parable of The Sheep and the Goats” (Hunter *Interpreting* 11)
    3. “the Last Judgment” (Hunter *Parables* 108)
    4. “the great parable of the last judgment” (Braun *Jesus* 100)
    5. the great assize
    6. “The Parable of Seeing Christ in the Least Other” (Locker 101)
64. **sheep fallen into a pit**
    1. sheep fallen into a pit (Streeter *Four Gos­pels* 243 or 332)
65. **shrewd manager**
    1. the unrighteous steward (Streeter *Four Gos­pels* 243 or 332)
    2. unjust steward (Manson *Teach­ing of Je­sus* 66-68)
    3. unjust steward (Dodd *Parables* 173)
    4. “the Unrighteous Steward” (Oesterley *Gospel Parables* viii)
    5. “Rascally Factor” (Hunter *Parables* 123)
    6. “A Rich Man Had a Steward” (Scott *Hear* 255-66)
    7. “the unscrupulous employee” (Trueblood *Humor* 101)
    8. “The Shrewd Agent” (A.J. Grieve *Peake*’*s Commentary on the Bible* 736) (Qtd. in Trueblood *Humor* 104)
    9. “the Clever Rogue” (Trueblood *Humor* 104)
66. **shut door**
    1. the shut door (Streeter *Four Gos­pels* 243 or 332)
    2. closed door (Dodd *Parables* 173)
67. **stone for bread** (Matt 7:9-11//Luke 11:11-13)
    1. stone for bread, etc. (Streeter *Four Gos­pels* 243 or 332)
    2. son asking for bread (Dodd *Parables* 173)
    3. “The Asking Son” (Hunter *Interpreting* 121) (Hunter *Parables* 123)
68. **sower** (Matt 13:3-8)
    1. the sower (Streeter *Four Gospels* 243 or 332)
    2. the sower (Manson *Teach­ing of Je­sus* 66-68)
    3. sower (Dodd *Parables* 173)
    4. “the Sower” (Oesterley *Gospel Parables* vii)
    5. “A Sower Went Out” (Scott *Hear* 343-62)
    6. “the Four Different Kinds of Soil” (Windisch *Meaning* 89)
    7. “The Parable of Unwavering Trust” (Locker 26)
69. **speck and log**
    1. mote and beam (Streeter *Four Gos­pels* 243 or 332) (Dodd *Parables* 173) (Hunter *Parables* 123)
    2. “Splinter and the Plank” (Hunter *Parables* 124)
    3. “the eye-doctor with sore eyes” (Pfleiderer, *Primi­tive Christianity* 129)
70. **strong man plundered** (Mark 3:27)
    1. strong man armed (Streeter *Four Gos­pels* 243 or 332)
    2. “Stronger Man” (Hunter *Parables* 124)
    3. strong man despoiled (Dodd *Parables* 173)
71. **talents** (Matt 25:14-30)
    1. “the Servants with Money to Invest” (Cadbury *Making* 233)
    2. “the Talents” (Oesterley *Gospel Parables* viii)
    3. “parable of the Talents En­trusted” (Conzelmann *Jesus* 60)
    4. “the Money in Trust” (Hunter *Parables* 21)
    5. “A Man Entrusts Property” (Scott *Hear* 217)
    6. “The Parable of Individual Profit and Cruel Judgment” (Locker 95)
72. **ten bridesmaids** (Matt 25:1-13)
    1. “the Ten Brides­maids” (Hunter *Parables* 21, 124)
    2. the virgins (Streeter *Four Gos­pels* 243 or 332)
    3. ten virgins (Manson *Teach­ing of Je­sus* 66-68)
    4. ten virgins (Dodd *Parables* 173)
    5. “the Ten Virgins” (Oesterley *Gospel Parables* viii)
    6. “Wise and Foolish Brides­maids” (Hunter *Parables* 124)
    7. “Ten Virgins” (Scott *Hear* 70-72)
    8. “The Parable of Unfaithful Virgins and Closed Doors” (Locker 89)
73. **those in need of a physician**
    1. “the doctor and the sick” (Mark 2:17) (Hunter *Parables* )
74. **tower builder**
    1. the tower builder (Streeter *Four Gos­pels* 243 or 332)
    2. tower builder (Dodd *Parables* 173)
    3. “the prudent builder” (Cadbury *Making* 234)
    4. how about: rash builder?
75. **tree and fruit**
    1. tree and fruit (Streeter *Four Gos­pels* 243 or 332)
76. **tribute of earthly kings**
    1. tribute of earthly kings (Streeter *Four Gos­pels* 243 or 332)
77. **two debtors**
    1. the two debtors (Streeter *Four Gos­pels* 243 or 332)
    2. two debtors (Manson *Teach­ing of Je­sus* 66-68)
    3. “A Creditor Had Two Debtors” (Scott *Hear* 213-214)
78. **two masters**
    1. servant and two masters (Streeter *Four Gos­pels* 243 or 332)
79. **two sons** (Matt 21:28-32)
    1. the two sons (Streeter *Four Gos­pels* 243 or 332)
    2. the two sons (Manson *Teach­ing of Je­sus* 66-68)
    3. two sons (Dodd *Parables* 173)
    4. “the Two Sons” (Oesterley *Gospel Parables* viii)
    5. “A Man Had Two Children” (Scott *Hear* 80-85)
    6. “The Parable of Doing the Father’s Will” (Locker 71)
80. **unexpectant homeowner** (Matt 24:43-44//Luke 12:39-40)
    1. house­holder whose house is broken into (Streeter *Four Gos­pels* 243 or 332)
    2. thief at night (Dodd *Parables* 173)
    3. “the Burglar” (Hunter *Interpreting* 16; Hunter, *Parables* 102, 123)
    4. “the Sleeping Household­er” (Hunter *Parables* 90, 124)
81. **unexpectant slaves**
    1. absent householder (Streeter *Four Gospels* 243 or 332)
    2. “A Man Going on a Journey” (Scott *Hear* 212-213)
82. **unmerciful servant** (Matt 18:23-35)
    1. “The Parable of Paying Forward Forgiveness” (Locker 59)
83. **unmercful slave**
    1. the unmerciful servant (Streeter *Four Gos­pels* 243 or 332)
    2. unmerci­ful steward (Manson *Teach­ing of Je­sus* 66-68)
    3. unforgiving servant (Dodd *Parables* 173)
    4. “the Unforgiving Debtor” (Oesterley *Gospel Parables* vii) (Hunter *Parables* 124)
    5. “A King Wished to Settle Accounts” (Scott *Hear* 267-280)
84. **uprooted plants**
    1. tree not rightly planted (Streeter *Four Gos­pels* 243 or 332)
85. **we are worthless slaves**
    1. unprofitable servants (Streeter *Four Gos­pels* 243 or 332)
    2. from field to kitchen (Manson *Teach­ing of Je­sus* 66-68)
    3. “the Farmer and His Man” (Hunter *Parables* 21)
    4. “the parable of the Slave” (Windisch *Meaning* 34)
    5. “Who Has a Servant Plowing” (Scott *Hear* 214)
86. **weather signs** (Luke 12:54-56)
    1. “Weather Signs” (Hunter *Parables* 124)
87. **weeds** (Matt 13:24-30)
    1. the tares (Streeter *Four Gos­pels* 243 or 332)
    2. wheat and tares (Manson *Teach­ing of Je­sus* 66-68)
    3. tares (Dodd *Parables* 173)
    4. “the Wheat and the Tares” (Oesterley *Gospel Parables* vii)
    5. “The Weeds among the Wheat” (Hunter *Parables* 46, 124)
    6. “The Wheat and Tares” (Scott *Hear* 68-70)
    7. “The Darnel in the Wheatfield” (Cerfaux *Treasure* 25)
    8. “The Parable of Prudent Concern” (Locker 33)
88. **what defiles**
    1. what defiles a man (Streeter *Four Gospels* 243 or 332)
89. **wicked tenants**
    1. the wicked husbandmen (Streeter *Four Gospels* 243 or 332)
    2. vineyard (Manson *Teach­ing of Je­sus* 66-68) check on this name
    3. wicked husbandmen (Dodd *Parables* 173)
    4. “the Wicked Husbandmen” (Oesterley *Gospel Parables* viii)
    5. “A Man Planted a Vineyard” (Scott *Hear* 237-53)
    6. “the Owner’s Son” (Hunter *Parables* 22)
90. **woman in labor** (John 16:21)
    1. “the Woman in Travail” (Hunter *Parables* 10)
    2. “the Woman in Labour” (Hunter *Parables* 23, 124)
91. **woman with a jar** (*Gospel of Thomas* 97)
    1. “A Woman with a Jar” (Scott *Hear* 306-308)
92. **yeast**
    1. the leaven (Streeter *Four Gos­pels* 243 or 332)
    2. leaven (Manson *Teach­ing of Je­sus* 66-68)
    3. leaven (Dodd *Parables* 173)
    4. “the Leaven” (Oesterley *Gospel Parables* vii)
    5. “The Leaven” (Scott *Hear* 321-329)
    6. “Parable of the Yeast” (Cerfaux *Treasure* 52)
    7. yeast of Pharisees
    8. leaven of Pharisees and Herod (Streeter *Four Gospels* 243 or 332)

## Crossan’s Names for Jesus’ Aphorisms

(“a” is literal aphorism; “m” is metaphorical aphorism; “s” is similitude)

add to span (m) “added span”

anyone with ears (a) “let him hear”

as your Father is (a) “as your father”

ashamed of Christ (a) “before the angels”

ask, seek, knock (a) ——

Beelzebul (a) “your sons”

blaspheming the Spirit (a) “all sins forgiven”

blessed the eyes (a) ——

blessed the hungry (a) ——

blessed the persecuted (a) ——

blessed the poor (a) ——

blessed the weeping (a) “blessed the sad”

blind guides (s) “blind guide”

by its fruit (s) ——

came to call sinners (a) “came for sinners”

camel and needle (m) ——

counted hairs (a) “hairs numbered”

cup of water (a) ——

cut off hand (a) “against temptation”

David called the messiah “Lord” (a) “son of David”

defendant (s) “before the judgment”

disciple not above teacher (a) “disciple and servant”

divorce (a) “against divorce”

do not worry (a) “food and clothing”

enter the kingdom as a child (m) “kingdom and children”

even sinners love (a) “better than sinners”

eye as lamp (m) ——

faith the size of a mustard seed (m) “faith’s power”

fire on earth (m) “fire on earth”

first will be last (a) “first and last”

for or against me (a) “for and against”

forgive trespasses (a) “reconciliation and prayer”

forgive seven times (a) “unlimited forgiveness”

foxes have holes (s) ——

gain the world, lose one’s life (a) “what profit?”

give to everyone (a) “give your goods”

God is mindful of sparrows (a) “God and sparrows”

golden rule (a) ——

good and evil from treasure (s) “from one’s treasure”

grapes from thorns (m) “grapes and thorns”

harvest is great (s) “harvest and laborers”

hating one’s family (a) ——

have faith in God (a) “faith in God”

hearing and doing (a) “hear or obey”

hidden made manifest (a) ——

I send prophets and apostles (a) “wisdom’s envoys”

I never knew you (a) “depart from me”

if by the Spirit I cast out (a) “by the Spirit”

cleaning outside of cup (m) “inside and outside”

Jerusalem, Jerusalem (a) “Jerusalem indicted”

Jesus on John (a) ——

kingdom suffers violence (a) “kingdom and violence”

lambs among wolves (m) ——

lamp under bushel (m) “lamp and bushel”

leader as servant (a) ——

leaving one’s family (a) “hundredfold reward”

like graves (m) ——

little flock (m) ——

loading with burdens (m) “helping with burdens”

Look! Here! or Look! There! (a) “when and where”

looking back (s) “on looking back”

Lord of the sabbath (a) “man and sabbath”

lose one’s life to save it (a) “saving one’s life”

love your enemies (a) ——

make the tree and fruit good ——

measure for measure (s) “measure and measured”

measure for measure (a) “measure and measured”

millstone around neck (m) “millstone for scandal”

more will be given (a) “have and receive”

mouth speaks from heart (s) “heart and mouth”

moving a mountain (a) ——

much given, much required (a) “much and more”

my yoke is easy (m) “yoke and burden”

narrow door (m) ——

new patch (s) “patches and wineskins”

new wine (s) “patches and wineskins”

no one knows the Father but the Son (a) “father and son”

not peace but a sword (a) “peace or sword”

not one stroke of a letter (a) “one dot”

not all the towns before He comes (a) “cities of Israel”

not one stone on another (a) “temple’s destruction”

one taken, one left (a) “taken or left”

one on roof must not go down (a) “do not delay”

other cheek (a) ——

passion-resurrection prophecy (a) ——

patriarchs and prophets in the kingdom (a) “patriarchs and kingdom”

pearls before swine (s) “pearls before swine”

people from east and west (a) “Gentiles and kingdom”

proclaimed from the housetops (a) “open proclamation”

prophet without honor at home (a) “prophet and physician “

rebuke a sinning church member (a) “reproving and forgiving”

repent, the kingdom is near (a) “kingdom and repentance”

salt (s) “salting the salt”

salted with fire (s) ——

serving two masters (s) “serving two masters” (this is verified)

shake off the dust (a) “at the town”

shut door (s) “closed door”

stone for bread (s) “good gifts”

Solomon and Jonah (a) ——

some standing here (a) ——

speck and log (s) ——

Spirit will speak through you (a) “Spirit under trial”

stay in one house (a) “in the house”

strive first for the kingdom (a) “seek the kingdom”

strong man plundered (s) “strong man’s house”

take nothing for your journey (a) “on the road”

take up one’s cross (m) “carrying one’s cross”

temple destroyed and rebuilt (a) “Jesus and temple”

they love the best seats (a) “honors and salutations”

those in need of a physician (m) ——

tithing herbs, ignoring justice (a) “tithing and justice”

treasure in heaven (m) ——

trees bear like fruit (s) “tree and fruit”

trees do not bear unlike fruit (s) “tree and fruit”

twelve thrones (a) “on twelve thrones”

unexpectant slave (s) “unknown time”

unexpectant slaves (s) “unknown time”

unexpectant homeowner (s) “knowing the danger”

unknown time (a) ——

unknown time (a) “unknown time”

weather signs (m) “knowing the times”

what give for one’s life (a) “life’s price?”

what defiles (s) “from the mouth”

where your treasure is (m) “heart and treasure”

who welcomes you welcomes me (a) “receiving the sender”

whom to fear (a) ——

woe to the laughing (a) “woe against laughing”

woe to the full (a) “woe against satiety”

woe to you, Chorazin, Bethsaida (a) “cities of woe”

woe to the rich (a) “woe against riches”

woe to the praised (a) “woe against praise”

woe to the one who betrays (a) “woe for scandal”

yeast of Pharisees (m) “leaven of Pharisees”

you will long to see the days (a) “days are coming”

you lock people out (m) “on hindering others”

you build the prophets’ tombs (a) “prophets’ tombs”

occurrences in Luke of the phrase, “He also told them a parable . . .”

6:39 blind guides

12:16 rich fool

13:6 barren fig tree

18:1 persistent widow

18:9 Pharisee and publican

20:9 wicked tenants

21:29 budding fig tree

## The Humor of Christ

Trueblood, Elton. *The Humor of Christ*. New York: Harper and Row, 1964.

(Scripture quotations are rsv unless noted otherwise.)

Trueblood quotes the New English Bible (1971), so how can the copyright be 1964?

1. **introduction**
   1. “. . . we habitually think of Him as mild in manner, endlessly patient, grave in speech . . .” (Trueblood *Humor* 16)
      1. “The supposed mildness is contradicted in [Matt 23:] few of us have heard in our day any attack so scathing, even in the midst of a political campaign.” Jesus calls the Pharisees a “brood of vipers” (Matt 23:33, see John the Baptist in Matt 3:7) and “white-washed tombs.” (Trueblood *Humor* 16)
      2. His impatience is seen in Matt 17:17 (neb), “How much longer must I endure you?” and in Mark 7:18-19 (neb), “Are you as dull as the rest?” (Trueblood *Humor* 17)
      3. “. . . it is likely that Christ was already finding it necessary to counteract a false reputation. By [68] prefacing His statement, “Do not think,” He indicated that some *did* think. . . . It is reasonable to conclude that the picture of “Gentle Jesus, meek and mild” had already, in His earthly lifetime, begun to be fastened upon Him.” (Trueblood *Humor* 69)
   2. “Christ taught in figures nearly all of the time, and everyone knows that no figure is to be accepted in its entirety. No one could suppose that when Jesus said He was the door, He meant that He was made of wood. . . . The very fact that such figures are necessarily limited gives each one of them a little touch of humor.” (Trueblood *Humor* 17)
   3. “One reason for our failure to laugh is our extreme familiarity with the received text. [We need] a definite act of will [18] . . . to confront Christ as actually portrayed rather than as we have imagined Him to be.” (Trueblood *Humor* 18-19)
   4. “A second reason for our widespread failure to recognize the humor of the Gospels is their great stress upon the tragedy of the crucifixion and the events immediately preceding it. . . . the tragic aspect is intrinsically unhumorous . . .” (Trueblood *Humor* 19)
   5. Luke 5:33, 7:31-35 show that Jesus was capable of enjoying himself.
      1. Luke 5:33: “Those who gathered around John the Baptist, like those who followed the Pharisaic party, engaged in solemn fasts, but Christ [20] did not do so. Both He and His disciples were notable for their eating and drinking (Luke 5:33).” (Trueblood Humor 20-21)
      2. Luke 7:31-35: “Though only his enemies called Him a drunkard, it is obvious that Christ drank wine. . . . If people did not like the abstemiousness of John, and if they also did not like the gaiety of Jesus, what *did* they want?” (Trueblood *Humor* 21)
   6. “The fact that Christ laughed does not, and need not, mean that He did not also weep.” (Trueblood *Humor* 21)
   7. “What we require for Christ’s kind of humor, are two ingredients, *surprise* and *inevitability*.” (Trueblood *Humor* 50)
   8. “. . . the evident purpose of Christ’s humor is to clarify and increase understanding, rather than to hurt. Perhaps some hurt is inevitable [when] human pride is rendered ridiculous . . .” (Trueblood *Humor* 51) “Laughter is not cruelly humiliating, provided we are all humiliated together.” (Trueblood *Humor* 37)
   9. “Humor, such as that employed by Christ, is akin to dialectic, in that it can lead to the unmasking of error and, thereby, the emergence of truth. The humorous thrust clears away confusion, somewhat as logical analysis does. We value Milton’s great idea, in the *Areopagitica*, that Truth will be found more efficiently in unlimited debate, which is a kind of trial. Conflict can be a shedder of light and humorous banter is a form of conflict. Because man is not a creature to whom Truth is given directly and simply, it is something for which he must struggle. In the first propagation of the Gospel, humor was part of the struggle.” (Trueblood *Humor* 53)
   10. “. . . the comic spirit keeps us pure in mind by requiring that we regard ourselves skeptically.” (Sypher, Wylie. “Appendix.” In *Comedy*. Ed. Wylie Sypher. 252.) (Trueblood *Humor* 54)
   11. Socrates’ humor
       1. Socrates “exhibited precisely the combination in which humor and seriousness strengthen each other.” In the *Apology* (36E), Socrates, “facing his accusers . . ., made a laughable and preposterous proposal about his penalty. The penalty he suggested was entertainment for life at the Prytaneum, a dining hall in Athens maintained at public expense.” (Trueblood *Humor* 22)
       2. “He even joked in the hour of his death, when Crito asked how they should bury him. “‘Any way you like,’ replied Socrates, ‘that is, if you can catch me and I don’t slip through your fingers.’ He laughed gently as he spoke, and turning to us went on, ‘I can’t persuade Crito that I am this Socrates here who is talking to you now and marshalling all the arguments. He thinks I am the one whom he will see presently lying dead, and he asks how he is to bury me!’”” (Trueblood *Humor* 23)
   12. history of research into Jesus’ humor
       1. “It is to Renan’s credit that he sensed the existence of the humorous element in the Gospels and called it striking, though he did not develop his insight in detail.” (Trueblood *Humor* 25

T.R. Glover (*The Jesus of History*. New York: Association Press, 1917. ch 3, “The Man and His Mind.” 47) recognized “the gaiety and playfulness that light up his lessons.” (Trueblood *Humor* 26)

* + 1. A “few books include references to the humor of Christ . . .” (Trueblood *Humor* 27)
       1. Webster, Gary. “Jesus’ Use of Humor.” In his *Laughter in the Bible*. St. Louis: Bethany, 1960.
       2. “Humor.” *Interpreter*’*s Dictionary of the Bible*. 2.660-62.
       3. Zuver, Dudley. *Salvation by Laughter*. New York: Harper and Bros., 1933.
       4. Morrison, D.N. *The Humour of Christ*. London: 1931.
       5. Hussey, L.M. “The Wit of the Carpenter.” *The American Mercury* 5, 329-336.
  1. authenticity
     1. “Certainly the epigrams have a freshness about them that it is impossible to believe is the result of the work of editors. Furthermore, we can frequently note a marked difference between the words of Jesus and the clumsy attempts at justification or explanation. We have abundant evidence that the disciples failed, in a number of instances, to understand their Master.” (Trueblood *Humor* 28)
     2. “A great difference between the Synoptics and the Fourth Gospel is the fact that John preserves . . . little humor.” (Trueblood *Humor* 44) “. . . as the Fourth Gospel shows, the further men got from [Jesus’ actual sayings], the less humor there was.” (Trueblood *Humor* 19)
     3. “One of the reasons for concluding that the Synoptics preserve a more faithful record of Christ’s words is that so many of the words reported by them, in contrast to those found in John, are of the kind that men *can* remember. . . . the long disquisitions found in John could not be remembered verbatim by *anybody*.” (Trueblood *Humor* 44)
  2. G.K. Chesterton
     1. “. . . the characteristic man of classical antiquity was less boisterous than the Christian. The characteristic pagan philosopher believed in moderation, but the word does not appear in the New Testament . . .” (Trueblood *Humor* 29)
        1. Plato (*Laws* 5.732C): “there must be restraint of unseasonable laughter and tears and each of us must urge his fellow to consult decorum by utter concealment of all excess of joy or grief, whether the breeze of fortune is set fair, or, by a shift of circumstance, the fortunes of an enterprise are confronted by a mountain of difficulty.”” (Plato. “Laws.” Trans. A.E. Taylor. *The Collected Dialogues of Plato*. Bollingen Series 71. New York: Pantheon, 1961.) (Trueblood *Humor* 29)
     2. Chesterton showed (in *Heretics*) “that Christianity is fundamentally a religion of joy . . .” (Trueblood *Humor* 30)
     3. “The Christian is gay, not because he is blind to injustice and suffering, but because he is convinced that these, in the light of the divine sovereignty, are never *ultimate*.” (Trueblood *Humor* 32)
     4. “The consequences of Christ’s rejection of the dismal are great, not only for common life, but also for theology. If Christ laughed a great deal, as the evidence shows, and if He is what He claimed to be, we cannot avoid the logical conclusion that there is laughter and gaiety in the heart of God. The deepest conviction of all Christian theology is the affirmation that the God of all the world is like Jesus Christ. . . . we conclude that God cannot be . . . lacking in humor.” (Trueblood *Humor* 32)

1. **universality of Christ**’**s humor**
   1. “Possibly Christ’s humor was one mark of His universality. There was, of course, some Hebrew humor, which has been the subject of careful study in our time, but an understanding of it adds very little that is needed for an appreciation of Christ’s humor.” (Trueblood *Humor* 33-34)
      1. Hebrew humor: Manson, T.W. *The Teaching of Jesus*. New York: CUP, 1935.
   2. Because of “the language barrier . . . we miss a great deal of the word play . . . Such word play, called *paronomasia*, of which the pun is one variety, is profusely employed in the Old Testament . . .”
      1. Russell, E. *Paronomasia and Kindred Phenomena in the New Testament*. Chicago: U of Chicago P, 1920.
   3. But “most of Christ’s humor was of a deeper variety . . . Christ’s characteristic humor depends, for the most part, upon a combination of ideas rather than upon a combination of words.” (Trueblood *Humor* 34)
   4. No one “claims to understand fully what laughter means. It is connected, of course, with our gift of self-consciousness.” (Trueblood *Humor* 36)
   5. According to Bergson, “the one failing that is essentially laughable is vanity.” [37] “Vanity is a great weakness of mankind in general, but it seems especially ludicrous when it appears among the [35] professionally religious. The contradiction between man’s humility before God and his strutting before men is a perfect opening for ridicule, and Jesus employed it to perfection in the twenty-third chapter of Matthew’s Gospel. Solemnity in pro­fessions is highly vulnerable. This is why there is so much about pretentious physicians in French comedy. While tragedy deals primarily with the individual, says Bergson, comedy finds its opportunity in classes and groups.” (Trueblood *Humor* 35-36, 37)
   6. paradox
      1. “The employment of paradox arises from the recognition that our world is too complex to be represented, adequately, by reference to a single aspect of it. Sometimes the complexity is so great that we have to use propositions which appear to be contradictory, though they cannot be absolutely so, if truth is one. There is a sense in which Christ came to bring peace, but there is another sense in which He came to bring a sword . . .” [40] “. . . there is much paradox that is not even slightly humorous.” [45] “A good example [is] Christ’s balancing statements, “My peace I leave with you” and “Do not suppose I came to bring peace.”” [45 n 15] (Trueblood *Humor* 40, 45, 45 n 15)
      2. Mark 4:24-25: “Christ’s use of paradox . . . became a means of selection among hearers . . . This fact provided the setting for the pungent saying, “Take heed what you hear” (Mark 4:24).” (Trueblood *Humor* 43)
      3. “. . . finding similarity in apparent difference, which makes parable possible, is deeply paradoxical. At first sight the different metaphors that Christ uses to explain the character of the new redemptive fellowship which He is establishing, particularly *salt*, *light*, and *leaven*, seem radically different, but, on closer examination, all mean the same thing. Each is a figure of *penetration*, and each fulfills its function only by spending or losing itself. Thus the theme of the cross, i.e., of saving by losing, is far more pervasive of the Gospel than it at first appears to be. It is even the point of the acted parable of the breaking of bread during the last meal together.” (Trueblood *Humor* 43)
   7. the preposterous
      1. Mark 10:25, “It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”
         1. “. . . at least in his [the rich man’s] case, it would be necessary to divest himself of all of his possessions.” (Trueblood *Humor* 47)
         2. “Taken literally, of course, the necessary conclusion is that no one who is not in absolute poverty can enter the Kingdom, because most people have some riches, and it is impossible for a body as large as that of a camel, hump and all, to go through an aperture as small as the eye of a needle. . . . That the listeners failed to see the epigram about the needle’s eye as a violent metaphor is shown by their question, “Then who can be saved?” (Mark 10:26). [47] . . . the first hearers misunderstood and kept it accurately only because it was so bizarre.” (Trueblood *Humor* 47-48)
         3. “By making the statement in such an exaggerated form, termed by Chesterton the *giantesque*, Christ made sure that it was memorable . . .” (Trueblood *Humor* 47)
         4. “. . . many contemporary Christians [say] that Jesus did not really mean by the eye of a needle that through which people put thread for sewing. He meant, they say, a gate in Jerusalem which was so low that a camel could wriggle through it only with extreme difficulty, and even then without his load, which had to be removed if passage was to be accomplished. [But] Christ *meant* His words to sound preposterous.” (Trueblood *Humor* 48)
      2. Matt 23:24, “You blind guides! You strain out a gnat but swallow a camel!”
         1. T.R. Glover (*The Jesus of History* 47-48): “A more elaborate and amusing episode is that of the Pharisees’ drinking operations. We are shown the man polishing his cup, elaborately and carefully; for he lays great importance on the cleanness of his cup; but he forgets to clean the inside. Most people drink from the inside, but the Pharisee forgot it, dirty as it was, and left it untouched. Then he sets about straining what he is going to drink—another elaborate process; he holds a piece of muslin over the cup and pours with care; he pauses—he see a mosquito, he has caught it in time and flicks it away; he is safe and he will not swallow it. And then, adds Jesus, he swallowed a camel. . . . the long hairy neck slid down the throat of the Pharisee—all that amplitude of loose-hung anatomy—the hump—two humps—both of them slid down—and he never noticed—and the legs—all of them—with the whole outfit of knees and big padded feet. The Pharisee swallowed a camel and never noticed it.” (Qtd. in Trueblood *Humor* 26)
      3. Matt 18:23-35, unmerciful slave
         1. “Christ’s use of deliberate exaggeration . . . One of the best illustrations [is] the parable of the debtors, which only Matthew has preserved . . .” (Trueblood *Humor* 48)
      4. Luke 9:60, “the figure of the dead undertaker”: Jesus, apparently tired of excuses, blurts out, “Leave the dead to bury their own dead” . . . A manifest impossibility . . .” (Trueblood *Humor* 49)
      5. Matt 7:6: “When Christ said not to cast pearls before swine (Matt. 7:6), He was employing the patently absurd . . .” [49] “. . . casting what is precious before pigs was even more preposterous for a Jewish audience . . .” [49 n 18] “. . . we are not to waste precious words or time or effort on those who are chronically impervious. This is a laughable version of His advice to the Seventy when He said, “[when] they do not receive you, go into its streets and say, ‘Even the dust . . . we wipe off against you’” (Luke 10:10, 11).” (Trueblood *Humor* 49, 49 n 18)
      6. “. . . with a superfluity of priests in existence, requiring them to serve in shifts at the Temple, Christ said . . ., “The harvest is plentiful, but the laborers are few” (Matt. 9:37 and Luke 10:2) . . .” (Trueblood *Humor* 50)
   8. In the gospels, “Frequently there is only a slight touch of humor, such as we find in the couplet, “Seeing they do not see / And hearing they do not hear.” [Matt 13:13]” (Trueblood *Humor* 50)
   9. Matt 2015, “Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?”
      1. “. . . the sly question inserted in [50] the parable of equal payment [is], “Why be jealous because I am kind?” (Matt. 20:15, n.e.b.).” (Trueblood *Humor* 50-51)
      2. “Suddenly, by this quick turn, the objection is made to appear as ridiculous as it really is.” (Trueblood *Humor* 51)
   10. Luke 18:1-5, the persistent widow: “We see our own inconsistency in the story of the judge who would not help the mistreated widow because her cause was just, yet finally helped her because he got tired of being bothered. He found it easier to do the right thing than to be pestered forever (Luke 18:1-5)!” (Trueblood *Humor* 51)
   11. Luke 11:5-9, the importunate neighbor: The judge in the persistent widow “found it easier to do the right thing than to be pestered forever (Luke 18:1-5)! This is likewise the point of the story (Luke 11:5-9) about the householder who would not arise and help because of neighborliness, yet capitulated to importunity.” (Trueblood *Humor* 51)
   12. “Most of Christ’s humor belongs to what Meredith calls “the laughter of comedy.” It is not like satire which “is a blow in the back or the face,” but “is impersonal and of unrivalled politeness, nearer a smile—often no more than a smile.” [In Wylie Sypher, *Comedy* 47.] The satirist may work on a “storage of bile,” but this seems utterly absent in the humor preserved in the Gospels. The attack may be strong, when the object is the Pharisaic spirit, but it is not an attack upon an individual Pharisee.” (Trueblood *Humor* 51)
       1. “Man can see the difference, always, between what he is and what he ought to be . . . Every man is therefore something of a hypocrite, because no one lives up to his pretensions . . . But the hypocrite is always vulnerable to ridicule! This is why it is easy for us to understand the meaning of Christ’s wit when He directs His barbs at the religious. He is talking to us! But the purpose of all of the Gospel, even of its jokes, is redemption.” (Trueblood *Humor* 40)
       2. “. . . He normally ignored [the priests, but] said, in a sudden thrust, “the harlots go into the kingdom of God before you” (Matt. 21:31). It is doubtful if the priests smiled, but . . . It is laughable to have the whores precede those who are professionally religious.” (Trueblood *Humor* 50)
       3. “The most valuable use we can make of the wit and humor of Christ is to think of ourselves as Pharisees, as we to some extent are, and thus allow the comic purification to take place. We hate to be laughed at by one another, but we do no mind being laughed at by Him.” (Trueblood *Humor* 54)
       4. Christ’s humor “comes only with an underlying interest in our welfare. The laughter is directed at our frailties, but its purpose is to heal.” (Trueblood *Humor* 55)
   13. “Perhaps the chief difference between Christ’s humor and ours today is revealed in the fact that, in our ordinary experience, we make abundant use of the humorous anecdote, for its own sake.” (Trueblood *Humor* 51)
   14. some miscellaneous examples of Christ’s humor
       1. Mark 4:21 (“Is a lamp brought in to be put under a bushel, or under a bed, and not on a stand?”) “ is about the necessity of witness . . . Since the lamp mentioned has an open flame and since the bed is a mattress, . . . the light would be suffocated or the mattress would be burned. The appeal here is to the patently absurd.” (Trueblood *Humor* 18)
       2. “. . . their argument about which one of them should be greatest . . . occurred in the most inappropriate setting, that of the Last Supper.” (Trueblood *Humor* 28)
       3. Matt 11:29: “The famous metaphor of Christ’s Yoke was striking, in the first instance, precisely because it *reversed* all familiar associations. When Christ said, “Take my yoke upon you” (Matt. 11:29), He was accepting boldly the very instrument which was looked upon by Isaiah and Jeremiah as hateful (Isa 58:6-9, Jer. 28:10-14).” But early Christians could “call one another Yokefellows (Phil. 4:3).” (Trueblood *Humor* 42)
2. **Christ**’**s use of irony**
   1. “Though Christ employed several types of humor, the most common type which he used is *irony*, i.e., a holding up to public view of either vice or folly, but without a note of bitterness or the attempt to harm. The ironical is always marked with a subtle sharpness of insight, free from the desire to wound. This is what distinguishes it most clearly from *sarcasm*. A number of examples can be assembled to illustrate this light [55] and delightful kind of humor. Whereas sarcasm tends to be cutting, irony may be playful.” (Trueblood *Humor* 55-56)
   2. “We are so familiar with irony of this character in Plato’s dialogues that “Socratic irony” is a term deeply embedded in our language.” (Trueblood *Humor* 56)
      1. “Socratic irony is feigned ignorance employed in such a way as to draw out and finally to confound an antagonist, though frequently the antagonist is not aware of what is happening to him.” (Trueblood *Humor* 56)
      2. “The irony of Socrates is best expressed in his humility, either mock or real, in which the teacher becomes, at least for the moment, the taught, with Socrates exhibiting himself as eager to learn, even from those who are patently stupid. Socrates, at first, had high hopes of learning from those of a scientific turn of mind, but was progressively disappointed when they revealed their superficiality. This early disappointment led him, as he humorously put it, to conclude that he “had no head for the natural sciences.” One consequence of this ironic self-depreciation was Socrates’ decision to strike out on a line of investigation of his own, a decision which has influenced the entire subsequent course of human thought.” (Trueblood *Humor* 56)
      3. “. . . irony is common to Socrates and to Christ . . . most of us agree with Justin Martyr that the famous Athenian, who, like Christ, published nothing and whose execution was a victory, was a Christian before Christ.” (Trueblood *Humor* 57)
      4. “Christ, so far as we know, did not resemble Socrates by leading people along until the position under examination exhibited its own illogicality or inner absurdity, but He did, sometimes, allow the logic of the situation to demonstrate itself by the use of the ironic question. . . .” (Trueblood *Humor* 57)
   3. Matt 7:16: Christ sometimes allowed “the logic of the situation to demonstrate itself by the use of the ironic question. . . . that any system is to be known primarily by its consequences is brought out by means of the question which requires no answer: “Are grapes gathered from thorns, or figs from thistles?” (Matt. 7:16).” This is an ironic rhetorical question. (Trueblood *Humor* 57)
   4. Matt 6:1-2, “Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. 2So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward.” “All this is very clear, very straightforward, and not really funny. . . . the humorous twist [is] the added line, “They have their reward.” . . . Watch out what you want, He seems to say, for you are very likely to get it. Those interested in self-advertisement tend to be successful. The tragedy lies in their very success. Do you want status? It is not very hard to achieve.” (Trueblood *Humor* 58)
   5. Matt 6:16, “And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward.” This is about “those who suppose religion, to be genuine, has to be dull and sad . . . [Some people] try to look dismal and they have their reward: *they succeed*!” (Trueblood *Humor* 58)
   6. Luke 7:24-26, “When John’s messengers had gone, Jesus began to speak to the crowds about John: “What did you go out into the wilderness to look at? A reed shaken by the wind? 25What then did you go out to see? Someone dressed in soft robes? Look, those who put on fine clothing and live in luxury are in royal palaces. 26What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet.” “One of the best examples of irony concerns John the Baptist . . . Christ asked, teasingly, what it was that they expected (Luke 7:24-26). You object to his sternness and Puritanical teaching, do you? Well, what did you expect? Did you think you would see a Herod? Did you suppose you would [58] meet a man in the wilderness with fine clothing and living luxuriously? Such is a paraphrase of His question, a question which must have made His hearers realize the absurdity of their criticism.” (Trueblood *Humor* 59)
   7. Luke 12:22, “do not worry about your life, what you will eat, or about your body, what you will wear.” Luke 12:22 is “a warning against anxiety and overconcern for the future, with a consequent neglect of the present. . . . nobody can survive in the modern world without making engagements and participating in some forms of planning. A radical literalism would prohibit laying in food for the winter, as even the squirrels do. . . . He is warning, by His sly exaggeration, against overdoing a good thing.” (Trueblood *Humor* 59)
   8. Matt 6:34, “So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.” “With this [Luke 12:22] we may associate the terse advice to take no thought for the morrow, for the morrow will take care of itself. The climactic line is to the effect that the evil of any particular day is wholly adequate, without borrowing more:” Matt 6:34. (Trueblood *Humor* 59)
   9. Matt 7:1, Luke 6:37, “Do not judge . . .”
      1. “It is obvious that men must judge! If we give up judgment we give up almost everything which dignifies human life. [60] . . . Judgment may be mistaken and imperfect, but the only alternative to it, viz., the refusal to judge at all, is manifestly worse. What then can Christ have meant? He is reported to have said, “Judge not, that you be not judged. For with the judgment you pronounce you will be judged” (Matt. 7:1, 2). . . . People will apply to you the standard which you apply to others, and so, indeed, they ought to do. . . . [Christ is saying,] “an ethically honest man will never make an exception of himself. It is intrinsic to any moral order that every judgment is a self-judgment.”” (Trueblood *Humor* 61)
      2. “If this paraphrase is at all correct, we have here one of the [61] most vivid examples of that kind of irony in which the intended implication is the exact opposite of the literal sense. What we have, in reality, is not the categorical command never to render judgment, a command which, if obeyed, would destroy all that is best in human life. What we have, instead, is the warning that if you want to avoid judgment on yourself, you will have to do the *impossible*, i.e., refuse to engage in any judgment at all. It is here that we find Christ’s humor at its subtlest and deepest.” (Trueblood *Humor* 61-62)
   10. Matt 24:28, “Wherever the corpse is, there the vultures will gather.” “. . . the big gatherings mentioned in the Gospels obviously impressed the disciples. And, of course, these *were* crowds. We read of five thousand men in the wilderness [Matt 14:21]. . . . He was forced to get into a boat in order to speak to those on the shore (Mark 4:1). However . . . Christ, Himself, was not overimpressed. He said, possibly quoting a well-known aphorism, “Wherever the corpse is, there the vultures will gather” (Matt. 24:28, n.e.b.). In short, he recognized that [a crowd] *may* mean something good, and it may not.” (Trueblood *Humor* 62)
   11. Mark 1:17, “Follow me and I will make you fish for people.” Christ “reached these first recruits [Simon and Andrew] by a witty reference to their occupation. It is hard to think that they did not smile when He said, “Follow me, and I will make you fishers of men” (Mark 1:17). The term “fishers of men” has, of course, become so much a part of our total language that it is not striking to us, but once it must have been.” (Trueblood *Humor* 63)
   12. Matt 16:18, “you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it.”
       1. “Peter got his nickname . . . “Rocky” and the name stuck. The paradox is obvious, for Simon was anything but stable or durable . . . No sooner did Simon receive his nickname, Peter, than he rejected his Master’s teaching and rebuked him . . . [He proved] himself to be both a liar and a coward at the time of the trial . . .” (Trueblood *Humor* 63)
       2. “Here is paradox on paradox . . . Jesus saw more in Simon and the other inadequate men than met the eye. The humorous nickname “Rocky” was a prediction of future stability . . . At the moment, it must have seemed like our practice of calling the fat man “Slim” and the tall man “Shorty.” But it was more than that. The very irony served a redemptive purpose, in that the power of expectancy was demonstrated in the revolutionary result. . . . Peter he was not; but Peter he became!” (Trueblood *Humor* 64)
   13. “In a few instances the irony becomes so exaggerated that it is really sarcastic. . . . Christ must have felt that the gravity of some problems required a sterner treatment.” (Trueblood *Humor* 64)
       1. Luke 16:17, “But it is easier for heaven and earth to pass away, than for one stroke of a letter in the law to be dropped.”
          1. “The upholders of the law . . . were more concerned with it than with [64] the whole of heaven and earth. The Pharisees could see the whole universe destroyed with more equanimity than they were able to muster if they witnessed hungry men rubbing out heads of wheat on the Sabbath . . .” (Trueblood *Humor* 64-65)
          2. “Now the clear point is that Christ valued the world more than . . . the entire law. We know this [also] from His emphasis upon mercy rather than sacrifice.” (Trueblood *Humor* 65)
          3. “There is no evidence that the reporters of the pungent saying . . . understood it as a joke . . . The seriousness with which the remark was received is indicated by the form which it is given in Matthew. [Matt 5:18, “For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished.”] If this was sober truth, then we cannot avoid the conclusion that the early Christians who ceased to require circumcision and who rejected dietary laws were wholly wrong! If what Christ said was sober prose it was simply false! The only alternative solution is that He was joking.” (Trueblood *Humor* 65)
   14. “. . . the main tenor of it [Christ’s teaching] was not that of prudence or of compromise. Indeed, we are told that the deepest things are hidden from the wise and prudent, i.e., the people who know how to look out for number one (Matt. 11:25 [“I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants”].” (Trueblood *Humor* 66)
   15. Luke 12:58-59, “Thus, when you go with your accuser before a magistrate, on the way make an effort to settle the case, or you may be dragged before the judge, and the judge hand you over to the officer, and the officer throw you in prison. 59I tell you, you will never get out until you have paid the very last penny.”
       1. “Here is a picture of the clear miscarriage of justice which must have been all too familiar to Christ’s original hearers. The rude fishermen . . . knew what it was to have the last copper exacted, even though the offense was minor or even though the charge was unjust.” (Trueblood *Humor* 66)
       2. “What Christ seems to be advocating is a clever deal or a bribe. Pay off your accuser or fix it up with him somehow, regardless of justice! Translated into our language, “It may prove cheaper to pay the officer than to pay the court, so why not try?” . . . If this be humor, it is humor with an acid touch. . . . But that the prudential advice is sarcastic is indicated by the fact that it [66] is preceded immediately by a vivid query completely at variance with the acceptance of mere prudential advice [Luke 12:57, “And why do you not judge for yourselves what is right?”]. Here is the antithesis of supine accommodation to unjust treatment.” (Trueblood *Humor* 67)
3. **the strategy of laughter**
   1. Matt 10:34, “Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.” Luke adds (12:51), “Do you think that I have come to bring peace to the earth? No, I tell you, but rather division!” (Trueblood *Humor* 68)
      1. Christ was threatening, politically and religiously. “. . . the struggle made choice necessary and with choice came inevitable division . . .” (Trueblood *Humor* 68)
      2. “. . . both Matthew and Luke elaborate the point by showing how Christ’s mission will even bring trouble in families.” Matt 10:36 adds, “one’s foes will be members of one’s own household.” “Is Christ referring to the apparent failure of His own mother and brothers to appreciate His work . . .?” (Trueblood *Humor* 68)
   2. Christ’s use of pre-existing proverbs
      1. “It is not known to us, and it is not important that it be known, how many of these expressions were wholly or partly proverbial. It was not necessary for His purpose that all that He said should be original. That is was *not* all original is shown by the well-known quotations from the Hebrew Scriptures and His adaptation of the words of John.” (Trueblood *Humor* 69)
      2. “The clearest example of Christ’s use of maxim [is] that a prophet is honored in all countries except his own (Mark 6:4, Matt. 13:57, Luke 4:24).” (Trueblood *Humor* 69)
      3. Luke 4:23, , “Doubtless you will quote to me this proverb, ‘Doctor, cure yourself!’” “Genius lies in keeping a maxim from becoming a platitude. It is almost certain to undergo this fate unless there is a humorous twist. The maxim about lack of honor in a prophet’s own country is associated, in Luke’s account, with what Christ acknowledges to be a proverb [Luke 4:23], but Luke does not include, as Matthew does, the reference to one’s own house or, what is even more significant, to one’s own kin, which Mark preserves. Is there bitter irony in the elaboration of the supposed proverb to include a sly reference to Christ’s own home and family? . . . Christ’s mother . . . did not really understand her son [70] . . . though at the beginning Mary sought to restrain Christ (Mark 3:31), at the end she came up to Jerusalem amongst His followers . . . But all this was long after He had adapted the presumed proverb to His own condition. In spite of the sadness, such adaptation is on the verge of humor.” (Trueblood *Humor* 70-71)
   3. Mark 8:15, “he cautioned them, saying, “Watch out—beware of the yeast of the Pharisees and the yeast of Herod.”” This is the “metaphor of the two leavens, that of the Pharisees on the one side and that of Herod on the other . . . any possible alternative to a particular error *may* be another error. If the only alternative to an error were the truth, life would be simple . . . There is no advantage in escaping from the fire into the frying pan. Similarly, there would be no gain, the metaphor suggests, in avoiding the dominance of Herod, only to fall into the clutches of the Pharisees or vice versa. there is not much to choose between the dictatorship of the Right and the dictatorship of the Left.” (Trueblood *Humor* 71)
   4. Luke 13:32, “Go and tell that fox [Herod] . . .”
      1. “When Herod the Great, a tool of the Roman power, died in 4 b. c., it was the desire of the religious community of Jerusalem that the Herodian rule, which they naturally hated, should be dissolved. But the Roman authorities decided that its continuation was politically useful. They followed the dead father’s expressed wishes by dividing the territory among his three sons, the northeast going to Philip, Galilee and Transjordan going to Herod Antipas, and Samaria and Judea going to Archelaus. Archelaus was deposed in a. d. 6 and his territory put under a Roman procurator who resided in Caesarea and was military commander-in-chief of the area. It was Herod Antipas, the puppet ruler of Galilee, who beheaded John the Baptist and later became worried about the public influence of Jesus. Christ hated all that Herod Antipas stood for in his rule of orgiastic splendor and self-indulgence. [Herod’s imprisonment and execution of John are in Mark 6:17-29.] Herod, the tetrarch, when he heard of the work of Jesus, sought to see him (Luke 9:9) because there was a rumor that Jesus was really John raised from the dead, and the superstitious man wanted to see for himself. But when Pilate finally sent Jesus to Herod in Jerusalem, the tetrarch received little satisfaction, for he was not able to get a word out of Christ (Luke 23:8, 9). Herod, we are told, treated Christ with contempt [72] . . .” (Trueblood *Humor* 72)
      2. “The humorous point [of Luke 13:32, “Go and tell that fox”] can be appreciated with­out emphasizing, as is sometimes done, the fact that the Greek word for fox is fem­inine in gender. Jesus, presumably, did not speak Greek, but fox means the same in any language.” (Trueblood *Humor* 73)
   5. Mark 15:2, “Pilate asked him, “Are you the King of the Jews?” He answered him, “You say so.”” “. . . to Pilate He gave what must have been the most frustrating of answers, the laconic “You said it.” All of the Synoptics agree that when Pilate asked “Are you the King of the Jews?” Christ’s only reply was “You have said so.” The result of this strategy was that “Pilate wondered” (Mark 15:5). . . . the laconic “The words are yours” . . .” (Trueblood *Humor* 73)
   6. on the Pharisees
      1. “While the Roman power, vested in the procurator, must be held accountable for his actual execution, the truth is that the procurator acted reluctantly, and that the development would not have moved to its tragic end had it not been for the fierce enmity engendered in the members of the Sanhedrin. Religious enemies are the fiercest that there are! Because we really know this, we give full assent to Pascal’s famous epigram, “Men never do evil so completely and cheerfully as when they do it from religious conviction.”” (Trueblood *Humor* 74)
      2. “. . . in one way, the Pharisees were good men. they saw the evils of laxity and the best of them made a great effort to be consistent in practicing the law. . . . They are not to be confused with the priestly caste which was often somewhat secularized.” (Trueblood *Humor* 74)
      3. “The beginning reader of the Gospels is often surprised to find how much more critical attention Jesus gives to the Pharisees than to the priests. The clear reason is that the Pharisees were actually and potentially far the more powerful, because they were much closer to the common man. They exhibited an undoubted dedication, which is always a source of power . . .” (Trueblood *Humor* 74)
      4. Günther Bornkamm (*Jesus of Nazareth*. New York: Harper and Row, 1960. 39-40): “The Pharisees quite definitely are innovators; not, as is often erroneously thought, a conservative reactionary group. For their zeal is aimed at this: the law is not to be left merely in its sacrosanct letter, but it is to be interpreted as obligatory for the present day, and to be applied to all problems of private and public life.” (Qtd. in Trueblood *Humor* 75)
      5. “The invention of the synagogue, during or after the exile, . . . is one of the most revolutionary in religious history.” [75] . . . it is something “for which there is no parallel in the ancient history of religion.”” (Bornkamm *Jesus* 40.) [76] See George Foot Moore, *Judaism in the First Centuries of the Christian Era*,” 1.281ff. (Trueblood *Humor* 75-76, 75 n 7)
      6. “. . . we see why the Pharisees were so closely associated with the scribes. The very loyalty to the text of Scripture led, paradoxically, to scribal additions or expositions, since the Scripture required explanation. These explanations tended to achieve an authoritative status of their own.” (Trueblood *Humor* 76)
      7. “Because He must have appeared, superficially, to be like the Pharisees, Christ had to be unusually careful to make the sharp distinction.” (Trueblood *Humor* 77)
      8. “It was the great merit of the Pharisees that they tried to take their religion seriously. . . . In short, they were perfectionists . . . they could perform all the externals of the code, but could not thereby become fully righteous internally. This, of course, is Christ’s point about the contrast between the inside and the outside of the cup.” (Trueblood *Humor* 77)
      9. “The moral teaching of Christ, in sharp contrast to that of the Pharisees, was centered upon the conviction that all of the major sins, like all of the major virtues, are inner ones. . . . This teaching was emphasized by the special preface used for great occasions: [Mark 7:14-15, “Listen to me, all of you, and understand: 15there is nothing outside a person that by going in can defile, but the things that come out are what defile”]. It is because of this central moral fact that no man is wholly pure. Absolute purity would involve motives as well as deeds . . .” (Trueblood *Humor* 78)
   7. Matt 5:27-28, “You have heard that it was said, ‘You shall not commit adultery.’ 28But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart.” “In no area of experience was the righteousness of men such as the Pharisees more vulnerable than in that of sex. . . . they did not reckon with the half-humorous probing provided by the Nazarene. Christ’s method of attack was to expand the scope of adultery to include all of its inner springs of imagination and desire.” [78] . . . There is no man more vulnerable and therefore more ridiculous than the one who claims to be perfect. . . . This was the Achilles’ heel of the Pharisaic party and Christ did not hesitate to strike it. By making all men, including His critics, adulterers, He laughed away righteous pretense. The strategy of laughter is directed toward all who suppose that, by rules, they can solve the problem of sin. It is too deep for that.” (Trueblood *Humor* 78-79)
   8. “The only known examples of true humor in the fourth Gospel . . .” (Trueblood *Humor* 79)
      1. “The first is that of the woman at the well of Samaria who asked pious questions, but, according to Jesus, did not tell the whole truth (John 4:18). [79] . . . We have often missed the element of banter in Christ’s handling of the woman at the well of Samaria. If He eventually saw through the sexual irregularity of this woman’s life, He must have seen it at the beginning. Why then did He say, “Go home, call your husband and come back” (n.e.b.)? The only reasonable explanation is that He was teasing and used this method to get her to tell the truth. Any assumption contrary to known fact is amusing, and in this case it was a useful weapon. The New English Bible brings out the humorous flavor . . . “the man with whom you are now living is not your husband; you told me the truth there.” The sly insinuation is that she was not universally meticulous about the truth.” (Trueblood *Humor* 80)
      2. “The second is the passage of doubtful authenticity about the woman taken in adultery, and the humor lies in Christ’s revelation of the inconsistency [79] of the critics.” (Trueblood *Humor* 79-80)
   9. Mark 7:5, “eating without previous ceremonial washing” (Trueblood *Humor* 80)
      1. “Christ’s answer was to appeal first to the words of Isaiah, whim His opponents honored [Isa 29:13 at Mark 7:6-7] [80] . . .The first step in this rejoinder was hard to answer, but the second was more difficult still. He accused them of manipulating the rules, when it suited their purpose to do so. Here is on of the few instances [of] sarcasm. This was obvious when Mark reports Him as prefacing His statement about evasions by saying, “You have a fine way of rejecting the commandment of God” (Mark 7:9). All translations bring out the mock admiration. Christ spoke as though the ability to put on a legalistic act was something worthy of praise, but this had to be humorous, for He certainly did not admire what they were doing.” (Trueblood *Humor* 80-81)
      2. “The point of the teaching is that the high claim to legal perfection is spoiled by the practice of conventionalized dodges. There were many possible illustrations available to Him, but the one He chose to emphasize was that regarding the fifth of the Ten Commandments, the commandment to honor one’s parents. This . . . will involve provision of support for parents when they need it.” (Trueblood *Humor* 81)
      3. On Mark 7:11-13 (“Corban”): ““How easy it is to nullify the fifth commandment by claiming priority for the ceremonial law.” Rudolf Bultmann, *Primitive Christianity in Its Contemporary Setting* (New York: Meridian Books, 1957), p. 74.” (Trueblood *Humor* 81 n 11)
      4. “. . . Jesus attacks it [“this method of evasion,” 81] by making it laughable.” (Trueblood *Humor* 81-82)
   10. Matt 12:27, “If I cast out demons by Beelzebul, by whom do your own exorcists cast them out? Therefore they will be your judges.” “Again we find Him using the strategy of laughter. . . . The laugh is turned on the critics, since everyone who listens will realize that the subtle question has no possible answer. . . . they have already, by implication, suggested that they also are possessed. Christ’s question really means, “By what demonic agency do you perform your miracles?”” (Trueblood *Humor* 83)
   11. “. . . critics of Christ could not stand ridicule, for seriousness was their central strength.” (Trueblood *Humor* 83)
   12. Matt 23 (woes to scribes and Pharisees)
       1. Matt 23:2-3, “The scribes and the Pharisees sit on Moses’ seat; 3 therefore, do whatever they teach you and follow it; but do not do as they do, for they do not practice what they teach.” This is “mock respect . . . The contrast between preaching and practice was inherently humorous, especially when it appeared [83] in men of such high pretensions.” (Trueblood *Humor* 83-84)
       2. Matt 23:13, “you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them.” “He accused them, half-humorously, of assuming the posture of the dog in the manger.” (Trueblood *Humor* 84)
       3. Matt 23:29-30, “you build the tombs of the prophets and decorate the graves of the righteous, 30and you say, ‘If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.’” “It is conventional to admire the prophets after the lapse of years, but we might find them exceedingly disturbing if they were to be alive now. . . . Nearly all who read Plato’s *Apology* assume . . . that, if they had lived in Athens in 399 b.c., and had been among the judges of Socrates, they would have lined up with the minority who voted in his favor.” (Trueblood *Humor* 84)
       4. Matt 23:5-8, “They do all their deeds to be seen by others; for they make their phylacteries broad and their fringes long. 6They love to have the place of honor at banquets and the best seats in the synagogues, 7and to be greeted with respect in the marketplaces, and to have people call them rabbi. 8But you are not to be called rabbi, for you have one teacher, and you are all students.” “Few features of official religion . . . are more open to ridicule than is ostentation. [84] . . . Did no one laugh when He said of them, “they make their phylacteries broad and their fringes long” (Matt. 23:5)?” (Trueblood *Humor* 84-85)
   13. Matt 12:24-27, ““It is only by Beelzebul, the ruler of the demons, that this fellow casts out the demons.” . . . 27a”If I cast out demons by Beelzebul, by whom do your own exorcists cast them out?”” “
   14. Mark 11:27-33, “the chief priests, the scribes, and the elders came to him 28and said, “By what authority are you doing these things? Who gave you this authority to do them?” 29Jesus said to them, “I will ask you one question; answer me, and I will tell you by what authority I do these things. 30Did the baptism of John come from heaven, or was it of human origin? Answer me.” 31They argued with one another, “If we say, ‘From heaven,’ he will say, ‘Why then did you not believe him?’ 32But shall we say, ‘Of human origin’?”—they were afraid of the crowd, for all regarded John as truly a prophet. 33So they answered Jesus, “We do not know.” And Jesus said to them, “Neither will I tell you by what authority I am doing these things.””
       1. “. . . merely human, i.e., of John’s own private initiative . . .” (Trueblood *Humor* 86)
       2. “What this [the demand to know the ground of Christ’s authority] meant was that they were assuming the necessity of an ecclesiastical system, the upholders of which are always worried by novelty.” (Trueblood *Humor* 85)
       3. “. . . a direct answer to the question about authority . . . would have meant the tacit assumption of their basic premise, the supposition that, in religious matters, some chain of human authority is required. So he used the device of another question [“The strategy of counter-query,” 86] and asked them about the authority of John. This placed the priests and elders in a dilemma . . .” (Trueblood *Humor* 86)
   15. Matt 22:16-22, the Pharisees ask ““Is it lawful to pay taxes to the emperor, or not?” 18But Jesus, aware of their malice, said, “Why are you putting me to the test, you hypocrites? 19Show me the coin used for the tax.” And they brought him a denarius. 20Then he said to them, “Whose head is this, and whose title?” 21They answered, “The emperor’s.” Then he said to them, “Give therefore to the emperor the things that are the emperor’s, and to God the things that are God’s.” 22When they heard this, they were amazed; and they left him and went away.””
       1. “The strategy of counter-query was used, as well [in Matt 22:16-22] . . . he refused the kind of direct Yes or No which they sought, when they hoped to place Him in an awkward position with either answer.” (Trueblood *Humor* 86)
       2. “By asking of them the question about the likeness of the Emperor on the coin, Christ opened the way to His statement of the enduring principle of a rational division of responsibilities, so heralded by Lord Acton and others in their accounts of the development of political theory.” [86] ““These words gave to the civil power, under the protection of conscience, a sacredness it had never enjoyed and bounds it had never acknowledged; and they were also the repudiation of absolutism and the inauguration of freedom.” *The History of Freedom in Antiquity*.” (Trueblood *Humor* 86, 86 n 15)
   16. Matt 16:23: “. . . Jesus, having already given Simon one nickname, momentarily gives him another by calling him “Satan” . . .” (Trueblood *Humor* 87)
   17. Luke 22:24-27, “A dispute also arose among them as to which one of them was to be regarded as the greatest. 25But he said to them, “The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. 26But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. 27For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.”
       1. “Both Matthew and Mark place this argument during the final journey to Jerusalem, but Luke, with terrible paradox, places it in the midst of the Last Supper. Perhaps the problem arose more than once, since it is a problem inherent in the human situation.” (Trueblood *Humor* 87)
       2. The dispute resulted from “failure to understand . . . that He is proposing an order in which the question of status is rendered irrelevant. This is the reason why the symbolic foot washing was necessary.” (Trueblood *Humor* 87)
       3. “We are grateful to Luke for preserving the only touch of humor in this important incident [87] . . . the satire on the sort of name which a dictator likes to assume. . . . the man who is in love with power . . . must always try to appear as one who has nothing but the people’s interest at heart, but Christ knew better and, by His humor, may have been able to make the dull Apostles see a little way into the realm of pretense which is always involved in the love of prestige and power.” (Trueblood *Humor* 87-88)
       4. ““Did none of his disciples, [T. R.] Glover asked, “mark a touch of irony when he said that among the Gentile dynasties the kings who exercise authority are called ‘Benefactors’? It was true; Euergetes is a well-known kingly title, but the explanation that it was the reward for strenuous use of monarchic authority was new. Are we to think his face gave no sign of what he was doing? Was there no smile?”” [*The Jesus of History* 49.] (Trueblood *Humor* 88)
4. **humorous parables**
   1. “There are no parables in John, though there may be remnants of parables which appear in the form of allegories. Instead of parables about shepherds we find “I am the good shepherd” (John 10:11) and general statements about shepherding, but no story. In John’s account, this is called a “figure” (John 10:6) as indeed it is, but it is not a parable.” (Trueblood *Humor* 90)
   2. “. . . the parables are so numerous and so patently original that we have reason to suppose that they provide, on the whole, an accurate record of the matter and the manner of Jesus’ teaching.” [90] Much in the parables “remains which is self-authenticating. Among the most reliable features are those which appear as details, but are not reflections of later kerygmatic influence. Of these the humorous [93] touches are the least open to doubt, be3cause they cannot be reflections of serious preaching on the part of overserious men. They must, therefore, be original.” (Trueblood *Humor* 93-94)
   3. Mark 4:10-12//Luke 8:9-10
      1. “Mark announces flatly that the purpose of parables is to confuse the people, and Luke follows him in this . . .” (Trueblood *Humor* 91)
      2. “H. G. Wood says Mark regards parables as “obscure enigmas.” See *Peake*’*s Commentary on the Bible*, (London: T. C. and E. C. Jack, Ltd., 1923), p. 686.” (Trueblood *Humor* 91, 91 n 1)
      3. “. . . that Christ went to great pains to *keep* people from understanding . . . seems to be utterly inconsistent with His character . . . Certainly this policy is far removed from “Behold, I stand at the door and knock” (Rev. 3:20).” (Trueblood *Humor* 91)
      4. “. . . the paradox bothered Matthew . . . Whereas these two [Mark and Luke] say “so that they may indeed see but not perceive,” Matthew makes Christ [91] say, “Because seeing they do not see” (Matt. 13:13). We have now no perfect way of knowing which of these is the accurate report . . .” (Trueblood *Humor* 91-92)
      5. “. . . we employ the paradox of telling people that they are hopelessly stupid, in the hope that the very shock of the announcement will arouse them out of their stupidity. Hopelessness is announced hopefully! . . . It is very likely that Christ’s words were meant to be taken in the exact opposite of their literal expression. In that case some would get it and some would not. Humor is an instrument of natural selection.” (Trueblood *Humor* 92)
   4. Luke 22:35-38, “He said to them, “When I sent you out without a purse, bag, or sandals, did you lack anything?” They said, “No, not a thing.” 36He said to them, “But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. 37For I tell you, this scripture must be fulfilled in me, ‘And he was counted among the lawless’; and indeed what is written about me is being fulfilled.” 38They said, “Lord, look, here are two swords.” He replied, “It is enough.””
      1. “Earlier, the Apostles were sent out with practically no equipment, as were the Seventy (Luke 10:1-4), but now the new situation apparently requires a new strategy. The [92] shocking sentence is, “And let him who has no sword sell his mantle and buy one.” The naïve response is “Look, Lord, here are two swords.” Christ’s brief reply to this, the laconic “It is enough,” can only mean exasperation. We do not know what He meant, but it is practically certain that the Apostles missed some subtle point which was intended to be obvious. Their mistake must have been that of a humorless literalism.” (Trueblood *Humor* 92-93)
   5. patch and wineskins (Mark 2:21-22)
      1. “According to Mark’s Gospel, . . . Christ is represented as making His first use of parable in response to the question why His followers acted so differently from the followers of John and of the Pharisees. . . . Christ told the double parable of the patched cloth and of the new wineskins.” (Trueblood *Humor* 94)
      2. “. . . Christ referred to two of the common elements of everyday life around him, clothing and drink.” (Trueblood *Humor* 94)
      3. “. . . the change, in order to be effective, must be a radical change.” (Trueblood *Humor* 94)
      4. “. . . if we do not have full regard to the tension between the old and [94] the new, our work will end in failure. The inference is that Christ was not patching up the imperfect Pharisaism, but was, instead, instituting something really new.” (Trueblood *Humor* 94-95)
      5. “The example of the wineskins makes the same point . . . Wine was contained in the skins of animals, such as goats . . . But the day came, of course, when the skins were old and dried and therefore more vulnerable to pressure from within, especially at the forming cracks. If . . . new wine were poured in, . . . the fermenting new wine would work and expand and thus bring a pressure on the old, hard, inflexible containers, beyond that which they could bear.” (Trueblood *Humor* 95)
      6. “The clear teaching is that a system like that of the Pharisees is so inflexible that it cannot contain the new fermenting wine of the spirit that is appearing. . . . New vehicles of the spiritual life must be constructed, even though such a step seems bold and shocking . . . “Fresh skins for new wine!” (Mark 2:22).” (Trueblood *Humor* 95)
      7. “There is a great appropriateness in this double parable at the beginning of Christ’s systematic teaching, if it was, as Mark suggests, the beginning. Everyone, including the disciples, is warned at once that . . . the new reformation is really a revolution. . . . “The upshot is,” says Bultmann, “that the Old Testament, [95] in so far as it consists of ceremonial and ritual ordinances, is abrogated.”” [“Rudolf Bultmann, *Primitive Christianity in Its Contemporary Setting*, trans. by R. H. Fuller, (New York: Meridian Books, 1957), p. 74.” 96 n 5] (Trueblood *Humor* 95-96)
      8. “In Mark’s account . . . we turn to an event which illustrates the theme, that of rubbing out the heads of grain on the Sabbath. Matthew . . . turns abruptly to another story, that of Jairus’ daughter. But, fortunately for us, Luke . . . adds a revealing sentence which is an excellent example of the self-authenticating text, since it certainly is not an insertion reflecting later preaching . . . “And no one after drinking old wine desires new; for he says, ‘The old is good’” (Luke 5:39).” (Trueblood *Humor* 96)
      9. “It [Luke 5:39] is the real punch line of the story. . . some people actually conclude that Christ is arguing that the old ways are intrinsically better. the old methods will not contain the new life that is emerging, *but* we must never delude ourselves that most people will like it this way. Most people will say, “We always did it another way” [96] . . . we know that people like the familiar, that they tend to resist change, even when the old ways are clearly failing.” (Trueblood *Humor* 96-97)
      10. People “miss the significance of Luke’s added line . . . because, in the usual translation, the surprising final sentence begins with the conjunction “and.”” (Trueblood *Humor* 97)
      11. “. . . He does not even *expect* people to like His new venture; it is altogether too novel and therefore uncomfortable.” (Trueblood *Humor* 97)
      12. “The parable of the new wineskins is perhaps our best parabolic example of Christ’s humor. . . . The humor comes in quietly, unostentatiously, as an extra divident which we do not expect. The extreme modesty of the humorous thrust is one reason why it has been so commonly unnoticed. The best of Christ’s humor is what we may rightly call “sardonic,” and the clearest example of the sardonic thrust is that about the love of old wine.” (Trueblood *Humor* 98)
   6. the unjust steward (Luke 16:1-13)
      1. “The story is straightforward and clear. It is the account of an employee who was unscrupulous. Word of his personal corruption came ultimately to the ears of his employer, who summarily fired him. After he was dismissed, and before the action was generally known, the scoundrel succeeded in feathering his future nest at his former employer’s expense. [98] . . . the man began to work on accounts receivable and to cause the men who owed bills to be personally indebted to him, even though this meant a loss to his former master. He was, in short, able to earn popularity at no cost to himself, and with no regard for another’s loss.” (Trueblood *Humor* 98-99)
      2. “The first perplexing item is that “the master commended the dishonest steward for his prudence.” . . . Was it the employer or was it Jesus who commended the rogue? . . . it is much more difficult if we are to suppose that Jesus did the commending. The *reason* for the commending [is] that “the sons of this world are wiser in their own generation than the sons of light” . . . the reason for the commendation is certainly given in the words of Christ . . .” (Trueblood *Humor* 99)
      3. “The second perplexing item is the fact that Christ is represented as advising total unscrupulousness. . . . “make friends for yourselves by means of unrighteous mammon, so that when it fails they may receive you into the eternal habitations” (Luke 16:9). Here is the absolute antithesis of what Christ says . . . in the paragraph which follows [100] immediately. First, He says . . . that the sharp dealing is unrighteous mammon, like that illustrated in the story of the clever rogue, will actually get you into heaven. Then, in the passage immediately following, He says, “If then you have not been faithful in the unrighteous mammon, who will enturst to you the true riches?” (Luke 16:11).” (Trueblood *Humor* 100-101)
      4. “Many commentators have tried to say that Christians are admonished to be as wise and clever in the economy of the Kingdom as rogues are in the economy of the world.” (Trueblood *Humor* 101)
         1. ““How many of the parables,” Glover points out, “turn on energy? [103] . . . Even the bad steward he commends, because he definitely puts his mind on his situation.”” (T. R. Glover, *The Jesus of History* 130.) (Trueblood *Humor* 103-104)
         2. A. J. Grieve “mentions the dishonest act by which the steward feathers his own nest at another’s expense and then adds, to our great surprise, “That this is at his master’s expense has nothing to do with the point of the parable.” In short, the commentator thinks he has a clever escape from the moral dilemma by concentrating on the rogue’s foresightedness and by minimizing all else.” (Trueblood *Humor* 104)
         3. ““The Church,” we read, “can learn from the world to be resolute and resourceful . . . The world goes ‘all out’ for the things it believes in. Let the Church, in the pursuit of *its* objectives, be no less determined.”” (“Ernest Fremont Tittle, *Gospel* (New York: Harper and Brothers, 1951), p. 171.” 105 n 12) (Trueblood *Humor* 105)
         4. Helmut Thielicke “imagines the dishonest steward giving away his ill-gotten gains and this, we are blandly told, is what caused him to be received into eternal habitations. “It isn’t even *his* money. But this is not the important thing here. . . . He bestows it upon people who need it. . . . The money will one day forsake him, but those whom he has helped with it will remain faithful to him and take him in.” . . . The notion that the steward became generous with his loot is pure fabrication.” (“Helmut Thielicke, *The Waiting Father*: *Sermons on the Parables of Jesus* (New York: Harper and Row, 1959), pp. 93-103.” 106 n 14) (Trueblood *Humor* 106)
         5. *The Interpreter*’*s Bible* (8.280ff.) says “the parable has “nothing edifying about it. . . . since we do not know its original context, we can only guess” the nature of the truth which Christ sought, by this means to make vivid and memorable. . . . *The Interpreter*’*s Bible* finally settles for the conventional answer. “Jesus had not commended the steward’s dishonesty, but only his prudence. . . . the editors have forgotten their earlier admission that there is nothing edifying about the story.” (Trueblood *Humor* 107)
         6. Emperor Julian the Apostate “said . . . it [the parable of the unjust steward] poved Jesus mere man and hardly a worthy man.” (*Interpreter*’*s Bible* 8.280ff.) “Julian may be bracketed with the philosopher Nietzsche as a critic who assumed, uncritically, that Christ was deadly serious.” (Trueblood *Humor* 107)
         7. J.B. Phillips (*The New Testament in Modern English*. London: Geoffrey Bles, 1960. 255): “that the follower of Christ should be as shrewd about his spiritual future as the rascally steward was about his own immediate security . . . introduces a note of careful calculation for the future which is quite at variance with Christ’s teaching elsewhere. Moreover, the passage in question goes on to state categorically that dishonesty in earthly things is bound to mean dishonesty in the greater, or spiritual, things, and this seems a very odd conclusion to be drawn from the parable!” (Qtd. in True­blood, *Humor* 108 n 17)
         8. C.C. Torrey of Yale suggests “that the original words were uttered in Aramaiac and suffered alterations when written in Greek. . . . [Verses 8-9] may have originally been in the form of questions. . . . Such a recasting . . . would suggest that “even in worldly matters men cannot ‘get away with it.’” Phillips’ translation [*The New Testament in Modern English* 255], if this drastic solution is to be adopted, would be as follows: “Now did the employer praise this rascally agent because he had been so careful for his own future? For the children of this world [108] are considerably more shrewd in dealing with the people they live with than the children of light. And do you think I am recommending you to use the false means of money to make friends for yourselves, so that when it fails you, they could welcome you to the houses fit for eternity? No, the man who is faithful in the little things will be faithful in the big things, and the man who cheats in the little things will cheat in the big things too.” [But] he [Phillips] will not accept it because it is a distortion of the Greek we possess.” (Trueblood *Humor* 108-109)
      5. “There is one, and only one, hypothesis which cuts through all this nonsense of interpretation . . . *the hypothesis that Jesus was joking*.” (Trueblood *Humor* 101)
         1. “. . . it is fair to conclude that it is the employer who is commending the thief in the first response to his recognition of this man’s dishonesty. There is no reason to assume that the employer [101] was himself a good man. Perhaps he recognized that he had met his match and, in any case, it is true to say that the steward *was* prudent. That, for which the employer was commending him, was factual.” (Trueblood *Humor* 101-102)
         2. “Bu why, on Christian grounds, should we assume that the prudence is a primary virtue? Indeed, it is not! . . . It may be prudent to get the best seats, but Christ challenges the entire way of life of which this is one detail. When we are tempted to think that prudence, i.e., self-seeking, is a Christian virtue, we do well to remember that Christ . . . thanked the Father that these things, though revealed to babes, were hidden from the wise and prudent (Matt. 11:25, a.v.).” (Trueblood *Humor* 102)
         3. “. . . the unscrupulous are often wiser, or at least may easily appear to be so. Being uninhibited by ethical considerations, they have a marvelous freedom, the freedom *from* moral limitations. Accordingly they can change tactics at any time . . .” (Trueblood *Humor* 102)
         4. “What, then, is Christ saying when He advises His listeners to make friends by means of unrighteous mammon and thereby secure entrance into eternal habitation? He is making a statement so preposterous that the sensitive hearer is supposed to be able to see that the clear intent is the exact opposite of the literal statement. [102] . . . Christ is saying, in effect, that if the disciples want to get ahead, they would be wise to cheat in a big way and not fool around with a little. Don’t steal *from* the bank, He suggests; steal the bank . . . Then, to make it more preposterous still, He says it will be a ticket to heaven.” (Trueblood *Humor* 103)
         5. “We are fortunate that a very noble passage (Luke 16:13) follows immediately the parable of the Unjust Steward and is normally printed as part of it . . . After the humorous banter, which is apparently meant to be transparent, Christ gives His real teaching, to the effect that not even a small degree of unfaithfulness in what belongs to another is permitted.” (Trueblood *Humor* 103) Luke 16:12-13, “And if you have not been faithful with what belongs to another, who will give you what is your own? 13No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.”
         6. “We do not know, beyond a shadow of doubt, that the parable is an example of Christ’s humor, but . . . any other hypothesis . . . leaves the entire matter as an insoluble problem.” (Trueblood *Humor* 103)
   7. talents and pounds (Matt 25:14-30, Luke 19:11-27)
      1. parable name: “The parable of the Talents . . . may also be the parable of “the grasping investor” . . .” (Trueblood *Humor* 110)
      2. “In Matthew’s version, three servants are given “talents,” which were probably worth a thousand dollars each, while, in Luke’s version, ten of them were given what we now call “pounds,” the word “pound” being used to translate “mina,” which was equal to about twenty dollars. According to Matthew, the three servants were given widely different sums to invest, one having five thousand dollars, another two thousand dollars and a third one thousand dollars. According to Luke, however, each was given the same, and a relatively small amount. [110] . . . the man with the single talent . . . returned the investment unimpaired, but also unincreased.” (Trueblood *Humor* 110-111)
      3. “. . . “talents” can be made to stand for our natural endowments . . . all over the land, this parable has been used as one of the chief supports of the Protestant ethic, and who can say that it has not had some good effects?” (Trueblood *Humor* 111)
      4. “The chief problems are three. In the first place, if the nobleman of the story represents God, . . . He is not remotely like Christ and thus the central Christian conviction that God is like Christ seems to be contradicted. In [Luke] the nobleman was hated by the citizens who “sent an embassy after him, saying, ‘We do not want this man to reign over us’” (Luke 19:14), and, as we note his spirit, we can only sympathize with them [111] . . . God is a vindictive usurer.” (Trueblood *Humor* 111-112)
      5. “The second major problem arises from the preposterous nature of the rewards. The man who has gained two hundred dollars . . ., getting 100 per cent on his investment, is given, as a reward, “authority over ten cities.” The reward is out of all reasonable proportion to the benefit rendered. . . . the problem is made even harder by the fact that the lone pound of the man who did not speculate is given to the lucky fellow with the original ten. The people who are watching this extreme action are reported as remonstrating against such partiality (and they said to him, “Lord, he has ten pounds!”) and we tend to share their consternation.” (Trueblood *Humor* 112)
      6. “The third problem is involved in the cruel and unusual treatment . . . In Matthew, . . . the poor fellow whose only crime is that he did not make extra money for his superior [is cast] “into the outer darkness” . . . (Matt. 25:30). . . . Luke’s ending is even more vindictive and cruel. “But as for these enemies of mine, who did not want me to reign over them, bring them here and slay them before me” (Luke 19:27).” (Trueblood *Humor* 112)
      7. “The best guess we can make is that . . . Christ is lampooning the popular or conventional conception of God. To this end, God is represented as grotesquely unjust. All men tend to start with . . . experience, which makes them realize that the rich get richer and the poor get poorer. Indeed, Matthew goes out of his way to repeat this observation, already employed in the discussion about the purpose of speaking in parables (Matt. 13:12) and now rendered “For to every one who has more will be given, and he will have abundance; but from him who has not, even what he has will be taken away” (Matt. 25:29). . . . in popular thought, the conception of God tends to be that of the hard taskmaster. Life is not easy; injustice is real . . . If Christ wanted to overcome the popular view of God as One who is possessive and who plays favorites, the best way to accomplish this might be to make the picture so extreme . . . that men would begin to laugh at themselves for their former assumptions. . . . perhaps they *could* see [113] the point if He were to talk about a grotesquely unjust and mean-tempered man, who used others for his own benefit and who reacted like a madman when he was crossed.” (Trueblood *Humor* 113-114)
      8. “. . . the nobleman is . . . a picture of what God is not. This is not humor in the ordinary sense of the word. It is wry humor and so very subtle that many hearers might not get it. . . . We cannot know for a certainty that the parable of the Talents or the Pounds is based on a humorous teaching, but we do know that a humorless interpretation is intolerable.” (Trueblood *Humor* 114)
      9. “Thielicke . . . makes the master, representing God the Father, say to the conservative Christian, “You went only halfway; you were lukewarm . . .” [Helmut Thielicke, *The Waiting Father*: *Sermons on the Parables of Jesus* (New York: Harper and Row, 1959), p. 145.] . . . but there is no evidence at all that it is what Christ meant in the parable, and it wholly avoids the problem of divine usury.” (Trueblood *Humor* 114)
   8. the syro-Phoenician woman’s daughter (Matt 15:21-28, Mark 7:24-30)
      1. “In the gospels there is little true dialogue . . . not much of the give and take of ordinary conversation. The closest approximation to a true dialogue . . . is that of Christ’s encounter with the Canaanite woman, whose daughter was deranged.” (Trueblood *Humor* 116)
      2. “Luke does not deal with the story at all . . .” [117] “It has been suggested that Luke considered the story unacceptable to his Gentile readers.” [117 n 1] (Trueblood *Humor* 117, 117 n 1)
      3. “. . . both Mark and Matthew represent Jesus and His closest followers as moving into Phoenician territory immediately after the painful encounter with the Pharisees and scribes who had come from Jerusalem to argue about the law. . . . Mark’s reference to Christ’s desire to hide makes us conclude that he was tired. [But] human need was as great in alien as in Hebrew territory . . .” (Trueblood *Humor* 117)
      4. “In Matthew’s account we read, “But he did not answer her a word” (Matt. 15:23). Certainly we do not expect Christ to be rude to the needy stranger. She had, of course, from the strict Hebrew point of view, two strikes against her, being both a woman and a Gentile. In the Hebrew Prayer Book, still in use, the devout worshiper prays, “Blessed art thou, O Lord our God! King of the Universe, who has not made me a woman.”” (Trueblood *Humor* 118)
      5. “. . . why, when Christ accepted other women [e.g., Luke 8:1-3, the women who traveled with Jesus and the twelve], did He not answer the Phoenician? We simply do not and cannot know . . . [However,] it was not because of rudeness or lack of compassion. The love, or “caring,” of which the Apostle Paul speaks, and which is clearly a reflection of Christ, “is not arrogant or rude” (I Cor. 13:5).” (Trueblood *Humor* 119)
      6. “. . . when the disciples urged Christ to send the woman away, obviously thinking of her as on who was pestering them and their Master, He replied, “I was sent only to the lost sheep of the house of Israel” (Matt. 15:24).” (Trueblood *Humor* 119)
      7. Yet Jesus showed universalism.
         1. In Luke 4:16-30, “The latent universalism of Christ’s message was precisely that which aroused terrible anger. He affronted his fellow Jews by calling attention to God’s tenderness toward foreigners [Luke 4:25-27]. [119] . . . the person to whom Elijah was said to have been sent, was both a Phoenician and a woman.” (Trueblood *Humor* 119-120)
         2. “His transcendence of racial barriers . . . One of the finest examples [is] the Roman officer who received a form of approbation higher than that given to any Jew [Luke 7:9, “not even in Israel have I found such faith”].” (Trueblood *Humor* 120)
         3. “When He was asked for a “sign” He replied that no sign would be given except the sign of Jonah (Luke 11:29, Matt. 16:4). . . . Jonah is . . . a lampoon of nationalistic prejudice. . . . In view of Christ’s evident familiarity with this partly humorous story, it is impossible to believe that He would seriously entertain toward an unfortunate [120] Phoenician the kind of prejudice which Jonah felt for the people of Nineveh.” (Trueblood *Humor* 120-121)
      8. “We avoid much of the difficulty if we suppose that Christ’s first remark to the woman, to the effect that He was sent to the lost sheep of the house of Israel (Matt. 15:24), was not an evidence of harshness, but was, rather, only a restatement of a sense of vocation. But if this is difficult, the succeeding remark is more difficult still. When the woman knelt before Him and appealed, “Lord, help me,” His strange answer . . . was the implication that [121] she was a dog. . . . at its face value, the sentence is rude and contemptuous.” (Trueblood *Humor* 121-122)
      9. ““Even the dogs eat the crumbs that fall from their master’s table.” It is impossible to miss the humor . . . What she is saying is that she may, indeed, be a dog, but even dogs get something, and don’t really demand anything fancy.” (Trueblood *Humor* 122)
      10. “The clue to Christ’s spirit in the entire encounter is His immediate affirmative and friendly response to the woman’s wit. . . . If Christ could respond so readily to the [122] banter of another, there is reason to suppose that there was an element of banter in *His* . . . statements. We must remember that words are made very different in connotation by the tone of the voice and by the look in the eye of the speaker.” (Trueblood *Humor* 122-123)
      11. H. G. Wood (article on Mark in *Peake*’*s Commentary* 690) writes, “Jesus asserts His conviction that His mission is to the Jews. The assertion is somewhat harsh, only softened by the diminutive ‘little dogs,’ i.e. household dogs. This must be original. The woman’s wit is seen in the way she catches up and builds on the very word which Jesus uses. . . . Mark implies that Jesus yielded out of admiration [123] for the quickness of her answer. . . . This in itself stamps the incident as historical, and throws a valuable light on the person of Jesus.” (Trueblood *Humor* 123-124)
      12. “It is clear that Jesus liked the Gentile woman and responded favorably to her ability to appreciate His real meaning, which was so different from the literal significance of His actual spoken words. He must have laughed at the way in which she engaged in a witty dialogue, of which the part preserved for us is probably only a remnant.” (Trueblood *Humor* 124)
      13. “The reference to “dogs,” in the Phoenician dialogue, is not the first which we encounter. Earlier He is reported to have said, “Do not give dogs what is holy” (Matt. 7:6). . . . Epigrams tend to be a little harsh and Christ was evidently replying to the woman by using an epigram, probably one as familiar to her as to Him. The wonderful thing is that both He and she understood and saw the essential inappropriateness of the maxim.” (Trueblood *Humor* 124)
5. **on L**
   1. “It is possible that Luke received from these women [in Luke 8:1-3] some of the illuminative stories which he [118] alone preserved.” (Trueblood *Humor* 118-119)
6. “**Thirty Humorous Passages in the Synoptic Gospels**” (Trueblood *Humor* 127)
   1. “Automatic rewards, Matt. 6:2, 5, 16.”
   2. “No need to borrow trouble, Matt. 6:34.”
   3. “The price of judgment, Matt. 7:12, Luke 6:37.”
   4. “Speck and log in the eye, Matt. 7:34, Luke 6:41.”
   5. “Pearls before swine, Matt. 7:6.”
   6. Figs from thistles, Matt. 7:16, Luke 6:44.”
   7. “Dead undertakers, Matt. 8:22, Luke 9:60.”
   8. “The insatiable critics, Matt. 11:16-19, Luke 7:31-35.”
   9. “The success of your sons, Matt. 12:27, Luke 11:19.”
   10. “The circumvention of the law, Matt. 15:5, Mark 7:9-13.”
   11. “Blind guides, Matt. 15:14.”
   12. “Bread to the dogs, Matt. 15:26, Mark 7:27.”
   13. “Simon’s new name, Matt. 16:18.”
   14. “Get behind me, Satan, Matt. 16:23, Mark 8:33.”
   15. “Big and little debts, Matt. 18:28.”
   16. “Camel through needle’s eye, Matt. 19:24, Mark 10:25, Luke 18:25.”
   17. “Begrudging generosity, Matt. 10:25.”
   18. “Follow preaching not practice, Matt. 23:3.”
   19. “Broad phylacteries, Matt. 23:5.”
   20. “Dogs in the manger, Matt. 23:13, Luke 11:52.”
   21. “Straining a gnat and swallowing a camel, Matt. 23:24.”
   22. “The outside of the cup, Matt. 23:25, Luke 11:39.”
   23. “Whitewashed tombs, Matt. 23:27.”
   24. “The gathered vultures, Matt. 24:28, Luke 17:37.”
   25. “Preparation for the thief, Matt. 24:43, Luke 12:39.”
   26. “A lamp under a bed, Mark 4:21.”
   27. “The good old wine, Luke 5:39.”
   28. “Successful pestering, Luke 11:8, Luke 18:5.”
   29. “The unjust steward, Luke 16:1-9.”
   30. “Rulers as benefactors, Luke 22:25.”

# Notes on Jesus’ Parables and Similitudes

## The Barren Fig Tree

(Luke 13:6-9) (> L)

1. **text**
   1. Luke 13:6-9, “Then he told this parable: “A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. 7 So he said to the gardener, ‘See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?’ 8 He replied, ‘Sir, let it alone for one more year, until I dig around it and put manure on it. 9 If it bears fruit next year, well and good; but if not, you can cut it down.’””
2. **introduction**
   1. source criticism
      1. The parable is only in Luke.
      2. A version is at (Ethiopic) *Apocalypse of Peter* 2 (100s ad). (Hultgren 242)
         1. Translation: Schneemelcher *New Testament Apocrypha* 2: 626.
         2. There are major differences between the two versions . . .” (Hultgren 242)
         3. Probably it is “based on an independent Gospel tradition (not on Luke’s).” (Bauckham) (Hultgren 242)
   2. “Similar stories appear in other texts.” (Hultgren 242)
      1. In *Story of Ahikar* 8:35 (pre-Christian), “the request to allow an unfruitful tree to stand for another year is refused.” (Hultgren 242)
      2. In “a parable attributed to Rabbi Simeon ben Jehozadak . . . [a king made] an uncultivated field into a vineyard. But the vineyard produced only wine that was sour. He decided to destroy the vineyard. But a workman persuaded him to give the young vineyard more time. So, too, [after the golden calf] Moses pleaded on behalf of Israel, which had come from a pagan (uncultivated) culture and was a young nation. He said, “Be patient with them yet awhile and go with them, and they will yet perform good deeds before Thee.” And God did not destroy the people.” (*Exod*. *Rab*. 43:9. Text in *Midrash Rabbah*. Trans. H. Freedman and Maurice Simon. 10 vols. London: Soncino, 1939. 3.504-06. Quotation from 3.505.) (Hultgren 242)
   3. Form: a parable (past tense; atypical situation).
   4. This parable is about the crisis of the kingdom. It shows that “he bids his countrymen be alive to the gravity of their situation . . .” (Hunter *Parables* 21)
   5. In a subgroup of the crisis-of-the-kingdom parables (barren fig tree, defendant, rich man and Lazarus), “. . . Jesus says: ‘Unless you repent, God’s judg­ment must fall.’” (Hunter *Interpreting* 81)
   6. cursing the fig tree (the miracle)
      1. The parable reminds one of Mark’s cursing of the fig tree. (Hunter *Interpreting* 82)
      2. Cursing the fig tree is in Matt 21:18-19, Mark 11:12-14, 20-21. (Hultgren 242)
         1. Matt 21:18-19, “In the morning, when he returned to the city, he was hungry. 19 And seeing a fig tree by the side of the road, he went to it and found nothing at all on it but leaves. Then he said to it, “May no fruit ever come from you again!” And the fig tree withered at once.”
         2. Mark 11:12-14, 20-21, “On the following day, when they came from Bethany, he was hungry. 13 Seeing in the distance a fig tree in leaf, he went to see whether perhaps he would find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. 14 He said to it, “May no one ever eat fruit from you again.” And his disciples heard it. . . . 20 In the morning as they passed by, they saw the fig tree withered away to its roots. 21 Then Peter remembered and said to him, “Rabbi, look! The fig tree that you cursed has withered.””
      3. Some say the miracle was constructed from the parable, “turning a story into an event.” (Hultgren 242)
         1. “. . . the suggestion has been contested and found wanting.” (Hultgren 242)
      4. “Why the miracle story is lacking in Luke’s Gospel remains a puzzle.” (Hultgren 242)
         1. Maybe Luke preferred the parable, since it “allows for a time of grace and an opportunity for repentance . . .” (Telford 231) (Hultgren 242)
         2. Perhaps, “whereas Mark’s account could be interpreted as an end [242] to national Israel in a.d. 70, Luke expected a future for it, replacing [cursing the fig tree] with the words of Jesus in 19:41-44.” (Kinman 669-78) (Hultgren 242 n. 12)
            1. Luke 19:41-44, “As he came near and saw the city, he wept over it, 42 saying, “If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. 43 Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. 44 They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God.””
3. **13**:**6**
   1. “Then he told this parable: “A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none.””
   2. fig tree (*sukē*, συκῆ, *ficus carica*)
      1. A fig tree is about 15 feet tall. (Hultgren 243)
      2. It usually produces “fruit twice a year. The winter figs (Rev 6:13) are small, hard, and not edible. The summer figs (Mark 13:28//Matt 24:32//Luke 21:29) are the main crop, however. They ripen each year in August and September, “the season for figs” (Mark 11:13), and they are eaten fresh, dried, or in fruitcakes.” (Hultgren 243)
      3. “The fig tree is referred to some sixty times in the Bible.” (Hultgren 243)
         1. “The image of sitting under one’s vine and fig tree symbolizes prosperity and peace (Mic 4:4; Zech 3:10).” (Hultgren 243)
         2. The fig tree can “represent Israel (Hos 9:10; Joel 1:7).” (Hultgren 243)
   3. “a fig tree planted in his vineyard”
      1. A fig tree in a vineyard sounds odd. (Hultgren 243)
      2. But fig trees and “other fruit trees, were often placed within vineyards . . .” (Hultgren 243)
      3. in antiquity
         1. “Although not explicit, certain OT texts imply both [vines and figs] growing together (1 Kings 4:25; Jer 5:17; 8:13; Hos 2:12; Joel 1:7, 12; Mic 4:4; Zech 3:10).” (Hultgren 243)
         2. Martin Noth (*The Old Testament World*. Philadelphia: Fortress, 1966. 36) “refers to grapevines growing within the branches of fig trees.” (Hultgren 243)
         3. rabbinic texts: Str-B 1: 873.
      4. in later times (Dalman, Gustaf. *Arbeit und Sitte in Palästina*. Gütersloh: Bertelsmann, 1928-41. 7 vols. 1: 161, 378; 4: 315-16, 327-28.) (Hultgren 243)
4. **13**:**7**
   1. “So he said to the gardener, ‘See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?’”
   2. “For three years I have come looking for fruit”
      1. three years: “There are four possibilities . . .” (Hultgren 243)
      2. “It is now the third year since the tree had been planted. Normally it would take that long for the tree to grow sufficiently to produce fruit. The owner had come each of the three years since he had planted the tree—twice to inspect it, and now to gather its anticipated fruit.” (Hultgren 243)
         1. But “The first three years would have been the time that, according to Jewish law, the fruit was forbidden (Lev 19:23) [243] . . . The first explanation of the three years can be excluded on the basis of Jewish law.” (Hultgren 243-44)
         2. Lev 19:23-25, “When you come into the land and plant all kinds of trees for food, then you shall regard their fruit as forbidden; three years it shall be forbidden to you, it must not be eaten. 24 In the fourth year all their fruit shall be set apart for rejoicing in the Lord. 25 But in the fifth year you may eat of their fruit, that their yield may be increased for you: I am the Lord your God.”
      3. “It is now the sixth year since the tree had been planted. The first three years would have been the time that . . . the fruit was forbidden (Lev 19:23); the owner of the tree has thus been coming for three subsequent years (after the third) seeking fruit.” (Boucher 131; Jeremias 170) (Hultgren 243)
         1. This explanation presupposes “that the owner had planted the tree and that that detail is important for the story. But it is not.” (Hultgren 243-44)
         2. “The parable does not begin by saying that the owner “planted” the tree, but that he had a vineyard with a tree planted in it (already).” (Hultgren 244)
         3. “The syntax of the clause implies that it has been three years since the time that the owner first became responsible for the tree (presumably by ownership).” (Hultgren 244)
            1. In the clause “For three years now I have been coming” (*tria etē aph hou erxomai*, τρία ἔτη ἀφ᾽ οὗ ἔρχομαι), the Greek *aph hou* (“from which”) represents *aph tou chronou hou* (ἀφ’ τοῦ χρονοῦ οὗ, “from the time which”). (BAGD 87 [ἀπό, II, 2, c]) (Hultgren 244 n. 19)
            2. Plummer (*Luke* 340) “offers as a literal translation: “It is three years from the time when I continue coming.” (Hultgren 244 n. 19)
      4. “It is now the ninth year since the tree had been planted. The first three years were a time for the tree simply to grow; the next three years were the years of forbidden fruit; and the owner has been coming for three subsequent years seeking the fruit.” (Bailey *Peasant Eyes* 82) (Hultgren 243)
         1. This explanation also presupposes “that the owner had planted the tree and that that detail is important for the story. But it is not.” (Hultgren 243-44)
      5. The “date of planting (obviously more than three years ago) is irrelevant to the story.” (Plummer *Luke* 340. Hunzinger, Claus-Hunno. “συκή.” *TDNT* 7: 755 n. 43. Telford 226.) (Hultgren 244)
         1. Easton (213): “The three years indicate simply a long time (Lev 19:23-25 is irrelevant).” (Qtd. in Hultgren 243 n. 20)
      6. “The simplest reading of the text favors the last of the four meanings.” (Hultgren 244)
   3. “Cut it down! Why should it be wasting the soil?”
      1. The owner orders the tree be cut down for two reasons. (Hultgren 244)
         1. It is “unproductive. For three years in a row, it has failed to produce figs, and most likely it will not in the future.” (Hultgren 244)
         2. “. . . it takes up valuable space. The destruction of a fig tree (which grows slowly) would mean a serious economic loss for most landowners (cf. Ps 105:33; Jer 5:17; Hos 2:13; Amos 4:9).” (Hultgren 244)
      2. “As an OT metaphor, [destruction of a fig tree] signifies an impending national distress . . .” (Hultgren 244)
         1. Jer 5:17, “They [unidentified invaders] shall eat up your harvest and your food; they shall eat up your sons and your daughters; they shall eat up your flocks and your herds; they shall eat up your vines and your fig trees; they shall destroy with the sword your fortified cities in which you trust.”
         2. Jer 8:13, “When I wanted to gather them, says the Lord, there are no grapes on the vine, nor figs on the fig tree; even the leaves are withered, and what I gave them has passed away from them.”
         3. Hos 9:10, “Like grapes in the wilderness, I found Israel. Like the first fruit on the fig tree, in its first season, I saw your ancestors. But they came to Baal-peor, and consecrated themselves to a thing of shame, and became detestable like the thing they loved.”
         4. Joel 1:7, 12, “It [the invasion of locusts] has laid waste my vines, and splintered my fig trees; it has stripped off their bark and thrown it down; their branches have turned white. . . . 12 The vine withers, the fig tree droops. Pomegranate, palm, and apple—all the trees of the field are dried up; surely, joy withers away among the people.”
         5. Amos 4:9, “I struck you with blight and mildew; I laid waste your gardens and your vineyards; the locust devoured your fig trees and your olive trees; yet you did not return to me, says the Lord.”
      3. “The imagery of cutting down the tree recalls the preaching of John the Baptist in 3:8-9 . . .” (Hultgren 244)
         1. Luke 3:8-9, “Bear fruits worthy of repentance. . . . 9 Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.”
         2. 3:9 has “the same verb for cutting down” (*ekkoptō*, ἐκκόπτω). (Hultgren 244)
      4. “So now in the ministry of Jesus the time is at hand for repentance; the alternative is to perish in the final judgment.” (Hultgren 244)
5. **13**:**8**
   1. “He replied, ‘Sir, let it alone for one more year, until I dig around it and put manure on it.’”
   2. “The caretaker intercedes for the tree. He asks for another year, which would be the minimum time for it to bear fruit.” (Hultgren 244)
   3. “dig around it”
      1. “. . . he will loosen up the soil around the tree . . .” (Hultgren 244)
   4. “manure” (*kopria*, κόπρια)
      1. Manure is a fertilizer. (Hultgren 244)
      2. “To apply fertilizer to a fig tree would be unusual, a sign of extraordinary care for the tree.” (Hultgren 244)
6. **13**:**9**
   1. “If it bears fruit next year, well and good; but if not, you can cut it down.”
   2. κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μή γε, ἐκκόψεις αὐτήν.
   3. “The verse has both textual and translation problems.” (Hultgren 241)
      1. “next year” (*eis to mellon*, εἰς τὸ μέλλον)
         1. *Eis to mellon* is “found only here and at 1 Tim 6:19 in the NT . . .” (Hultgren 241)
         2. 1 Tim 6:18-19, “They [the rich] are to do good, to be rich in good works, generous, and ready to share, 19 thus storing up for themselves the treasure of a good foundation for the future [εἰς τὸ μέλλον], so that they may take hold of the life that really is life.”
         3. meaning
            1. *To mellon* means “the future” (the verb *mello* means “about to be”). (Hultgren 241)
            2. So *eis to mellon* means literally “into the future” (Hahn) or into “that which is to come” (Hultgren). (Hultgren 241)
            3. It “can be translated . . . idiomatically “for the future” and in this context “next year.”” (BAGD 501 [μέλλω, 2]) (Hultgren 241)
         4. text criticism
            1. In some major witnesses (p75, א, B), “next year” modifies the first “if” clause (“If it bears fruit next year”). RSV, NEB, NIV, NRSV translate this way. (Hultgren 241)
            2. In other major witnesses (p45, A, D, W, Θ, families 1 and 13), “next year” modifies the second “if” clause (“but if not, next year you can cut it down”). KJV translates this way. (Hultgren 241)
            3. “Although evidence is strong for either reading, the former has greater support . . .” (Metzger *TCGNT* 162) (Hultgren 241)
      2. suppression of the first apodosis
         1. In Greek, “The first “if” clause (protasis) is not followed by” a “then” clause (apodosis): κἂν [contraction of καί and ἐάν] μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον translates: “And if it bears fruit next year.”
         2. “The suppression of the first of two apodoses, as in this case, has been called “classical” since it is found in classical Greek sources . . .” (BDF 237 [# 454, 4]) (Hultgren 241)
         3. “. . . but it is also found in Hebrew and Aramaic texts.” (Beyer, Klaus. *Semitische Syntax im Neuen Testament*. SUNT 1. Göttingen: Vandenhoeck & Ruprecht, 1962. 97-98.) (Hultgren 241)
         4. translations
            1. NIV supplies “fine.”
            2. RSV, NEB, and NRSV supply “well and good.”
            3. BDF (237 [# 454, 4]) suggests “so much the better.” (Hultgren 241)
   4. the parable’s ending
      1. “The parable does not end with the landowner’s giving consent to the caretaker’s request, although that is implied.” (Hultgren 244)
      2. The parable has no appended application. (Hultgren 244)
      3. It ends on a note of warning: if you do not bear fruit, you will perish.
7. **Jesus**’ **meaning and Luke**’**s meaning**
   1. authenticity
      1. “The parable most likely originated in the ministry of Jesus himself.” (Hultgren 245)
         1. Bailey *Peasant Eyes* 81-82; ; Funk 345 (pink font “= Jesus probably said something like this”); Jeremias 170-71; ; Jülicher 2: 443-44; ; Montefiore 2: 965; Schweizer *Luke* 220. (Hultgren 245 n. 22)
         2. “If indeed the version in the *Apocalypse of Peter* 2 can be regarded as based on independent tradition, that lends support (multiple attestation) to that view.” (Hultgren 245)
   2. Jesus’ meaning
      1. allegorical elements?
         1. Zahn (*Intro*. *to the NT* 3: 169 and n. 2) thought the three years “alluded to the three-year ministry of Jesus, but that is unlikely since the three-year chronology is Johannine . . .” (Hultgren 245)
         2. It is not likely “that the caretaker of the vineyard represents Jesus as an intercessor over against God (as the landowner).” (So Jeremias 170.) (Hultgren 245)
         3. “The two figures within the story can easily represent the two sides of God—judgment and mercy . . .” (Hultgren 245)
            1. Manson (*Sayings* 275): “The conversation between the owner of the vineyard and his workman is reminiscent of Rabbinical passages in which the attributes of God debate, the attribute of justice and the attribute of mercy.” (Qtd. in Hultgren 245)
            2. Schweizer (*Luke* 220): “Something of the mystery of Jesus can be seen in the image of God against God in order that grace may be offered to all.” (Qtd. in Hultgren 245 n. 25)
      2. repentance
         1. Israel
            1. ““The essential message of the parable is that it is necessary for the people of Israel to repent—the time is running short—but there is still a period of grace. [244] . . . The present moment is a time of pure grace and divine forbearance.” (Boucher 131-33; Fitzmyer 1005; Hunter *Parables* 82; Jeremias 170-71; Jülicher 2: 442; Manson *Sayings* 275; Marshall 556; Oesterley 16; B. Smith, *Parables*, 115-16. Culpepper, R.A. “Luke.” *NIB* 9: 271.) (Hultgren 244-45)
            2. “If the parable was spoken by Jesus, [a call for repentance, similar to its Lukan context (13:3-5)], would have been the most likely setting for it.” (Hultgren 244-45)
         2. individuals
            1. “God is like the landowner who comes looking for fruit continually. When none is [245] found, the wrath of God is stirred. But the other side of God, the all-merciful side, prevails for the time.” (Hultgren 245-46)
            2. Rom 2:4-5, “do you despise the riches of his kindness and forbearance and patience? Do you not realize that God’s kindness is meant to lead you to repentance? 5 But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath, when God’s righteous judgment will be revealed.”
            3. Paul’s statement that God’s wrath “will be revealed at the final judgment” is like the caretaker’s last words: after a year “you can cut it down.” (Hultgren 246)
            4. “The life of the Christian disciple is to be characterized by continual, daily repentance and renewal. Each day is a day of grace, allowing a fresh opportunity for repentance and a renewed life of discipleship . . .” (Hultgren 246)
   3. Luke’s meaning
      1. context
         1. The parable is in Luke’s travel narrative (9:51-19:27).
         2. “Jesus is speaking to the crowds (12:54) . . .” (Hultgren 243) Luke 12:54a, “He also said to the crowds . . .”
         3. Luke 13:1-9
            1. In the context of Luke 13:1-5, barren fig tree (13:6-9) has “a tone of urgency.” (Hultgren 245)
            2. Luke 13:1-5, “At that very time there were some present who told him about the Galileans whose blood Pilate had mingled with their sacrifices. 2 He asked them, “Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? 3 No, I tell you; but unless you repent, you will all perish as they did. 4 Or those eighteen who were killed when the tower of Siloam fell on them—do you think that they were worse offenders than all the others living in Jerusalem? 5 No, I tell you; but unless you repent, you will all perish just as they did.””
            3. The parable “is preceded by a response by Jesus to some who were concerned about the recent execution of Galileans by Pilate (13:1). Jesus takes that incident, plus another from Jerusalem, as an opportunity to speak of the need for his hearers to repent.” (Hultgren 243)
            4. “Pilate’s attack on the Galileans (13:1-3) was an atrocity carried out upon innocent persons—persons, at any rate, who were no better and no worse than anyone else. And the killing of the eighteen in Jerusalem, when the tower of Siloam fell upon them, was random, killing persons neither better nor worse than anyone else. Nevertheless, these incidents show how fragile and unpredictable life is. Therefore it is necessary for everyone to repent, lest they be caught off guard and perish.” (Hultgren 245)
   4. “The fig tree certainly symbolizes Israel, sterile and unfruitful.” (Hunter *Interpreting* 82)
   5. “. . . he bids his countrymen be alive to the gravity of their situation . . .” (Hunter *Parables* 21)
   6. “. . . Israel’s time for repentance is short; yet . . . God is merciful as well as just.” (Hunter *Interpreting* 82)
   7. “. . . when we remember Mark 11.13 (‘He went to see if he could find anything on it’), it is hard not to believe that by the man [who came in search of fruit] Jesus meant himself.” (Hunter *Interpreting* 82)
   8. The fig tree parable is a “genuine motif . . . from the es­chatol­ogy of Jesus . . .” (Conzelmann *Jesus* 73)
   9. Luke 13:1-9 [1-5, Galileans’ blood; 6-9, fig tree parable] is the “call of repentance to the Jews” [Rengstorf, *Lukas*, 168]. (Flender *St Luke* 19)
   10. Luke 13:1-5 (Galileans’ blood) is “a discussion of the problem of theodicy . . . In his reply, Jesus shifts the question from the theoretical level and brings it home to the individual: “Unless you repent, you will all likewise perish.” . . . For Jesus, it [the word “all”] means the Jewish people, but for Luke’s readers it means everyone who hears this word. And it gives added point to the parable of the fig tree which follows. To bear fruit is something not only that Israel has to do, but the Christian community too. The fact that God’s final judgement of Israel has already taken place in its destruction serves to reinforce the treat of judgement as a reality for all.” (Flender *St Luke* 109-110)
   11. Luke 21:29-31: These verses “provide a fuller explanation of v. 28 [“Now when these things begin to take place, look up and raise your heads, because your redemption is drawing near”]: now, in the last crisis of the world, . . . one can rightly say ‘the Kingdom is at hand’. This is the key to all Luke’s sayings about the nearness of the King­dom.” (Conzelmann *Theology* 10)
   12. “*Hē genea hautē* [in Luke 21:32] means ‘this generation’ but is made to include the contempo­raries of Luke as well as those of Jesus. As we shall see, the historical Jesus is for Luke also the exalted Lord, and the evangelist and his readers are therefore included within his *genea*. A near return is therefore expected. . . . But though verse 32 maintains its reference to the parousia, it is appended to the parable of the fig tree, which in Luke is not directed to that event but to the presence of the kingdom of God [14] (21.31). . . . In place of Mark’s *engus estin epi thurais* (13.29) he has *engus entin h\_ basileia tou theou*. He is turning attention away from the parousia, so that the earthly distresses and even the heavenly signs are not viewed primarily in relation to that, but are seen rather as witnesses to the reality of the kingdom of God. In view of Luke’s general thought about the kingdom, this does not refer to its parousia manifestation but, as in the charge to the Seventy at 10.9, 11, concerns its present, local existence. The kingdom is a present reality, and it is in the light of this that the disciples are to face their trials.” (Franklin *Christ the Lord* 14-15)
   13. On Luke 21:32: “But Luke, in spite of the fact that he wrote history, [included] himself and his contempor­aries within the *genea* of Jesus . . .” (Franklin *Christ the Lord* 4)

## Beatings

(Luke 12:47-48) (> L)

1. Luke 12:47-48a, “That slave who knew what his master wanted, but did not prepare himself or do what was wanted, will receive a severe beating. 48 But the one who did not know and did what deserved a beating will receive a light beating.”
2. Form: similitude (atypical situation, but generalized characters; short; multiple verbs; past tense; paired situations).
3. Context: this saying immediately follows faithful and wicked slaves (Luke 12:42-46).
4. 12:48b
   1. The similitude is only Luke 12:47-48a, but to it is appended the aphorism 12:48b.
   2. Luke 12:48b, “From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded.”
   3. Often “the Church *generalized* the meaning of a parable by adding a saying of Jesus [19] . . . ‘*Every one* to whom much is given . . .’” (Hunter *Interpreting* 19, 120)
   4. “The parable deals with a misused trust, but the saying teaches that the greater the divine gift to a man is, the greater is his responsibility.” (Hunter *Interpreting* 120)

## Children in the Marketplace

(Matt 11:16-19; Luke 7:31-35) (> Q)

1. **texts**
   1. Matt 11:16-19, “But to what will I compare this generation? It is like children sitting in the marketplaces and calling to one another, 17 ‘We played the flute for you, and you did not dance; we wailed, and you did not mourn.’ 18 For John came neither eating nor drinking, and they say, ‘He has a demon’; 19 the Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.”
   2. Luke 7:31-35, “To what then will I compare the people of this generation, and what are they like? 32 They are like children sitting in the marketplace and calling to one another, ‘We played the flute for you, and you did not dance; we wailed, and you did not weep.’ 33 For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon’; 34 the Son of Man has come eating and drinking, and you say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ 35 Nevertheless, wisdom is vindicated by all her children.”
2. **introduction**
   1. source criticism
      1. The parable is from Q, and both evangelists redacted it. (Hultgren 204)
      2. Brown 118; Davies and Allison 2: 235; Fitzmyer 677; Hagner 309; Luz *Matthäus* 2: 183; Manson *Sayings* 67-71; Polag 23, 42; Streeter 291; B. Smith 174.
      3. Not from Q: Brodie 2-32. (Hultgren 204 n. 4)
   2. Form: aphorism, metaphor, proverb. (Multiple verbs [here, two] are typically a similitude or parable, but here there is no typical situation.)
   3. context
      1. In both gospels the parable is in the Galilean ministry. (Hultgren 204)
      2. The most recent geographical reference prior to the parable is 7:11, “where Jesus and his disciples are at Nain, which was some twenty-five miles southwest of Capernaum.” (Hultgren 209)
      3. In both gospels the parable “follows a series of sayings concerning John the Baptist (Matt 11:2-15//Luke 7:18-30) . . .” (Hultgren 204)
3. **Matt 11**:**16**//**Luke 7**:**31-32a**
   1. Matt 11:16, “But to what will I compare this generation? It is like children sitting in the marketplaces and calling to one another, . . .”
   2. Luke 7:31-32a, “To what then will I compare the people of this generation, and what are they like? 32 They are like children sitting in the marketplace and calling to one another, . . .”
   3. “to what will I compare”
      1. “The wording “to what shall I compare” is a typical formula introducing a parable, as illustrated in rabbinic parables.” (Examples in Bacher, Wilhelm. *Die exegetische Terminologie der jüdischen Traditionsliteratur*. Leipzig: 1899-1905. Rpt. Darmstadt: Wissenschaftliche Buchgesellschaft, 1965. 1: 121. 2 vols.) (Hultgren 206)
      2. “The double question (“To what then shall I compare the people of this generation, and what are they like?”) . . ., which is not in Matthew, was probably present in Q. It represents a familiar Semitism (cf. Isa 40:18).” (Jülicher 2: 24; Polag 42) (Hultgren 210)
   4. “this generation” (*he genea tautē*, ἡ γενεὰ ταὔτη)
      1. “Luke has “the people” ([*hoi anthrōpoi*,] οἱ ἄνθρωποι) of “this generation,” which is probably an addition by him to the Q version.” (Fitzmyer 679; Polag 42) (Hultgren 210)
      2. “The concept of a whole generation as being corrupt appears already”: (Hultgren 207)
         1. in the OT (Deut 32:5, 20; Judg 2:10; Pss 78:8; 95:10)
         2. in other Jewish writings (*1 Enoch* 93:9; *Jub*. 23:16; 1QpHab 2:6)
      3. The phrase occurs 18 times in the synoptics. (Hultgren 207)
         1. Matt 11:16; 12:41, 42, 45; 23:36; 24:34; Mark 8:12, 38; 13:30; Luke 7:31; 11:29, 30, 31, 32, 50, 51; 17:25; 21:32.
         2. Also at Acts 2:40; Heb 3:10.
         3. “Similar expressions about the present generation are that it is “adulterous” (Mark 8:38), “evil” (Matt 12:45; Luke 11:29), and “faithless” (Matt 17:17//Mark 9:19).” (Hultgren 207)
      4. It refers “to Jesus’ contemporaries as the last generation before the end, just prior to the approaching final judgment . . .” (Hasler, Victor. “γενεά.” *EDNT* 1: 241.) (Hultgren 207)
      5. “. . . it is always a negative (or pejorative) expression.” (Hasler, Victor. “γενεά.” *EDNT* 1: 241.) (Hultgren 207)
      6. “Every generation throughout history can be comparable to the one of which the parable speaks. [All generations] have balked at, resisted, and even killed those whom God has sent.” (Hultgren 209)
      7. “In part, the message of the parable is that the crowds had understood neither John nor Jesus.” (Hultgren 204)
         1. John “was executed by order of a political official, King Herod Antipas (Matt 14:10//Mark 6:27//Luke 9:9) . . .” (Hultgren 204)
         2. “. . . so, too, Jesus’ fate will be execution on orders of the governor, Pilate (Matt 27:26//Mark 15:15//Luke 23:25).” (Hultgren 204)
   5. “it is like”
      1. “Immediately—a point important in the oral telling of a parable—the present generation is compared to certain children and their behavior.” (Hultgren 206)
   6. “others,” “one another”
      1. Matthew has “others” (*heterois*, ἑτέροις). Luke has “one another” (*allēlois*, ἀλλήλοις). (Hultgren 210)
      2. “. . . Matthew’s wording probably represents the Q reading.” (Polag 42; B. Smith 175; contra Gundry *Matthew* 211-12) (Hultgren 210)
      3. For *heterois* in Matthew “Some ancient witnesses (G, 700, plus Latin and Sahidic equivalents)” have “friends” (*hetairos*, ἑταίρος). But *heterois* “is attested far more in superior texts.” (Hultgren 203)
      4. translations
         1. RSV has “playmates,” “which is helpful for the reader.” (Hultgren 203)
         2. NIV has “others,” which matches Matthew’s Greek. (Hultgren 203)
         3. NRSV has “one another,” which matches Luke’s Greek. (Hultgren 203)
      5. situation
         1. Two groups of children, or one?
            1. Are there “two groups of children who yell back and forth antiphonally to one another?” (Hultgren 210)
            2. Or do “the children, in chaotic fashion, call out to one another, but not to other persons outside their circle?” (Hultgren 210)
            3. Probably the latter. (Hultgren 210)

“. . . the relative pronoun “who” (Greek: ἅ) refers to the children in general. It seems that readers are to imagine the hubbub of a (single) group of children shouting out to one another.” (Hultgren 210)

* + - 1. “By portraying two groups more explicitly [“one another” rather than “others”], Luke tends to equate them with Jesus and John, plus their disciples, respectively. But the children cannot represent these. They represent the present generation.” (Hultgren 210)

1. **Matt 11**:**17**//**Luke 7**:**32b**
   1. Matt 11:17, “We played the flute for you, and you did not dance; we wailed, and you did not mourn.”
   2. Luke 7:32b, “We played the flute for you, and you did not dance; we wailed, and you did not weep.”
   3. “The couplet recalls” Qoh 3:4, “a time to weep, and a time to laugh; a time to mourn, and a time to dance . . .” (Hultgren 207)
   4. “Play the flute” and “dance” are for a pretend wedding. (Hultgren 205)
   5. “Wail” and “mourn” are for a pretend funeral. (Hultgren 205)
   6. “we played the flute”
      1. KJV, RSV, and NEB have “we piped.” (Hultgren 203)
      2. NIV and NRSV have “we played the flute.” (Hultgren 203)
      3. “We played the flute” “is superior . . .” (Hultgren 203)
         1. It translates literally “the verb [*auleō*,] αὐλέω . . .” (BAGD 121) (Hultgren 203)
         2. “. . . it is less archaic than “piped.”” (Hultgren 203)
   7. “we wailed”(*thrēneō*, θρηνέω)
      1. BAGD (363), referring to this verse, translates “sing a dirge.” (Hultgren 203 n. 2)
      2. NIV and NAB have “sang a dirge.” JB has “sang dirges.” (Hultgren 203)
      3. KJV has “mourned,” RSV and NRSV have “wailed,” NEB has “wept and wailed.” (Hultgren 203)
      4. *Thrēneō* can be translated either way. (Hultgren 203)
      5. But “sang a dirge” is better: “in the present context it refers to an act of inciting a mournful response, as the singing of a dirge would do.” (Hultgren 203)
   8. “mourn,” “weep”
      1. “The last word in 11:17 is [*ekopsasthe*,] ἐκόψασθε, an aorist of the verb [*kopto*,] κόπτω, which in this context would mean to “beat one’s breast” as a sign of mourning.” (BAGD 444) (Hultgren 207)
      2. “Luke’s parallel has simply [*eklausate*,] ἐκλαύσατε, an aorist of the verb [*klaiō*,] κλαίω, meaning to “weep” or “cry.” (BAGD 443) (Hultgren 207)
      3. “Matthew probably represents the Q reading, [Polag 42] attesting the ancient Palestinian custom, but Luke has altered the terminology for the non-Palestinian reader.” (Hultgren 207)
2. **Matt 11**:**18**//**Luke 7**:**33**
   1. Matt 11:18, “For John came neither eating nor drinking, and they say, ‘He has a demon’; . . .”
   2. Luke 7:33, “For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon’; . . .”
   3. “The parable has ended; this verse and the next are an application.” (Hultgren 207)
   4. “John came neither eating nor drinking”
      1. “John’s ascetic appearance has been described at 3:4.” (Hultgren 207)
      2. John “is currently imprisoned by Herod Antipas (Matt 11:2; Luke 3:20) at Machaerus, a fortress-palace near the Dead Sea.” (Josephus *Ant*. 18.119) (Hultgren 204)
      3. Luke “calls John “the Baptist,” which is not in Matthew’s version.” (Hultgren 207)
      4. rejection of John
         1. Luke mentions John’s arrest in 3:20 (Herod “added to them all [his evil things] by shutting up John in prison”).
         2. Matthew mentions John’s arrest in 11:2 (“When John heard in prison what the Messiah was doing, he sent word by his disciples . . .”).
         3. “The rejection of John has meant that the kingdom of heaven has suffered violence (11:12).” (Hultgren 206) Matt 11:12, “From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force.”
      5. In both gospels the parable is preceded by sayings on John the Baptist. (Hultgren 209)
         1. Matt 11:2-15, “When John heard in prison what the Messiah was doing, he sent word by his disciples 3 and said to him, “Are you the one who is to come, or are we to wait for another?” 4 Jesus answered them, “Go and tell John what you hear and see: 5 the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. 6 And blessed is anyone who takes no offense at me.” 7 As they went away, Jesus began to speak to the crowds about John: “What did you go out into the wilderness to look at? A reed shaken by the wind? 8 What then did you go out to see? Someone dressed in soft robes? Look, those who wear soft robes are in royal palaces. 9 What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 10 This is the one about whom it is written, ‘See, I am sending my messenger ahead of you, who will prepare your way before you.’ 11 Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he. 12 From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John came; 14 and if you are willing to accept it, he is Elijah who is to come. 15 Let anyone with ears listen!””
         2. Luke 7:18-30, “The disciples of John reported all these things to him. So John summoned two of his disciples 19 and sent them to the Lord to ask, “Are you the one who is to come, or are we to wait for another?” 20 When the men had come to him, they said, “John the Baptist has sent us to you to ask, ‘Are you the one who is to come, or are we to wait for another?’” 21 Jesus had just then cured many people of diseases, plagues, and evil spirits, and had given sight to many who were blind. 22 And he answered them, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them. 23 And blessed is anyone who takes no offense at me.” 24 When John’s messengers had gone, Jesus began to speak to the crowds about John: “What did you go out into the wilderness to look at? A reed shaken by the wind? 25 What then did you go out to see? Someone dressed in soft robes? Look, those who put on fine clothing and live in luxury are in royal palaces. 26 What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 27 This is the one about whom it is written, ‘See, I am sending my messenger ahead of you, who will prepare your way before you.’ 28 I tell you, among those born of women no one is greater than John; yet the least in the kingdom of God is greater than he.” 29 (And all the people who heard this, including the tax collectors, acknowledged the justice of God, because they had been baptized with John’s baptism. 30 But by refusing to be baptized by him, the Pharisees and the lawyers rejected God’s purpose for themselves.)”
         3. “John had been a controversial figure. Some, even tax collectors, had been baptized by him and praised God, but the “Pharisees and lawyers” had rejected John and his baptism, and therefore God’s purpose for themselves (7:30).” (Hultgren 209)
   5. “bread,” “wine”
      1. Luke has these words, but Matthew lacks them.
      2. In Luke 7:33 some “witnesses (D, families 1, 13; some Old Latin and Syriac texts) lack “bread” and “wine.” [Others] (including א and B) include the words. The omission can be attributed to harmonization with Matthew’s version.” (Hultgren 203)
      3. John was like a nazirite.
         1. “That John would drink no “wine” had been foretold in the prophecy of his father Zechariah (1:15; cf. Judg 13:4-5 regarding Samson).” (Hultgren 210)
            1. Judg 13:4-5, (angel to Manoah’s wife) “Now be careful not to drink wine or strong drink, or to eat anything unclean, 5 for you shall conceive and bear a son. No razor is to come on his head, for the boy shall be a nazirite to God from birth.”
            2. Luke 1:15, (angel to Zechariah) “He must never drink wine or strong drink . . .”
         2. “John’s not eating bread and drinking wine underscore his extreme asceticism.” (Hultgren 210)
         3. “His not eating “bread” is borne out by his having a diet of locusts and wild honey, but that detail is recorded only in . . . Mark 1:6//Matt 3:4.” (Hultgren 210)
            1. Matt 3:4 (//Mark 1:6), “Now John wore clothing of camel’s hair with a leather belt around his waist, and his food was locusts and wild honey.”
            2. “Wild honey” was “a drink of honey in water, a substitute for wine.” (Bother 90-92) (Hultgren 210)
   6. “they say,” “you say”
      1. Matthew has “they say” (*legousin*, λέγουσιν, third person plural). (Hultgren 210)
      2. Luke has “you say” (*legete*, λέγετε, second person plural). (Hultgren 210)
      3. “It is commonly thought that Luke has made the alteration.” (Fitzmyer 678) (Hultgren 210)
      4. “The effect is that Jesus accuses his hearers directly—the people of “this generation”—of rejecting both John and himself.” (Hultgren 210)
   7. “he has a demon”
      1. The charge of having a demon “will be leveled at Jesus as well . . .” (Hultgren 207)
         1. Matt 12:24, “when the Pharisees heard it, they said, “It is only by Beelzebul, the ruler of the demons, that this fellow casts out the demons.””
         2. Luke 11:15, “But some of them said, “He casts out demons by Beelzebul, the ruler of the demons.””
         3. John 10:20, “Many of them [the Jews] were saying, “He has a demon and is out of his mind.””
3. **Matt 11**:**19a**//**Luke 7**:**34**
   1. Matt 11:19a, “the Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’”
   2. Luke 7:34, “the Son of Man has come eating and drinking, and you say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’”
   3. Luke has “three minor alterations . . .” (Hultgren 211)
      1. “perfect tense verb [“came,” *elēluthen*, ἐλήλυθεν] instead of aorist;
      2. “use of second person [“you say,” not “they say”]; and
      3. “reversal of two words [“friend of tax collectors,” *philos telōnōn*, φίλος τελωνῶν]).” (Hultgren 211)
   4. Unlike John, Jesus was not was an ascetic. (Hultgren 207)
      1. “What they had in common was not their manner of life but their message. And that was most vehemently resisted.” (Hultgren 207)
      2. “John and Jesus shared the same fate, that is, rejection.” (Hultgren 207)
   5. “they say,” “you say”
      1. Matthew has “they say” (*legousin*, λέγουσιν, third person plural). (Hultgren 210)
      2. Luke has “you say” (*legete*, λέγετε, second person plural). (Hultgren 210)
      3. “It is commonly thought that Luke has made the alteration.” (Fitzmyer 678) (Hultgren 210)
      4. “The effect is that Jesus accuses his hearers directly—the people of “this generation”—of rejecting both John and himself.” (Hultgren 210)
   6. “a glutton and a drunkard”
      1. Deut 21:20-21, “They shall say to the elders of his town, “This son of ours is stubborn and rebellious. He will not obey us. He is a glutton and a drunkard.” 21 Then all the men of the town shall stone him to death.”
         1. “The charge . . . is extremely serious. It is characteristic of the ‘rebellious son’ in the OT . . .” (Hultgren 207)
         2. “It is not clear, however, that there is an allusion to the Torah . . .” (Hultgren 207)
            1. Some say “a glutton and a drunkard” does allude to the Torah. (Gundry *Matthew* 213; Hagner 310; Jeremias 160) (Hultgren 207 n. 29)
            2. Some say it does not.

“. . . the wording differs greatly from that of the LXX . . .” (Hultgren 207)

Deut 21:20 LXX has *sumbolokopōn oinophlugei* (συμβολοκοπῶν οἰνοφλυγεῖ, literally “sharing in meals, is drunk”). (Hultgren 207 n. 29)

Matt 11:19//Luke 7:34 have *phagos kai oinopotēs* (φάγος καὶ οἰνοπότης, literally “glutton, drunkard”).

Luz (*Matthäus* 2: 188 n. 37) says “the formulation is too different from Deut 21:20 for it to refer back to it . . .” (Hultgren 207 n. 29)

Fitzmyer (681) says “the formulation “scarcely reflects the LXX.”” (Hultgren 207 n. 29)

* + 1. Prov 23:20-21, “Do not be among winebibbers, or among gluttonous eaters of meat; 21 for the drunkard and the glutton will come to poverty, and drowsiness will clothe them with rags.”
    2. Probably the phrase was “a slogan actually applied to Jesus in his day.” (Hultgren 207)
       1. Bornkamm 50, 80; Perrin 119-21. Conzelmann, Hans. *Jesus*. Philadelphia: Fortress, 1973/ 32, 67.
       2. It would hardly “have originated in the early church.” (Hultgren 207)
  1. “a friend of tax collectors and sinners”
     1. tax collectors
        1. Tax collectors were “well-to-do persons, including Jews, who paid for the privilege of collecting tolls and various local taxes (sales, income, property, and inheritance).” (Hultgren 208)
        2. “They made their own income by overcharging people (Luke 19:8) . . .” (Hultgren 208) Luke 19:8, (Zacchaeus) “half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.”
     2. “sinners”
        1. “Sinners” meant “all who, in the eyes of their critics, had abandoned the law and for all practical purposes denied God’s covenant with Israel.” (Sanders, E.P. “Jesus and the Sinners.” *JSNT* 19 (1983): 5-36.) (Hultgren 208)
     3. Tax collectors and sinners were “among the despised.” (Hultgren 208)
     4. Jesus consorted with tax collectors and sinners, “as though they, not the presumed righteous, are the ones whom God truly loves.” (Hultgren 208)
        1. Matt 9:11 (//Mark 2:15-16//Luke 5:29-30), “the Pharisees . . . said to his disciples, “Why does your teacher eat with tax collectors and sinners?””
  2. “John,” “the Son of man”
     1. “John and Jesus can be seen to represent two aspects of the biblical message.” (Hultgren 211)
        1. “John the austere one calls for repentance . . . [though] John could proclaim good news (3:18) . . .” (Hultgren 211)
        2. “Jesus the joyous one announces the good news of the kingdom . . . [though] Jesus could urge repentance (13:3, 5).” (Hultgren 211)
        3. “But in this passage the two aspects are portrayed as virtual opposites . . .” (Hultgren 211)

1. **Matt 11**:**19b**//**Luke 7**:**35**
   1. Matt 11:19b, “Yet wisdom is vindicated by her deeds.”
   2. Luke 7:35, “Nevertheless, wisdom is vindicated by all her children.”
   3. “vindicated” (*edikaiōthē*, ἐδικαιώθη)
      1. “The verb ἐδικαιώθη (aorist passive of [*dikaioō*,] δικαιόω) is a gnomic aorist (an aorist used in Greek for a proverbial saying).” (BDF 171 [#333]) (Hultgren 208)
      2. “The divine wisdom is vindicated by . . . persons who find God’s revelation disclosed in the message of Jesus.” (Hultgren 211)
   4. “by” (*apo*, ἀπό)
      1. “Here the preposition ἀπό [“from”] is equivalent to [*hypo*,] ὑπό (“by”) in connection with a passive verb.” (BAGD 88 [ἀπό V, 6]) (Hultgren 208)
   5. “all”
      1. Luke inserts “all” (*pantōn*, πάντων), as he does in 7:29. (Hultgren 211) Luke 7:29, “And all the people who heard this, including the tax collectors, acknowledged the justice of God, because they had been baptized with John's baptism.”
   6. “deeds”
      1. “The reading in Q would most likely have been that wisdom is vindicated “by her children” (as in Luke), rather than “by her deeds” (as in Matthew).” (Hultgren 206)
         1. Davies and Allison 2: 264; Fitzmyer 679; Luz *Matthäus* 2: 188; McNeile 158; Polag 42. Suggs 33; Linton 165.
         2. So “the ending of 11:19 has probably been altered by Matthew from Q . . .” (Hultgren 208)
      2. text criticism of “deeds”
         1. In Matt 11:19, “In place of [*tōn ergōn*,] τῶν ἔργων (“works”), some ancient witnesses (B [as altered by a scribe], C, D, and many others) have [*tōn teknōn*,] τῶν τέκνων (“children”) . . .” (Hultgren 203)
         2. *Tōn ergōn* is “in superior texts (including B, א, and . . . others).” (Hultgren 203)
         3. *Tōn teknōn* “is undoubtedly a scribal harmonization with Luke 7:35.” (Metzger *TCGNT* 30) (Hultgren 203)
      3. “Works of wisdom” “refers to the deeds of Jesus the Messiah . . .” (Hultgren 211)
      4. “The result of Matthew’s alteration is to make a connection with the “works of the Messiah” ([*ta erga tou Christou*,] τὰ ἔργα τοῦ Χριστοῦ) spoken of at 11:2 [Jesus] miracles]; Jesus is thus the personification of wisdom.” (Hultgren 208)
         1. Gundry *Matthew* 213; Luz *Matthäus* 2: 189; Perkins 44-45. Suggs 56-57.
         2. Christ, Felix. *Jesus Sophia*. *Die Sophia-Christologie bei den Synoptikern*. ATANT 57. Zurich: Zwingli, 1970. 76.
         3. Burnett, Fred W. *The Testament of Jesus-Sophia*: *A Redaction-Critical Study of the Eschatological Discourse in Matthew*. Lanham: UP of America, 1981. 88-92.
         4. Matt 11:2, “John heard in prison what the Messiah was doing . . .”
         5. See Matt 11:4-5, “Jesus answered them, “Go and tell John what you hear and see: 5 the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them.””
         6. Fuller says “one should not speak of Jesus as the “incarnation” of wisdom in Matthew’s Gospel (since that implies preexistence), but rather that Jesus “embodied” or “incarnated” wisdom; wisdom was “operative in Jesus.”” (Fuller, Reginald H. “Christology in Matthew and Luke.” Fuller, Reginald H., and Pheme Perkins. *Who Is This Christ*? *Gospel Christology and Contemporary Faith*. Philadelphia: Fortress, 1983. 85.) (Hultgren 208 n. 36)
         7. “Even though Jesus and his message are rejected by the [208] foolish generation of his day, he is vindicated by the ministry that he exercises. Those who fail to respond to him as the envoy of God do so because of their preoccupations and negative attitudes. For those who can see the truth, however, Jesus personifies the divine wisdom; he does the deeds of the Messiah. Or to put it the other way, his doing the deeds of the Messiah . . . vindicates who he is, the Messiah and bearer of the divine wisdom.” (Hultgren 208-09)
      5. “The resurrection [will be] the vindication of the crucified one, who performed the messianic deeds and personified the divine wisdom.” (Hultgren 209)
   7. “children”
      1. “Wisdom is vindicated by her children because they listen to God’s messengers.” (Creed 109) (Hultgren 211)
      2. “. . . the children of wisdom are those who listened to John and now listen to Jesus as envoys of the divine wisdom . . .” (Hultgren 211)
      3. “Who are those children?” (Hultgren 206)
         1. “Would they be members of the Q community, which considered itself composed of wisdom’s children?” (Luz *Matthäus* 2: 184) (Hultgren 206)
         2. “Or are the children of wisdom Jesus and John?” (Suggs 35) (Hultgren 206)
         3. Hultgren says all disciples (“finally Jesus and John will be vindicated, as well as the children of wisdom”). (Hultgren 206)
   8. “generation” vs. “children”
      1. “This generation” differs from “the children of wisdom.” “The coming of John and Jesus . . . was divisive. So in this parable a sharp distinction is made between the people of “this generation” and the “children” of “wisdom.”” (Hultgren 211)
      2. “The divide between the unrepentant and the faithful is drawn sharply in the Gospel of Luke. It can be shocking, and history has seen enough of those who would divide the world into the children of light and the children of darkness. Yet the division between the present generation and the children of wisdom stands in this parable as a challenge to its readers to take stock of where they are as they stand in the presence of God. A person can reject the message of John and Jesus, and even kill the messenger. Or one can listen, repent, and be counted among the children of wisdom.” (Hultgren 211)
      3. “. . . finally Jesus and John will be vindicated, as well as the children of wisdom . . . The people of “this generation” are not among them.” (Hultgren 206)
2. **Jesus**’ **meaning and the evangelists**’ **meanings**
   1. authenticity
      1. parable: inauthentic
         1. Cadoux 31.
         2. Funk (180, 302) has gray font, i.e., “not likely from Jesus, though it contains ideas close to his . . .” (Hultgren 204 n. 8)
         3. In Luke 7:33,Luke has probably added to Q “the Baptist,” “bread,” and “wine.” (Creed 108; Fitzmyer 678, 680; Polag 42; B. Smith 174; contra R. Gundry, *Matthew*, 212) (Hultgren 210) Luke 7:33a, “When John the Baptist has come eating no bread and drinking no wine . . .”
      2. parable: authentic
         1. Bultmann 172; Dodd 15-16; Jeremias 160-62; Luz *Matthäus* 2: 184; Perrin 120.
         2. The parable is from Q, and both evangelists redacted it. (Hultgren 204)
      3. application (Matt 11:18-19//Luke 7:33-35): inauthentic
         1. Bultmann 172; Cadoux 32; Gnilka *Matthäus* 1: 423. Cotter “Children” 31-35; Cotter “Parable” 293.
         2. The application “does not actually fit the parable itself and can be considered an early Christian composition.” (Hultgren 204)
         3. Matt 11:19//Luke 7:35 (“wisdom is vindicated” etc.) “is sometimes considered secondary . . .” (Hultgren 206)
            1. Zeller (252) says it is “a product of the Q community.” (Hultgren 206)
            2. Funk (180, 302) has black font, i.e., “not from Jesus,” for “wisdom is vindicated” etc. (Hultgren 204 n. 8)
      4. application: authentic
         1. Dodd 15-16, 88; Jeremias 160-62; Luz *Matthäus* 2: 184; Marshall 298; Perrin 120-21; B. Smith 175-76.
         2. We set “aside the vexing question whether the term “Son of man” is authentic or not . . .” (Hultgren 204)
         3. “. . . two points favor the view that the application can be attributed to Jesus . . .” (Hultgren 204)
            1. “. . . the fact that the saying places Jesus and John on the same plane is more likely due to Jesus than to the early church . . .” (Perrin 120) (Hultgren 204)
            2. “. . . that it contains an insulting remark about Jesus makes its origins in an early Christian community unlikely.” (Hultgren 205)
         4. “Further, two closely related arguments speak in favor of the parable and the application as having been a unit from the beginning . . .” (Hultgren 205)
            1. “. . . the parable simply needs an explanation; one must show how the present generation can be compared to children at play in the marketplace . . .” (Luz *Matthäus* 2: 184) (Hultgren 205)
            2. “. . . it is difficult to imagine that the parable would have survived without an explanation.” (B. Smith 176) (Hultgren 205)
   2. audience
      1. Pharisees
         1. Allen (n.p.) says the parable was only addressed to Pharisees. (Hultgren 204 n. 6)
         2. Plummer (*Matthew* 163) says the Pharisees “may have been the primary target . . .” (Hultgren 204 n. 6)
      2. “the crowds and in the presence of his disciples” (Hultgren 204)
         1. Matt 11:7, “As they went away, Jesus began to speak to the crowds about John: “What did you go out into the wilderness to look at? A reed shaken by the wind?””
         2. Luke 7:24, “When John’s messengers had gone, Jesus began to speak to the crowds about John: “What did you go out into the wilderness to look at? A reed shaken by the wind?””
   3. Jesus’ meaning
      1. The interpretation “is not clear. How can one compare the present generation to children at play in the marketplace? There have been various answers to the question.” (Hultgren 205)
      2. Surveys (“by no means alike”): Jülicher 2: 30-33; Luz *Matthäus* 2: 184-88; Marshall 300-01. Zeller 252-57 (“surveys three approaches”). (Hultgren 205 n. 14)
      3. first approach: the children are John and Jesus, calling to this generation.
         1. Fitzmyer 679-80; Funk 180, 303; Schweizer *Matthew* 264.
         2. Culpepper, R.A. “Luke.” *NIB* 9:166. Zeller 252-57.
         3. The parable begins (Matt 11:16, see Luke 7:31-32), “this generation . . . is like children . . .” But it is a “procedure of parable interpretation” to assume that “is like” is to be followed, not the noun, but by the whole situation. Hence the parable may be comparing “one group of children (the flute players) and Jesus, and the other group of children (the dirge singers) and John.” (Hultgren 205)
         4. “Both Jesus and John have cried out, and continue to cry out, to their contemporaries (surely not to each other, for that would put a negative construction on each), but to no avail. People will neither “dance” nor “mourn,” metaphorically speaking, that is, neither rejoice nor repent.” (Hultgren 205)
         5. But “it is not likely that Jesus and John should be compared to the complaining children.” (Hultgren 206)
            1. “. . . the parable is employed to pass judgment upon the “present generation.”” (Hultgren 206)
            2. “The children [complain] about others who do not join in their games.” (Hultgren 206)
      4. second approach: the children are this generation, calling to John and Jesus.
         1. This generation seeks to modify John and Jesus.
         2. Bornkamm (50): John “was too gloomy . . . , an eccentric ascetic . . . [Jesus was] too worldly—not even giving due regard to the difference between the righteous and sinners . . . [They were] extremes which are to be avoided.” (Hultgren 209)
         3. “John (in his austerity) and Jesus (in his message of the kingdom and its joy) were both too intense for most people. The people who saw and heard them could not get them either to lighten up (in the case of John) or to become more restrained (in the case of Jesus). They [the people] were like children sitting in the marketplaces playing flutes and singing dirges to get a response [from John and Jesus respectively], but failed. But then, who should be responding to whom? In actuality the present “generation” has failed to respond.” (Hultgren 209)
      5. third approach: the children are this generation, calling to each other.
         1. Davies and Allison 2: 262; Easton 104; Gundry *Matthew* 212; Hagner 310-11; Hare 124; Jeremias 161-62; Jülicher 2: 31-33; Luz *Matthäus* 2: 188; Marshall 300-301; Perkins 44; Plummer *Luke* 207; Plummer *Matthew* 163.
         2. Kee 383-84; Linton 177; Suggs 44.
         3. Cotter (“Parable” 289-304) “goes essentially in this direction and interprets the unit in terms of its meaning within the Q community.” (Hultgren 206 n. 17)
         4. The “comparison is between the “present generation” and the children sitting in the marketplace, who complain that no one responded to their flute playing and singing of dirges. The point of comparison would be that, just as children will spend time and energy taunting others for not joining their activities (dancing and mourning, i.e., playing mock weddings and funerals), so the people of the present generation are obstinate and so preoccupied by frivolous attitudes, petty disputes, and criticism that they are unable to see the work of God being done through the ministries of John and Jesus. They are like disorderly children who quarrel among themselves and taunt each other rather than get together to play games.” (Hultgren 205)
         5. “. . . it is fitting to compare the people of the present generation with [the children]. In the midst of their preoccupations and sullen manner, they look upon John as possessed and upon Jesus as a glutton and a drunkard and thereby miss what is being offered through the ministries of these figures.” (Hultgren 206)

## Defendant

(Matt 5:25-26; Luke 12:58-59) (> Q)

1. **texts**
   1. Matt 5:25-26, “Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. 26 Truly I tell you, you will never get out until you have paid the last penny.”
   2. Luke 12:58-59, “Thus, when you go with your accuser before a magis­trate, on the way make an effort to settle the case, or you may be dragged before the judge, and the judge hand you over to the officer, and the officer throw you in prison. 59 I tell you, you will never get out un­til you have paid the very last penny.”
2. **comments**
   1. Form: similitude (multiple verbs; dramatic situation; characters and action; but short; present tense).
   2. This similitude is about the crisis of the kingdom. It shows that “he bids his countrymen be alive to the gravity of their situation” (Hunter *Parables* 21)
   3. See also Hunter *Parables* 90-93.
   4. Some parables the early Christians “‘re-employed’ for hortatory purposes. The parable of The Defen­dant, originally . . . a parable of Crisis, has become in Matt. 5 a call to the Christian to ‘make it up’ with his estranged brother.” (Hunter *Interpreting* 18)
   5. In a subgroup of the crisis-of-the-kingdom parables (barren fig tree, defendant, rich man and Lazarus), “. . . Jesus says: ‘Unless you repent, God’s judg­ment must fall.’” (Hunter *Interpreting* 81)
   6. “The parable of The Defendant, originally . . . a parable of Crisis, has become in Matt. 5 a call to the Christian to ‘make it up’ with his estranged brother.” (Hunter *Interpreting* 18)
   7. “. . .he bids his countrymen be alive to the gravity of their situation . . .” (Hunter *Parables* 21)
   8. “Set in the Sermon on the Mount, these words read like a plain advice to the Christian to compose his quarrel with his opponent before it gets to actual litigation. But St Luke, who put the parable in a crisis context, evidently had a better inkling of its original thrust. It is in fact a crisis parable.” (Hunter *Interpreting* 82)
   9. No man in his senses (it syas) who knew he was bound to lose, would allow himself to see the inside of a law court. . . . ‘And you, says Jesus . . ., ‘are even now on your way to a much greater court. Come to God in penitence while you still have time.’” (Hunter *Interpreting* 82)
   10. “Le v. [Matt 5:]43, commen­çant par un *gar*, sembler­ait devoir nous interdire de faire une coupure à cet endroit. Nous croyons qu’on ne doit pas exagérer la portée de cette transi­tion, qui peut être purement littéraire.” [199] “Ce serait commetre une erreur que de chercher toujours dans *gar* l’indice du sens causal ou explicatif de la phrase que cette conjonction introduit. Bien souvent on l’emploie pour unir deux phrases ou deux développe­ments qui n’ont aucun lien réel entre eux, là où l’on attendrait plutôt le *de* (il est d’ailleurs assez frappant de voir le nombre de cas où la tradition manuscrite du n T. montre une hésitation entre *gar* et *de*). On l’emploie aussi plus simplement pour renforcer une affirmation («certes»), sans que cette affirmation fournisse l’ex­pli­ca­tion de ce qui a été dit antérieurement. Cet usage est bien connu en ce qui concerne Paul (cf. Rom., 1, 18; 2, 25; 4, 3. 9; 5, 7; 12, 3; 14, 5; 1 Cor., 10, 1; 2 Cor., 1, 12; 10, 12; 11, 5; Gal., 1, 11; 5, 13. Voir Bauer-Arndt, p. 151). Il semble qu’on pourrait expliquer de la même manière un certain nombre de *gar* dans les textes de Luc . . . par exemple, Luc, 1, 15; 12, 58 (cf. Mat., 5, 25); 14, 28; Act., 2, 34; 4, 34*a*; 8, 39; 13, 27; 15, 28; 16, 37; 23, 11 . . . [In Luke 6:43,] on peut approuver Osty qui n’essaie pas de traduire le *gar*; s’il faut le rendre, on pensera à «certes” ou à «sans doute” plutôt qu’à «car».” (Dupont *Béatitudes* 199, 199 n 1)
   11. “In Matthew, this [defendant similitude] is found as part of the rules for life within the new community. In Luke, however, it appears at the end of chapter 12, against the background of the imminent Return of Christ. This should encour­age an attitude of watchfulness, but the multitudes (verse 54 as opposed to 12.22, ‘he said to the disciples’) cannot read the signs of the times (verses 54-6). Instead, they act as if no urgency were required. They even engage in disputes, as though such things were impor­tant. But their imprisonment by law is taken up into the last judgement, it passes over into it and, because of their lack of discernment: ‘I tell you, you will never get out until you have paid the last copper’ (12.59).” (Franklin *Christ the Lord* 11)

## Expectant Slaves

(Matt 25:14; Mark 13:34-37; Luke 12:35-38) (> Mark)

1. **texts**
   1. Matt 25:14, “For it is as if a man, going on a journey, sum­moned his slaves and entrusted his pro­perty to them . . .” [beginning of talents parable]
   2. Mark 13:34-37, “It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. 35 There­fore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cock­crow, or at dawn, 36 or else he may find you asleep when he comes sud­denly. 37 And what I say to you I say to all: Keep awake.
   3. Luke 12:35-38, “Be dressed for action and have your lamps lit; 36 be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. 37 Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. 38 If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves.”
2. **introduction**
   1. Form: similitude (fairly long; multiple verbs; present tense; typical situation, although “he will fasten his belt and have them sit down to eat, and he will come and serve them” is an atypical situation).
   2. Luke 12:35-38 = Matt 25:10-13, conclusion of the ten-bridesmaids parable. (Ten bridesmaids = Matt 25:1-13, > M.)
   3. “The two texts [Mark 13:34-37; Luke 12:35-38] cited are enough alike to be treated together.” (Hultgren 263)
      1. “They are brief . . .” (Hultgren 263)
      2. “. . . they share a similar story line involving the departure of the master of a household, who leaves his slaves in charge of his home and then returns to find them awake or asleep.” (Hultgren 263)
      3. “Being awake is essential for their being treated well by their master.” (Hultgren 263)
   4. “There is, however, no literary relationship between the two texts.” (Hultgren 263)
      1. Some say Luke derived his version from L. (Hultgren 263)
         1. Carlston 84-85; Dodd 130 n. 2; Fitzmyer 984. Lövestam 79-80, 92.
      2. Some say Luke derived his version from Q. (Hultgren 263)
         1. Creed 176; Manson *Sayings* 115-16; Marshall 533 [with uncertainty]). Sellew 630-31.
         2. “For a survey of views pro and con”: Sellew, Philip “Reconstruction of Q 12:33-59.” *Society of Biblical Literature 1987 Seminar Papers*. Ed. Kent H. Richards. SBLSP 26. Atlanta: Scholars, 1987. 630-31. (Hultgren 263 n. 5)
         3. “. . . even though there is no parallel to it in the Gospel of [263] Matthew.” (Hultgren 263-64)
      3. The parable developed in the traditions available to Mark and L “in such a way that only the common story line remains apparent.” (Hultgren 263-64)
   5. Mark’s parable “is sometimes called the Parable of the Doorkeeper.” (Hultgren 265)
   6. “The theme of a wealthy man leaving servants or slaves in charge while away is a popular one.” (Hultgren 264)
      1. parables from Jesus
         1. waiting slaves (Mark 13:34-37//Luke 12:35-38)
         2. faithful and wise slave (Matt 24:45-51//Luke 12:42-46)
         3. talents (Matt 25:14-30) and pounds (Luke 19:12-27)
         4. wicked tenants (Mark 12:1-12//Matt 21:33-46//Luke 20:9-19; but not in *Thomas* 65-66)
      2. rabbinic parables
         1. “Three known rabbinic parables, all attributed to rabbis from times later than Jesus, tell of a king or a man entrusting money with others . . .” (Hultgren 264)
         2. “According to one of these, a king left a deposit of money with a man of his realm, and the latter was anxious for his responsibility to end so that he could return the sum to the king. The parable was told late in the first century a.d. by Rabbi Eleazar ben Arak to Rabbi Johanan ben Zakkai after the death of the latter’s son, meaning that he should be comforted for returning to God the trust unimpaired.” (*Abot R*. *Nat*. 14:6. McArthur and Johnston 34-35.) (Hultgren 264)
         3. “Another parable was spoken by Rabbi Simeon ben Eleazar (late second century) about a king who entrusted straw to one person but silver and gold to another. If one cannot be entrusted with straw, neither can one be entrusted with silver and gold. The point is then made that the sons of Noah could not observe even seven commandments, so how could they possibly have been entrusted with more?” (*Mek*. *Bachodesh* 5:81-92. McArthur and Johnston 52-53.) (Hultgren 264)
         4. “Finally there is a parable from much later (a.d. 600 or later) in which a man entrusts a small amount of money to his wife, departs for a while, and returns to find that the sum has been increased. The parable is spoken to praise the careful preservation of the Torah by Israel.” (*Cant*. *Rab*. 7:14:1. McArthur and Johnston 187.) (Hultgren 264)
   7. This “parable” (thus Hunter) is about the crisis of the kingdom. In it “he warns his hearers not to be caught unprepared in the approaching crisis . . .” (Hunter *Parables* 21)
   8. “We fail to appreciate Luke’s theological achievement if we think that all he did was to post­pone the parousia to a later date and substitute the exaltation instead of it. . . . He transfers theological statements previously associated with the parousia to the exaltation. That which is heavenly in a future sense is also heavenly in a transcendent sense.” [98] “Luke 12.35ff [12:35-40, servants await the master’s return from the marriage feast] portrays the second coming as the return of Jesus from the heavenly feast. But according to v. 37b the Lord comes to serve his own. By the use of Johannine terminology (cf. John 13.4) the text is applied to present encounter with Christ (in the Lord’s Supper?). The exalted Lord “co­mes” again and again to his own, until he comes at the end of the ages for the redemption of the body (Luke 21.28).” [98 n 1] (Flender *St Luke* 98 and n 1)
   9. Luke 12:38, “If he comes in the second watch, or in the third, and finds them so, blessed are those servants.” “Here the delay [of the parousia] is directly referred to, and what is more, in the pre-Lucan form (Matt. xxiv, 48 [“But if that wicked servant says to himself, ‘My master is delayed . . .’”]). Klostermann rightly states that the aim is to assert that ‘it does not matter how long the delay lasts.’.” (Conzelmann *Theology* 18)
   10. “. . . the early Christians took the parable as a summons to the Church to be alert for the Lord’s Second Advent . . .” (Hunter *Interpreting* 84)
   11. “. . . Luke 12.37b, which recalls John 13.4 f., is an allegorizing intrusion . . .” (Hunter *Interpreting* 84)
   12. “. . . Dodd [160-167] and Jeremias [43-45] point out that Mark’s little parable of The Watchman (Mark 13.34-37) is a variant version of The Waiting Servants.” (Hunter *Interpreting* 85)
   13. Jesus “warns his hearers not to be caught unprepared in the approaching crisis” (Hunter *Parables* 21)
   14. “Preparedness is the central idea. Preparedness for the *Parousia*? So the early Church took it. But did Jesus? The crisis he had in mind was surely not that of a *Parousia* lying on the far side of his death, resurrection and ascension but the much more immediate one we have called ‘the crisis of the Kingdom’.” (Hunter *Interpreting* 85)
   15. In a subgroup of the crisis-of-the-kingdom parables (unexpectant slave[s], householder whose house is broken into, ten bridesmaids), “The burden . . . is: ‘Be pre­pared!’” (Hunter *Interpreting* 84)
3. **Luke 12**:**35**
   1. Luke 12:35, “Be dressed for action and have your lamps lit; . . .”
      1. “be dressed for action”
         1. The Greek literally says “gird up your loins [or waist].” (Hultgren 263)
         2. RSV has “Let your loins be girded.” (Hultgren 263)
         3. NIV has “Be dressed ready for service.”
         4. “The figure of speech is a call to be ready for action, such as a journey.” (Hultgren 263)
            1. Exod 12:11; 1 Kgs 18:46; 2 Kgs 4:29; 9:1; Job 38:3; 40:7; Isa 5:27; Jer 1:17; Luke 17:8; Eph 6:14; 1 Peter 1:13.
            2. “Typically a garment was worn without a belt at home, and a belt was put on for outside activity or travel.” (BAGD 587, under ὀσφῦς) (Hultgren 263)
            3. Creed (175-76): “the long eastern robe must be caught up round the waist if it is not to hinder action.” (Qtd. in Hultgren 268)
            4. “But the figure of speech means nothing today. We follow the NRSV . . .” (Hultgren 263)
      2. “have your lamps lit”
         1. “The expression “have your lamps [268] burning” is, metaphorically, an exhortation to watchfulness . . .” (Hultgren 268-69)
            1. This is “shown in the following verses . . .” (Hultgren 269)
            2. It is also shown by the similar image in ten bridesmaids (Matt 25:1-13), “even though the Greek word for “lamp” differs there . . .” (Hultgren 269)

Matt 25:1-13 has *lampas* (λαμπάς) throughout.

Luke 12:35 has *luxnos* (λύχνος).

* + 1. “Both expressions (girding loins/having lamps burning)” are in Prov 31:17-18 (the capable wife). (Hultgren 269) Prov 31:17-18, “She girds herself with strength, and makes her arms strong. 18 She perceives that her merchandise is profitable. Her lamp does not go out at night.”
    2. “Both expressions (girding loins/having lamps burning) [are] in *Didache* 16:1 (not obviously dependent on Luke, since different verbs are used).” (Hultgren 269)

1. **Mark 13**:**34**//**Luke 12**:**36**
   1. Mark 13:34, “It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch.”
   2. Luke 12:36, “be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks.”
   3. Mark 13:34
      1. Mark’s parable is “only one verse, 13:34. The remaining three verses (13:35-37) are an application.” (Hultgren 265)
      2. structure of 13:34
         1. “. . . the single-verse parable is fractured and interrupted . . .” (Hultgren 265)
            1. “The verse sets out to make a comparison (“it is like”) . . .” (Hultgren 265)
            2. Then it “contains two subordinate clauses . . .” (“when he leaves home and [when] puts his slaves in charge”) (Hultgren 265)
            3. Then it “completes the comparison by means of a main verb [“he commanded”]. . . . That is the end of the comparison.” (Hultgren 265)
         2. Uninterrupted, the parable might read: “It is like a man going on a journey . . . and [he] commands the doorkeeper to be on the watch.”
      3. “it is like” (*hos*, ὡς, “[it is] like”)
         1. “The antecedent of “it” (required by English usage) is the καιρός (“time”) of the coming of the Son of man and the consummation of all things (13:26, 29-31).” (Hultgren 266)
            1. Mark 13:26, “Then they will see ‘the Son of Man coming in clouds’ with great power and glory.”
            2. Mark 13:29-31, “So also, when you see these things taking place, you know that he is near, at the very gates. 30 Truly I tell you, this generation will not pass away until all these things have taken place. 31 Heaven and earth will pass away, but my words will not pass away.”
         2. “The comparison being set up is not simply between the Son of man and the man who arrives after having been away for some time, but, more loosely, between the timing of the coming of the Son of man and that which follows in the story. As the timing of the man’s return is unpredictable, so is the timing of the coming of the Son of man.” (Hultgren 266)
      4. “going on a journey” (*apodemos*, ἀπόδημος)
         1. “The adjective ἀπόδημος (“away on a journey”) is found only here in the NT.” (Hultgren 266)
         2. It appears in “classical texts, Josephus, and papyri.” (references: BAGD 90) (Hultgren 266)
         3. The corresponding verb (*apodomeo*, ἀποδομέω, “go on a journey”) is “in other parables with similar beginnings (Mark 12:1//Matt 21:33//Luke 20:9; Matt 25:14, 15).” (Hultgren 266)
      5. “puts his slaves in charge, each with his work”
         1. “The man who leaves assigns to each of his slaves specific duties while he is away.” (Hultgren 266)
      6. “doorkeeper” (*thyroros*, θυρωρός)
         1. The master gives the doorkeeper a special task. (Hultgren 266)
            1. “. . . the usual duty of a doorkeeper is to keep out possible intruders . . .” (references to OT, Josephus, and rabbinic literature: Lövestam 80-81) (Hultgren 266)
            2. “. . . here his assignment is to watch for the man’s return and to open the door when he arrives. Envisioned here is a massive door to a grand house, which is locked from inside.” (Hultgren 266)
         2. In 13:36 the doorkeeper’s “analogue, the disciple of Jesus, . . . is to remain vigilant.” (Schweizer *Mark* 280; Taylor 523) (Hultgren 266)
         3. “. . . that the doorkeeper alone [266] should be on guard at night seems awkward.” (Hultgren 266-67)
            1. “It is a detail that may have been added to the original parable.” (Schweizer *Mark* 279) (Hultgren 267)
            2. “One would expect, as in Luke’s account, that all the slaves should be vigilant.” (Hultgren 267)
            3. “Although the doorkeeper is given a special responsibility, he has no special accountability in the end. He disappears from the scene. In the end the admonition to watch is applicable to “all” (13:37).” (Hultgren 267)
      7. “and commands” (*kai eneteilato*, καὶ ἐνετείλατο, lit. “and he commanded”)
         1. “and”
            1. RSV, NIV, and NRSV include “and.” (Hultgren 262)
            2. “But its presence is exceedingly awkward. Either it should not be there if the verb is finite, or if it is present, the verb in question should be a participle.” (Hultgren 262)
            3. “Perhaps the usage reflects a Semitism.” (Taylor 523) (Hultgren 262)
            4. “In any case, it can remain untranslated in order to bring out the force of the verb.” (Hultgren 262)
   4. Luke 12:36
      1. “The parable itself begins with this verse.” (Hultgren 269)
      2. “The disciples are exhorted to be “like” the persons who act in a certain way, which is illustrated in the following parable.” (Hultgren 269)
      3. “master” (*kyrios*, κύριος)
         1. *Kyrios* “can also be translated as “lord” or “Lord” . . .” (Hultgren 269)
      4. “wedding banquet”
         1. The master is at a wedding banquet. (Hultgren 269)
         2. In Isa 25:6; Rev 19:7, 9; 2 Esdr 2:38, “wedding banquet” refers to a messianic feast. (Hultgren 269)
         3. Easton (205) thinks 12:36 also refers to a messianic feast. (Hultgren 269 n. 23)
         4. But in 12:36 (and 14:8), the “wedding banquet probably has no reference to a messianic feast; it is simply a place from which the master comes. He could just as well come home from a journey.” (Carlston 86; Fitzmyer 988; Marshall 536; Schweizer *Luke* 213) (Hultgren 269)
      5. “open the door for him as soon as he comes and knocks”
         1. Fitzmyer (988) thinks this alludes to Christ knocking. (Hultgren 269) Rev 3:20, “Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me.”
         2. But “that is not likely to be the meaning here; the man simply returns home and seeks admission to his house by knocking (cf. Luke 13:25; Acts 12:13, 16).” (Hultgren 269)
      6. “master,” “slaves”
         1. “. . . the master and the slaves correspond to Christ (or the Son of man) and his disciples.” (Hultgren 269)
         2. “If the slaves are truly awaiting his coming, they will be able to open the door of the house (from inside) when he comes and knocks.” (Hultgren 269)
2. **Mark 13**:**35-36**//**Luke 12**:**37-38**
   1. Mark 13:35-36, “Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, 36 or else he may find you asleep when he comes suddenly.”
   2. Luke 12:37-38, “Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. 38 If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves.”
   3. “evening,” “midnight,” “cockcrow,” “dawn”
      1. In Mark 13:35 “The four references to time (evening, midnight, cockcrow, and morning) correspond to the four Roman watches of the night (cf. Matt 14:25//Mark 6:48) . . .” (Hultgren 267)
      2. In Luke 12:38 “there are three watches, corresponding to the more customary Jewish reckoning of time.” (Hultgren 267)
      3. References: BAGD 867-68 [φυλακή 4]; LSJ 1,960; Jülicher 2: 168.
   4. Mark 13:35-36
      1. The Markan parable is only 13:34; 13:35-37 “are an application . . .” (Hultgren 265)
      2. “The first two verses of the application (13:35-36) are dependent upon the parable. They can be considered to be derived from traditional material, but reformulated here by Mark.” (Hultgren 265)
      3. “The telling of the man’s return at an unpredicted time should actually be part of the parable itself, as in Luke’s version, but it has been incorporated into the application.” (Hultgren 265)
      4. In the application “the hearers of the parable are addressed: *you* (plural) must therefore be watchful, for the man may return at any time.” (Hultgren 265)
      5. “awake” (*gregoreite*, γρηγορεῖτε, plural), “asleep”
         1. Probably “The metaphor of remaining awake at night . . . [means] to be prepared for the coming of the Son of man, the kingdom, or God himself into one’s life.” (Lövestam 91, 95 [he reviews other interpretations 83-90]) (Hultgren 265)
         2. “Various forms of the verb for watching ([*gregoreo*,] γρηγορέω) appear in several NT texts of diverse origins as a metaphor for spiritual vigilance (Matt 24:42//Mark 13:35; Matt 26:41//Mark 14:38; Mark 13:37; Matt 25:13; Acts 20:31; 1 Cor 16:13; 1 Thess 5:6; 1 Peter 5:8; Rev 3:2-3; 16:15).” (Hultgren 267)
         3. “The metaphor also appears in the Apostolic Fathers.” (Ignatius *Pol*. 1.3; *Didache* 16.1) (Hultgren 267)
      6. “master” (*kyrios*, κύριος)
         1. “. . . the one who returns is not simply the “man” ([*anthropos*,] ἄνθρωπος) of 13:34, but the “master of the house” . . .” (Hultgren 267)
         2. *Kyrios* “can also be translated as “lord” or “Lord” . . .” [269] “. . . the metaphorical significance . . . cannot be missed.” [267] (Hultgren 269, 267)
         3. “The circumstances of the church in the evangelist’s own day are being addressed: members of the church must be spiritually vigilant, or prepared, for the coming of the Lord.” (Hultgren 267)
   5. Mark 13:36
      1. “suddenly” (*eksephnes*, ἐξέφνης, more commonly *eksaiphnes*, ἐξαίφνης)
         1. “Suddenly” means “here not “soon” but “unexpectedly.”” (BAGD 272 under ἐξαίφνης) (Hultgren 267)
         2. Probably “to slumber means to become spiritually dulled and absorbed by the world and its indifference to the divine claim upon oneself.” (Lövestam 91, 95) (Hultgren 265)
      2. “asleep”
         1. “Asleep” “can mean to be spiritually lazy or indifferent.” (BAGD 388) (Hultgren 267)
         2. Here “asleep” “more likely [means] spiritually unprepared.” (Hultgren 267)
   6. Luke 12:37
      1. “blessed” (*makarios*, μακάριος)
      2. *Makarios* “signifies receipt of favor, . . . [here] receipt of favor from the Son of man at his parousia.” (Hultgren 269)
      3. “awake” (*gregorountas*, γρηγοροῦντας, participle)
         1. The slaves “are “blessed” ones, since they are found to be “awake” . . ., that is, spiritually vigilant.” (Hultgren 269)
      4. “he will fasten his belt”
         1. Literally “he will gird himself.” (Hultgren 263)
         2. “The expression is lost on the modern ear.” Hultgren likes the NRSV’s “he will fasten his belt.” (Hultgren 263)
      5. “have them sit down to eat, and he will come and serve them”
         1. The master “will take up the (unlikely!) role of a slave himself and serve them, even if it is midnight or beyond! Such an action is not something that a master would normally do; the opposite is in fact to be expected (the slave should serve the master; cf. Luke 17:7-10).” (Hultgren 269)
         2. “The scene recalls that of John 13:4-5 (though it is not dependent upon it), in which Jesus girds himself and washes the feet of his disciples as a sign of eschatological hospitality.
   7. Luke 12:38
      1. “the middle of the night, or near dawn”
         1. Mark 13:35 has “four watches of the night, . . . corresponding to the Roman reckoning) . . .” (Hultgren 270)
         2. Luke 12:38 has three “(and the first of the three is past already), in accord with Jewish tradition.” (Hultgren 270)
            1. Judg 7:19 refers to the middle watch.
            2. Exod 14:24; 1 Kgs 11:11 refers to the middle watch.
            3. Josephus (*J*.*W*. 5.510) mentions the three watches as first, second, and third.
            4. “Presumably the three watches of the night would have run roughly 6:00-10:00 p.m., 10:00 p.m.-2:00 a.m., and 2:00-6:00 a.m.” (Hultgren 270 n. 29)
      2. “blessed are those slaves”
         1. “The beatitude (“blessed”) is repeated” from 37a. (Hultgren 270)
         2. text criticism
            1. Some manuscripts (“including A, families 1 and 13, and the Majority Text”) have “those slaves” (*hoi douloi ekeinoi*, οἱ δοῦλοι ἐκεῖνοι), as at the outset of 12:37 . . . That reading is reflected in the RSV and NRSV.” (Hultgren 263)
            2. Some manuscripts (“including p75, B, and D”) have “those persons” (*ekeinoi*, ἐκεῖνοι). [263] “This is the reading preferred by Fitzmyer” (983, 989). [263 n. 3] (Hultgren 263, 263 n. 3)
            3. Some manuscripts (א, some Old Latin texts, and Irenaeus) have “blessed are they” (*makarioi eisin*, μακάριοί εἰσιν), with “no demonstrative adjective or noun . . . That is the reading of the Nestle-Aland 27th edition, and it is reflected in the NIV.” (Hultgren 263)
            4. The last is “The most difficult reading . . . [and] is to be preferred.” “The noun and/or demonstrative adjective are more likely to have been added than eliminated.” (Hultgren 263)
3. **Mark 13**:**37**
   1. Mark 13:37, “And what I say to you I say to all: Keep awake.”
   2. Often “the Church *generalized* the meaning of a parable by adding a saying of Jesus . . . *The Watchman* (Mark 13.37): ‘What I say to you, I say to *all*, Watch.’ Comment: This saying, which is missing in Luke 12.35-38, sounds like a phrase from a Christian ser­mon.” (Hunter *Interpreting* 19)
   3. “The final verse (13:37) appears to be an appended admonition composed by Mark to address the readers of his Gospel.” (Hultgren 265)
   4. “The admonition of Jesus to his disciples (that they should watch) is said “to all,” that is, to all who hear him. For Mark that will mean the readers of his Gospel as well.” (Hultgren 367)
4. **Jesus**’ **meaning and the evangelists**’ **meanings**
   1. authenticity
      1. inauthentic
         1. Bultmann 118, 205; Carlston 200-02 (Mark created his version, but an original of Luke’s may be authentic); Donahue 58-60; Funk 114, 341 (gray font = not likely from Jesus); Jülicher 2: 171; Lambrecht *Astonished* 137 (probably created by Mark); Scott 213; B. Smith 107-08
      2. authentic
         1. Carlston 87 (an original of Luke’s version may be authentic, but Mark created his); Crossan 99; Dodd 131-32; Fitzmyer 987; Jeremias 55; Klauck 336; Marshall 535; Schweizer *Luke* 212; Weiser 144-51.
         2. “The parable has double attestation in the tradition (Mark and L) . . .” (Hultgren 264)
         3. “Luke’s rendition of it has some features that actually appear more primitive than those in Mark’s account . . .” (Hultgren 264)
            1. There is “the admonition to all the slaves to stay awake (not just the [264] doorkeeper, which appears to be a strange intrusion into Mark’s account, since all the slaves left at home are in charge) . . .” (Hultgren 264-65)
            2. Luke has three watches in the night (Jewish practice); Mark has four (Roman practice). (Hultgren 265)
            3. Luke’s parable is “uninterrupted by an application.” (Hultgren 265)
      3. authenticity of Luke 12:37b (master serving slaves)
         1. inauthentic
            1. It “could be an allegorical item based on the Christian view [269] of Jesus as a servant of others (Mark 10:45; Luke 22:27), who is also the host of the eschatological banquet (Rev 19:9).” (Easton 205; Jeremias 53-54; B. Smith 107; Weiser 169-71) (Hultgren 269-70)
         2. authentic
            1. Marshall (537): the “concept [of Jesus as one who serves] is so firmly anchored in the teaching and activity of Jesus that there is no reason to suspect that the early church has imported the idea here.” (Qtd. in Hultgren 270)
            2. “Its very radical (not to mention delightful) twist speaks in favor of its having come integrally with the rest of the parable from Jesus.” (Hultgren 270)
   2. audience
      1. In both “Mark and Luke it is addressed to the disciples (Mark 13:3; Luke 12:22).” (Hultgren 265)
         1. The disciples “alone make up the audience for the words of Jesus in Mark 13.” (Hultgren 267)
      2. Jeremias (55) says “it was most likely addressed to the scribes, and Jesus warned them of the crisis to come with the arrival of the Son of man.” (Hultgren 265)
      3. Most say it was addressed to disciples. (Marshall 535; Weiser 144-51. Lövestam 91, 95) (Hultgren 265)
         1. Dodd (129-32) says “the parable was spoken either to the disciples or to the general public concerning the “crisis” of Jesus’ coming (in history).” (Hultgren 265 n. 12)
         2. It would exhort disciples “to be faithful (spiritually awake) at the coming of the Son of man, the coming of the kingdom of God, or the coming of God in judgment.” (Hultgren 265)
   3. Jesus’ meaning
      1. “Regardless of what time the master returns . . ., the slaves are expectant and watchful [even to the end of the last watch]. So it is expected that Christians will be vigilant at all times, even if the Lord seems to be delayed in his coming.” (Hultgren 270)
      2. To many “the declaration that Christ will come in glory [is] a threat rather than as a promise . . . That sense of threat, and dread, is engendered by this and other NT passages.” Yet “he *will* come again to judge the living and the dead” (Apostles’ Creed). (Hultgren 267)
      3. Being “constantly vigilant, awaiting his coming . . . will not mean that the Christian will be oblivious to life in this world.” (Hultgren 267)
         1. Each slave “was given his own work to do during the absence of the master . . .” (Hultgren 267)
         2. “If one is faithful to one’s calling, . . . the timing of the Lord’s coming is of no consequence.” (Hultgren 267)
      4. Vigilance means “the Christian will be ever open to the advent of God and always prepared for the coming of Christ. That will be, first of all, a spiritual readiness that allows for the presence and reign of God and Christ in one’s daily life. And that, in turn, implies a readiness for Christ’s return in glory.” (Hultgren 267)
      5. Spiritual vigilance . . . certifies one’s belief in the promises of God. Lack of such vigilance is a denial of the promises and amounts to living in an illusion.” (Hultgren 270)
   4. Mark’s meaning
      1. context
         1. “The parable [is] the last parable within the Gospel of Mark.” (Hultgren 265)
         2. “The parable is located at the close of the eschatological discourse of Mark 13 . . . a string of prophetic and apocalyptic sayings of Jesus.” (Hultgren 265)
            1. 13:1-2: “defilement and destruction of the Temple”
            2. 14-20: “defilement and destruction of the Temple”
            3. 13:4-8: warning about coming false messiahs
            4. 13:9-13: warning about coming persecutions
            5. 13:21-23: warning about coming natural disasters
            6. 13:24-27: prophecy about the coming of the Son of man
            7. 13:13:28: budding fig tree
            8. 13:29-31: “the imminent coming of the Son of man and the consummation”
            9. 13:32-33: “need for constant vigilance,” since one knows not the Son of man’s coming
      2. In Mark 13:34 a “man” (*anthropos*, ἄνθρωπος) leaves. In 13:35 the “master” (*kyrios*, κύριος) returns. Since *kyrios* also means “lord,” “The circumstances of the church in the evangelist’s own day are being addressed: members of the church must be spiritually vigilant, or prepared, for the coming of the Lord.” (Hultgren 267)
   5. Luke’s meaning
      1. context
         1. Unlike Mark, Luke does not put the parable in his eschatological discourse (21:5-36). (Hultgren 268)
         2. It is in his travel narrative (9:51-19:27).
         3. It is in a set of warnings to disciples (12:1-13:9). (Hultgren 268)
         4. immediate context
            1. 12:22-31: on anxiety
            2. 12:32-34: treasures in heaven
            3. 12:35-38: waiting slaves
            4. 12:39-40: “parabolic saying concerning the thief” (the Son of man coming) (Hultgren 268)
            5. 12:42-46: faithful and wise manager (alludes to the Son of man coming)
         5. “Both the context and the content of [waiting slaves] alert the disciples to be ready for the parousia.” (Hultgren 268)
      2. Compared to Mark, Luke is “less threatening and foreboding.” (Hultgren 270)
         1. An exhortation to be ready for the second coming “can be threatening. (Hultgren 270)
         2. “Twice the slaves who are awake at the coming of their master are called “blessed” (12:37, 38).” (Hultgren 270)
         3. And the second coming is more “a joyous promise than a threat, for the expectation is that the disciples of Jesus will in fact be ready . . .” (Hultgren 270)
         4. Christ “will entertain them at his table, signifying eschatological blessing and joy.” (Hultgren 270)
      3. A Christian “will live in constant expectation, knowing that he or she will be accountable in the final judgment, but also rejoicing in the promise of being in the eternal presence of God . . .” (Hultgren 270)

## Faithful and Wicked Slaves

(Matt 24:45-51//Luke 12:42-46) (> Q)

1. **texts**
   1. Matt 24:45-51, “Who then is the faithful and wise slave, whom his master has put in charge of his household, to give the other slaves their allowance of food at the proper time? 46 Blessed is that slave whom his master will find at work when he arrives. 47 Truly I tell you, he will put that one in charge of all his possessions. 48 But if that wicked slave says to himself, ‘My master is delayed,’ 49 and he begins to beat his fellow slaves, and eats and drinks with drunkards, 50 the master of that slave will come on a day when he does not expect him and at an hour that he does not know. 51 He will cut him in pieces and put him with the hypocrites, where there will be weeping and gnashing of teeth.”
   2. Luke 12:42-46, “And the Lord said, “Who then is the faithful and prudent manager whom his master will put in charge of his slaves, to give them their allowance of food at the proper time? 43 Blessed is that slave whom his master will find at work when he arrives. 44 Truly I tell you, he will put that one in charge of all his possessions. 45 But if that slave says to himself, ‘My master is delayed in coming,’ and if he begins to beat the other slaves, men and women, and to eat and drink and get drunk, 46 the master of that slave will come on a day when he does not expect him and at an hour that he does not know, and will cut him in pieces, and put him with the unfaithful.”
2. **introduction**
   1. source criticism
      1. Most say Matthew and Luke derived the parable from Q. (Hultgren 158-59)
         1. Brown 119; Donahue 98; Jülicher 2.161; Manson, *Sayings* 117-19; Polag 25, 64; Streeter 291. Dewey 99-108; Sellew 622, 636-43.
         2. The structure is similar. (Hultgren 159)
         3. Wording is often verbatim. (Hultgren 159)
         4. “There is little need to ask which of the evangelists preserved the Q version more closely in the case of this parable, since the two versions are so much alike. Clearly each evangelist made some alterations . . .” (Hultgren 159)
   2. Form: a parable (present tense, but: multiple verbs; details, so not just a typical situation).
   3. In a subgroup of the crisis-of-the-kingdom parables (savorless salt, lamp and bushel, faithful and unfaithful stewards, ­tal­ents/­pounds), “. . . Jesus says to Israel’s leaders, ‘You have been unfaith­ful, and are in peril of judgment.’” (Hunter *Interpreting* 78)
   4. In Matthew, “it is a warning to the Church’s leaders . . . This was a natural re-application. But when Christ uttered it, the servant set in authority represented Israel’s leaders, [who] had smothered it [revelation] beneath a mass of pettifog­ging rules. . . .” [79] “When Jesus said, ‘Come unto me all you who are heavy laden’ (Matt. 11.28), he was thinking of this load.” (Hunter *Interpreting* 79 n 1)
   5. “Luke 12.47-48a, missing in Matthew, is a secondary expansion of the parable (Jerem­ias).” (Hunter *Interpreting* 79)
   6. “If anything, rather than pushing it back into the remote future, his aim was to reinstate it as a relevant part of contemporary belief.” [25] . . . It is therefore his own readers who now stand in the second or third watch (12.38); the delay has already occurred (12.45). Now is the time for them to be ready, ‘for the Son of man is coming at a time when you do not expect’ (12.40) . . . [19:11, “because they supposed that the kingdom of God was to appear immediately”] counter­acts, not the expectation of an early return on the part of his contem­poraries, but the belief in an immediate return as it was held by the earlier disciples. . . . [The parable of the pounds that follows] is in contrast to the parable of the Steward (12.42-8) which is addressed directly to Luke’s contemporaries. ‘Peter said, Lord [*sic*] are you telling this parable for us or for all?’ (12.41) . . . [imminence] is made all the more urgent by the delay that has already occurred (12.56).” (Franklin *Christ the Lord* 25-26)
3. **Matt 24**:**45**//**Luke 12**:**42**
   1. Matt 24:45, “Who then is the faithful and wise slave, whom his master has put in charge of his household, to give the other slaves their allowance of food at the proper time?”
   2. Luke 12:42, “And the Lord said, “Who then is the faithful and prudent manager whom his master will put in charge of his slaves, to give them their allowance of food at the proper time?””
   3. “And the Lord said” (Luke only)
      1. “Jesus is called “the Lord” within the narrative.” (Hultgren 165)
      2. This only occurs in Luke (except for Mark 16:19-20). (Luke 7:13; 10:1, 39, 41; 11:39; 13:15; 17:5-6; 18:6; 19:8; 22:61.) (Hultgren 165 n. 22)
   4. “Who then is the faithful . . .?”
      1. A rhetorical question arrests “the hearer’s attention . . .” (Hultgren 162)
      2. Several parables begin with a rhetorical question. (Matt 12:11; 18:12; 21:28; Luke 11:5; 12:42; 14:28; 15:4, 8; 17:7) (Hultgren 162)
      3. “The question concerns a slave and his relationship to his master.” (Hultgren 162)
   5. “slave” (Matthew), “manager” (Luke)
      1. “slave” (*doulos*, δοῦλος)
         1. Q probably had “slave”: it is “in Luke’s next verse (as well as twice more, [Luke] 12:45, 46).” (Fitzmyer 989; Gundry 495; Jeremias 56 n. 25; Marshall 540; Schweizer *Luke* 213; Schweizer *Matthew* 460-61; B. Smith 155. Sellew 622, 637.) (Hultgren 165)
      2. “manager” (*oikonomos*, οἰκονόμος)
         1. KJV, RSV, and NEB translate “steward.” NIV and NRSV translate “manager.” (Hultgren 165)
         2. “Manager” “implies that the person has been given a specific responsibility and position over . . . “fellow slaves” (Matt 24:49) . . .” (Hultgren 165)
         3. In the NRSV, Matthew uses “manager” once (20:8, laborers in the vineyard); Luke uses it 6 times (here and 5 times in shrewd manager, 16:1-8).
   6. “put in charge”
      1. Matthew has past tense (*katestēsen*, κατέστησεν, “has put in charge”). (Hultgren 166)
      2. Luke has future tense (*katastēsei*, καταστήσει, “will put in charge”). (Hultgren 166)
      3. Future “may well point allegorically forward to leaders of the church.” (Easton 207; Marshall 541; B. Smith 155) (Hultgren 166)
   7. “household” (Matthew), “slaves” (Luke)
      1. “household” (*oiketeia*, οἰκετεία)
         1. *Oiketeia* means “the slaves in a household.” (BAGD 556-57) It is only here in the NT. (Hultgren 158)
         2. *Tēs oiketeias autou tou dounai autois* (τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς) is literally “his household of his slaves.” (Hultgren 158)
         3. KJV, RSV, and NRSV translate “household.” NEB: “household staff.” NIV: “servants in his household.” (Hultgren 158)
      2. “slaves” (*therapeias*, θεραπείας)
         1. “The term θεραπεία has several meanings . . .” (Hultgren 158)
            1. BAGD 89: “serving, care hence healing” (Luke 9:11; Rev 22:2). Compare “therapy.”
            2. BAGD 89: ἡ θεραπεία “= οἱ θεράποντες servants” (Luke 12:42; Matt 24:45 vetus Latina).

See Gen 45:16 LXX, “Pharaoh and his servants [θεραπεία, sg. as plural] were pleased.”

* + - 1. Here it means “slaves of the household.” (BAGD 358-59) (Hultgren 158, 165)
      2. KJV and RSV translate “household.” NEB and NIV: “servants.” NRSV: “slaves.”
      3. *Therapeia* implies “a veritable “retinue” of slaves . . .” (Knox, W.L. *The Sources of the Synoptic Gospels*. Cambridge: Cambridge UP, 1953-57. 2 vols. 2: 70.) (Hultgren 165)
  1. “portion” (*sitometrion*, σιτομέτριον)
     1. *Sitometrion* is literally a “measured allowance of grain,” i.e., a “food allowance.” (BAGD 752) It is only here in the NT. (Hultgren 165)
     2. So “in Luke’s version the [165] manager apportions food in equal amounts to a large company of slaves.” (Hultgren 165-66)
     3. The manager “is entrusted with distributing rations for the crew of slaves under the control and ownership of his master, who is absent.” (Hultgren 167)
  2. “food” (*trophēn*, τροφήν)
     1. “The terms “food” and “household” can have metaphorical connotations, and they surely do here; that becomes evident as the parable is told.” [162] This is “Another allegorical element in both Gospels . . .” [161] (Hultgren 161-62)
        1. “The Matthean word for “food” (τροφή) has such metaphorical meaning in Heb 5:12, 14; Ignatius, *Trall*. 6.1 . . .” (Hultgren 162 n. 14)
           1. Heb 5:12, 14, “you need someone to teach you again the basic elements of the oracles of God. You need milk, not solid food . . . 14 But solid food is for the mature . . .”
        2. The food refers to what believers need “for existence . . ., proclamation and teaching.” (Hultgren 161)
     2. Chrysostom (*Commentary on Matthew* 77.4-5) says “the verse concerns the just dispensing of the alms of the church . . .” (Hultgren 162 n. 14)
     3. Gundry (496) says “the verse commends hospitality to Christian refugees on the part of “settled ecclesiastics.”” (Hultgren 162 n. 14)
  3. “at the proper time” (*en kairo*, ἐν καιρῷ)
     1. Hultren translates “in a timely manner.” (Hultgren 161 n. 11)
     2. Ps 104:27 (LXX 103:27), living things “all look to you to give them their food in due season [δοῦναι τὴν τροφὴν αὐτοῖς εὔκαιρον] . . .”
     3. Ps 145:15 (LXX 144:15), “The eyes of all look to you, and you give them their food in due season [σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ].”
     4. The food (“proclamation and teaching”) are “to be supplied in an orderly and timely fashion.” (Hultgren 161)
  4. “The slave who is faithful and wise can be expected to act in certain ways, as in the Parable of the Talents (25:21).” (Hultgren 162)

1. **Matt 24**:**46**//**Luke 12**:**43**
   1. Matt 24:46, “Blessed is that slave whom his master will find at work when he arrives.”
   2. Luke 12:43, “Blessed is that slave whom his master will find at work when he arrives.”
   3. The wording is verbatim, except the position of two words (translated “at work”) at the end of the Greek clause. (Hultgren 166)
      1. Luke: *poiounta houtōs*, ποιοῦντα οὕτως, literally “doing so.”
      2. Matthew: *houtōs poiounta*, οὕτως ποιοῦντα, literally “so doing.”
   4. “Blessed” (*makarios*, μακάριος)
      1. *Makarios* is the term in the beatitudes (Matt 5:3-12//Luke 6:20-23, etc.).
      2. It also occurs at Matt 11:6; 13:16; 16:17; Luke 12:37, 38. (Hultgren 162)
      3. Literally, it signifies approval from a superior, “God in the Beatitudes, but here the master.” (Hultgren 162)
      4. Figuratively, it signifies the Son of man’s verdict on the faithful and wise slave. (Hultgren 162)
2. **Matt 24**:**47**//**Luke 12**:**44**
   1. Matt 24:47, “Truly I tell you, he will put that one in charge of all his possessions.”
   2. Luke 12:44, “Truly I tell you, he will put that one in charge of all his possessions.”
   3. The wording is verbatim, except for “Truly.” (Hultgren 166)
      1. Matthew has *amēn* (ἀμήν, often translated “truly”). (Hultgren 166)
      2. Luke has *alēthōs* (ἀληθῶς, “truly”).
      3. Matthew probably retains the Q reading. (Hultgren 166)
      4. Luke probably translates “for a predominantly gentile audience . . .” (Hultgren 166)
         1. Davies and Allison 3: 388; Fitzmyer 990; Gundry 496; Jülicher 2: 149; Marshall 541; B. Smith 155. Jeremias, *Die Sprache des Lukasevangeliums* 221; Sellew 622.
         2. Luke does the same at 9:27 (versus Mark 9:1//Matt 16:28). (Hultgren 166)
         3. He does the same at 21:3 (versus Mark 12:43). (Hultgren 166)
   4. “The reward for fidelity, [being] set over all of the master’s possessions . . ., cannot be allegorized, but its metaphorical significance cannot be missed. . . . it signifies the eschatological blessedness of the faithful one.” (Hultgren 161)
3. **Matt 24**:**48**//**Luke 12**:**45a**
   1. Matt 24:48, “But if that wicked slave says to himself, ‘My master is delayed,’ . . .”
   2. Luke 12:45a, “But if that slave says to himself, ‘My master is delayed in coming,’ . . .”
   3. “wicked” (*kakos*, κακός)
      1. “Wicked” “might seem to refer to a second slave . . .” (Donahue 98; Hagner 722, 724; Schweizer *Matthew* 460) (Hultgren 162)
      2. “But that is not likely.” (Hultgren 162)
   4. “that slave” (*ho doulos ekeinos*, ὁ δοῦλος ἐκεῖνος)
      1. “What is portrayed is a second way of behaving on the part of “that slave” . . .” (Hultgren 163)
         1. Beare 478; Davies and Allison 3: 386; Gnilka *Matthäus* 2: 342; Jeremias 55; Lambrecht *Treasure* 189; Luz *Matthäus* 3: 460. Beyer, Klaus. *Semitische Syntax im Neuen Testament*. SUNT 1. Göttingen: Vandenhoeck & Ruprecht, 1962. 293.
         2. “That slave” has already occurred in the parable (Matt 24:46//Luke 12:43, “Blessed is that slave”). Now “that slave” occurs again. (Hultgren 163)
         3. “The same slave has two ways set before him: to be faithful and wise, or to be wicked.” (Hultgren 163)
   5. “says to himself”
      1. Sellew, Philip. “Interior Monologue as a Narrative Device in the Parables of Luke.” *JBL* 111 (1992): 239-53.
      2. Interior monologue occurs only here (24:48) in Matthew. (Hultgren 163)
      3. Interior monologue occurs 6 times in Luke’s parables. (Hultgren 163)
         1. rich fool (12:16-21), faithful and wise slave (12:42-46), prodigal son (15:11-32), unjust steward (16:1-8), unjust judge (18:1-8), wicked tenants (20:9-19).
   6. “My master is delayed [Luke: in coming]”
      1. Luke adds *erxesthai* (ἔρχεσθαι), “to come” “or, in this context, “in coming.”” (Hultgren 166)
      2. “The verb makes more explicit the allegorical element at this point in the parable; the reference is to the delay in the *coming* of the Son of man.” (Scott 209. Grässer 91-92) (Hultgren 166)
      3. “A temptation that can easily come to such a person is to revel in the absence of the master and proceed to act as though the master may never show up. Further, being the “big man” left in charge, such a person may not only fail [167] to carry out his work in an evenhanded manner, but become abusive.” (Hultgren 167-68)
4. **Matt 24**:**49**//**Luke 12**:**45b**
   1. Matt 24:49, “and he begins to beat his fellow slaves, and eats and drinks with drunkards, . . .”
   2. Luke 12:45b, “and if he begins to beat the other slaves, men and women, and to eat and drink and get drunk, . . .”
   3. “Luke’s syntax is preferable.” (Hultgren 163) Presumably Hultgren means:
      1. Luke has parallelism: “to beat . . . and to eat and drink . . .”
      2. Matthew lacks it: “to beat . . . and eats and drinks . . .”
   4. “other slaves, men and women”
      1. NRSV has “other slaves,” which is similar to Matthew’s “fellow slaves” (*syndoulous*, συνδούλους). But “other slaves” is not in the Greek, which has “the male slaves and the female slaves” (*tous paidas kai tas paidiskas*, τοὺς παῖδας καὶ τὰς παιδίσκας).
      2. Luke often includes women as disciples (8:2-3; 10:38-42; 23:49, 55-56; 24:1-12). (Hultgren 166)
      3. So probably Luke has departed from Q. (Hultgren 166)
      4. By referring to male and female slaves instead of “fellow slaves,” Luke’s manager “is set above the other slaves in an explicit manner.” (Hultgren 166)
   5. “with drunkards”
      1. Matthew has “eats and drinks with drunkards”; Luke has “eat and drink and get drunk.”
      2. In Luke, the manager is already the superior of the other slaves. In Matthew, to carouse “implies separation . . . from one’s fellow slaves . . .” (Hultgren 163)
      3. Also, in Matthew “To eat and drink with the drunken implies . . . being “taken in” by those who are opposed to the master and his will.” (Hultgren 163)
      4. The manager becomes drunk (implied in Matthew, explicit in Luke). This “adds to his abusive behavior.” (Hultgren 166)
5. **Matt 24**:**50**//**Luke 12**:**46a**
   1. Matt 24:50, “the master of that slave will come on a day when he does not expect him and at an hour that he does not know.”
   2. Luke 12:46a, “the master of that slave will come on a day when he does not expect him and at an hour that he does not know, . . .”
   3. The wording is verbatim. It is from Q. (Hultgren 161)
   4. “master” (*ho kyrios*, ὁ κύριος)
      1. *Ho kyrios* means “the lord” or “the Lord.” (Hultgren 161)
   5. “will come”
      1. The “coming of the master . . . is an allusion to the parousia of Jesus as Son of man.” (Hultgren 161)
   6. “on a day when he does not expect him and at an hour that he does not know”
      1. This is said “elsewhere about the coming of the Son of man” (Matt 24:36; 25:13; cf. 24:42, 44; Luke 17:24, 26, 30). (Hultgren 161)
6. **Matt 24**:**51**//**Luke 12**:**46b**
   1. Matt 24:51, “He will cut him in pieces and put him with the hypocrites, where there will be weeping and gnashing of teeth.”
   2. Luke 12:46b, “and will cut him in pieces, and put him with the unfaithful.”
   3. “will cut him in pieces”
      1. The verb is *dichotomeō* (διχοτομέω), literally “to cut in two.” (Hultgren 161)
      2. The verb is “only here in the NT.” (Hultgren 161)
      3. It “can mean to punish with utmost severity.” (Hultgren 161)
         1. BAGD 200. Schlier, Heinrich. “διχοτομέω.” *TDNT* 2: 225: “the ancient punishment of parting asunder with the sword or saw.”
         2. *3 Bar*. 16:3, διχοτομήσατε αὐτοὺς ἐν μαχαίρᾳ (“cut them in two with the sword”). (Hultgren 161 n. 12)
      4. “The suggestion that it would mean to cut a person off from the community, while appealing, is not warranted.” (Betz 43-58; Donahue 100; Schweizer, *Matthew* 463. Weber 657-63 opposes.) (Hultgren 161)
   4. “with the hypocrites” (Matthew), “with the unfaithful” (Luke)
      1. “with the hypocrites” (*meta tōn hypokritōn*, μετὰ τῶν ὑποκριτῶν)
         1. “Hypocrites” is a favorite word for Matthew. (Hultgren 167)
            1. Matthew: 13 times (Matt 6:2, 5, 16; 7:5; 15:7; 22:18; 23:13, 15, 23, 25, 27, 29; 24:51). (“See comment on Matt 24:51 (and notation).”) (Hultgren 167 n. 30)
            2. Mark: 1 time (7:6). (Hultgren 167 n. 30)
            3. Luke: 3 times (6:42; 12:56; 13:15). (Hultgren 167 n. 30)
         2. In Matthew, “To be assigned to be with the “hypocrites” means . . . to be placed in the company of the scribes and Pharisees (cf. 23:13-36).” (Hultgren 163)
         3. “The righteousness of every disciple is to exceed that of the scribes and Pharisees (5:20), and that will apply even more to anyone who assumes responsibility over the rest.” (Hultgren 163)
      2. “with the unfaithful” (*meta tōn apistōn*, μετὰ τῶν ἀπίστων)
         1. Luke’s term is “better with a predominantly gentile audience . . .” (Hultgren 167)
         2. Luke’s term may have been in Q, “since “hypocrites” is so commonly used by Matthew.” (Hultgren 167)
         3. “With the unfaithful” also makes “a contrast and an inclusio . . .” (Hultgren 167)
            1. “the slave can be “faithful” and wise (12:42),
            2. “or he can be . . . [among] the “unfaithful” (12:46).”
   5. “where there will be weeping and gnashing of teeth”
      1. frequencies
         1. Matthew: 6 times (8:12; 13:42, 50; 22:13; 24:51 [present verse]; 25:30)
         2. Luke: 1 time (13:28)
         3. Nowhere else in the NT.
      2. “The sentence . . . can be attributed to Matthew in this instance.” (Hultgren 163)
         1. Davies and Allison 3: 391; Hagner 723, 725; McNeile 359; Schweizer *Matthew* 461.
         2. Because it is a favorite saying for Matthew.
         3. Because Luke lacks it here.
7. **Jesus**’ **meaning and Matthew and Luke**’**s meanings**
   1. authenticity
      1. Some say Jesus created the parable. (Jülicher 2:161; Michaelis 79; Dodd 127; B. Smith 158; Marshall 533-35; Jeremias 57-58; Weiser 213-14; Fitzmyer 987; Wenham 76-80; Scott 210-12; Luz, *Matthäus* 3: 460) (Hultgren 159)
      2. Some say “an original nucleus [goes] back to Jesus.” (Bultmann 119, 128 [possibly from Jesus]; Donahue 99; Fiebig 160. F.W. Beare, *The Earliest Records of Jesus* 170.) (Hultgren 159)
      3. Some say the parable is inauthentic. (Grässer 90-95; Gnilka *Matthäus*, 2:345; Dewey 99-108; Lambrecht, *Treasure*, 194. In Funk 253, 341-42, both versions are black = not attributable to Jesus.) (Hultgren 159)
         1. “. . . it contains allegorical elements.” (Hultgren 160)
            1. But three other parables have “the motif of a king or wealthy man leaving his slaves or managers in charge while he is away, followed by an accounting.” (Hultgren 160)

expectant slaves (Mark 13:34-37//Luke 12:35-38)

talents (Matt 25:14-30) and pounds (Luke 19:12-27)

wicked tenants (Matt 21:33-46//Mark 12:1-12//Luke 20:9-19; lacking in *Thomas* 65-66)

* + - * 1. “Three known rabbinic parables, all attributed to rabbis from times later than Jesus, share the same motif.” (For these, see waiting slaves.) (Hultgren 160)
      1. It “presupposes the delay of the parousia . . .” (Hultgren 159)
         1. “. . . the wording in the present Matthean and Lukan versions . . . alludes to the delay of the parousia . . .” (Hultgren 160)
         2. But:

“. . . the delay of the parousia is already contemplated” in Q. (B. Smith 158; Grässer 218-19) (Hultgren 160)

Originally the parable “could allude not so much to a *delay* of the parousia (as a theological construct to account for a problem), but rather to the absence of the master (metaphorically the Lord, i.e., the God of Israel) in the present—a time when the slaves are to carry on in responsible ways, and a time that will be followed by accountability in the final judgment by God. Once that is recognized, the other pieces of the parable can be accommodated metaphorically within the ministry of the historical Jesus.” (Hultgren 160)

* 1. original audience (“If the parable can be attributed to Jesus,” Hultgren 160)
     1. The faithful and wise slave will attend to his duties. “What those duties are, however, is a matter of dispute. They depend on answers to two questions: whether the parable can be traced back to Jesus, and whether the parable at its first utterance was addressed to disciples, opponents, or early Christians.” (Hultgren 159)
     2. opposing religious leaders (Hultgren 160)
        1. Beare 476-77; Dodd 127; Donahue 99; Jeremias 58; Michaelis 79; B. Smith 158.
        2. Critique of this view: Weiser 204-13.
        3. “. . . that conclusion is based on [a] general view . . . concerning the function of the parables in general.” (Hultgren 160)
        4. “It is important, however, to consider each parable as a separate case rather than to generalize.” (Hultgren 160)
     3. disciples
        1. “Both Matthew and Luke have [it] in the context of Jesus’ instructing his disciples.” (Hultgren 160)
        2. In Matthew it is in the eschatological discourse (Matt 24-25), which is said “to his disciples privately (24:3; cf. 26:1).” (Hultgren 160)
        3. In Luke it is said “in response to a question by Peter (Luke 12:41), but crowds are on the scene as well (12:1, 13).” (Hultgren 160)
        4. Disciples “is certainly possible . . . he would be pressing upon them the necessity of caring for the people of Israel—a ministry of proclaiming the kingdom, healing, and casting out demons—in the time before the end, when an accounting before God will inevitably take place. In those respects, the disciples of Jesus [160] would be extending the ministry of Jesus. The parable exhorts the disciples to conduct responsible, faithful ministry.” (Jülicher 2: 161; Marshall 535. Weiss, Bernhard. *Das Matthäusevangelium und seine Lucas-Parallelen* [1876] 524.) (Hultgren 160-61)
  2. Jesus’ meaning
     1. “The parable is remarkably clear, and interpreters are generally in agreement about its essential message.” (Jeremias 56; Jülicher 2: 161; Manson *Sayings* 118) (Hultgren 159)
     2. “The wise and faithful slave or manager will attend to the duties assigned by the master who is temporarily away, knowing that in the end an accounting will take place. . . . Just so, the disciple of Jesus who is wise and faithful will attend to those duties entrusted—or face condemnation . . .” (Hultgren 159)
     3. “At the level of the two canonical Gospels—and perhaps already in Q—the persons being exhorted to faithful ministry would have been Christian leaders.” (Hultgren 161) This implies that, at the level of Jesus, “the persons being exhorted to faithful ministry” were ordinary disciples.
  3. Matthew’s meaning
     1. context
        1. The eschatological discourse (24:1-25:46) depicts “Jesus teaching his disciples in Jerusalem near the close of his earthly ministry. It anticipates the time in which those disciples, and those who come after them, will be entrusted with caring for their fellow disciples, members of the church.” (Hultgren 164)
        2. The parable “is preceded by several comments on the parousia of Jesus as the Son of man (24:3-7, 27, 37, 39).” (Hultgren 162)
        3. Also, “sayings of Jesus about vigilance and perseverance on the part of the disciples come before it (24:4, 6, 10, 13, 22, 31, 42).” (Hultgren 162)
     2. allegorical correspondences
        1. “Metaphorically, even allegorically, the parable refers to the responsibility that any leader of the church has . . .” (Hultgren 167)
        2. “master”
           1. “The master [is,] for Matthew and his readers, the risen Christ . . .” (Hultgren 162)
        3. overseeing slave
           1. “. . . “slave” (δοῦλος) is often a metaphor in the NT for Christian believers (Rom 1:1; Gal 1:10, etc.).” (Hultgren 162)
           2. “By portraying a slave in charge of other slaves within a household, and stressing the importance of his caring for the others while the master is away, the parable thereby signifies that leaders within the church are to care for the community . . .” (Hultgren 162)
           3. Responsibility over others “is not given to all, but it is granted to certain persons.” (Hultgren 164)
           4. “We can imagine that the persons envisioned are leaders of house churches in the area where, and for whom, this Gospel was composed. The leaders will be accountable at the final judgment [163] after the arrival of the Son of man.” (Hultgren 163-64)
        4. “household”
           1. Matthew’s version “sets forth the importance of . . . the leaders of the church, to serve the “household” of God,” i.e., the Church. (Hultgren 163)
        5. “give . . . food”
           1. To “give . . . food” “is a metaphorical expression signifying that the leaders are to care for those entrusted to them (their “fellow slaves” of God [24:49]), teaching them to observe all that the Lord has commanded (28:20).” (Hultgren 163)
           2. “. . . proper care—feeding the household—will consist of a ministry of proclamation and teaching.” (Hultgren 162)
        6. “food at the proper time”
           1. A leader is to minister “continually and in a regularized manner, just like a slave who feeds his fellow slaves at the appropriate time.” (Hultgren 164)
        7. “beat his fellow slaves”
           1. One may be tempted to think that Christ’s return is not “a reality with which to reckon.” (Hultgren 167-68)
           2. Further, being the “big man” left in charge, such a person may [167] . . . become abusive.” One may “lord it over others . . . out of self-serving interests.” (Hultgren 167-68)
        8. “eats and drinks with drunkards”
           1. This is a leader who “separates himself or herself in an arrogant manner . . .” (Hultgren 164)
           2. It “can also imply not just arrogance, but falling in with interests within the world that are antithetical to the teachings of Jesus. Leaders, as well as other members of the church, have often been so captivated by secular movements and organizations that the . . . clarity and precision of the teachings of Jesus have been forsaken for the good life of pleasure [and] accommodation to the culture . . .” (Hultgren 164)
     3. “The expectation of the person entrusted with the ministry of proclamation and teaching is that he or she will continue in fidelity . . .” (Hultgren 164)
     4. “One cannot calculate the time of the Lord’s coming and the judgment that will follow upon one’s work. Therefore it is simply necessary to be faithful [and wise] . . .” (Hultgren 164)
  4. Luke’s meaning
     1. context
        1. 9:51-19:27 is Luke’s travel narrative. Jesus is “teaching his disciples, plus others, on his way to Jerusalem.” (Hultgren 167)
        2. 12:1-13:9 is “a section of warnings to the disciples . . ., although multitudes are present (12:1, 13, 54).” (Hultgren 164)
        3. Luke 12:35-48
           1. 12:35-38: expectant slaves (“be like those who are waiting for their master to return”)
           2. 12:39-40: thief (“a parabolic saying”) (Hultgren 268) Luke 12:39-40, “But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. 40 You also must be ready, for the Son of Man is coming at an unexpected hour.”

“In 12:35-40 (just prior to the parable) Jesus [164] exhorts his disciples to be alert and ready” for the parousia. (Hultgren 164-65)

* + - * 1. 12:41: question (“Peter said, Lord, are you telling this parable [waiting slaves] for us or for everyone?”)

“Peter asks [about] 12:35-40, which he calls a “parable.”” (Hultgren 165)

Probably Luke created the question. (Bultmann 193; Fiebig 159; Michaelis 73-74; Weiser 216-19) (Hultgren 165)

“The question makes the reader aware that the multitudes are on the scene, and that Jesus may be speaking to them or to other hearers or readers (of the Gospel of Luke) as well as to the disciples.” (Hultgren 165)

* + - * 1. 12:42-46: faithful and wise slave

“His question is not answered explicitly. . . . The actual response of Jesus is to relate an additional parable, which is told to Peter and the others among the Twelve.” (Hultgren 165)

By locating faithful and wise slave where “Jesus is instructing the Twelve for the time beyond his earthly ministry, it applies to others beyond the circle of the Twelve, including leaders of the church in Luke’s own day.” (Bultmann 193) (Hultgren 165)

* + - * 1. 12:47-48: two beatings (“That slave who knew what his master wanted, but did not prepare himself or do what was wanted, will receive a severe beating. 48 But the one who did not know and did what deserved a beating will receive a light beating. From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded.”)

“. . . as the verses after the parable indicate, the greater the responsibility one has, the higher the expectations are.” (Hultgren 168)

“In sayings that follow the parable, the emphases are upon doing the will of the Lord (12:47), that is, the risen Christ, and upon proportionate responsibility: the person to whom more has been entrusted will have to render more in return (12:48).” (Hultgren 167)

* + - * 1. “The cumulative effect of the first parable (12:35-40), the question of Peter (12:41), the second parable (12:42-46), and the sayings that follow (12:47-48) is to say that those who have known the will of the master, but have not carried it out, will be treated with utmost severity.” (Hultgren 165)
    1. delay of the parousia
       1. “. . . since the parable is not located within the eschatological discourse of Luke’s Gospel (21:5-36), there is less sense of an impending crisis at hand than in the Gospel of Matthew.” (Hultgren 165)
       2. “More explicitly than Matthew, and probably more explicitly than his source (Q), Luke stresses the possibility of the delay of the parousia . . .” (Hultgren 167)
       3. In 12:45, to “My master is delayed,” Luke adds “in coming.” (Hultgren 167)
       4. “How long the delay may last is of no concern.” (Conzelmann 108) (Hultgren 167)

## The Father’s Good Gifts

(Matt 7:9-11//Luke 11:11-13)

1. **text**
   1. Matt 7:9-11, “Is there anyone among you who, if your child asks for bread, will give a stone? 10 Or if the child asks for a fish, will give a snake? 11 If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him.”
   2. Matt 7:9-11 (Hultgren’s translation), “Or which person is there among you, if his son asks him for a loaf of bread, will give him a stone? 10 Or if he asks for a fish, he will give him a serpent? 11 If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!”
   3. Luke 11:11-13, “Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish? 12 Or if the child asks for an egg, will give a scorpion? 13 If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”
   4. Luke 11:11-13 (Hultgren’s translation), “And what father among you, if his son asks for a fish, and he will give him a serpent in place of a fish; 12 or also if he asks for an egg, will give him a scorpion? 13 1f you then, who are evil, know how to give good gifts to your children, how much more will the Father give the Holy Spirit from heaven to those who ask him!”
2. **introduction**
   1. name
      1. “What to call this unit in Matthew and Luke is a problem.” (Hultgren 235)
      2. Dodd (6): “son asking for bread.” But that’s only Matthew’s first illustration. (Hultgren 236)
      3. Hunter (*Parables* 68): “Asking Son.” (Also Stein 25.) (Hultgren 236)
      4. Jeremias (144): “the Father and the Child.” (Hultgren 236)
      5. Wenham (179): “the Father and His Children’s Requests . . .” (Hultgren 236)
      6. Crossan: “good gifts.” (Crossan, John D. *In Fragments*: *The Aphorisms of Jesus*. San Francisco: Harper & Row, 1983. 343.) (Hultgren 236)
      7. Hultgren: “the father’s good gifts,” since “the focus is on the father who gives good gifts . . .” (Hultgren 236)
   2. source criticism
      1. Most say Matthew and Luke had Q, and each redacted it. (Brown 118; Davies and Allison 1: 681; Fitzmyer 913; Luz *Matthew* 421; Polag 50; Streeter 291. Goldsmith 254.) (Hultgren 236)
      2. Some say Q had 3 illustrations (stone for bread, serpent for fish, scorpion for egg). Matthew used 1 and 2; Luke used 2 and 3. (Bailey *Poet* 136-37; Manson *Sayings* 81. Beare, Francis W. *The Earliest Records of Jesus*. New York: Abingdon, 1962. 162-63.) (Hultgren 236)
      3. Some say Matthew and Luke “had two different recensions of Q, each containing the illustrations” used by that evangelist. (Marshall 469; McNeile 92) (Hultgren 236)
      4. “Any of these views is possible.” (Hultgren 236)
   3. form criticism
      1. Form: similitude (or analogy?) (short; only one main verb; present tense; but has characters and situation).
      2. It is “a similitude, but one that contains two illustrations . . .” (Dodd 6) (Hultgren 236)
         1. There is no plot. (Hultgren 236)
      3. The similitude is only two verses: Matt 7:9-10, Luke 11:11-12. Matt 7:11 and Luke 11:13 are an application. (Hultgren 236)
   4. structure
      1. Each Gospel has “twin sayings . . .” (Hultgren 235)
      2. Fish “is common to both . . .” (Hultgren 235)
      3. So 2 gospels have 3 illustrations: bread, fish, egg. (Hultgren 235)
         1. *Matthew* *Luke*
         2. bread fish
         3. fish egg
   5. Hunter creates a subgroup among the men-of-the-kingdom parables: “three parables have sur­vived (there must have been more) [stone for bread, friend at midnight, impor­tunate widow] to tell us how he strove to make them trust God more.” (Hunter *Interpreting* 68)
   6. “What qualities does Jesus desiderate in disciples? [66] . . . [One is] strong faith . . . *Oligo­pistoi*, ‘Little-faiths’, he called the disciples (Matt. 6.30; 8.26; 14.31; 16.8), rallying them tenderly . . .” (Hunter *Interpreting* 68)
   7. “Since bread, fish and eggs were the three staple foods of Palestine, it is likely that Jesus referred to all three, as some MSS. of Luke declare . . .” (Hunter *Interpreting* 68)
   8. “The argument is: ‘No ordinary human father . . . would play a scurvy trick like this on his son. How much less [would God] . . .” (Hunter *Interpreting* 68)
   9. In Matt 7:7-8 (ask, seek, knock) + 7:9-11 (father’s good gifts), “The stress is on the categorical assurance that God will give us every good thing that we need and for which we petition him. . . . If Christians discover by experience that their petitions are not granted, there is no explanation and no comfort for them in this series of sayings. [205] . . . A definite idea of God governs this optimism about prayer: God as the God of goodness who reveals himself to his children only as benevolent Father. It must be admitted that this is but one side . . . of the character of God . . . Jesus’ own prayer in Gethsem­ane gives us the right to undertake “qualification” and “explanation.” Matthew 7:7-11 helps us to understand the deep meaning of the assertion in Heb. 5:8 that Jesus in Gethsemane had to learn obedience.” (Windisch *Meaning* 205-06)
3. **Matt 7**:**9-10**//**Luke 11**:**11-12**
   1. Matt 7:9-10, “Is there anyone among you who, if your child asks for bread, will give a stone? 10 Or if the child asks for a fish, will give a snake?”
   2. Luke 11:11-12, “Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish? 12 Or if the child asks for an egg, will give a scorpion?”
   3. text criticism
      1. “The Greek syntax is difficult.” (Hultgren 234)
         1. “The verses can be translated: “Or which man of you, whom his son will ask for bread, will give him a stone? Or also he will ask for a fish, will give him a serpent?”” (Hultgren 234)
         2. “The protasis is made up of two clauses (one interrogative, the second relative) . . .” That is a Semitic construction. (BDF 246 #469; Beyer 287-93) (Hultgren 234)
         3. In Matt 7:9 “The protasis is made up of two clauses (one interrogative, the second relative) . . .” That is a Semitic construction. (BDF 246 #469; Beyer 287-93) (Hultgren 234)
            1. ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος,
            2. or who is out of you person,
            3. ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον,
            4. who will ask the son of him bread,
            5. μὴ λίθον ἐπιδώσει αὐτῷ;
            6. not stone will give him?
         4. “In both questions the Greek μή is used to anticipate a negative answer (not to express “will not give him a stone/serpent”).” (Hultgren 234)
         5. “A better Greek construction would translate as: “Which of you will give a stone to your son, if he asks for bread?”” (BDF 246 [#469]) (Hultgren 234)
      2. Luke 11:11
         1. Luke 11:11, “τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;”
         2. Luke 11:12, “ἢ καὶ αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ σκορπίον;”
         3. addition of bread/stone
            1. Some manuscripts add stone/bread before snake/fish, so that Luke has all three illustrations (including scorpion/egg). (Hultgren 235)
            2. But “The shorter reading is to be preferred.” (Metzger 157) (Hultgren 235)

The shorter reading is in papyri 45 and 75, and in B. (Hultgren 235)

“. . . the addition can be attributed to harmonization with Matthew 7:9-10.” (Hultgren 235)

* + - 1. “and” (*kai*, καί) replaced by “not” (*mē*, μή)
         1. BAGD (127): μή is a “negative particle *not*” or “an interrogative particle when a negative answer is expected . . .”
         2. Some manuscripts replace καί with μή (either in 11:11, 11:12, or both), “thereby replacing a Semitism with a Greek interrogative particle expecting a negative answer.” (Hultgren 235)
         3. But “The shorter reading is to be preferred.” (Metzger 157) (Hultgren 235)

The shorter reading is in papyri 45 and 75, and in B. (Hultgren 235)

Nestle-Aland 25th ed. accepted μή. (Hultgren 235)

Nestle-Aland 26th and 27th eds. accept καί. (Hultgren 235)

* 1. “Is there anyone among you” (*tis estin ex humōn*, τίς ἐστιν ἐξ ὑμῶν)
     1. “In each Gospel the similitude consists of . . . two questions, which are to be answered by an emphatic negative reply . . .” (Hultgren 236)
  2. “child”
     1. “The use of a father-son relationship . . . [is] fitting . . .” (Hultgren 236)
     2. “No father would give his son a “snake” in place of a fish . . .” (Hultgren 239)
     3. “The relationship presupposed by Jesus is similar to that of a father and his children.” (Hultgren 239)
  3. “bread,” “fish,” “egg”
     1. Bread, fish, and eggs have been “basic foods in Palestine from antiquity (indeed, around the world) . . .” (Hultgren 237)
     2. “bread”
        1. Both a loaf and a stone are “flat, round, and tan . . .” (Hultgren 237)
        2. Luke 4:3 also has loaf and stone. (Hultgren 237) Luke 4:3, “The devil said to him, “If you are the Son of God, command this stone to become a loaf of bread.””
     3. “snake”
        1. Bailey (*Poet* 137) says “the “barbut” (*clarias macamcracanthus*) in the Sea of Galilee has characteristics of a fish but is able to crawl on land.” (Hultgren 237 n. 19)
        2. Some species of snake look similar to fish. (Hultgren 237)
     4. “scorpion”
        1. There are about 800 species of scorpion, from .5 inch to 7 inches. They have “an elongated and segmented tail with a stinger at the end that produces a poisonous venom (usually resulting in a local irritation, but a few species release a neurotoxin that causes death).” (Hultgren 239)
        2. “The possibilities of endangerment are greater in Luke’s version than in Matthew’s.” Both have snake, but only Luke has scorpion. (Hultgren 239)
        3. A “scorpion is somewhat egg-shaped when its limbs are closed around it.” (Fitzmyer 914; Plummer 300) (Hultgren 239)
        4. Scorpions symbolize “evil and harm . . .” (Deut 8:15; Ezek 2:6; Luke 10:19; Rev 9:3, 5, 10) (BAGD 757) (Hultgren 239)

1. **Matt 7**:**11**//**Luke 11**:**13**
   1. Matt 7:11, “If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him.”
   2. Luke 11:13, “If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”
   3. Luke 11:13: text criticism
      1. Manuscripts have four different readings after “how much more will.” (Hultgren 235)
         1. “your Father in heaven give the Holy Spirit” (“least well attested”)
         2. “the Father in heaven give the Holy Spirit” (Nestle-Aland 26th ed. accepts this; so do RSV, NEB, and NRSV)
         3. “your heavenly Father give the Holy Spirit” (p45 and others; “may be a harmonization” with Matt 7:11)
         4. “the Father give the Holy Spirit from heaven” (p75, א, and others)
      2. The last is “best attested on external grounds and is the shorter and more difficult reading. It should be preferred.” (Hultgren 235)
   4. “who are evil”
      1. Matthew’s *ponēroi ontes* (πονηροὶ ὄντες) is equivalent to Luke’s *ponēroi hyparxontes* (πονηροὶ ὑπάρχοντες). But in Luke “the use of the verb in the sense of “to be” is a stylistic touch familiar in Luke-Acts (31 times; no cases in Matthew and Mark).” (Hultgren 239)
      2. Betz (506) says “The phrase “being evil” . . . [has] a moral connotation, as though Jesus’ hearers are wicked.” (Hultgren 237)
      3. “It can be regarded, rather, as a comparative term in which a contrast is made between God, who is absolutely good, and human beings, who are not.” (BAGD 691 [πονηρός, 1, b]) (Hultgren 237) Matt 19:17, “There is only one who is good.”
   5. “give good things,” “give the Holy Spirit”
      1. Matthew has “good things”; Luke has “Holy Spirit.”
      2. source criticism
         1. Perhaps Q had “Holy Spirit” and Matthew switched to “good things” for parallelism: 7:11a has “good gifts” (*domata agatha*, δόματα ἀγαθά), and 7:1lb has “good things” (*agatha*, ἀγαθά). (contra Gundry *Matthew* 124-25) (Hultgren 238)
         2. But “good gifts” is probably “older in the tradition . . .” (Hultgren 238)
            1. “. . . it is the more general and could include spiritual gifts, while the gift of the Spirit is more specific . . .” (Hultgren 238)

Davies and Allison (1: 685): good things are “all that is required to live the life of faithful discipleship . . .” (Qtd. in Hultgren 238 n. 23)

* + - * 1. “Holy Spirit” “reflects Luke’s particular interest in the Holy Spirit.” (Hultgren 238)

Creed 158; Fitzmyer 913, 915-16; Hagner 173; Jülicher 2: 44; Manson *Sayings* 81-82; McNeile 92.

Ellis, E. Earle. *The Gospel of Luke*. Rev. ed. NCB. London: Marshall, Morgan, & Scott, 1974. 166.

* + - * 1. Bread, fish, and eggs fill physical needs; so it is more likely that “physical needs would be included in the closing statement.” (Piper 135) (Hultgren 238)
    1. In Luke “what is being asked for is the gift of the Holy Spirit.” (Hultgren 240)
       1. For Luke, the Spirit “is the ultimate gift of answered prayer.” (Kremer, Jacob. “πνεῦμα.” *EDNT* 3: 121.) (Hultgren 239)
       2. For Luke, the Spirit is the “basis for joy, strength, and courage for witness . . .” (Schweizer *Luke* 192) (Qtd. in Hultgren 240)
       3. For Luke, the Spirit “is operative for every new initiative taken in the life of the early church.” (Smalley, Stephen S. “Spirit, Kingdom and Prayer in Luke-Acts.” *NovT* 15 (1973): 64.) (Hultgren 240)
       4. “That is a gift for which many have never thought about asking.” (Hultgren 240)
       5. Prayer for the Spirit is the most appropriate prayer imaginable. The one who prays thereby endorses the work of God in human lives and history through the Spirit, and that person becomes open to the work of God in his or her own life.” (Hultgren 240)
  1. “how much more”
     1. “On the use of the *qal waḥomer* in Scripture and rabbinic works”: Jacobs, Louis. “Hermeneutics.” *EncJud* 8: 367. (Hultgren 238 n. 25)
     2. This is “a familiar form of argumentation . . ., the *qal waḥomer* (*a minori ad maius*, “from the lesser to the greater”) . . .” (Hultgren 238)
     3. “The saying marks a switch from an appeal to experience to an appeal to reason.” (Piper 134) (Hultgren 238)

1. **Jesus**’ **meaning and the evangelists**’ **meanings**
   1. authenticity
      1. parable
         1. Most say it can “in some form . . . be attributed to Jesus . . .” (Hultgren 237)
            1. Jülicher 2: 40,43; Luz *Matthew* 421. Greeven 86-101.
            2. Funk 155 (Matthew’s version: pink = Jesus said something like that); Funk 328 (Luke’s version: gray = not from Jesus, but ideas close to his own).
         2. “. . . there seems to be no compelling reason to oppose that view.” (Hultgren 237)
      2. setting
         1. Matt 7:7-8//Luke 11:9-10, “Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. 8 For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.”
         2. Some say the parable does not “fit well” in its context. (Hultgren 236)
            1. They say that ask, seek, knock has “to do with assurance that God responds to those who ask, while the parable gives assurance that God does not give what is detrimental or useless.” (Cadoux 75-76. Piper 134.) (Hultgren 236)
            2. But there are reasons against the claim.

“The point is an exceedingly fine one . . .” (Hultgren 236)

“The application completes (as in an *inclusio*) the theme of asking in prayer expressed” in ask, seek, knock. (Hultgren 236) Matt 7:11b//Luke 11:13, God will “give good things [Luke: “the Holy Spirit”] to those who ask him.”

“It is not more likely that the editor of Q fused the sayings together than that Jesus would have done so.” (Hultgren 236)

* 1. audience
     1. Some say the opening question (“Is there anyone among you”) means “the parable is addressed by Jesus to his opponents.” (Cadoux 76-77; Jeremias 145) (Hultgren 237)
     2. But “There is no reason to say that . . .” (Hultgren 237)
        1. In Matthew “The opening question is asked of those who are hearers of the Sermon on the Mount, which include the disciples in the foreground (5:1) and the crowds nearby (5:1; 7:28).” (Hultgren 237)
        2. In Luke the parable follows the Lord’s Prayer (11:1-4) and friend at midnight (11:5-8). Both are addressed to his disciples (11:1-2, 5). (Hultgren 239)
        3. “Is there anyone among you” introduces utterances “clearly addressed to the disciples (Q, Matt 6:27//Luke 12:25; Luke 11:5; 17:7) or the crowds in general (Luke 14:28).” (Hultgren 237)
  2. Jesus’ meaning
     1. Jesus has just said that hearers who ask, seek, and knock will receive, find, and have doors open.
        1. But “God is not a cosmic bellhop who can be at the beck and call of anyone—not even a committed disciple—to care for whims or perceived needs on the spot.” (Hultgren 238)
        2. “Even the apostle Paul admits that he could not get the desired effects of prayer” (2 Cor 12:8-9, thorn in the flesh). (Hultgren 238)
        3. Jesus seems “to promise more than one can expect.” [236] “The promises seem too great. Therefore a parable follows.” [239] (Hultgren 236, 239)
     2. Father’s good gifts now follows to qualify ask, seek, knock. (Hultgren 238)
        1. In the application, God gives “good things” (Matthew) or “the Holy Spirit” (Luke), “not just anything . . .” (Hultgren 238)
        2. Conditions qualify “the promises concerning prayer . . . elsewhere in the NT as well . . .” (Hultgren 238)
           1. 1 John 3:22, “we receive from him whatever we ask, because we obey his commandments and do what pleases him.”
           2. 1 John 5:115, “if we ask anything according to his will, he hears us.”
        3. “The thought lying behind the parable [is] that God seeks the good of his children.” He only gives good gifts. (Hultgren 240)
        4. “The person who trusts God and asks for that which is good [will] receive all that God is so willing to give.” (Hultgren 239)
        5. Luz (*Matthew* 422): “faith in God stands at the beginning of this parable and is not its result.” (Hultgren 239)
     3. “Although modern persons are somewhat uneasy about petitioning God in prayer, the parable and its application are not.” (Hultgren 240)
  3. Luke’s meaning
     1. In Luke “the parable is related more directly to prayer.” It follows Lord’s Prayer (11:1-4) and friend at midnight (11:5-8). (Hultgren 239)
     2. In Luke “the parable teaches confidence in prayer for the Holy Spirit.” (Hultgren 239)

## Fasting Wedding Guests

(Matt 9:15; Mark 2:19-20; Luke 5:34-35) (> Mark)

1. **introduction**
   1. Matt 9:15, “And Jesus said to them, “The wedding guests cannot mourn as long as the bridegroom is with them, can they? The days will come when the bridegroom is taken away from them, and then they will fast.””
   2. Mark 2:19-20, “Jesus said to them, “The wedding guests cannot fast while the bridegroom is with them, can they? As long as they have the bridegroom with them, they cannot fast. 20 The days will come when the bridegroom is taken away from them, and then they will fast on that day.””
   3. Luke 5:34-35, “Jesus said to them, “You cannot make wedding guests fast while the bride­groom is with them, can you? 35 The days will come when the bridegroom will be taken away from them, and then they will fast in those days.””
   4. Form: similitude (present tense; multiple verbs; typical situation).
   5. The conflict-with-evil parables (a subdivision of the coming-and-growth-of-the-kingdom parables) are: divided kingdom, strong man armed, return of the unclean spirit, fasting wedding guests. They date from the Galilean ministry. (Hunter Interpreting 47-48)
   6. “Wedding guests” is sometimes translated “groomsmen.” (Hunter *Interpreting* 49)
   7. “. . . ‘the bridegroom’ (Mark 2.10. Cf. John 3.29) is a veiled refer­ence to the Messiah . . .” (Hunter *Parables* 24)
   8. This is “a veiled claim to Messiahship. ‘My disciples are as light-hearted as a wedding party. And why not? Kingdom time is no time for mourning.’ [*sic*] (Some scholars think that Mark 2.20 cannot go back to Jesus because it speaks of his death. But [Jesus] knew himself to be the Servant Messiah . . . Verse 20 may well echo Isa. 53.8 where, in the LXX, the verb *ai­retai*, ‘taken away’, is used.)” (Hunter *Interpreting* 50)
   9. In Mark’s fasting controversy (2:18-20), “The tension between fasting and rejoicing is described in the two appended parables [new patch, new wine]. . . . But while Mark gives more emphasis to the incompatibility [20] between the old and the new, Luke reinterprets the twin parables with the addition of the proverb in Luke 5.39. [Luke 5:33-35 = fasting, 36 = new garment, 37-38 = new wine, 39 = “And no one after drinking old wine desires new; for he says, ‘The old is good’”] . . . Luke thus concedes to the old world as represented by fasting a certain significance of its own. It is a time of waiting. . . . The cause of Christ is compared to a new garment which must not be torn (v. 36). Unlike Mark, Luke stresses the concern for the preservation of the new element. [Luke places] emphasis on the totality of the new (a garment instead of a patch as in Mark) . . .” (Flender *St Luke* 20-21)

## Fig Tree

(Matt 24:32-33; Mark 13:28-29; Luke 21:29-31) (> Mark)

1. **introduction**
   1. Matt 24:32-33, “From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. 33 So also, when you see all these things, you know that he is near, at the very gates.”
   2. Mark 13:28-29, “From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. 29 So also, when you see these things taking place, you know that he is near, at the very gates.”
   3. Luke 21:29-31, “Then he told them a parable: “Look at the fig tree and all the trees; 30 as soon as they sprout leaves you can see for yourselves and know that summer is already near. 31 So also, when you see these things taking place, you know that the kingdom of God is near.””

## Friend at Midnight

(Luke 11:5-8) (> L)

1. **text**
   1. Luke 11:5-9, “And he said to them, “Suppose one of you has a friend, and you go to him at midnight and say to him, ‘Friend, lend me three loaves of bread; 6 for a friend of mine has arrived, and I have nothing to set before him.’ 7 And he answers from within, ‘Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.’ 8 I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs. 9 So I say to you, Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you.””
2. **introduction**
   1. The parable appears is only in Luke.
   2. Luke 11:9 is an appended saying and not part of the parable proper.
   3. source criticism
      1. Some say Luke got it from Q, and Matthew chose to skip it. (Hultgren 227)
         1. Easton 177-78; Catchpole “Q and the Friend at Midnight” 407-24; Catchpole “Q, Prayer” 377-88.
         2. Knox, Wilfred L. *The Sources of the Synoptic Gospels*. 2 vols. Cambridge: Cambridge UP, 1953-57. 2: 30.
      2. It is “more likely” from L. (Tuckett 367-71) (Hultgren 227)
   4. Form: a parable (present tense, but: multiple verbs; atypical situation).
   5. This parable teaches about the men of the kingdom, i.e., about the true meaning of disciple­ship. It shows that “Jesus calls for a faith . . . which refuse[s] to take No for an answer and ever expect[s] great things from God!” (Hunter *Parables* 21)
   6. See also Hunter *Parables* 80-83.
   7. It is similar to unjust judge (18:2-8), another L parable that “illustrates persistence in prayer . . .” (Hultgren 227)
   8. “In Luke stories about a man are frequently paralleled by stories about a woman: these parallels mostly occur in the [9] special Lucan material. . . . Luke expresses by this arrange­ment that man and woman stand together and side by side before God . . .” [10] An ex­am­ple among the parables is “the importunate woman and the publican (18.1-14) or the friend at night (11.5-8).” I.e.: pair the importunate woman with the Pharisee or with the impor­tun­ate friend. [9 n 2] (Flender *St Luke* 9-10, 9 n 2)
   9. Hunter creates a subgroup among the men-of-the-kingdom parables: “three parables have sur­vived (there must have been more) [asking son, friend at midnight, persistent widow] to tell us how he strove to make them trust God more.” (Hunter *Interpreting* 68)
   10. Jesus desired strong faith in his disciples [66, 68], and “three para­bles have sur­vived . . . to tell us how he strove to make them trust God more.” (Hunter *Interpreting* 68)
   11. “Jesus calls for a faith . . . which refuse[s] to take No for an answer and ever expect[s] great things from God!” (Hunter *Parables* 21)
   12. “. . . The Friend at Midnight . . . might be better named ‘The Churlish Househol­der . . .” (Hunter *Interpreting* 68)
   13. J.M.C. Crum (*The Original Jerusalem Gospel* 54): “The children sleep in a row, sized like a shepherd’s pan pipes, and the parents one at each end of the row, all sleeping on the floor. And you do not lightly rise to pick your way across the sleeping company.” (Qtd. in Hunter *Interpreting* 69 n 1)
   14. “Knocking suggests prayer; but the point can hardly be simply the need for sheer persistence in it . . . men are not heard, he said, merely for their ‘much speaking’ (Matt. 6.7). The parable is meant to stimulate not so much perseverance in prayer as faith that their prayers will be answered. ‘If even a an with so many reasons for being disobliging’, runs the argument, ‘can be moved to give you what you ask, how much more will God lend a ready ear to his children’s requests.’” (Hunter *Interpreting* 69)
3. **11**:**5**
   1. Luke 11:5, “And he said to them, “Suppose one of you has a friend, and you go to him at midnight and say to him, ‘Friend, lend me three loaves of bread; . . .””
   2. text criticism
      1. “say”
         1. The Greek for “go” is future indicative, *proeusetai* (προεύσεται), “[he] will go.” (Hultgren 226)
         2. The next verb in the clause, “say,” should also be future indicative. (BDF 185 [#366, 1]) (Hultgren 226)
            1. Some manuscripts (A, D, etc.) have future indicative, *erei* (ἐρεῖ), “[he] will say.” (Hultgren 226)
            2. But some manuscripts have aorist subjunctive (*eipē*, εἴπῃ). (Hultgren 226)
         3. The aorist subjunctive “is to be preferred.” (Hultgren 226)
            1. “The weightiest texts” have it. (Hultgren 226)
            2. It is the more difficult reading. (Hultgren 226)
   3. “The syntax of the parable is extremely awkward [because in Greek] all of 11:5-7 is in the form of a question.” (Hultgren 227)
   4. “suppose one of you” (*tis ex humōn*, τίς ἐξ ὑμῶν, “which of you”)
      1. *Tis ex humōn* “appears here for the first time” in Luke but is common. (Hultgren 226)
         1. Matt 6:27//Luke 12:25; Matt 7:9//Luke 11:11; Matt 12:11//Luke15:4; Luke 11:5; 14:28; 17:7; John 8:46
      2. “Several modern translations (NEB, NIV, and NRSV) begin with the less literal “Suppose one of you,” which helps simplify the syntax in modern English.” (Hultgren 228)
      3. The logical subject of the verbs is uncertain. (Hultgren 227)
         1. The Greek reads, “τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ . . .”
         2. A literal translation is, “Who among you will have [3rd person] a friend and will go [3rd person] to him at midnight and would say [3rd person] to him . . .””
         3. Is the antecedent of the third person embedded in the Greek verbs “who” (a member of Jesus’ audience) or “friend”? (Hultgren 227)
            1. NEB: “one of you has a friend *who comes* to him at midnight . . .”
            2. NIV: “one of you has a friend, and *he goes* to him at midnight . . .”
            3. NRSV: “one of you has a friend, and *you go* to him at midnight . . .”
            4. Fitzmyer (909): “one of you has a friend, and *he comes* at midnight . . .”

It seems that the friend arrives “at the hearer’s . . . home.” (Hultgren 228)

“But at 11:7 the Fitzmyer translation indicates (correctly) that the person being visited is someone other than the hearer.” (Hultgren 228)

* + - 1. “What is portrayed in the narrative and parable is the following: Jesus asks his hearers a general question and individualizes it (“Which *one* of you?”). The individual hearer is then spoken of as having a friend to whom he goes at midnight . . . [So] the antecedent of the verb “to go” is “one of you” (as in the NRSV), not the “friend.”” (contra Creed 157-58; Jeremias 158) (Hultgren 228)
         1. But the nrsv for 11:8 says, “he will not get up and give him anything . . .” If an audience member has gone to the friend, 11:8 should have second person: the friend “will not get up and give you anything . . .”
    1. *Tis ex humōn* “introduces a rhetorical question” that expects a negative answer. (Hultgren 226)
       1. “The implied answer [is] “No one.” Surely the friend who is approached for help will supply what is needed.” (Hultgren 228)
       2. “Surely the friend called upon at midnight will not refuse [to help]. To be sure, he could grumble and say that everyone is in bed, but he will not. [Actually, he does at first.—Hahn] He will help out.” (Hultgren 228)
  1. “has” (*exei*, ἕξει)
     1. “The verb ἕξει is literally future (“will have”) and can be translated that way here, even though it is customarily translated present (“has,” RSV, NEB, NIV, and NRSV).” (Hultgren 228)
  2. “friend”
     1. “The friend is one to whom the hearer . . . can go for help. One can go to him even at midnight.” (Hultgren 228)
  3. “midnight” (*mesonuktion*, μεσονύκτιον)
     1. *Mesonuktion* need not be our precise midnight (twelve o’clock). (Hultgren 228)
     2. “In a non-Western, non-modern culture the term can have the more general meaning of “the middle of the night.”” (Rickards 240) (Hultgren 228)
     3. “At any rate, arriving in the middle of the night would be unusual.” (Bailey *Poet* 121) (Hultgren 228)

1. “three”
   1. “Perhaps the loaves envisioned are small, so three are necessary for a meal.” (Jeremias 157) (Hultgren 229)
   2. “Or they could be large enough so that one alone would suffice, and so three would signify abundance and generosity.” (Hultgren 229)
   3. “Or again, perhaps three loaves are requested so that (on the biblical model) there is one for the host and two for the traveling friend (one immediately, and one left over; cf. 1 Sam 10:3-4).” (Hultgren 229)
2. “loaves”
   1. “. . . it is not likely that the loaves would be the sum total of the meal to be served, even though they would be essential for it.” (Hultgren 229)
   2. “Pieces of the loaves would be broken off and used for dipping into dishes or scooping other food items.” (Bailey *Poet* 123) (Hultgren 229)
3. “lend” (*chreson*, χρῆσον, aorist imperative of κίχρημι)
   1. “The verb . . . is found only here in the NT.” (Hultgren 229)
4. **11**:**6**
   1. Luke 11:6, “for a friend of mine has arrived, and I have nothing to set before him.”
   2. “The reason for the petitioner’s request is hospitality.” (Hultgren 229)
   3. “Hospitality was considered a sacred duty throughout the Mediterranean world of antiquity, even when the visitor was a stranger.” (Hultgren 229)
      1. Koenig, John “Hospitality.” *ABD* 3: 299-301.
      2. Kooy, Vernon H. “Hospitality.” *IDB* 2: 654.
   4. Here “hospitality is required on two grounds: the visitor is not only a stranger but a friend as well.” (Hultgren 229)
5. **11**:**7**
   1. Luke 11:7, “And he answers from within, ‘Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.’”
   2. “The verse says exactly what the person called upon during the middle of the night would *not* do. Surely he would not call out in this manner . . .” (Hultgren 229)
      1. “Nothing recorded in the previous verse will actually happen. Although it is conceivable in normal life, things like that simply do not occur in the usual course of events. The man inside the house will surely get up and tend to the needs of the one who comes calling upon him.” (Hultgren 229)
   3. “Each of the four statements is a statement of refusal.” (Hultgren 229)
      1. “do not bother me” (*kopous parexe*, κόπους πάρεχε, literally “trouble” and “to offer”)
         1. “To be called upon in the middle of the night is troublesome for anyone,” even a friend. (Hultgren 229)
         2. *Kopous parexe* “commonly means “to cause trouble” for someone . . .” (BAGD 443, citing LXX; Matt 26:10; Mark 14:6; Luke 18:5; Gal 6:17; Josephus; papyri) (Hultgren 229)
         3. See Luke 18:5, “this widow keeps bothering me [παρέχειν μοι κόπον] . . .”
      2. “the door is locked”
         1. “Once the door has been “already locked,” it is most cumbersome and noisy to open it.” (Hultgren 229)
         2. “The house is portrayed as a small one. It has only one door . . .” (Hultgren 229)
      3. “my children and I are in bed”
         1. “in bed” (*eis ten koiten*, εἰς τὴν κοίτην)
            1. One expects “in” (*en*, ἐν) instead of “into (*eis*, εἰς). (Hultgren 226)
            2. But *eis* “often appears for” *en* in the NT. (BDF 110 [#205]) (Hultgren 226)
         2. “No reference is made to the man’s wife . . .” (Hultgren 229)
         3. “If the man inside the house gets up . . ., the children (or at least the smaller ones) will most likely wake up, cry, and not go to sleep again readily.” (Hultgren 229)
         4. “The house is portrayed as a small one. . . . the family shares the same sleeping area.” (Hultgren 229)
      4. “I cannot get up and help you” (Hultgren 229)
         1. Manson (*Sayings* 267): “as so often, ‘I cannot’ camouflages ‘I will not.’” (Hultgren 229)
6. **11**:**8**
   1. Luke 11:8, “I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs.”
   2. Luke 11:8, “λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει.”
   3. “even though he will not get up and give” (*ei kai ou dosei*, εἰ καὶ οὐ δώσει)
      1. “The phrase εἰ καὶ οὐ δώσει (“even if he will not give”) is equivalent to ἐὰν καὶ μὴ δῷ in classical Greek (protasis for a general condition).” (BDF 221 [#428, 1]) (Hultgren 226)
   4. “at least”
      1. “The particle [*ge*,] γέ is often not translated, but can mean “at least” or “yet” at 11:8 and 18:5. [BAGD 152] The inclusion of “at least” implies that the “troublesome persistence” is that of the person making the call, not that of the man inside the house.” (Hultgren 226)
   5. “persistence” (*anaideia*, ἀναίδεια)
      1. *Anaideia* “appears only here in the NT.” (Hultgren 226)
      2. “Its meaning and translation are disputed.” (Hultgren 226)
         1. “Etymologically it means to be without [*aidos*,] αἰδώς (“modesty” or “respect”). It is translated variously in lexicons as “persistence,” “impudence,” (most literally) “shamelessness,” “audacity,” and “obtrusiveness.”” (Hultgren 226)
            1. BAGD 54 has “persistence,” “impudence,” and “shamelessness.”
            2. LSJ 105 has “shamelessness.”
            3. *EDNT* 1: 81 for Luke 11:8 has “shamelessness,” “audacity,” and “obtrusiveness.”
         2. KJV and RSV have “importunity” (from Tyndale’s “importunite”). (Hultgren 226)
         3. NEB has “shamelessness.” (Hultgren 226)
            1. “Shamelessness” is “the most widely used translation . . . in the scholarly literature . . .” (Hultgren 230)
         4. JB, NAB, NIV, and NRSV have “persistence.” (Hultgren 226)
         5. “Importunity” is “obsolete (except for its use in this verse) and does not carry with it the sense of presumptuousness that the Greek does.” (Hultgren 226)
         6. “Persistence” by itself also lacks the Greek’s “sense of presumptuousness . . .” (Hultgren 226)
         7. “Audacity” “seems too strong.” (Hultgren 227)
         8. “There seems to be no one English word that fits well; “troublesome persistence” is used here . . .” (Hultgren 227)
      3. Who has persistence: the insider or the outsider?
         1. Some say the resident.
            1. Bailey *Poet* 125-33; Culpepper 8: 236; Jeremias 158-59; Malina and Rohrbaugh 351; Marshall, 465 (uncertain but probably); Perrin 128-29; Scott 89-91. (Hultgren 230 n. 19)
            2. Fridrichsen, Anton. “Exegetisches zum Neuen Testament.” *SO* 13 (1934) 40-43. (cited by Jeremias). Huffard 156. Jüngel, Eberhard. *Paulus und Jesus*: *Eine Untersuchung zur Präzisierung der Frage nach dem Ursprung der Christologie*. HUTh 2. Tübingen: J.C.B. Mohr [Paul Siebeck] , 1962. 156.
            3. positions within this view

Bailey (*Poet* 131) “manages to convert the word into “blamelessness” by saying that the wrong word appears in the Greek text (some form of ἀναίτιος [“innocent”] would be the correct one)!” (Hultgren 231 n. 24)

Funk and “The fellows of the Jesus Seminar . . . paraphrase: “because you’d be ashamed not to.”” (Funk 327) (Hultgren 231 n. 24)

Jeremias (158; followed by Perrin 128-29): the term means “so that he may not lose face in the matter.” That “would mean to avoid shame. [But] Avoiding shame and acting with shamelessness are virtual opposites.” (Hultgren 231 n. 24)

Scott (89), “To make “shamelessness” refer to the insider, . . . actually translates “ἀναίδεια as “shame” instead of “shamelessness” (“yet because of the sleeper’s shame”).” (Hultgren 231)

“But on p. 87 and elsewhere Scott has “shamelessness.”” (Hultgren 231 n. 24)

* + - * 1. “There are three main reasons for such a view . . .” (Hultgren 230)

“In the cultural world of the parable, wherein hospitality is so important, the man inside the house (and perhaps his whole family) would suffer shame if he did not help.” Malina and Rohrbaugh (351): “Thus the petitioner threatens to expose the potential shamelessness of the sleeper. By morning the entire village would know of his refusal to provide hospitality. He thus gives in to avoid public exposure as a shameless person.” (Hultgren 230)

“The central figure within the parable is actually the man inside the house, not the man who comes visiting. The parable is about God who responds readily to prayer, not about persistence in prayer. This is corroborated by a third point.” (Hultgren 230)

“The man who comes calling is not really troublesome or persistent at all. He makes only one request, and he is doing what a person in his situation ought to do.” (Hultgren 230)

* + - 1. Some say the visitor.
         1. Cadoux 34-35; Crossan 84, 107; Fitzmyer 912; Jülicher 2: 273-75; Manson 268; Oesterley 221-22; Perkins 194-95; B. Smith 147; Wenham 181. Derrett 82-85; Liefeld 251.
         2. “The verse can be outlined as follows, placing a question mark [?] for the unknowns (which man is being referred to in each case?) . . .” (Hultgren 230)

If he [= the man inside] . . . will not give to him [= the man outside],

because he [=?] is his [=?] friend,

because of his [=?] shamelessness at least,

he [= the man inside] . . . will give to him [= the man outside] as much as he [= the man outside] needs.” (Hultgren 230)

“In this outline the “he” of line two (the first causal clause) could be either of the two men (the one outside or the one inside); the clause makes perfectly good sense either way.” (Hultgren 231)

“So the verse could read either way: “because the man outside is the friend of the man inside” or “because the man inside is the friend of the man outside.”” (Hultgren 231 n. 22)

* + - * 1. “But the man referred to in line three by the oblique “his” (the second causal clause) must be the man outside (i.e., the petitioner).” (Hultgren 231)

“If honor and shame are at stake for the man inside the house, and he acts on that basis, . . . [then] “shamelessness” (i.e., being or acting without sensibility to shame or disgrace)” cannot describe him. “How could he possibly act “shamelessly,” that is, without regard to shame, if being a shameful person is precisely what he seeks to avoid in the eyes of his neighbors?” (Hultgren 231)

“If the issue at stake is the avoiding of shame, or (in other words) maintaining the honor of the man inside the house, the clause should read διά γε τὴν τιμὴν αὐτοῦ (“because of his honor at least”) or something similar. In any case, acting shamelessly does not avoid shame but can actually incur it.” (Hultgren 231)

*Anaideia* and related words are always pejorative. (Hultgren 231 n. 23)

*anaideia* in the LXX: Sir 25:22. (Hultgren 231 n. 23)

related words in the LXX: (Hultgren 231 n. 23)

*anaides* (ἀναιδής): Deut 28:50; 1 Sam 2:29; Prov 7:13; 25:23; Eccl 8:1; Sir 23:6, 11; 40:30; Isa 56:11; Jer 8:5; Bar 4:15; Dan 8:23

*anaidos* (ἀναιδῶς): Prov 21:29

*anaideia* in Josephus: *J*.*W*. 1.224, 276, 504, 616; 6.199; *Ant*. 17.119; 20.181, 357; *Apion* 2.22, 26 (Hultgren 231 n. 23)

“All these terms are negative . . .” (Hultgren 231 n. 23)

Therefore, *anaideia* “cannot be made into its opposite so as to mean that the man inside acted to avoid being shamed” (à la Bailey, Funk, Jeremias, and Scott above). (Hultgren 231)

* + - 1. Hence, it seems that the persistence is the outsider’s. (Hultgren 230)
         1. “The most plausible meaning of 11:8 is therefore that the “shamelessness” (or “troublesome persistence”) spoken of is that of the person who comes calling.” (Hultgren 231)
         2. “The three points of the alternative interpretation do not hold up.” (Hultgren 231)

“To say that the man inside the house acts without regard to shame is the opposite of what the alternative interpretation requires.” (Hultgren 231)

“The view that the main figure in the parable is the man inside the house, who acts with shamelessness or impertinence, and that the parable is primarily about God (who—in the alternative interpretation—apparently does not want to be [231] shamed), does not pay much of a compliment to God.” (Hultgren 231-32)

“. . . the man in bed is indeed justified in thinking and acting the way 11:7 records. The man who comes calling in the middle of the night is right to seek help so that he can offer hospitality to his friend who has just arrived. But he nevertheless is troublesome, an utter nuisance, to the man who has gone to bed.” (Hultgren 232)

* 1. Herzog (201) says “the man inside is honored to be called upon . . .” (Hultgren 232 n. 26)
     1. That runs “against the plain meaning of the text.” (Hultgren 232 n. 26)
     2. “His view that in this parable Jesus speaks of and encourages a shameless boundary-breaking hospitality among peasants to foreshadow a different social order [212-14] goes far beyond what is envisioned in the parable. The parable can be understood only in light of a given social order, and it is in that light that it works as a parable on prayer, as Luke has it.” (Hultgren 232 n. 26)
  2. The friend responds, not from friendship, but from annoyance.
     1. “. . . he will do his duty not because the visitor is a friend, but because of the latter’s ἀναίδεια (“troublesome persistence”).” (Hultgren 230)
     2. “. . . the reason for helping will not actually be on the basis of friendship, but rather because of the troublesome persistence . . . It is important to help whoever is at the door at that time of night, friend or not. He will get up and give whatever is needed.” (Hultgren 228)
     3. Crossan (84): the insider must finally “accept the bothersome inevitability of what must be done.” (Qtd. in Hultgren 232)
     4. The insider “will get up and serve the visitor at the door not on the basis of their friendship, but because he is obliged to do so even in an annoying situation.” (Hultgren 232)
     5. “. . . the parable does not teach that shamelessness, impertinence, or audacity is necessary to get God’s attention.” (Hultgren 232)

1. **Jesus**’ **meaning and Luke**’**s meaning**
   1. authenticity
      1. “In regard to the [232] question of its authenticity, there seem to be no challenges of note. The parable is regarded as characteristic of the teaching of Jesus.” (Hultgren 232-33)
      2. Funk 327 (pink font = likely authentic); Herzog 194-214; Jeremias 159-60; Jülicher 2: 276; Manson *Sayings* 267; Perrin 128-29.
   2. Jesus’ meaning
      1. Jeremias says the parable’s original meaning was (105): “God helps as unconditionally as the friend did . . .” (Qtd. in Hultgren 232)
         1. Jeremias (105; see 158-59): “the point of the parable has been distorted . . .” (Qtd. in Hultgren 232)
         2. By “Luke’s placing it where he did . . . Luke has turned the parable into a lesson on how persistently one ought to pray.” (Hultgren 232)
         3. But “The distinction made by Jeremias is overly subtle.” (Hultgren 232)
      2. “The real point of the parable is that people ought most certainly to pray and do so with persistence, for God responds to the prayers of his children.” (Hultgren 232)
      3. “. . . the parable invites the hearer or reader to pray persistently, based on the prior confidence that God will respond, just as the man inside the house did.” (Hultgren 232)
      4. “God is portrayed here in a rather ordinary way. A human analogy is at work. . . . God is portrayed as a person who is awakened and bothered by someone at the door, and who responds because of the persistence of the visitor who comes calling. Likewise, God responds to the prayers of his persistent children, and therefore they are encouraged to pray unrelentingly. It may seem impertinent to do so. In fact, from the human side, such behavior could appear as “troublesome persistence.” But like the man who goes to the neighbor for a legitimate need even in the middle of the night, the children of God should approach God in prayer without reservations.” (Hultgren 233)
      5. The parable is very similar to unjust judge (18:2-8). (Hultgren 232)
   3. Luke’s meaning
      1. context
         1. “Its larger context is the Travel Narrative (9:51-19:27), in which Jesus instructs his followers on a wide range of topics.” (Hultgren 227)
         2. “The immediate context is a series of events and sayings on prayer.” (Hultgren 227)
            1. 11:1a: “Jesus had been praying, but ceased” (Hultgren 227)
            2. 11:1b: a disciple asks Jesus “to teach the disciples how to pray” (Hultgren 227)
            3. 11:2-4: Lord’s Prayer
            4. 11:5-8: friend at midnight
            5. 11:9: ask, seek, knock
            6. 11:9-13: “further instructions on prayer” (Hultgren 227)
         3. “Following the Lord’s Prayer, it sets forth the message that one ought to call upon God persistently in prayer, even though that might seem impertinent, for God will indeed respond. The seemingly troublesome person gets the attention and response of God. Following the parable, the thought is drawn out by additional sayings [ask, seek, knock]. The parable, in short, exhorts the hearer and reader to pray.” (Hultgren 232)

## Good Samaritan

(Luke 10:29-37) (> L)

1. **text**
   1. Luke 10:25-37, “Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” 26 He said to him, “What is written in the law? What do you read there?” 27 He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” 28 And he said to him, “You have given the right answer; do this, and you will live.” 29 But wanting to justify himself, he asked Jesus, “And who is my neighbor?” 30 Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. 31 Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. 32 So likewise a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. 34 He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. 35 The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ 36 Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” 37 He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.””
2. **introduction**
   1. The parable is only in Luke.
   2. context
      1. It is in Luke’s travel narrative (9:51-19:27).
      2. “. . . it follows the discussion between Jesus and the lawyer in 10:25-29. In that scene the lawyer asks a question (10:25); there is a recounting of the two commandments from the Torah (Deut 6:4; Lev 19:18); and then the question of who is one’s neighbor (10:29).” (Hultgren 94)
   3. source criticism
      1. evidence for the existence of a Q version
         1. Against Mark 12:28, Matt 22:35-36 and Luke 10:25 have in common ““lawyer” (νομικός), “testing him” (ἐκπειράζων αὐτόν), and “teacher” (διδάσκαλε).” (Hultgren 94)
            1. Matt 22:35-36, “one of them [the Pharisees], a lawyer, asked him a question to test him. 36 “Teacher, which commandment in the law is the greatest?””
            2. Mark 12:28, “One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, “Which commandment is the first of all?””
            3. Luke 10:25, “Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?””
      2. “Luke’s account of the discussion [in 10:25-29] appears to be a conflation of materials from Mark and Q.” (Hultgren 94)
         1. Lambrecht *Astonished* 64-65; Marshall 439-40.
         2. Fitzmyer 877 and Manson *Sayings* 259 say the section is L.
   4. Form: a parable (multiple verbs; past tense; atypical story).
   5. One of the parables about “eternal issues”: “salvation, final judgment and eternal life.” (Hunter *Parables* 108)
   6. See also Hunter *Parables* 108-12.
   7. “. . . the two supreme parables [are] the Good Samaritan and the Prodigal Son . . .” (Scott *Way* 79)
   8. One of the parables about “eternal issues”: “salvation, final judgment and eternal life.” (Hunter *Parables* 108)
   9. See also Hunter *Parables* 108-12.
   10. This is one of the four “example stories,” “which teach not by analogy but by direct example (The Pharisee and the Publican, Dives and Lazarus, The Rich Fool, and The Good Sam­ar­i­tan).” (Hunter *Interpreting* 11)
   11. “In Luke stories about a man are frequently paralleled by stories about a woman: these parallels mostly occur in the [9] special Lucan material. . . . Luke expresses by this arrange­ment that man and woman stand together and side by side before God . . .” [10] An ex­am­ple among the parables is “the good Samaritan and Mary and Martha (10.29-42) . . .” [9 n 2] (Flender *St Luke* 9-10, 9 n 2)
   12. “. . . our Lord’s parables . . . follow the rules of popular story-telling.” Examples of “the rule of three” are: the good Samaritan (3 passersby), the great supper (3 excuse-makers), the tal­ents (3 servants). (Hunter *Parables* 12)
   13. “What qualities does Jesus desiderate in disciples? [66] . . . [One is] unlimited love.” (Hunter *Interpreting* 66, 68)
   14. “. . . for Jesus the two great principles of love to God ?? of the world’ [Isa 42:6].” (Hunter *Interpreting* 73)
   15. “They [Samaritans] were despised by the Jews as religiously unclean because of their in­ter­mar­­riage with foreigners (see the parable of the Good Samaritan in Luke 10:30-37).” (Hugh Anderson *Jesus* 30) [There­fore, in the parable, Jesus is saying that racial or religious distinctions are un­im­por­tant, that love should ignore them.—Hahn]
   16. “There was a man who hired workers to harvest his vineyard . . . (Matt. 20:1-15). This parable, going back to Jesus himself, clearly shows that here grace is the sovereign gift that a person receives without claim or merit. It is offensive because its reception excludes one’s own achieve­ments and well-founded claims. In this way a person learns obedience that consists in unlimited existence for others: as one who has been accepted without limit, as one who can claim nothing and may still live and work.” (Braun *Jesus* 108)
   17. “The longer stories could have happened; perhaps some are drawn from actual experience.” The Good Samaritan is cited as a likely example. (Juel *Luke-Acts* 3)
   18. “If the man were dead, touching him would render them unclean . . . Ritual purity is uppermost in their minds.” (Juel *Luke-Acts* 3)
   19. “The parable of the good Samaritan and the story of the ruler are introduced by the same question, *ti poiēsas z\_\_n ai\_nion kl\_­ronom\_s\_* (10.25; 18.18) . . . Jesus . . . refers them to the law. . . . The discussion with the scribe ends with the question about the neighbour. The rich man is challenged to sell his goods and to follow Jesus. Thus Luke . . . gives the relationship to God and the relationship to the neighbour a relative indepen­dence, but at the same time relates them to each other by the question about eternal life.” (Flender *St Luke* 1)
   20. “. . . the further question of the Lawyer: ‘And who is my neigh­bor?’ (10.29) is not really answered in the parable itself, which, strictly speaking, should have had the Samaritan as a victim. . . . Jesus has just begun his journey to Jerusalem, the Seventy have been sent out to prepare his way and have returned full of joy, having tasted success but also having met with a certain degree of rejection (10.10-15 [dust from feet; Galilean towns]). [158] . . . [The lawyer] who stands up as the representa­tive of the opposition . . . ‘tests’ Jesus. He himself rightly represents the outcome of the Old Testament faith which knows what is required. He is able to answer his own question: ‘What shall I do to inherit eternal life?’ and does not need Jesus to tell him. . . . his fatal error . . . was that of Jewry as a whole, namely, the desire to justify itself . . . [A Samaritan, not the Jews,] fulfilled the Law. So the parable becomes one about grace . . . [The Samaritan] stands with the disciples and merits the description ‘blessed’. So Luke closes the section with the story about Martha and Mary.” I.e., Martha = the Jews, trying to justify themselves, while Mary = the disciples. (Franklin *Christ the Lord* 158-59)
   21. “They [Samaritans] were despised by the Jews as religiously unclean because of their intermar­riage with foreigners (see the parable of the Good Samaritan in Luke 10:30-37).” Therefore, in the parable, Jesus is saying that racial or religious distinctions are unimportant, that love should ignore them. (Hugh Anderson *Jesus* 30)
   22. “The parable that follows provides an example for human behavior and can be classified as a Parable of Exemplary Behavior.” (Hultgren 94)
       1. Boucher *Parables* 119; Bultmann 178 (“exemplary story” in the Eng. trans.); Jülicher 1: 114 (*Beispielerzählung*); Schweizer *Luke* 186 (“exemplary narrative”); B. Smith 18.
       2. Crossan (65-66) denies it was not originally an example story. (Hultgren 94 n. 3)
   23. Some say the parable is “an account of an actual event that Jesus recalls.” (Hultgren 94)
       1. Bailey *Peasant Eyes* 41-56 (“an example of excessive historicizing”); Plummer *Luke* 285 (quote: “not fiction, but history”).
       2. Bishop “People” 2-6 (“an incident the victim narrated to Jesus”); Daniel “Esséniens” 71-104 (“the victim was an Essene, the robbers were Zealots, and the priest and Levite passed by because they had no sense of brotherhood with an Essene”).
       3. Hultgren denies this. “The parable is an artful creation by a master storyteller.” (Hultgren 94)
3. **10**:**25**
   1. Luke 10:25, “Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?””
   2. “lawyer” (*nomikos*, νομικός)
      1. *Nomikos* “refers to an expert in the law; it refers to that type of officer who is sometimes called a “scribe” ([*grammateus*,] γραμματεύς) in other contexts, that is, a person who is trained to interpret and teach the law of Jewish tradition.” (Hultgren 95)
4. **10**:**29**
   1. Luke 10:29, “But wanting to justify himself, he asked Jesus, “And who is my neighbor?””
   2. “justify”
      1. “In asking the question about who is his neighbor, the lawyer is not seeking information (as in a definition), but to “justify” himself, that is, to vindicate himself.” (Fitzmyer 886) (Hultgren 94)
      2. “The question really means: Where do I draw the line? How large must the circle be? If I know who my neighbor is, I also know who is not my neighbor.” (Manson *Sayings* 262) (Hultgren 94)
   3. “neighbor”
      1. Normally the word meant “fellow Jew or proselyte. That is confirmed by what is said in the context of the commandment to love the neighbor in the OT.” (Hultgren 94)
      2. Lev 19:17-18, “You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself. 18 You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord.”
5. **10**:**30**
   1. Luke 10:30, “Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead.”
   2. “going down”
      1. “Jerusalem is some 2,700 feet above sea level, but Jericho is 820 feet below. That “is a drop of over 3,500 feet . . . in a seventeen-mile journey.” (Hultgren 95)
   3. “Jericho”
      1. “It is located in a rich farming area . . .” (Hultgren 95)
         1. “Already in OT times it was known as the “City of Palms” (Deut 34:3; Judg 1:16; 3:13; 2 Chron 28:15).” (Hultgren 95-96)
         2. Strabo (*Geography* 16.2.41) “provides a description from the first century a.d., including its multitude of palm trees.” (Hultgren 96 n. 11)
         3. Still today it “is sometimes called the “City of a Thousand Palms.”” (Hultgren 95)
      2. Jesus and Jericho
         1. “In Jesus’ day Jericho was located a bit southwest of modern Jericho. King Herod had a magnificent palace there, and the city served as a winter capital.” (Hultgren 95)
         2. “Jericho would have been familiar to Jesus. The traditional site of his baptism by John is a few miles east of the city, and the traditional site of his temptation in the wilderness is northwest of it. Even if these traditional sites are only tenuously connected with Jesus, he would have passed through Jericho during his travels from Galilee to Jerusalem.” (Page, Charles R., and Carl A. Volz. *The Land and the Book*: *An Introduction to the World of the Bible*. Nashville: Abingdon, 1993. 145.) (Hultgren 96)
         3. Two later episodes occur in Jericho: blind Bartimaeus (Luke 18:35-43//Matt 20:29-34// Mark 10:46-52) and Zacchaeus (Luke 19:1-11). (Hultgren 96)
      3. allegorical interpretations
         1. Augustine said the descent from Jerusalem to Jericho “signified the loss of immortality as the man went from the heavenly city (Jerusalem) to one that signified mortality (Jericho).” (Augustine, *Quaestiones Evangeliorum* 2.19: “Jericho means the moon and signifies our mortality because it is born, increases, grows old, and dies.”) (Hultgren 95)
         2. “other famous allegorical interpretations of the parable” (Hultgren 95 n. 10)
            1. Clement of Alexandria, *Who Is the Rich Man That Shall Be Saved*? 28-29.
            2. Origen, “Homily 34,” *Homilies on Luke*.
            3. Martin Luther, “Sermon on Luke 10:23-37.” *The Sermons of Martin Luther*. Ed. John N. Lenker. Grand Rapids: Baker, 1983. 5: 27-30. 8 vols.
      4. Probably “. . . Jesus chose Jericho as the destination because the road to it was known to be a treacherous and dangerous route.” (Hultgren 95)
         1. “The Jericho Road was well known in antiquity for being difficult and dangerous.” (Hultgren 96)
         2. Josephus (*JW* 4.8.3): the road was “desolate and rocky.” (Qtd. in Hultgren 96)
         3. “. . . when the Essenes traveled it, they carried arms to protect themselves from robbers.” (Josephus *JW* 2.8.4) (Hultgren 96)
         4. “The traveler in this story met a horrible fate, one of being robbed and beaten . . .” (Hultgren 96)
   4. “robbers” (*lestes*, λῃστής)
      * 1. *Lestes* “can mean a “robber,” “highwayman,” “bandit,” or “insurrectionist.”” (BAGD 473) (Hultgren 96 n. 15)
        2. “There seems to be no reason to select the last of these within the context of this parable.” (Hultgren 96 n. 15)
   5. “half dead” (*emithane*, ἡμιθανῆ)
      1. “The meaning of the term . . . is not clear; it is found in the NT only here. There are two possible meanings.” (Hultgren 96)
      2. “It could mean that the man could be taken for dead, that is, that he was unconscious and looked like a corpse.” (Fitzmyer 887; Jeremias 203; Scott 194) (Hultgren 96)
      3. “The other possibility is that he was injured so badly that his life was in peril, and that he needed help to survive.” (Hultgren 96) Reasons:
         1. “. . . the word is used elsewhere to refer to a person’s being on the point of death.” (Hultgren 96)
            1. 4 Macc 4:11, “Then Apollonius fell down half dead in the temple area that was open to all, stretched out his hands toward heaven, and with tears begged the Hebrews to pray for him and propitiate the wrath of the heavenly army.”
            2. Diodorus Siculus, *History* 12.62.5; Dionysius of Halicarnassus, *Roman Antiquities* 10.7.4; Strabo, *Geography* 2.3.4; *Amherst Papyri* 2.141.13 [cited in MM 280]).
         2. “If the man can truly be taken for dead, the passersby can be excused.” (Bailey *Peasant Eyes* 43-47; Oesterley 163-64) (Hultgren 96)
         3. “. . . the fact that the Samaritan acts on the basis of compassion indicates that the man must have appeared alive, but in a severe condition.” (Hultgren 96)
6. **10**:**31**
   1. Luke 10:31, “Now by chance a priest was going down that road; and when he saw him, he passed by on the other side.”
   2. “by chance” (*kata syngkyrian*, κατὰ συγκυρίαν)
      1. “The Greek phrase appears only here in the NT. That and its use at the beginning of the sentence underscore its importance. Immediately one can expect that help has come.” (Culpepper, “Luke.” *New Interpreter*’*s Bible* 9: 229.) (Hultgren 97)
      2. “If the victim . . . could truly be taken for dead, the priest might have a good excuse.” (Hultgren 97)
         1. “According to the law, a priest should not touch a corpse, except that of a family member, and then he was unclean for seven days . . .” (Hultgren 97)
         2. Lev 21:1-2, “The Lord said to Moses: Speak to the priests, the sons of Aaron, and say to them: No one shall defile himself for a dead person among his relatives, 2 except for his nearest kin: his mother, his father, his son, his daughter, his brother; 3 likewise, for a virgin sister . . .”
         3. Ezek 44:25-27, “They shall not defile themselves by going near to a dead person; for father or mother, however, and for son or daughter, and for brother or unmarried sister they may defile themselves. 26 After he has become clean, they shall count seven days for him. 27 On the day that he goes into the holy place, into the inner court, to minister in the holy place, he shall offer his sin offering, says the Lord God.”
      3. But “the priest is without excuse . . . [He] could see that the man was in need . . .” (Hultgren 97)
         1. “The verb saying that the priest “saw” the victim (καὶ ἰδὼν αὐτόν, “and when he saw him”) and passed him by speaks volumes.” (Hultgren 97)
         2. “Saving a life overrides any other prescript of the law.” (Hultgren 97)
            1. *B*. *Yoma* 82a. Cf. m. Yoma 8:6; *b*. *Ber*. 19b; *b*. *Meg*. 3b; *Shab*. 81b.
            2. Moore, George Foot. *Judaism in the First Centuries of the Christian Era*: *The Age of the Tannaim*. Cambridge: Harvard UP, 1927-30. 2: 106-07. 3 vols.
   3. “It is possible that the issue is [that] a priest has come upon a “neglected corpse” in need of burial.” (Hultgren 97)
      1. On this matter rabbinic masters and schools disagreed—some holding that the priest should not defile himself by burying the apparent corpse, others saying that he should.” (Hultgren 97)
         1. The debate is in *m*. *Nazir* 6.5, 7:1. Discussion: Bauckham 481-83.
      2. The priest could take the position “that says he should not defile himself, and so he passes by. He would be justified in doing so.” (Hultgren 97)
      3. “Yet, for reasons mentioned above, it is more fitting to conclude that the victim of the beating is a person in need, not one that appears dead. And in that case there can be no debate; the priest had a duty to save life.” (Bauckham 483) (Hultgren 97)
7. **10**:**32**
   1. Luke 10:32, “So likewise a Levite, when he came to the place and saw him, passed by on the other side.”
   2. text criticism
      1. “The entire verse is missing in codex א, which is probably due to the skip of the eye on the part of a scribe from the end of 10:31 directly to 10:33 (the clause καὶ ἰδὼν ἀντιπαρῆλθεν at the end of 10:32 appears very much like καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν at the end of 10:31). The verse appears, however, in all other ancient Greek witnesses.” (Hultgren 93)
      2. “when he came to the place and saw him”
         1. P75, B, and others lack the participle “coming” (*genomenos*, γενόμενος). Westcott-Hort and Nestle-Aland edition 25 adopt this reading. (Hultgren 93)
         2. P45, D, and others lack “the participle ἐλθών.” (Hultgren 93)
         3. A, C, family 13, etc. have the full reading (γενόμενος κατὰ τὸν τόπον ἐλθών). Nestle-Aland editions 26 and 27 adopt it, “but with the first participle in brackets, indicating doubt about its authenticity.” (Metzger *TCGNT* 152-53) (Hultgren 93)
         4. “The omission of either participle does not materially affect the content of the story.” (Hultgren 94)
   3. “Levite”
      1. A Levite was “a man from the tribe of Levi (Gen 29:34) and of high standing within the Jewish heritage.” (Hultgren 97)
      2. “Both priests and Levites were actually from the tribe of Levi, but the priests were descendants of Aaron, the first of the priests, as well.” (Hultgren 97)
      3. “Information on Levites is provided in Numbers 3-4 and 1 Chronicles 23. Essentially their function was to assist priests in sacrifices. They prepared the sacrificial animals and grains.” (Hultgren 97)
      4. “. . . any Israelite who touches a corpse is to be considered unclean for seven days (Num 5:2; 19:11-13). But like the priest again, the man is portrayed as without excuse, neglecting one who obviously needs help. The issue is not whether to touch a corpse or not. He, too, “saw” the victim (καὶ ἰδών, “and when he saw [him]”) and went on.” (Hultgren 97)
8. **10**:**33**
   1. Luke 10:33, “But a Samaritan while traveling came near him; and when he saw him, he was moved with pity.”
   2. “The so-called “rule of three” of good (or at least typical) storytelling is being followed.” (Hultgren 97)
   3. “Since there are three traditional divisions among Jews (priests, Levites, and all [97] Israel) [2 Chron 35:2-3, 18; Ezra 10:5; Neh 11:3, 20. *M*. *Git*. 5:8; *Hor*. 3:8], one can expect the third person to be an ordinary Israelite.” (Hultgren 97-98)
   4. “But the third is a “Samaritan,” and that is a surprise.” (Hultgren 98)
      1. origins
         1. In 722 bc the Assyrians conquered “the Northern Kingdom (Samaria) . . .” (Hultgren 98)
         2. “The king of Assyria brought immigrants from foreign lands to live in Samaria, and over time these inhabitants worshiped foreign gods and, in the eyes of the Jewish people, departed from Jewish customs and sensibilities regarding the law (2 Kings 17:24-41).” (Hultgren 98)
      2. Samaritans were considered Gentiles. (Hultgren 98)
         1. Jeremias, Joachim. “Σαμάρεια.” *TDNT* 7: 91.
         2. Samuel Sandmel (*Anti-Semitism in the New Testament*? Philadelphia: Fortress, 1978. 104 n. 6): “From the standpoint of the Jews, the Samaritans were of Gentile extraction.” (Qtd. in Hultgren 98 n. 25)
         3. “. . . at best [Jews saw them as] a degree nearer than Gentiles, but still not full members of the house of Israel.” (Gaster, Theodor H. “Samaritans.” *Interpreter*’*s Dictionary of the Bible* 4: 191.) (Hultgren 98)
         4. “. . . at Luke 17:18 Jesus speaks of the Samaritan as a “foreigner.”” (Gourges 712) (Hultgren 98 n. 25) Luke 17:18, “Was none of them found to return and give praise to God except this foreigner?”
      3. Samaritans were considered apostates, “objects of contempt.” (Hultgren 98)
         1. Many sources: Jeremias, Joachim. *Jerusalem in the Time of Jesus*: *An Investigation into Economic and Social Conditions during the New Testament Period*. Philadelphia: Fortress, 1969. 352-58.
         2. “Rejecting the OT as a whole, their only Scriptures were a particular redaction of the Five Books of Moses, the “Samaritan Pentateuch.”” (Hultgren 98)
         3. “Furthermore, they had their own temple at Gerizim . . .” (Hultgren 98) John 4:20, “Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.”
      4. Presently “some 250 live in or around Nablus and another 250 at Holon near Tel Aviv.” (“The information is for the mid-1970s”: “Samaritans.” *The New Encyclopaedia Britannica*. Ed. Philip W. Goetz. Chicago: Encyclopaedia Britannica, 1987. 10: 374.) (Hultgren 98)
   5. Jesus makes a Samaritan “the hero of the story.” (Hultgren 98)
      1. “A Samaritan is regarded highly by Jesus in . . . the healing of the ten lepers, in which the only one who returns to give thanks was a Samaritan (Luke 17:11-19).” (Hultgren 98)
      2. With a Samaritan as hero, “. . . Jesus breaks down the boundaries between Jew and Samaritan . . .” (Hultgren 98)
      3. “. . . but most of all he makes the claim that whoever responds to human need is a true child of God and an example of love for the neighbor.” (Hultgren 98)
   6. “Like the priest and the Levite, this person was subject to the law of Moses (Num 5:2; 19:11-13) regarding the touching of a corpse and could just as well have passed by. If the priest and Levite could grasp excuses, so could he.” (Hultgren 98)
   7. “But the Samaritan, “when he saw him” (καὶ ἰδών, “and when he saw [him]”), responded to the man in need.” (Hultgren 98)
   8. “moved with pity” (*splangchnidzomai*, σπλαγχνίζομαι)
      1. “The verb is related to the noun for entrails, the seat of emotions and sympathy (the heart in modern cultures).” (Hultgren 99)
      2. “The term for having compassion . . . occurs a dozen times in the NT (in the Gospels only).” (Matt 14:14//Mark 1:41; 6:34; Matt 15:32//Mark 8:2; Matt 9:36; 18:27; 20:34; Mark 9:22; Luke 7:13; 10:33; 15:20) (Hultgren 98)
      3. “Apart from its use here and in two [98] other parables [Matt 18:27; Luke 10:33], the term expresses divine compassion revealed in Jesus. [Koester, Helmut. “σπλάγχνον.” *TDNT* 7: 553-55.] The compassion of the Samaritan reflects divine compassion.” (Hultgren 98-99)
9. **10**:**34**
   1. Luke 10:34, “He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him.”
   2. “Oil and wine”
      1. Oil was “to ease pain . . . Oil softens . . .” (Hultgren 99)
         1. Isa 1:6, “sores and bleeding wounds . . . have not been drained, or bound up, or softened with oil.”
      2. Wine was “to cleanse any wounds. . . . wine is a mild disinfectant.” (Hultgren 99)
      3. “The combination of oil and wine as a curative is attested in ancient sources, both Jewish and pagan Greek.”
         1. rabbinic sources: *m*. *Shab*. 14:2; 19:2, 4; Str-B 1: 428.
         2. Theophrastus *Enquiry into Plants* 9.11.1.
      4. Oil and wine give a “touch of verisimilitude . . .” (Hultgren 99)
      5. irony
         1. “Oil and wine were commonly used in sacrifices at the Temple . . .” (Hultgren 99)
            1. Donahue 132. Derrett 220.
            2. Lev 23:13, “And the grain offering with it shall be . . . flour mixed with oil . . .; and the drink offering with it shall be . . . wine . . .”
         2. “The priest and Levite could well have had them on hand for use. But it is the Samaritan who actually carries them and makes use of them.” (Hultgren 99)
10. **10**:**35**
    1. Luke 10:35, “The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’”
    2. denarius
       1. “. . . a denarius, a silver coin, was worth one day’s wages for a common laborer . . .” (Betlyon, John W. “Coinage.” *Anchor Bible Dictonary* 1: 1086.) (Hultgren 99)
       2. “. . . it was the typical pay for a soldier or farm laborer in the first century . . .” (Harl, Kenneth W. *Coinage in the Roman Economy*, *300 b*.*c*. *to a*.*d*. *700*. Baltimore: John Hopkins UP, 1996. 278-79.) (Hultgren 99, 99 n. 32)
    3. “two denarii”
       1. Two denarii provided “a month’s food for a healthy adult male . . .” (Harl *Coinage* 277-78.) (Hultgren 99)
       2. Two denarii provided “24 days’ stay in an inn (presumably including both food and lodging). The figure may be high.” (Jeremias 205) (Hultgren 99 n. 34)
       3. Two denarii provided “food for 24 days; fewer days for both food and lodging.” (Oakman “Buying Power” 37) (Hultgren 99)
       4. “Depending on the quality and price of lodging, two denarii . . . must have been sufficient to provide food, lodging, and service for well over a week, perhaps two.” (Hultgren 99)
11. **10**:**36-37**
    1. Luke 10:36-37, “Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” 37 He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”
    2. “Which of these three . . . was a neighbor . . .?”
       1. “The question does not correspond to the one at 10:29. The earlier question was, “Who is my neighbor?” Here the question is, “Which person proved to be neighbor?” That is a very different kind of question. At most one can say that the first question is answered indirectly: “Your neighbor is anyone in need with whom you are thrown into contact.”” (Creed 151) (Hultgren 99)
       2. “But in reality the lawyer’s question is moved off the scene and replaced by one that is more fundamental. If the issue is about love of neighbor, the question one should be asking is that of how one is to express that love, not to whom it should be expressed.” (Greeven, Heinrich. “πλησίον.” *TDNT* 6: 317.) (Hultgren 99)
       3. “. . . whoever has love in his or her heart will know who the neighbor is.” (Manson *Sayings* 262) (Hultgren 95)
    3. “The one who showed him mercy”
       1. The lawyer “cannot say, “Samaritan” . . .” (Hultgren 99)
       2. A Samaritan is “so shocking that the lawyer will not mention him as the hero . . .” (Hultgren 16)
12. **Jesus**’ **meaning and Luke**’**s meaning**
    1. authenticity
       1. authentic
          1. “The Parable of the Good Samaritan is one of the most well-known and beloved parables of Jesus. It is routinely considered a parable from Jesus.” (Hultgren 100)
          2. “Generally . . . the parable is attributed to Jesus by a considerable range of scholarly opinion.” (Hultgren 100)
             1. Bailey *Peasant Eyes* 33; Jeremias 202-03; Jülicher 2: 598; Lambrecht *Astonished* 69; Manson *Sayings* 259-60; Marshall 440-41; Perkins 120; Perrin 123; B. Smith 180.
             2. Funk 323-24 uses red font (“favoring authenticity”). (Hultgren 100 n. 40)
       2. inauthentic
          1. “It has been attributed to a pre-Lukan Hellenistic Jewish Christian by at least one scholar.” (Sellin 166-89) (Hultgren 100)
       3. setting (dialogue with the lawyer)
          1. Some think 10:29 (“But wanting to justify himself, he [the lawyer] asked Jesus, “And who is my neighbor?”) is “a Lukan composition, a means by which Luke the evangelist has framed the parable.” (Fitzmyer 882; Lambrecht *Astonished* 65-66; Marshall 447; B. Smith 182) (Hultgren 95)
          2. “Others have asserted that, whether that is so or not, the setting within Luke’s Gospel is artificial; and that the parable would not have been spoken on such an occasion as Luke has it.” (Crossan 58-62; Jülicher 2: 596-97; Oesterley 160) (Hultgren 95)
          3. But “the parable must have been occasioned by a question or event concerning love for one’s neighbor. The setting that Luke gives it, though by Luke himself, is fitting.” (Marshall 445-46) (Hultgren 95)
          4. 10:36-37
             1. Luke 10:36-37, ““Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” 37 He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.””
             2. “Not surprisingly, some [say] 10:36-37 as a whole is Lukan . . .” (Bultmann 178; Lambrecht *Astonished* 67-68) (Hultgren 100)
             3. Some say “10:37b, at least, [is] a redactional comment by the evangelist Luke.” (Fitzmyer 883. Jeremias, Joachim. *Die Sprache des Lukasevangeliums*: *Redaktion und Tradition im Nicht-Markusstoff des dritten Evangeliums*. MeyerK. Göttingen: Vandenhoeck und Ruprecht, 1980. 190-93.) (Hultgren 100)
    2. Jesus’ meaning
       1. “What is the meaning of the parable? To ask the question by the lawyer at the outset (10:29) is also to ask, in effect, Who is *not* my neighbor? The parable teaches that one cannot justify oneself by drawing distinctions between persons, deciding who is, and who is not, one’s neighbor, and using the law to do that. The question for a disciple of Jesus is not, “Who is my neighbor?” but rather, “Am I neighbor to the person in need?” The demand of the commandment to love one’s neighbor as oneself knows no limit.” (Hultgren 100)
       2. “The one who asks, “Who is my neighbor?” thinks of others in the world as classifiable commodities. One can build fences to determine who is in the circle of those to be cared for, and who is not. Then we and all others can “take care of our own,” thinking that our help should be directed to those we are related to by ties of family or friendship—things based on law, rights, bloodlines, culture, or tradition.” (Hultgren 100)
       3. “By means of this parable Jesus calls his hearers away from a legalistic or culturally conditioned mind-set to a life of authentic love. One should not seek to define who the neighbor is, but simply be a neighbor to the one in need.” (Hultgren 100)
       4. The same view is in the final judgment scene (Matt 25:31-46): “the disciple of Jesus—or anyone else, for that matter—is to extend care to any and all who are the unfortunates of the world . . .” (Hultgren 100)
       5. “The example of the Samaritan, who does good to a person in need without any apparent regard for religon [*sic*] or ethnicity, illustrates how authentic love pays no attention to religious, ethnic, or cultural distinctions.” (Hultgren 100)
       6. “What is so fascinating about the parable discussed here is that, while a person may seek to use the law concerning love for the neighbor as a means to draw lines of distinction, its actual purpose in Jesus’ view is to break down any distinctions that a person might seek to make.” (Hultgren 101)
       7. “The command to love God and to love one’s neighbor as oneself is basic to Christian theology and ethics.” (Hultgren 100)
          1. “The first is rooted in the ancient Shema (Deut [100] 6:4-5), a foundational and confessional statement within the Jewish tradition.” (Hultgren 100-01)
          2. “The second is repeated by Paul, who says that the command to love one’s neighbor as oneself is a summary of the entire moral teaching of the OT (Rom 13:8-10; Gal 5:14); elsewhere it is even called the “royal law” in Christian tradition (James 2:8).” (Hultgren 101)

## Great Banquet

(Luke 14:16-24; *Gospel of Thomas* 64) (> L)

1. **text**
   1. Luke 14:16-24, “Then Jesus said to him, “Someone gave a great dinner and invited many. 17 At the time for the dinner he sent his slave to say to those who had been invited, ‘Come; for everything is ready now.’ 18 But they all alike began to make excuses. The first said to him, ‘I have bought a piece of land, and I must go out and see it; please accept my regrets.’ 19 Another said, ‘I have bought five yoke of oxen, and I am going to try them out; please accept my regrets.’ 20 Another said, ‘I have just been married, and therefore I cannot come.’ 21 So the slave returned and reported this to his master. Then the owner of the house became angry and said to his slave, ‘Go out at once into the streets and lanes of the town and bring in the poor, the crippled, the blind, and the lame.’ 22 And the slave said, ‘Sir, what you ordered has been done, and there is still room.’ 23 Then the master said to the slave, ‘Go out into the roads and lanes, and compel people to come in, so that my house may be filled. 24 For I tell you, none of those who were invited will taste my dinner.’””
   2. *Gospel of Thomas* 64, “Jesus said, “A man had received visitors. And when he had prepared the dinner, he sent his servant to invite the guests. He went to the first one and said to him, ‘My master invites you.’ He said, ‘I have claims against some merchants. They are coming to me this evening. I must go and give them my orders. I ask to be excused from the dinner.’ He went to another and said to him, ‘My master has invited you.’ He said to him, ‘My master invites you.’ He said to him, ‘My friend is going to get married, and I am to prepare the banquet. I shall not be able to come. I ask to be excused from the dinner.’ He went to another and said to him, ‘My master invites you.’ He said to him, ‘I have just bought a farm, and I am on my way to collect the rent. I shall not be able to come. I ask to be excused.’ The servant returned and said to his master, ‘Those whom you invited to the dinner have asked to be excused.’ The master said to his servant, ‘Go outside to the streets and bring back those whom you happen to meet, so that they may dine.’ Businessmen and merchants [will] not enter the places of my father.”” (*Nag Hammadi Library in English* 133-34.) (Qtd. in Hultgren 333)
2. **introduction**
   1. Form: a parable (multiple verbs; past tense; typical story).
   2. This parable teaches that the kingdom comes and grows; “the invitation goes out, ‘­Come, for all things are now ready . . .’” (Hunter *Parables* 20)
   3. This parable is about the crisis of the kingdom. In it “he points to the peril of disregarding God’s call.” (Hunter *Parables* 21)
   4. See also Hunter *Parables* 93-96.
   5. “. . . our Lord’s parables . . . follow the rules of popular story-telling.” Examples of “the rule of three” are: the good Samaritan (3 passersby), the great supper (3 excuse-makers), the tal­ents (3 servants). (Hunter *Parables* 12)
   6. Six parables (a subgroup of the grace-of-the-kingdom parables: la­borers in the vineyard, two sons, two debtors, great supper/mar­ri­age feast, places at table, Pharisee and publi­can) “concern Scribes and Phari­sees, vindi­cate Jesus’ ministry among the out­casts, and proclaim the wideness of God’s mer­cy . . .” (Hunter *Interpreting* 52)
   7. “The double invitation—an earlier general one and a later ‘bidding’ at the actual time—accords with Oriental custom.” (Hunter *Interpreting* 57)
   8. “. . . The Great Supper in Luke and The Marriage Feast in Matthew (Matt. 22.1-10) are different versions of the same parable . . .” (Hunter *Interpreting* 55)
   9. “Luke preserves it more faithfully.” (Hunter *Interpreting* 56) “Matthew’s account has suffered in trans­­mis­sion.” (Hunter *Interpreting* 56 n 1)
      1. “Luke’s ‘supper’ has become a ‘marriage feast’ which a ‘king’ (God) makes for his ‘son’ (Christ).” (Hunter *Interpreting* 56 n 1)
      2. “Verses 6-7 interrupt the story and are clearly a refer­ence to the destruction of Jerusa­lem in ad 70, seen as God’s act of ven­geance on Israel for the maltreat­ment of his servants.” (Hunter *Interpreting* 56 n 1)
      3. “In verses 11-13 we have a separate parable, The Man without the Wedding Garment, which has been tacked on, presumably because Mat­thew—or his source­—thought that the parable made salvation too easy for the sinner and therefore insisted on the need for a robe of righteous­ness (or repen­tance).” 56 n (Hunter *Interpreting* 1)
      4. “Finally, right at the end comes an aphorism, ‘Many are called but few are chosen,’ which fits neither 2-10 nor 11-13, though it may none the less be an authentic saying of Jesus.” 56 n (Hunter *Interpreting* 1)
      5. Here Jesus “points to the peril of disregarding God’s call.” (Hunter *Parables* 21)
      6. “It is a tale not without allegorical features . . .” (Hunter *Interpreting* 56) “The Great Supper contains . . . allegorical elements.” (Hunter *Parables* 24)
      7. “That the banquet, which stands ‘ready’, means the Kingdom [56] of God is clear.” (Hunter *Interpreting* 56-57) It illustrates how the kingdom comes and grows: “the invita­tion goes out, ‘Come, for all things are now ready . . .’” (Hunter *Parables* 20)
      8. “. . . the ‘servant’ is a veiled reference to Jesus himself, . . . a genuine allegorical feature . . .” (Hunter *Interpreting* 57)
      9. “. . . we may then think of the guests as signifying his own people whom the prophets had prepared for his coming.” (Hunter *Interpreting* 57) [I.e., the servants who invite = the prophets of Israel?]
      10. “In verses 21 ff. the allegorical nature of the parable is indisputable, since householders who order their houses to be filled at all costs simply don’t exist on earth! The reference here is undoubtedly to God.” (Hunter *Interpreting* 57)
      11. The original guests are the Jews; the men from “the streets and lanes of the city” are sinners; and the men from “the highways and hedges” are gentiles. (Hunter *Interpreting* 57) “We are entitled to regard this mission to ‘the highways and the hedges’ in Luke 14.23 as a secondary feature only if we can show that Jesus never envisaged a Gentile mission. Cf. Mark 11.17.” (Hunter *Interpreting* 57 n 1)
   10. “This parable, then, is a warning against self-deception addressed to the pro­fessedly religious in the land of whom his pious table companion was type. ‘Ah, what hap­pi­ness it will be (you say) to get an invitation to God’s banquet and accept it! But this is precisely the chance you have been offered, and see what you have done with your invitation! . . . It is not God who has excluded you; you have excluded your­selves.’” (Hunter *Interpreting* 57)
   11. “We might rename it the parable of The Contemptuous Guests; and its moral, which is still valid, is that if God invites men into his Kingdom, their salvation depends on their accepting his invitation.” (Hunter *Interpreting* 57)
   12. Examples of the *chreia* form in Luke (and not in Mark): “A woman compliments the mother of Jesus . . .,” and he replies. “There is a similar correction of the man who said “Blessed is he who shall eat bread in the kingdom of God” (14.15) [introduc­tion to the great supper parable]. . . . the invitation God issues in . . . the parable of the great supper (vv. 16ff) insists on the priority of this invitation over all secular affairs.” [86] “Involve­ment in the secular order is emphasized in vv. 18-20 [the excuses of those invited] far more than in Matt. 22.5. Luke certainly recognizes secular responsibilities (Luke 16.9; 19.13). But . . . he brings out unmistak­ably the absolute superiority of the kingdom of God.” [86 n 3] (Flender *St Luke* 86 and n 3)
   13. The section from Luke 9:20 to 14:34 has to do with patience, or steadfastness. “Peter’s confession of faith (9.20) leads into the challenge to take up the cross (9.23). The transfigu­ration (9.28-36) leads into the journey to Jerusalem which begins with the proclamation of the surrender required of the would-be disciple (9.57-60), and of the wholeheart­ed, continu­ing stead­fastness that must follow. ‘No-one who puts his hand to the plough and looks back is fit for the kingdom of God’ (9.62). . . . the parable of the Great Supper (14.15-24) speaks of the wide­spread invitation to the kingdom’s banquet. But the promise of the parable is immediately tempered by the demands which follow it . . . [The demands] are directed to the multitudes who [repres­ent those] drawn into the banquet from all sides. . . . the initial response leads to greater demands, the foundations need a costly edifice to be built upon them [i.e., rash builder, 14:28-30] the declaration of war leads to an out-and-out, prolonged engagement of the enemy (14.31-32 [i.e., rash king, 14:31-32]). Salt is excellent, but salt that can no longer perform the functions of salt is worse than useless (14.34).” (Franklin *Christ the Lord* 11)
   14. “In Luke’s account of the parable of the Great Supper [14:15-24], the double invitation reflects the Gentile mission . . . Those who were originally invited are firmly rejected (14.24), but, if it is right to see the later invitations as directed to Jews first and then to Gentiles, the Jews are not left without accep­tance.” (Franklin *Christ the Lord* 12)
   15. Salvation and judgment are often antithetical parallels in Luke. “The invitation to the kingdom of God in the parable of the great feast [14:15-24] is contrasted with the condi­tions of dis­cipleship [bear one’s cross, 14:25-35].” (Flender *St Luke* 2)
   16. “. . . discipleship has priority over natural human relationships, as is shown in the words about discipleship (9.57ff [= would-be disciples]; cf. 14.16ff [14:15-24 = great supper]). . . . sayings in Luke 14.25-34. Nowhere else are the conditions of dis­cipleship stated so forcibly (hatred for kith and kin, v. 26; readiness to carry the cross, v. 27; complete renunciation of possessions, v. 33).” [75] “. . . v. 33 is not the interpreta­tion of the twin parables, but a return to the point at the end of vv. 26f, viz., a readiness for any sacrifice. The *hout\_s oun* is thus a Lucan addition, intended to connect the third saying about discipleship with the twin parables.” [76 n 1] (Flender *St Luke* 75, 76 n 1)
   17. Salvation and judgment are often antithetical parallels in Luke. “The invitation to the kingdom of God in the parable of the great feast [14:15-24] is contrasted with the condi­tions of dis­cipleship [bear one’s cross, 14:25-35].” (Flender *St Luke* 2)
   18. Luke’s urban viewpoint: “In the parable of the Marriage Feast, while in Matthew the dining hall was filled, after the refusal of those first invited, by sending out to the crossroads and highways, the impromptu guests in Luke are first collected from the “plazas and alleys of the city” and then from “the highways and hedges.” It fits the urban viewpoint, though it may not be due to it, that Luke omits references to fields in the list of possessions surren­dered, and the illustration of two men in the field at the *parousia*, as well as the detailed equipment of the vineyard. For Luke, the mustard seed is planted in a garden, not in a field, nor are the lilies lilies of the field.” (Cadbury *Making* 29)
3. **authenticity**
   1. “The parable is generally attributed to Jesus of Nazareth.” (Hultgren 338)
      1. Bailey *Peasant Eyes* 105; Easton 230; Fitzmyer 1053; Hendrickx 133; Jeremias 69; Jülicher 2: 407; Linnemann 90-92; Manson *Sayings* 130; Marshall 586-87; Perrin 113; B. Smith 203; Weder 185-90; Weiser 64.
   2. In Funk (351-52) “The text (14:16-23) is in pink font (= Jesus probably said something like this) . . . (14:24 [“none of those who were invited will taste my dinner”] is in black [= not authentic]).” (Hultgren 339 n. 28)
4. **Q**, **or M and L**?
   1. “Both the similarities and differences between the Matthean and Lukan versions are striking, and both have to be weighed in answer to the question whether the two versions are based on a common source (Q) or on independent traditions (M and L).” (Hultgren 334)
   2. similarities
      1. Wedding feast (Matt 22:1-14), great banquet (Luke 14:16-24), and *Thomas* 64 have: (Hultgren 333)
         1. *invitation*: “Each has a banquet setting to which persons have been invited previously (according to typical Near Eastern custom).” (Hultgren 333)
         2. *announcement*: “The host sends a slave/slaves to announce to the guests that the banquet is ready (again, according to typical Near Eastern custom).” (Hultgren 333)
         3. *refusal*: “The invited guests reject the invitation.” (Hultgren 333)
         4. *replacements*: “The slave/slaves are sent by the host to bring in replacements from the streets without regard for their social, economic, and religious standing.” (Hultgren 333)
      2. “These four items have to be intact for a complete story in an ancient setting.” (Hultgren 333)
         1. “One might argue that only three are necessary (invitation, refusal, and replacements), dispensing with the second item (the host sending word that the banquet is ready) . . .” (Hultgren 333)
         2. But “in a day when the exact timing of a meal would have been virtually impossible to predict, that element belongs within the story as well.” (Hultgren 333)
            1. Esth 6:14, “While they were still talking with him, the king's eunuchs arrived and hurried Haman off to the banquet that Esther had prepared.”
            2. Philo, *Op*. 78; *Lam*. *Rab*. 4:2; Jeremias 176, 188; Manson, *Sayings* 225.
   3. differences
      1. “A thorough discussion of differences can be found in the essay by Hugh Montefiore . . .” (Montefiore, Hugh. “A Comparison of the Parables of the Gospel according to Thomas and of the Synoptic Gospels.” In Turner, H.E.W., and Hugh Montefiore. *Thomas and the Evangelists*. SBT 35. Naperville: Allenson, 1962. 61-62.) (Hultgren 335 n. 10)

|  |  |  |  |
| --- | --- | --- | --- |
|  | *Matthew* | *Luke* | *Thomas* |
| setting | Jerusalem | journey on the way to Jerusalem, home of a Pharisee (14:1, 12) | none said |
| audience | chief priests and Pharisees (21:45; 22:15) | a Pharisee and an un- named guest (14:1, 12, 15) | none said |
| meal | wedding feast for a son | banquet for friends | banquet for friends |
| host | king | rich man | rich man |
| number of slaves | several (22:3, 4, 8) | one (14:17, 22) | one |
| sending of slave/s | three times (22:3, 4, 9-10) | two times (14:17, 21) | two times |
| number of exits/excuses | two exits—to farm, to business (22:5) | 3 excuses: land, oxen, wife (14:18-20) | 4 excuses: meet merchants, care for house, arrange dinner, get rent |
| additions in Matthew | killing of slaves (22:6)  burning the city (22:7)  good and bad (22:10)  sequel (22:11-14) |  | [Hultgren 334 (table 3)] |

* + 1. Luke’s great banquet is in the travel narrative (9:51-19:27); Matthew’s wedding feast is in Jesus’ Jerusalem ministry. (Hultgren 336)
    2. Luke’s great banquet is “at the home of a Pharisee (14:1) and in response to a fellow guest (14:15).” Matthew’s wedding feast is “in the presence of opponents (21:23, 45, 46; 22:15) . . .” (Hultgren 336)
  1. Some say Q (“leaving Matt 22:11-14 aside”). (Hultgren 334)
     1. Brown 119; Conzelmann 111; Donahue 93, 141; Fitzmyer 78, 1052; Hagner 627; Hendrickx 131; Jones 401; Klein 427-37; Polag 70; Schottroff 192; Weder 177-78.
     2. Manson (*Sayings* 129-30, 224-26) thinks “portions of Matt 22:1-10 are . . . from Q [and] conflated with other materials.” (Hultgren 335)
  2. Others say M and L.
     1. Streeter 243-44; Plummer 359; Dodd 93; B. Smith 203; Jeremias 63; Linnemann 166 n. 20; Gnilka, *Matthäus* 2: 234-35; Davies and Allison 3: 194; Luz 3: 233; Weiser (59-60) “allows Q as a possible source.” (Hultgren 335 n. 7)
     2. Two different parables are involved, according to A. Plummer, *Matthew*, 300; idem, *Luke*, 359-60.
  3. Hultgren assumes M and L. (Hultgren 335)
     1. “As indicated above, some of the similarities simply belong to the essential structure of a banquet parable. The differences are therefore more important in this regard. They seem sufficiently significant to warrant the view adopted here.” (Hultgren 335)

1. **14**:**16**
   1. “a person” (*anthropos tis*)
      1. “The person who gives a dinner is ἄνθρωπός τις, which is translated variously as “a man” (RSV, NEB, TEV, JB, NAB), “a certain man” (KJV, NIV), or “someone” (NRSV). The expression appears also at 10:30; 12:16; 14:2; 15:11; 16:1, 19; 19:12; 20:9; Acts 9:33, but nowhere else in the NT. Except for two cases (Luke 14:2; Acts 9:33), the expression stands at the outset of a parable.” (Hultgren 336)
      2. “It can be considered typically Lukan in terminology . . .” (*Contra* Jeremias, Joachim. *Die Sprache des Lukasevangelium*: *Redaktion und Tradition im Nicht-Markusstoff des dritten Evangeliums*. MeyerK. Göttingen: Vandenhoeck & Ruprecht, 1980. 191.) (Hultgren 336)
      3. “. . . but it represents the tradition Luke received, providing a narrative introduction.” (Hultgren 336)
   2. “banquet” (*deipnon*)
      1. “The Greek . . . here and at 14:24 is δεῖπνον, which signifies either the main meal of the day (toward evening) or a banquet.”(BAGD 173) (Hultgren 336)
      2. Luke 14:2 has both *deipnon* and *ariston* (ἄριστον, “meal”). (For ἄριστον see BAGD 106.) (Hultgren 336 n. 13)
      3. “But in this parable it also has metaphorical significance as an eschatological image . . ., which is rooted in the OT and Jewish tradition . . .” (Hultgren 336)
         1. Isa 25:6, “On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear.”
         2. Matt 8:11//Luke 13:29, “many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven . . .”
         3. Matt 25:10, “the bridegroom came, and those who were ready went with him into the wedding banquet . . .”
         4. Rev 3:20, “I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me.”
         5. Rev 19:7, 9, “the marriage of the Lamb has come, and his bride has made herself ready . . . 9 Blessed are those who are invited to the marriage supper of the Lamb.”
         6. *2 Esdras* 2:37-41; *1 Enoch* 62:14; *2 Enoch* 42:5; *2 Baruch* 29:1-8.
         7. Rabbinic references in: Behm, Johannes “δεῖπνον.” *TDNT* 2:35.
      4. “The term used in the Matthean parallel [22:3] is γάμος (“wedding feast”), which has the same metaphorical significance . . .” (Hultgren 336)
2. **14**:**17**
   1. “Various modern versions read “*all*” is ready (KJV, RSV) or “everything” is ready (NEB, NIV, NRSV), instead of “it” is ready. In doing so, they follow those ancient witnesses that include πἀντα (including A, D, and the Majority text).” (Hultgren 332)
   2. “But the term does not appear in other very important ancient witnesses (e.g., p75, B, א). Since it appears in its Matthean parallel (22:4), it has probably been imported into Luke’s text for consistency. [Metzger, *TCGNT* 164] . . . the shorter reading is to be preferred . . .” (Hultgren 332)
3. **14**:**18-20**
   1. 14:18
      1. “The adverbial expression ἀπὸ μιᾶς is found only here in the NT. Various meanings have been assigned . . .” (Hultgren 332)
         1. “. . . “unanimously,” “with one accord,” “alike,” and “in concert.” (BDF 126 (#241 [6]); BAGD 88 [ἀπό, VI]) (Hultgren 332)
         2. “Less likely is “at once” or “immediately” (based conjecturally on a possible Semitism).” (Black 113) (Hultgren 332)
      2. “The expression “I ask you to excuse me” (both here and in 14:19) is better English than a literal translation would be: “I ask you, have me excused.”” (Hultgren 333)
   2. “The persons invited were “many,” according to 14:16. The excuses of only three are given in these verses, following the “rule of three” of good storytelling.” (Hultgren 336)
      1. Compare pounds (19:12-27), which has “ten slaves, but only three are called . . . to render an accounting of their activities.” (Hultgren 336 n. 15)
   3. “Each is, in effect, a flat refusal to come to the banquet that has been prepared.” (Hultgren 336)
      1. “Their refusals are extremely offensive since they had accepted the invitation previously.” (Plummer [*Luke* 360] and Bailey [*Peasant Eyes* 95-99] “supply considerable information about Near Eastern customs,” Hultgren 336 n. 16) (Hultgren 336)
      2. “And what kind of excuses are they?” (Hultgren 336)
         1. “One [336] could go out to see one’s newly purchased field or oxen on another day.” (Hultgren 336-37)
         2. “And having married a wife (who is apparently not invited) and therefore being not able to come seems to be an odd excuse . . .” (Hultgren 337)
            1. “. . . or is the banquet to go on through the night or for several days?. The time of feasting from the wedding must now be past since the man is at home.” (Hultgren 337)
            2. “OT law exempts a man from military service and business for a year (Deut 20:5-7; 24:5), but that is not what is at stake here.” (Hultgren 337)
            3. “That 14:20 is a later addition is maintained unpersuasively by E. Linnemann, *Parables*, 89.” (Hultgren 337 n. 17)
   4. “The parable presents a challenge to the hearer or reader. The question it poses is whether one who hears it makes excuses in the present era, turning down the call of God in contemporary proclamation. Are other things more important than God’s call to discipleship in the kingdom?” (Hultgren 340)
4. **14**:**16-20**: **allegory**
   1. “. . . the parable to this point must carry allegorical meanings.” (Hultgren 337)
   2. “The first invitation to the banquet [is] most likely . . . an earlier era of proclamation of the kingdom, which was done by the prophets.” (Hultgren 337)
   3. “The second invitation, carried by a lone slave from the master to those invited, could correspond to the ministry of Jesus himself (including his disciples).” (Hultgren 337)
      1. Jülicher 2: 416; Montefiore 2: 977; Easton 228; Manson, *Sayings* 129; Perrin 113.
      2. Plummer (*Luke* 360) says “The reference is to John the Baptist and Jesus . . .” (Hultgren 337 n. 18)
      3. Creed (191) and Fitzmyer (1055) deny allegorical reference here: “one should not ask who is represented by the slave.” (Hultgren 337 n. 18)
   4. “The refusal of the final summons would then correspond to the refusal of those who had been invited to the preaching of Jesus.” (Hultgren 337)
   5. “The master who prepares the banquet and declares a judgment at the end on those who made excuses would thereby represent God.” (Hultgren 337)
      1. Jülicher 2: 415-16; Manson, *Sayings* 129; B. Smith 205.
      2. Contra Creed (192) and Plummer (*Luke* 363).
      3. Jeremias (177) says “the speaker in 14:24 represents Jesus.” (Hultgren 337 n. 19)
5. **14**:**21**
   1. “The host of the banquet is called both “master” ([*kyrios*,] κύριος) of the slave and “owner of the house” ([*oikodespotes*,] οἰκοδεσπότης).” (Hultgren 337)
   2. “streets and lanes”
      1. The slave is to go into the “streets and lanes of the town . . .”
      2. The “streets” ([*plateiai*,] πλατεῖαι) and “alleys” ([*hrymai*,] ῥύμαι) . . . are located within the city.” (Hultgren 337)
   3. “poor,” “crippled,” “blind,” “lame”
      1. “The owner commissions his slave “to “bring in,” not simply call or invite,” the “poor, the crippled, the blind, and the lame.” (Hultgren 337)
      2. “The list of the kind of persons to be invited recalls those listed at 7:22, who are the beneficiaries of the ministry of the Messiah Jesus.” (Hultgren 337)
         1. Luke 7:22, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them.”
      3. “These are the same categories of persons listed in 14:13, persons who ought to be invited to a meal but usually are not.” (Hultgren 337)
         1. Luke 14:13, “But when you give a banquet, invite the poor, the crippled, the lame, and the blind.”
      4. “The list has probably been inserted here by Luke.” (Hultgren 337)
      5. Eduard Schweizer (*Luke* 238): for Luke “the poor and those with bodily infirmities symbolize all who need God’s help.” (Qtd. in Hultgren 337)
      6. “They are the kind of persons, on the other hand, who were not eligible for full participation in the life of the community, including the meals, at Qumran.” (1QSa 2:6-10, see 1QM 7:4-6; cited in Donahue 144) (Hultgren 337)
6. **14**:**22**
   1. The poor and disabled “did not refuse. They have been gathered into the banquet hall . . .” (Hultgren 337)
   2. “still there is room”
      1. “If the allegorical elements have been identified correctly to this point, this is the declaration of Jesus concerning the divine mission.” (Hultgren 337)
      2. “The mission of God seems never to be complete.” (Hultgren 339)
      3. “Not only the phrase but also the placing of the phrase within the parable is significant. In an ideal world, those who were invited ought to arrive at the banquet, and the host ought to notice that “still there is room” so he can fit in some more. [But] those who had been invited never come. Nor does the phrase appear after they refuse [339] to come. Instead it comes after the poor, the crippled, the blind, and the lame have already been brought into the banquet. Those who would not ordinarily be invited have been brought in. That should be enough. But “still there is room.” The master and the slave have started down that road of bringing such persons in, and there is no end to it.” (Hultgren 339-40)
      4. “The mission of God through Jesus is resolute and comprehensive. The biblical drama reveals a God who is determined to have fellowship with his children and to save any and all from perishing. The ministry of Jesus and his disciples may well face resistance. But resistance does not impede it. . . . the mission of God may meet resistance and thereby be diverted, but it will not be impeded forever.” (Hultgren 340)
      5. “Excuses, resistance, and refusal are common and are to be expected. But that is not the main theme of the parable. . . . The parable centers in the good news of God, who seeks to embrace those who have nothing to offer, who must in fact be urged to come to the banquet, the feast of eschatological salvation.” (Hultgren 340)
7. **14**:**23**
   1. “roads and lanes”
      1. “The term “highways” ([*hodoi*,] ὁδοί) refers to main roads outside the city in this instance.” (Hultgren 337)
      2. The term translated “hedges” ([*phragmoi*,] φραγμοί) refers to hedges that enclosed yards and fields; they were places where the homeless could seek shelter and where beggars could hide.” (BAGD 865) (Hultgren 337)
   2. “compel”
      1. The slave is “to “compel” ([*anangkason*,] ἀνάγκασον) people to come in, which is much stronger than . . . “invite” [in Matt 22:9].” (Hultgren 337)
      2. “It may well be necessary to “compel” these persons in because of their modesty.” (Fitzmyer 1057) (Hultgren 337)
      3. “That will not mean that they are to be mistreated. They are to be urged, but not abused.” (Hultgren 337)
   3. Why three invitations (14:17, 21, 23)?
      1. Some say “the two [14:17, 21-23] indicate a mission to Israel first, and then to the Gentiles.” (Hultgren 337)
         1. Bultmann 175; Dodd 94; Easton 229; Fitzmyer 1053; Jeremias 64; Montefiore 2: 977; Schweizer, *Luke* 238-39; B. Smith 205. Hahn, “Gleichnis” 51-82.
         2. “In light of Luke’s view of salvation history, that is possible.” (Hultgren 337)
            1. Acts 13:46, “Paul and Barnabas spoke out boldly, saying, “It was necessary that the word of God should be spoken first to you. Since you reject it and judge yourselves to be unworthy of eternal life, we are now turning to the Gentiles.””
            2. Acts 18:5-6, Paul was “testifying to the Jews that the Messiah was Jesus. 6 When they opposed and reviled him, in protest he shook the dust from his clothes and said to them, “Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles.””
            3. Acts 28:23-28, Paul says to Jews, “The Holy Spirit was right in saying to your ancestors through the prophet Isaiah, 26 Go to this people and say, ‘You will indeed listen, but never understand’ . . . this salvation of God has been sent to the Gentiles; they will listen.”
      2. Some say “that those who had been invited in the first place are the “religious aristocracy,” especially the Pharisees, and the two latter groups would be Jews of a lower class (outcasts among them) and Gentiles, respectively.” (Manson, *Sayings* 130; Perrin 113) (Hultgren 337)
      3. “Another possibility (favored here) . . .” (Hultgren 337)
         1. “. . . the two commissionings [14:17, 21-23] are derived from the pre-Lukan stages of tradition . . .” (Hultgren 337)
         2. They “simply point to the all-encompassing and thorough impulses of the divine mission. No area of possible habitation is to be left out.” (Hultgren 337)
8. **14**:**24**
   1. “The parable ends with a word of judgment upon those who had originally been invited but then made excuses. They are excluded. Oddly, the Greek word for “you” in the opening phrase of this verse is plural (ὑμῖν; see notations in the RSV and NRSV). It should be singular (σοί) if the master is speaking to his slave. Although the saying is the master’s, it has been conformed to the familiar pronouncement formula of Jesus elsewhere (and in all four strands of the Synoptic tradition: Mark 3:28; 8:41; 13:37; Matt 5:20; 6:2; 18:10; Luke 12:4, 37; 13:24; 16:9; Q, Matt 13:7//Luke 10:24; Matt 18:3//Luke 15:7, and many other instances in all four). Rhetorically the verse is effective for oral reading. In a sense, the master “steps as it were on to the apron of the stage and addresses the audience.” (Linnemann 90) (Hultgren 338)
9. **Jesus**’ **meaning and Luke**’**s meaning**
   1. “the circumstances in which it would have been spoken” (Hultgren 339)
      1. Some say “it was spoken by Jesus against his opponents, telling them that they have been shut out of the kingdom.” (Hultgren 339)
         1. Boucher, *Parables* 104 (against Jesus’ “critics”); Jeremias 176; Linnemann 91; B. Smith 203 (against the “professedly religious”). (Hultgren 339 n. 29)
      2. “But that seems too negative in light of the very positive thrust of the parable as a whole. The parable could have been spoken to a more general audience, including not only Jesus’ critics but also his disciples.” (Hultgren 339)
   2. Luke’s meaning
      1. “According to Luke, the parable was spoken in the presence of Pharisees, within the confines of a house, and in response to a statement made by one of the guests. But the statement is by no means hostile or critical of Jesus. It is a beatitude, spoken by a person with good intentions (14:15, “Blessed is anyone who will eat bread in the kingdom of God!”). From there, as a “teaching moment,” Jesus goes into the parable and teaches that there are persons who refuse God’s invitation to the kingdom, even though they have been invited by way of the teachings of the Scriptures and the traditions that enrich their lives concerning the reality and promises of God. But God will not be constrained or limited. Even within the ministry of Jesus himself, that is apparent. Those who are considered the lost and unworthy within his generation are precisely those who are responding to the gospel of the kingdom.” (Hultgren 339)
      2. “For the evangelist Luke and his community, another facet can be seen. The parable speaks about the inclusive nature of the Christian community. When the church has its own gatherings for fellowship, particularly at the Lord’s Supper, it is to be inviting and inclusive, having a place at the table for those who would not normally be invited.” (Donahue 144) (Hultgren 339)
10. ***Thomas* 64**
    1. Dependent on the synoptics?
       1. Many think *Thomas* is dependent on Matthew, Luke, or both. (Hultgren 335)
          1. Blomberg, Craig L. “Tradition and Redaction in the Parables of Jesus.” *The Jesus Tradition outside the Gospels*. Ed. David Wenham. Sheffield: JSOT, 1985. 187-89.
          2. Fieger, Michael. *Das Thomasevangelium*: *Einleitung Kommentar Systematik*. NTAbh 22. Münster: Aschendorff, 1991. 187 (a “free retelling” of the synoptic versions). (Hultgren 335 n. 8)
          3. Grant, Robert M., and David N. Freedman. *The Secret Sayings of Jesus*. Garden City: Doubleday, 1960.
          4. Schrage, Wolfgang *Das Verhältnis des Thomas-Evangelium zur synoptischen Tradition* . . . BZNW 29. Berlin: Töpelmann, 1964. 134-35 (“Apparent dependence, but no certainty”). (Hultgren 335 n. 8.)
          5. Weder 185.
          6. The Luke and *Thomas* versions are “most alike . . .” (Hultgren 334)
             1. “As seen from the table above, the version in the *Gospel of Thomas* is in various respects close to that in the Gospel of Luke. Whether it can be considered to be based on a tradition independent of the Synoptic versions is a matter of debate.” (Hultgren 335)
       2. “. . . others hold that it is based on independent tradition.” (Hultgren 335)
          1. Davies and Allison 3: 195; Fitzmyer 1051; Funk 352; Jeremias 24; Perrin 111-14.
          2. Patterson, Stephen J. *The Gospel of Thomas and Jesus*. Sonoma, CA: Polebridge, 1992. 77-78.
          3. Wilson, Robert McL. *Studies in the Gospel of Thomas*. London: A.R. Mowbray, 1960. 100, 147.
          4. “A good reason for claiming independence is that in the *Gospel of Thomas* the excuses are greater in number than in the Synoptic versions and are made for different reasons.” (Hultgren 335)
    2. In Luke 14:21-23, “the persons compelled to come in are the underprivileged . . . [In Matt 22:10,] “both bad and good” . . .” In *Thomas*, the “replacements of those originally invited . . . are persons generally considered worthy of having a place at the dinner. The parable closes with a comment against persons engaged in [335] commerce. Buying and selling lead persons astray; commerce is incompatible with the contemplative life required of the true Gnostic.” (Grant and Freedman, *Secret Sayings* 171; Montefiore, “Comparison” 53) (Hultgren 335-36)

## Guest Without a Garment

(Matt 22:11-14) (> M)

1. **text**
   1. Matt 22:11-14, “But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, 12 and he said to him, ‘Friend, how did you get in here without a wedding robe?’ And he was speechless. 13 Then the king said to the attendants, ‘Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ 14 For many are called, but few are chosen.”
2. **introduction**
   1. Form: a parable (multiple verbs; past tense; atypical story).
   2. “In two cases the Church (or the Evangelists) conflated originally separate parables.” (Hunter *Interpreting* 19)
      1. “St Matthew has tacked on The Wedding Garment, originally an independent parable, to The Wedding Feast.” (Hunter *Interpreting* 19)
      2. “In Luke’s parable of The Pounds . . . we can detect at three or four points the intrusion of another parable about a man who went abroad to claim a kingdom.” (Hunter *Interpreting* 19)
   3. Often “the Church *generalized* the meaning of a parable by adding a saying of Jesus [19] . . . (Matt. 22.14): ‘*Many* are called, but few are chosen.’ Comment: The truth that a few only are saved is neither in The Marriage Feast nor in the appended Man without the Wedding Garment.” (Hunter *Interpreting* 19, 119)
   4. “These verses . . . have no parallel in Luke’s [great banquet] . . .” (Hultgren 346)
   5. Most regard this “as a composition by the evangelist” [346] [because of] its many Matthean terms and expressions . . .” (Beare 436; Bultmann 175, 195; Davies and Allison 3: 194; Funk 235; Gundry 167; Lambrecht, *Treasure* 134; Schweizer, *Matthew* 419 [a possibility]; Scott 163 n. 11.) (Hultgren 346-47)
   6. Matthew appended it “to check any misunderstanding that could be derived from the parable. The parable ends with the saying that all are to be gathered in and admitted, “both bad and good” (22:10). But surely, for Matthew, once the “bad” have been admitted, they must be found worthy of their place in the kingdom.” (Hultgren 347)
   7. “The king’s coming in to inspect the guests is an allegorical reference to the last judgment. It has to be, because why else would he be surprised to find a man without a wedding garment? His slaves have rounded up people off the streets; therefore, no one should be wearing a wedding garment. Are we to imagine that all the others have wedding garments? From whence did they obtain them, especially in a burned-over city?” (Hultgren 347)
   8. “allegorical significance of the wedding garment” (Hultgren 347)
      1. good works
         1. “works of righteousness” (Irenaeus, *Against Heresies* 4.36.6) (Qtd. in Hultgren 347)
         2. “a life lived in conformity with the Christian Law” (B. Smith 206) (Qtd. in Hultgren 347)
         3. “evidential works of righteousness,” but not “works meriting salvation” (Gundry 439) (Qtd. in Hultgren 347)
         4. “the deeds of Christian discipleship” (Donahue 96) (Qtd. in Hultgren 347)
         5. “righteousness or moral rectitude” (Dawson 304-06; Funk 235; Hagner 631; Jones 406) (Hultgren 347)
      2. “membership within the redeemed community” (Hultgren 347)
         1. “to be clothed in the garments of salvation” (Jeremias 189) (Hultgren 347)
         2. “to live in a new mode of existence” (Schweizer, *Matthew* 420) (Hultgren 347)
      3. “repentance, which Jesus’ opponents lack” (Michaelis 162) (Hultgren 347)
      4. “the resurrection body or its garment of glory, which were typically imagined to be luminous and angelic” (Davies and Allison 3: 204) (Qtd. in Hultgren 347)
   9. allegorical significance of the one without a wedding garment
      1. the “bad” invitees (22:10), i.e., the Jewish leaders (22:3-6) (Sim 165-78) (Hultgren 347)
   10. The meaning seems to be: “Although [347] both “bad and good” are brought into the fellowship of the church, there will be a final judgment.” (Hultgren 347-48)
       1. reasons for this conclusion
          1. “. . . Matthew’s rigorous emphasis on righteousness [is found] elsewhere (5:6, 10, 20; 6:33) . . .” (Hultgren 347)
          2. “. . . other Matthean parables close with a note of judgment and the casting out of the bad (13:30, 41-43, 47-50) . . .” (Hultgren 347)
          3. And there is “the reference to the “bad” being brought in at 22:10 . . .” (Hultgren 347)
       2. “The passage thus serves a hortatory function for the Matthean community. . . . its members . . . are to seek that level of righteousness which is expected by Christ and his community.” (Hultgren 347-48)
3. **a separate parable**?
   1. Most consider this a separate parable. (Hultgren 346 n. 23)
      1. Boucher 104; Cadoux 64; Crossan 70; Dodd 94; Jeremias 65, 68, 187; Linnemann 96; Manson, *Sayings* 224; Merriman 61; McNeile 316; Oesterley 127; Plummer, *Matthew* 302; Schweizer, *Matthew* 416; Via 129.
      2. Gnilka (*Matthäus* 2: 236-37) “attributes the verses of 22:11-13 to oral tradition, which the evangelist has reduced to writing.” (Hultgren 346 n. 23)
      3. The verses are “somewhat like a rabbinic parable . . .” (Hultgren 346)
         1. “The parable is about wise and foolish servants at a king’s banquet. The wise were properly clothed. They were admitted to the banquet. The foolish wore soiled clothing. They had to stand and watch the wise enjoy the banquet.” (Hultgren 346 n. 24)
         2. “The parable is attributed to Rabbi Johanan ben Zakkai (late first century a.d.) and is recorded in *b*. *Shab*. 153a.” (Hultgren 346 n. 23)
   2. But “This is not a separate parable, . . . for it presupposes the material in 22:2-10.” (Hultgren 346)
4. **22**:**12**
   1. “friend” (*etaire*, ἐταῖρε)
      1. Ἐταῖρε is the vocative form. (Hultgren 348)
      2. It is in workers in the vineyard (20:13) and Jesus’ address to Judas in Gethsemane (26:50). Hence, it is used when the addressee “is insolent (as here) or deceitful (as in the case of Judas) and is being confronted and exposed.” (Hultgren 348)
5. **22**:**13**
   1. Here Matthew uses *diakonos* (διάκονος), “servant” or “attendant,” rather than *doulos* (δοῦλος), “slave” or “servant,” “which is otherwise used in the parable (22:3, 4, 6, 8, 10). (Hultgren 348)
      1. Matthew uses *diakonos* 3 times (20:26; 22:13; 23:11). (Hultgren 348)
      2. Matthew uses *doulos* 30 times. (Hultgren 348)
   2. *Diakonos* “could indicate Matthew’s use of a source having the term . . .” (Cadoux 65) (Hultgren 348)
   3. “. . . it is more likely due to the fact that the servants spoken of here are table servants, who are typically designated by διάκονος.” (Weiser, Alfons. “διακονέω.” *TDNT* 1: 302.) (Hultgren 348)
   4. “throw him into the outer darkness,” “weeping and gnashing of teeth”
      1. “Throw him into the outer darkness” is typically Matthean: 8:12; 25:30.
      2. “Weeping and gnashing of teeth” is typically Matthean: 8:12; 13:42, 50; 24:51; 25:30. (Hultgren 348)
         1. Also once in Luke: 13:28, “There will be weeping and gnashing of teeth . . .”
         2. Also *1 Enoch* 10:4 (God commands Raphael,) “Bind Azaz’el hand and foot [and] throw him into the darkness.” (Hultgren 348 n. 38)
6. **22**:**14**
   1. “This verse can be considered an addition by Matthew by which he supplies a summary for the entire parable . . .” (Hultgren 348)
      1. “It has some similarity to a saying at 2 Esdr 8:3, but is not based upon it.” (Hultgren 348 n. 39)
      2. “For similar sayings, cf. 2 Esdr 9:15; *2 Bar*. 44:15.” (Hultgren 348 n. 39)
   2. “. . . it does not quite fit.” (Hultgren 348)
      1. “Within the parable, to be sure, many are called, but none of those who enter the wedding hall at the end (22:10) can actually be designated as “chosen” (ἐκλεκτοί) persons. They have simply been rounded up.” (Hultgren 348)
      2. “On the other hand, since one person without a proper garment is selected for dismissal (22:11-14), one could say in a loose sense that those remaining are “chosen.”” (Hultgren 348)
   3. “The verse is puzzling. At Revelation 17:14 the words “called,” “elect,” and “faithful” are full equivalents.” (Hultgren 348)
   4. In Matthew, in any case, the verse functions to say that one’s status can never be taken for granted; it “is continually to be set afresh under the judgment and grace of God.”” (Schmidt, Karl L. “κλητός.” *TDNT* 3: 495.) (Hultgren 348)
   5. Matthew’s meaning
      1. “The ending of the parable should not be overlooked. . . . 22:11-14 reminds the reader or hearer that . . . [the] warning remains. One could still be excluded. Throughout one’s life there should be constant and rigorous efforts toward the higher righteousness to which Christ calls his disciples (5:20).” (Hultgren 349)

## Hidden Treasure

(Matt 13:44; *Gospel of Thomas* 109) (> M)

1. **text**
   1. Matt 13:44, “The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.”
   2. *Gospel of Thomas* 109, “Jesus said, “The kingdom is like a man who had a [hidden] treasure in his field without knowing it. And [after] he died, he left it to his [son]. The son [did] not know (about the treasure). He inherited the field and sold [it]. And the one who bought it went plowing and [found] the treasure. He began to lend money at interest to whomever he wished.” (Qtd. in Hultgren 409, quoting from *Nag Hammadi Library in English* 137)
2. **introduction**
   1. form criticism
      1. Form: similitude (atypical situation; two verbs in past tense, but three in present tense; short). (Hultgren 410 says similitude.)
      2. Its twin parable is pearl (13:45-46). (Hultgren 413)
      3. Both Matthew’s and *Thomas*’s “versions are devoid of any hortatory comments or applications.” (Hultgren 410)
   2. source criticism
      1. The similitude is only in Matthew and *Thomas*. (Hultgren 410)
      2. Three parables from M in Matt 13 are also in *Thomas*. (Hultgren 410)
         1. 13:24-30: weeds *Thomas* 57
         2. 13:44: hid treasure *Thomas* 109
         3. 13:45-46: pearl *Thomas* 76
   3. rabbinic parallels
      1. examples: McArthur and Johnston 41-42 (Hultgren 410 n. 3)
      2. In a parable by Simeon ben Yohai (c. ad 140), “a man inherited a piece of land and, being too lazy to care for it, sold it. The buyer found a treasure in it, out of which he built a fine palace and had servants. The original owner regretted selling the land, exclaiming, “Alas, what have I thrown away?” The moral [is] that the Egyptians cared nothing for Israel . . . while the latter were in Egypt, but then realized how great Israel was as they made their way to the sea (at the time of the exodus).” (*Cant*. *Rab*. 4:12:1. Qtd. from *Midrash Rabbah*. Trans. H. Freedman and Maurice Simon. London: Soncino, 1939. 10 vols. 9: 219-20.) (Hultgren 410)
   4. Greco-Roman parallels
      1. Crossan (*Finding*) treats stories of discovering treasure as comparative literature. (Hultgren 410 n. 4)
   5. *Thomas* 109
      1. Some say *Thomas* 109 is dependent on Matt 13:44. (Hultgren 410)
         1. Gärtner, Bertil. *The Theology of the Gospel according to Thomas*. New York: Harper & Brothers, 1961. 66, 237.
         2. Crossan (*Finding* 105-06) says *Thomas* 109 “is not from Jesus, but is a gnostic version of a Jewish parable . . .” (Hultgren 410 n. 6)
      2. Some say *Thomas* 109 is not dependent on Matt 13:44. (Hultgren 410)
         1. Jeremias 24.
         2. Turner, H.E.W., and Hugh Montefiore. *Thomas and the Evangelists*. SBT 35. Naperville: Alec R. Allenson, 1962. 36, 66-67, 72.
         3. Wilson, Robert McL. *Studies in the Gospel of Thomas*. London: A.R. Mowbray, 1960. 54.
         4. In Matt 13:44 the discoverer finds the treasure in another’s field.

In *Thomas* 109 the discoverer owns the field.

* + - 1. In Matt 13:44 the discoverer sells all he has to buy the field.

In *Thomas* 109 the discoverer “began to lend money at interest to whomever he wished” (which is in blatant contradiction to the prohibition of lending at interest in logion 95).” (Hultgren 411)

* + 1. Hedrick says *Thomas* 109 is earlier than Matt 13:44, and “it need not be given a gnostic interpretation . . .” (Hedrick, Charles W. *Parables as Poetic Fictions*: *The Creative Voice of Jesus*. Peabody: Hendrickson, 1994. 117-41.) (Hultgren 411 n. 7)
    2. The point of *Thomas* 109 seems to be “that there are persons (non-Gnostics) who have riches at hand, but do not know it, that is, the hidden “gnosis,” which is within the self. Another (the Gnostic) comes upon that knowledge, however, is enlightened by it, and is able then to share it with others of his own choosing, which results in mutual benefits.” (Hultgren 410-11)
       1. Schrage, Wolfgang. *Das Verhältnis des Thomas-Evangeliums zur synoptischen Tradition und zu den koptischen Evangelienübersetzungen*: *Zugleich ein Beitrag zur gnostischen Synoptikerdeutung*. BZNW 29. Berlin: Alfred Töpelmann, 1964. 198.
       2. Wilson, Robert McL. *Studies in the Gospel of Thomas*. London: A.R. Mowbray, 1960. 93.
  1. This parable teaches about the men of the kingdom, i.e., about the true meaning of disciple­ship. It shows that “to win its riches is worth any sacrifice . . .” (Hunter *Parables* 20)
  2. See also Hunter *Parables* 77-80.
  3. “In The Hid Treasure, . . . the man stumbles on his wealth, whereas in The Costly Pearl he finds it only after long searching. Surely this reveals Jesus’ awareness that it is often by very different roads that men come to the Kingdom . . .” (Hunter *Interpreting* 65)
  4. “. . . to win its [the kingdom’s] riches is worth any sacrifice . . .” (Hunter *Parables* 20)
  5. “We have them [hid treasure and pearl of great price] now only in outline—how graphic they must have been in the first telling!” (Hunter *Interpreting* 64)

1. **13**:**44**
   1. text criticism
      1. Some manuscripts begin with “Again” (*palin*, πάλιν). The KJV has “again.” (Hultgren 409)
      2. But “the earliest and most important ones do not.” (Hultgren 409)
      3. *Palin* is probably “assimilation to the beginning of 13:45 and 13:47.” (Hultgren 409)
   2. “the kingdom of heaven is like”
      1. Matthew uses “the kingdom of heaven is like” 6 times (13:31, 33, 44, 45, 47; 20:1). (Hultgren 412 n. 15)
      2. He also uses “the kingdom of heaven may be compared” (from “to compare,” *homoioo*, ὁμοιόω) 4 times (13:24; 18:23; 22:2; 25:1 [“the kingdom of heaven will be like”]). (Hultgren 412 n. 15)
      3. The kingdom of heaven is not “like a hidden treasure, [but] is like that which is portrayed in the similitude, meaning “it is the case with the kingdom of heaven as with” that which follows.” (Jeremias 101-2; Kingsbury 111; Linnemann 98) (Hultgren 412)
   3. “treasure hidden in a field”
      1. text criticism
         1. The Greek has “in *the* field” (*en to agro*, ἐν τῷ ἀγρῷ). (Hultgren 409)
         2. KJV, RSV, and NRSV translate “in a field,” “to catch the indefinite generality that is fitting for a parable.” (Hultgren 410)
         3. Manuscript D lacks “the” (τῷ); it “most likely seeks to aid the reader along these lines . . .” (Hultgren 410)
         4. BDF (133 [255, 1]): the definite article “in 13:44 is incorrect (D and Chr omit) where ‘a field’ is to be understood.” (Qtd. in Hultgren 410 n. 2)
      2. “The hiding of valuables in the earth is an age-old method of storing them safely.” (Hultgren 411)
         1. A man hides one talent in the ground (Matt 25:18, 25).
         2. The *Copper Scroll* (3Q15, first century ad) has “a long list of buried treasures, many items of which are underground.” (Hultgren 411)
         3. After conquering Jerusalem (ad 70), “the Romans discovered gold, silver, and other treasured articles that had been stored underground “in view of the uncertain fortunes of war” . . .” (Josephus *J*.*W*. 7.115, Thackeray trans. 3: 539.) (Hultgren 411)
   4. “someone found”
      1. “What was he doing in the field in the first place?” (Hultgren 411)
         1. “Some interpreters suggest that he must have been a day laborer working the field of a wealthy landowner.” (Jeremias 198; Scott 397-98. Derrett *Law* 9-13.) (Hultgren 411)
         2. “Yet that does not seem to fit the case, since he had the means to purchase the field.” (Hultgren 411)
         3. “The picture is simply of a man who walks across a field and discovers what no one else had seen, including (and above all) the owner.” (Hultgren 411)
         4. And then the most important question arises: No matter who he was, when he came upon the treasure, should he not have notified the owner about it? And when he purchased the field, did ownership of the treasure go with it?” (Hultgren 411)
      2. “. . . the kingdom is something that one may well stumble upon rather than find by means of a search.” (Hultgren 415)
   5. “joy”
      1. Joy is explicit in hid treasure. (Hultgren 413)
      2. Joy is implicit in the twin parable, pearl (13:45-46). (Hultgren 413)
      3. Joy “cannot be brought on by one’s plans, methods, or efforts. It is induced from factors outside the self. Unlike happiness, which people seek, joy can be present in a person’s life even in times of pain (Heb 12:2) and in moments when faith is tested severely (Jas 1:2).” (Hultgren 415)
      4. “The joy of discovering the kingdom is like the joy of finding a hidden treasure. It is due to the grace of God that has shone forth in the person and message of Jesus. Such joy precedes the response of discipleship, just as grace comes prior to good works.” (Hultgren 415)
   6. “sells all”
      1. text criticism
         1. “All” (*panta*, πάντα) is not in B. Nestle-Aland 25th ed. exclude it. (Hultgren 410)
         2. “But it is strongly attested in other early and important witnesses . . .” Nestle-Aland 26th and 27th eds. include it. (Hultgren 410)
      2. “The discoverer [does] all he can to obtain it.” (Hultgren 412)
         1. “The discovery of a treasure in another’s field, and the subsequent overwhelming desire to purchase it, add to the appeal and human interest of the story.” (Hultgren 412)
         2. “Part of the drama is the acquiring.” (Hultgren 412)
      3. “. . . the response cannot be halfhearted. Nothing compares to it; all else takes second place (cf. 10:37-39). The man’s liquidation of all his assets portrays that.” (Hultgren 415)
         1. Matt 10:37-39, “Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; 38 and whoever does not take up the cross and follow me is not worthy of me. 39 Those who find their life will lose it, and those who lose their life for my sake will find it.”
   7. “buys that field”
      1. legality of his action
         1. The OT has no law about the matter. (Hultgren 411)
         2. Rabbinic texts “do not necessarily settle the matter.” (Hultgren 412)
            1. *Y*.*B*. *Mes*. 2:5:8c; *Pesiq*. *Rab Kah*. 9 (47b); *Lev*. *Rab*. 27:1; *m*. *B*. *Bat*. 4:8. Cited in Lachs 229. See also Str-B 1: 674.
            2. One *Mishnah* text (*M*. *B*. *Bat*. 4:9) says “everything in a field belongs to its owner under certain conditions of his acquiring it, but not in other cases.” (Hultgren 412)
            3. Another *Mishnah* text (*M*. *B*. *Mes*. 2:1, Danby trans. 348) says that ““scattered money” that is discovered belongs to its finder . . . but in the parable the treasure discovered is not necessarily money, and in any case it is apparently not scattered but stored intact.” (Hultgren 412)
         3. Derrett (*Law* 6-9) says the discoverer’s actions “were both legal and moral.” (Hultgren 412 n. 14)
         4. Crossan (*Finding* 91) says they were neither legal nor moral. (Hultgren 412 n. 14)
         5. Scott (402) suggests “that, not only has the man who discovered the treasure done something illegal (which may actually *not* be the case), but that he dare [414] not dig up the treasure “unless he wants to face the rather embarrassing question of whence it came.”” (Hultgren 414-15)
         6. However, “the legal question is not at issue . . .” (Hultgren 412)
            1. Jeremias (199) says “the actions of the discoverer were legal . . .” (Hultgren 412 n. 14)
            2. “In the oral telling of the story, narrated within a folk culture (as well as the telling of the story in the Matthean situation), the hearer is not likely to worry much about the legal issues . . .” (Hultgren 412)
      2. morality of his action
         1. Jeremias (199) says the discoverer’s “morality is not being considered.” (Hultgren 412 n. 14)
         2. Hearers would delight in “getting the best of a landowner.” (Hultgren 412)
2. **Jesus**’ **meaning and Matthew**’**s meaning**
   1. authenticity
      1. inauthentic
         1. Bultmann (202-03) says “the parable may have come from Jewish tradition and been ascribed to Jesus within the early church.” (Hultgren 414)
         2. Gundry (*Matthew* 275) says Matthew created it from Prov 2:1-9 LXX, “which speaks of seeking wisdom as one seeks for “treasures” [2:4 *thesaurous*, θησαυρούς]. He claims “such a composition would be characteristic of the evangelist.” (Hultgren 414)
         3. Some say “the parable contains typical Matthean expressions.” (Hultgren 414)
            1. “the kingdom of heaven is like” (13:31, 33, 44, 45, 47; 20:1)
            2. “treasure” (9 times)
            3. “the unusual phrase [*apo tes xaras*,] ἀπὸ τῆς χαρᾶς (“with joy”) rather than the more common [*meta xaras*,] μετὰ χᾶρας (in classical Greek, the LXX, and the NT); Matthew also uses ἀπό with a genitive to express fear (14:26; 28:4).” (Hultgren 414)
      2. authentic
         1. Dodd 85-87; Funk 196 (pink font = in some form from Jesus); Jeremias 198-201; Stein 98-104. Crossan *Finding* 98-102.
         2. concerning Prov 2:1-9 (seeking wisdom a for treasures)
            1. The discoverer “was not seeking treasures; he simply stumbled onto one by surprise.” (Hultgren 414)
            2. If there is an allusion to Prov 2:1-9, Jesus or “some other pre-Matthean person [could] have made it . . .” (Hultgren 414)
         3. concerning the “typical Matthean expressions” (Hultgren 414)
            1. “. . . the parable is exceedingly brief (one verse) [and] Matthew has written the present verse with his own expressions at hand. One can expect that that will result in an unusually high proportion of Matthean expressions.” (Hultgren 414)
            2. Matthew’s use of *apo tes xaras* “does not carry much weight, for the admittedly rare expression . . . is also found at Luke 24:41 and Acts 12:14.” (Hultgren 414)
         4. The parable’s “teaching concerning the disciple’s commitment to the kingdom coheres with other passages derived from those major traditions antecedent to the Synoptic Gospels . . .” (Hultgren 414)
            1. “See Mark 10:23-25 and parallels; Matt 7:21; 13:45-46 (both M); Luke 9:62 (L); and Matt 10:38//Luke 14:27 (Q).” (Hultgren 414 n. 26)
            2. There is also “independent attestation” in *Thomas*. (Hultgren 414)
      3. conclusion: “There is no compelling reason to exclude Jesus as the originator of the parable.” (Hultgren 414)
   2. audience
      1. Earlier parables in Matt 13 (sower, weeds, mustard seed, leaven, 13:3-9, 24-33) were addressed to the crowd. (Hultgren 412)
      2. Hid treasure and pearl (13:45-46) are addressed to the disciples. (Hultgren 412) Matt 13:36, “Then he left the crowds and went into the house. And his disciples approached him . . .”
   3. Jesus’ meaning
      1. “. . . it is difficult to pin down the actual comparison being made.” (Hultgren 412)
         1. “A literal comparison would mean that the kingdom is likened to a person’s discovery of something of great worth” and his obtaining it. [412] But “How can God’s kingdom be likened to discovery and consequent action?” (Hultgren 412-13)
         2. The “subject of the thought expressed in the similitude as a whole is not primarily the kingdom” but the discoverer. (Hultgren 413)
         3. “The only proper response of the one who has discovered the kingdom is to relativize all else that one has for the sake of the greater worth of the kingdom.” (Hultgren 413)
      2. “This means that there is some similarity after all between the kingdom and the treasure . . .” (Hultgren 413)
         1. “. . . both are discovered. The kingdom is not something that one gains by intention and strategy. It is sheer gift.” (Hultgren 413)
         2. “Further, the term “kingdom of heaven” in this context does not simply denote God’s sovereignty, God’s rule in creation and history. As elsewhere in Matthew’s Gospel, the term refers to the salvation promised to the faithful of Israel and the church (5:20; 7:21; 13:45-46; 22:1-10; 25:1-13, 34) . . .” (Luz, Ulrich. “βασιλεία.” *EDNT* 1: 203-04.) (Hultgren 413)
            1. It is “a realm that one enters (5:10, 20; 8:11; 18:3).” (Hultgren 413)
            2. “Therefore the one who discovers it has “joy” and commits himself or herself to it.” (Hultgren 413)
            3. “Here that phrase [“kingdom of heaven”] signifies more than a sense of the presence of God or even the rule of God in a general way. It signifies God’s eternal kingdom into which persons are permitted. It has its beginnings on earth, to be sure, but extends into eternity.” (Hultgren 415)
      3. What is “the main point of the parable”? (Hultgren 413)
         1. Some say the kingdom’s great value. (Allen 154; Jülicher 2: 581-85) (Hultgren 413)
         2. Some say the joy of discovering the kingdom. (Jeremias 200-201; Schweizer *Matthew* 312) (Hultgren 413)
         3. Some say the need for total commitment. (Dodd 85-87; Hagner 397; Hare 158; Kingsbury 115; Linnemann 101; Montefiore 2: 644; Oesterley 82; B. Smith 145; Stein 103, 105) (Hultgren 413)
         4. Some say both the kingdom’s great value and the need for total commitment. (Davies and Allison 2: 435; Wenham 208) (Hultgren 413)
         5. Probably it is the need for total commitment. (Hultgren 413)
            1. Hid treasure and pearl are “addressed to the disciples, who, in Matthew’s eyes, have found the kingdom already. Moreover, what the twin parables have in common is that the one who makes the discovery liquidates all of his assets in order to acquire the treasure or the pearl. Therefore, it is most likely that the main thrust of the parable is that the disciple of Jesus responds to the kingdom with a commitment that risks all without reserve.” (Kingsbury 115-16) (Hultgren 413)
            2. “As a main thrust, that also allows the other themes (the joy of discovery and the value of the kingdom) a place within the whole, and it coheres with the main thrust of its twin parable as well.” (Hultgren 413)
         6. “The hearers’ or readers’ attention is directed to the discovery, the joy, and the response that take place in the story, culminating in the response. All else fades in importance.” (Hultgren 415)
   4. Matthew’s meaning
      1. “The discovery of the treasure corresponds to the spiritual experiences of many. Not infrequently people relate experiences they have had of uncanny moments when God comes to them as the Unexpected One, and their lives are transformed . . .” (Hultgren 415)
      2. “Certainly the kingdom was [415] hidden in the work and words of Jesus, not apparent to ordinary human perception. It was disclosed only to those whom God enlightened in and through the proclamation of Jesus. Here and there it became apparent only as a surprise. The same is true in the case of the post-Easter Jesus. The kingdom is revealed when and where it pleases God, and the risen Jesus calls his disciples into it yet, asking them to follow him with a quality of commitment that compares to no other.” (Hultgren 415-16)

## Houses on Rock and Sand

(Matt 7:24-27; Luke 6:47‑49) (> Q)

1. **text**
   1. Matt 7:24-27, “Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. 25 The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. 26 And every­one who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. 27 The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!”
   2. Luke 6:47-49, “I will show you what someone is like who comes to me, hears my words, and acts on them. 48 That one is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, be­cause it had been well built. 49 But the one who hears and does not act is like a man who built a house on the ground without a foundation. When the river burst against it, im­medi­ately it fell, and great was the ruin of that house.”
2. **introduction**
   1. names (Hultgren 131)
      1. house upon the rock (Montefiore 2: 554. Aland, Kurt, ed. *Synopsis Quattuor Evangeliorum*. 13th ed. Stuttgart: Deutsche Bibelgesellschaft, 1985. 99.)
      2. two houses (Dodd 6; Fitzmyer 628; Jeremias 194; B. Smith 225)
      3. two builders (Betz 557; Cadoux 171; Davies and Allison 1: 719; Hunter *Parables* 74; Luz *Matthew 1-7* 450 [“two housebuilders”]. Abou-Chaar 44-58.)
      4. two foundations (Gundry *Matthew* 133; McNeile 97)
      5. wise and foolish builders (Buttrick 54; Manson *Sayings* 177; Stein 24. Strecker 168)
   2. source criticism
      1. Some say the parable came to each evangelist “in their respective traditions” (L and M). (Beare, F.W. *The Earliest Records of Jesus*. New York: Abingdon, 1962. 69.) (Hultgren 132)
      2. Some say “it came to each in Q, but also to Matthew” in M. (Schweizer *Matthew* 190) (Hultgren 132)
      3. Some say it is only from Q. (Hultgren 132)
         1. Betz 559-60; Brown 118; Davies and Allison 1: 117, 719; Fitzmyer 627; Gnilka *Matthäus* 1: 280; Luz *Matthew 1-7* 451; Manson *Sayings* 177; Polag 38; Strecker 169; Streeter 251, 291.
         2. “grounds for attributing them to a common source (Q)” (Hultgren 132)
            1. “*Form*: in both versions there is a statement of a prudential thesis, followed by evidence for it; statement of an antithesis, followed by evidence for it.” (Hultgren 132 n. 14)
            2. “*Content*: in both versions there are two persons, and both hear, but one does deeds and the other does not.” (Hultgren 132 n. 14)
            3. “*Wording*: verbs of hearing, doing, building; nouns for house, rock, and flood are the same in both.” (Hultgren 132 n. 14)
         3. “The differences can be accounted for on the basis of variations in wording already in the recensions used and alterations made by the evangelists.” (Hultgren 132)
   3. Form: a parable (long; multiple verbs; past tense; unique situation [building foolishly]).
   4. rabbinic parallel (*Abot R*. *Nat*. 24:1)
      1. Qtd. from *The Fathers according to Rabbi Nathan*: *An Analytical Translation and Explanation*. Trans. Jacob Neusner. BJS 114. Atlanta: Scholars, 1986. 149.
      2. “According to tradition from the third or fourth century, Rabbi Elisha b. Abuyah (third-generation rabbinic teacher, ca. a.d. 120-40) spoke a parable in which he compared those who study the Torah and do good deeds and those who study the Torah but do not do good deeds.” (Hultgren 132)
         1. “Concerning the first, he said he is like someone who “builds first with stones and then with bricks,” and “even though a great flood of water comes and washes against the foundations, the water does not blot them out of their place.”” (Hultgren 132)
         2. But “the second person is like someone who “builds first with bricks and then with stones,” and “even if only a little water comes and washes against the foundations, it forthwith overturns them.”” (Hultgren 132)
   5. This parable teaches about the men of the kingdom, i.e., about the true meaning of disciple­ship. It shows that “he demands a profession that issues in action” (Hunter *Parables* 21)
   6. See also Hunter *Parables* 85-88.
   7. Though not listed as one of the four “example stories,” “which teach not by analogy but by direct example (The Pharisee and the Publican, Dives and Lazarus, The Rich Fool, and The Good Samaritan) [11] . . . [in the two sons] hearers are ex­pec­ted to apply the story to their own lives either as an example or a warning.” (Hunter *In­ter­preting* 11, 99)
   8. “. . . our Lord’s parables . . . follow the rules of popular story-telling. [One] is ‘the rule of contrast’ whereby virtue and vice, riches and poverty, wisdom and folly are set in sharp con­trast.” (Hunter *Interpreting* 11) E.g., the wise and foolish bridesmaids, Dives and Lazarus, the two houses. (Hunter *Parables* 12)
   9. “In almost every respect—literary structure, dramatic quality and local col­our—Mat­thew’s version is to be preferred . . .” (Hunter *Interpreting* 74)
   10. “. . . he demands a profession that issues in action . . .” (Hunter *Parables* 21)
   11. “The rock-built house stands for hearing and doing Christ’s words; the sand-built house for hearing them only. The storm of the parable might be the Last Judg­ment; more probably it is any severe testing-time in a disciple’s life. In such a time the secret of security will be a life built on active obedience to Christ’s teaching.” (Hunter *Interpreting* 74)
   12. “‘My words’, he says. No prophet ever spoke like this. What a tremendous claim! . . . [He] tells them that he has laid down principles of action which they will neglect at their eternal peril.” (Hunter *Interpreting* 74)
   13. “. . . the concluding parables [Windisch’s usual term for the parable of the house on rock and the parable of the house on sand, see p. 126 3/4] . . . [refer to] the catastrophe that is to precede the inauguration of the Kingdom of God.” (Windisch *Meaning* 2)
   14. For parallels from Talmudic literature to the parable of the houses on rock and sand, see Win­disch, p. 72, n 13. (Windisch *Meaning* 7)
   15. Cadbury quotes a rabbinic parallel, strikingly similar. (Cadbury *Making* 11)
   16. The Sermon on the Mount has a similar ending to the one we find at the end of Deu­teronomy (30:15-20): “In the Sermon on the Mount, Jesus also has put beofre his hearers “today life and salvation, along with death and damnation” (cf. Deut. 30:15). Here also it is true that “if you heed the commands . . . your God will bless you in the land which you are about to invade for conquest” (Deut. 30:16). That is, translated into terms of the teaching of the Synoptic Gospels about the Kingdom of Heaven: “He will give you entrance into his Kingdom . . .”” (Windisch *Meaning* 7)
   17. “. . . the concluding parables [Windisch’s usual term for the parable of the house on rock and the parable of the house on sand, see p. 126 3/4] . . . [refer to] the catastrophe that is to precede the inauguration of the Kingdom of God.” (Windisch *Meaning* 2)
   18. Concerning Matt 7:24-27 (houses on rock and sand): “. . . Jesus demands . . . a hearing that at the same time is an obedience that issues immediately in the deed. How this effective hear­ing is to originate . . . is not discussed in the Sermon. . . . the hearers whom he discovers stand already within the covenant, in the community . . . To be sure the community at pres­ent has unworthy shepherds and the message that is proclaimed in it requires both en­rich­ment and correction. . . . If this is true, then the [112] “being” from which obedience flows is already given . . .” (Windisch *Meaning* 112-113)
   19. “The most intimate association of wisdom and eschatology in the Sermon on the Mount is to be found in the parable of the Wise and the Foolish Man in ch. 7:24-27. It is “wisdom” that a man should so order his life as to avoid the dangers . . . to this present life, but in Mat­thew’s Sermon (as in Luke’s) it was adapted to the eschatology of the Kingdom and the Final Judgment.” (Windisch *Meaning* 4)
   20. “Nous avons déjà constaté le caractère secondaire de la rédaction de Luc par rapport à celle de Matthieu. Luc imagine la construc­tion d’une maison dans une plaine qu’arrose un fleuve; il met l’accent sur le creusement des fondations. Le tableau de Matthieu est beaucoup plus palestinien; il s’agit d’une maison bâtie à proximité d’un oued et du choix judicieux de son emplace­ment. Matthieu met en valeur la sagesse de celui qui choisit le bon endroit, Luc la peine qu’on doit se donner pour établir de solides fondations.” (Dupont *Béatitudes* 196 n 1)
   21. “Again in the story of the Two Builders, while Matthew has rivers run against the houses like a swollen Judaean wady, Luke’s descrip­tion sounds more like a flood upon the plain.” (Cadbury *Making* 24)
   22. “. . . a special principle of Jesus’ “logic” [is] that of the direct antithesis [93] . . . this principle . . . is an essential element in all wisdom teaching. The wise man and the fool are typical opposites in wisdom literature. It is a purely logical procedure. The right example is to be deduced from the wrong by turning every quality of character into its converse. Jesus put this method of demonstration to use especially in his parables. The classical instance is the “example-story” of the Pharisee and the tax collector. Equally illuminating is the parable of the Two Ways of Building a House with which the Sermon on the Mount ends. The demonstration of the wrong and the right ways of giving alms, praying, and fasting, phrased as it is in strongly antithetical terms, is also closely related to the “example-story” type. The difference is that the right example is not only described; it is also pre­scribed. . . . The underlying idea that “the opposite is right” has also influenced the antithe­ses in the fifth chapter. This influence is most in evidence in the prohibition of revenge . . . The command to love one’s enemies also should be cited. The principle of the opposite is the first in the series of [94] logical arguments that are here employed. It appears in a bifurcated form: (1) the imperfect doctrine ordered you to love your neighbor; I command you to love also your enemies; (2) the false doctrine permitted you to hate your enemies; I command you to love them. A final principle remains to be noted: The good is to be done in its entirety and the evil is to be left completely undone. This is closely connected with the principle of the opposite [and], like it, is thoroughly characteristic of the attitude of religious “wisdom.”” (Windisch *Meaning* 93-95)
   23. “. . . a call to repentance and conversion usually forms the practical conclusion of the missionary sermons in Acts . . .” (Fitzmyer *Gospel According to Luke* 238)
3. **Matt 7**:**24a**//**Luke 6**:**47**
   1. Matt 7:24a, “Everyone then who hears these words of mine and acts on them . . .”
   2. Luke 6:47, “I will show you what someone is like who comes to me, hears my words, and acts on them.”
   3. Matt 7:24a
      1. “these words of mine”: “the instructions given throughout the Sermon on the Mount.” (Hultgren 133)
   4. Luke 6:47
      1. “The syntax is complicated (consisting of a subordinate clause containing parataxis, the subject of which becomes the object of the main clause) and is regarded as Semitic.” (Beyer, Klaus. *Semitische Syntax im Neuen Testament*. SUNT 1. Göttingen: Vandenhoeck & Ruprecht, 1962. 212, 224, 267.) (Hultgren 131)
      2. “The RSV represents a translation that follows the syntax of the Greek text in the opening line: “Everyone who comes to me and hears my words and does them, I will show you what he is like.” The KJV and NEB have similar syntax.” (Hultgren 131)
      3. Use of “all” (*pas*, πᾶς) “with a nominative participle (“everyone who . . .”) is common in Luke-Acts.” (Plummer *Luke* 38) (Hultgren 131)
      4. “who comes”
         1. Compared to Matt 7:24a, Luke 6:47 “contains an additional verb (the hearer and doer “comes” to Jesus, signifying that he or she is a follower).” (Hultgren 135)
         2. “The disciple who goes beyond mere lip service to Jesus (cf. 6:46) to maturity is one who lives in union with Jesus (which “who comes” implies) . . .” (Hultgren 136)
4. **Matt 7**:**24b**//**Luke 6**:**48a**
   1. Matt 7:24b, “will be like a wise man who built his house on rock.
   2. Luke 6:48a, “That one is like a man building a house, who dug deeply and laid the foundation on rock; . . .”
   3. “will be like” (*homoiothesetai*, ὁμοιωθήσεται)
      1. Some manuscripts have “I will compare him to” (*homoioso auton*, ὁμοιώσω αὐτόν). KJV has “I will liken him unto.”) (Hultgren 130)
      2. But *homoiothesetai* “is better attested . . .” (Metzger *TCGNT* 20) RSV, NEB, NIV, and NRSV accept it. (Hultgren 130)
   4. “wise” (*phronimos*, φρόνιμος)
      1. “Luke uses neither the term for “wise” nor the one for “foolish” . . .” (Hultgren 136)
      2. *Phronimos* “can also mean “prudent.”” (Hultgren 133)
      3. *Phronimos* “is rooted in the wisdom tradition (cf. LXX passages Prov 3:7; 11:12, 29; 14:6; Sir 22:4).” (Hultgren 133)
         1. “. . . the association between possessing wisdom and building a house that will stand and is pleasing in which to dwell is a familiar metaphor (Eccl 2:4; Sir 1:16-17; 3:9; 22:16-18; cf. Prov 9:1; 14:1).” (Hultgren 133)
      4. In the OT a wise person observes the Torah (Prov 2:1-2; Sir 9:14-16; 19:20; 38:34; 39:8; Jer 8:8-9; Bar 3:9-14). Here a wise person observes Jesus’ teachings. (Hultgren 133)
      5. *Phronimos* is in 3 other parables. (Hultgren 133)
         1. faithful and wise slave (Matt 24:45//Luke 12:42)
         2. ten bridesmaids (Matt 25:2, 4, 8-9)
         3. shrewd manager (Luke 16:8)
   5. “house on rock” (Matt 7:24)
      1. Candor, Claude R., and Horatio H. Kitchener. *The Survey of Western Palestine*: *Memoirs of the Topography*, *Orography*, *Hydrography*, *and Archaeology*. London: Palestine Exploration Fund, 1881-83. 3 vols.
      2. “Building a house on “rock” (not “a rock”) is envisioned, and that is possible in many parts of Palestine. The topography of Galilee inland from the Mediterranean Sea to Upper Galilee in the north and to the Sea of Galilee in the east includes hilly and mountainous areas of sandstone, basalt, calcareous (chalky) rock, and limestone. [Candor and Kitchener 1: 143, 262-65, 358-59] Portions of Judea around Jerusalem have a limestone base. [Candor and Kitchener 3:1-5] The Temple at Jerusalem stood securely on a rock base (cf. Isa 28:16).” (Hultgren 133)
      3. “Rock is also a metaphor for a solid, stable foundation (Ps 40:2; Sir 40:15) . . .” (Hultgren 133)
         1. God is “the rock on whom one can be secure (2 Sam 2:2; Ps 18:2; 31:2-3; 71:3, etc.).” (Hultgren 133)
   6. Luke 6:48
      1. In Luke “greater stress is placed on his care in the building process. Three activities are cited: he dug, he went down deep, and he laid a foundation . . .” (Hultgren 135)
      2. RSV, NEB, NIV, and NRSV “do not capture the full sense of how hard the man worked.” (Hultgren 135)
      3. “flood” (*plemmura*, πλήμμυρα)
         1. “While Matthew has three elements of bad weather (rain, floods, and winds), Luke has only one, a “flood” . . .” (Hultgren 135)
         2. The term is “found only here in the NT.” (Hultgren 135)
         3. “The term refers to the overflowing of a river . . .” (Philo *Op*. 58; *Leg*. *All*. 1.34; Plutarch *Romulus* 3.6; *Caesar* 38.3) (Hultgren 135)
            1. “. . . it is used, for instance, to refer to the annual inundation of the land along the Nile.” (Philo *Abr*. 92; *Vit*. *Mos*. 1.202; 2.195; *POxy* 1409.17) (Hultgren 135)
         4. “. . . a river rising and overflowing is more fitting for a non-Palestinian setting of the author and his readers.” (Fitzmyer 644) (Hultgren 135)
            1. But Gundry (*Matthew* 134) and I. Jones (187-88) say that “what is described is not impossible in a Palestinian setting.” (Hultgren 135 n. 26)
         5. “The imagery is that of a river overflowing near a house. Furthermore, that river “burst upon” (προσέρηξεν) the house.” (Hultgren 135)
      4. In Matthew the house stands, but in Luke it “is not even shaken. The house is sturdy [135] because it is built well as a result of extensive labor . . .” (Hultgren 135-36)
5. **Matt 7**:**25**//**Luke 6**:**48b**
   1. Matt 7:25, “The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock.”
   2. Luke 6:48b, “when a flood arose, the river burst against that house but could not shake it, because it had been well built.”
   3. “burst against” (*prosereksen*, προσέρηξεν, from *prosresso*, προσρήσσω)
      1. “The verb . . . is found only here and at 6:49 in the NT and can be translated “burst upon,” indicating a violent torrent of water.” (BAGD 718) (Hultgren 131)
   4. “because it had been well built”
      1. Some manuscripts have “for it had been founded upon the rock” (τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν). The KJV translates this reading. (Hultgren 131)
      2. Superior manuscripts have” “because it had been well built.” (Metzger *TCGNT* 142) RSV, NEB, NIV, and NRSV translates this reading. (Hultgren 131)
      3. Probably “some scribes preferred Matthew’s reason for its durability and imported” Matt 7:25’s exact wording into Luke. (Hultgren 131)
   5. “the rain fell, the floods came, and the winds blew”
      1. Matthew has 3 “elements of bad weather . . . heavy rain, unexpected flash floods, and extreme winds.” (Hultgren 133)
      2. These calamities can occur in “Palestine during the rainy season (October to April, but especially from November to February when 70 percent of the rain falls annually).” (Frick, Frank. “Rain.” *ABD* 5: 612.) (Hultgren 133)
      3. rain
         1. “When rain falls in significant amounts, it comes down from the mountains and [133] hills of upper regions (where portions of some 40 inches can fall at various times during the rainy season).” (Hultgren 133-34)
      4. floods
         1. “It fills wadis quickly and creates streams where none existed before.” (Hultgren 134)
      5. winds
         1. “Winds off the Mediterranean Sea can be fierce and do extensive damage (Job 1:19), even in modern times.” (Hultgren 134)
      6. “. . . Matthew’s list of calamities corresponds more to Palestinian conditions . . .” (Hultgren 135)
   6. meaning of the calamities
      1. Some say the calamities refer to “the ordinary vicissitudes of life that come to everyone.” (Betz 566; Davies and Allison 1: 721-22; B. Smith 226-27) (Hultgren 134)
         1. “. . . the imagery of storms is often used metaphorically to indicate testing in Jewish tradition (Ps 6:10-12; 107:2829; *2 Bar*. 53:3-12) . . .” (Hultgren 134)
         2. “. . . the imagery of storms is often used metaphorically . . . in the NT for the testing and ordeals of the last days (symbolized in the Stilling of the Storm in Matthew’s Gospel; cf. also Rev 8:5; 11:19; 16:18), when many will fall away (Matt 24:10). The onslaughts will then include persecution (5:10-12; 10:23) and other forms of abuse (10:16-22).” (Bornkamm, Günther. “The Stilling of the Storm in Matthew.” Bornkamm, G., Gerhard Barth, and Heinz J. Held. *Tradition and Interpretation in Matthew*. Philadelphia: Westminster, 1963. 52-57.) (Hultgren 134)
      2. Some say the calamities “refer to the final judgment.” (Gundry *Matthew* 133-36; Hagner 191; Jeremias 194; I. Jones 189; Luz *Matthew 1-7* 453; Strecker 171) (Hultgren 134)
      3. Both daily and last-judgment trials may be meant: “the disciple who has heard the words of Jesus and performs them will stand when the calamities come, and then stand also in the final judgment.” (Hultgren 134)
6. **Matt 7**:**26**//**Luke 6**:**49a**
   1. Matt 7:26, “And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand.”
   2. Luke 6:49a, “But the one who hears and does not act is like a man who built a house on the ground without a foundation.”
   3. “foolish” (*moros*, μωρός)
      1. “The “foolish” person stands in contrast to the wise one . . .” Also in ten bridesmaids, Matt 25:2-3, 8. (Hultgren 134)
   4. “sand”
      1. “Building a house upon sand is possible in many places, particularly along the coastal plain of Palestine where sand and sand dunes extend inland for several miles at places.” (Candor, Claude R., and Horatio H. Kitchener. *The Survey of Western Palestine*: *Memoirs of the Topography*, *Orography*, *Hydrography*, *and Archaeology*. London: Palestine Exploration Fund, 1881-83. 3 vols. 1: 261.) (Hultgren 134)
   5. Luke 6:49
      1. “The imagery is that of a man who builds a house directly on top of the ground without a foundation. . . . When the nearby river overflows its banks, it comes crashing upon the house, and the house collapses.” (Hultgren 136)
      2. “Luke uses neither the term for “wise” nor the one for “foolish” . . .” (Hultgren 136)
      3. “The wording and syntax are similar to those in 6:47-48a, but the participles for hearing, putting into practice, and building are all in the aorist tense. The person who is not prepared for the rigors of discipleship is one who “has not heard and not put into practice” the teachings of Jesus.” (Hultgren 136)
         1. “The present tense of the participles [in 6:47] indicates an openness to anyone who “comes . . . hears . . . and puts . . . into practice” the words of Jesus.” (Hultgren 136)
         2. “The aorist tense of the participles in 6:49, however, indicates judgment.” (Hultgren 136)
7. **Matt 7**:**27**//**Luke 6**:**49b**
   1. Matt 7:27, “The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!”
   2. Luke 6:49b, “When the river burst against it, immediately it fell, and great was the ruin of that house.”
   3. Matt 7:27a “repeats 7:25a verbatim. The same calamities of nature are listed.” (Hultgren 134)
   4. “The sand under a house can be washed away by the coming of streams down the hills or mountains, making it vulnerable to heavy winds.” (Hultgren 134)
   5. “burst” (*hregma*, ῥῆγμα, literally “breaking”)
      1. *Hregma* “appears only here in the NT . . .” (BAGD 735) (Hultgren 136)
   6. “it fell” in Luke (*synepesen*, συνέπεσεν, from *sympipto*, συμπίπτω)
      1. Matthew uses *pipto*, “fall,” but Luke uses *sympipto*, “collapse.” “The person . . . suffered total loss.” (Hultgren 136)
      2. *Sympipto* “is found only here in the NT. It is used elsewhere in Greek literature, however, and it is used (as here) to describe the collapse of buildings due to rain or hail.” (BAGD 779) (Hultgren 136)
   7. “The house fell, and its fall was great (NIV: “it fell with a great crash”).” (Hultgren 134)
   8. “Though not a true parallel, the scene recalls” Sir 21:18: “Like a house in ruins is wisdom to a fool.” (Hultgren 134)
8. **Jesus**’ **meaning and the evangelists**’ **meanings**
   1. authenticity
      1. authentic
         1. “The parable is often regarded as” authentic. (Jülicher 2: 267-68; Abou-Chaar 44-58) (Hultgren 132)
         2. Betz (560) “considers its authenticity possible.” (Hultgren 133 n. 16)
         3. Luz (*Matthew 1-7* 452) gives “priority to Matthew’s version.” (Hultgren 133 n. 16)
      2. inauthentic
         1. Funk (158-59, 299) “has both versions in black font (= not authentic), judged to be from common Jewish lore.” (Hultgren 133 n. 16)
   2. Jesus’ meaning
      1. “The person who hears the words of Jesus and puts them into practice is not moved or destroyed by the calamities that may come.” (Hultgren 134)
      2. The parable “is both warning and exhortation.” (Hultgren 134)
         1. warning: “simply to hear the teachings of Jesus, but not to do them, is insufficient and ends in destruction. [134] . . . true discipleship is obedience to the teachings of Jesus.” (Hultgren 134-35)
         2. encouragement: one who “puts into practice the teachings of Jesus has Jesus’ own promise that he will not be overcome in times of calamity. The onslaughts that can come upon a person—whether those that test one’s faith or relationship to God—will not prevail wherever a person is a hearer and doer of the teachings of Jesus.” (Hultgren 135)
      3. “The disciple who hears and does the teachings of Jesus . . . is well prepared for the “rush of mighty waters” in a “time of distress” (Ps 32:6) and can be considered sound. The true disciple hears the words of Jesus, indeed the word of God, and does it (8:21; 11:28).” (Hultgren 136)
         1. Ps 32:6, “at a time of distress, the rush of mighty waters shall not reach them [the faithful].”
         2. Luke 8:21, “My mother and my brothers are those who hear the word of God and do it.”
         3. Luke 11:28, “Blessed rather are those who hear the word of God and obey it!”
      4. In sower, some plants “grew up and withered; and so some persons become believers for a short time but fall away when testing comes (8:6, 13).” (Hultgren 137)
   3. Matthew’s meaning
      1. context
         1. The parable closes the sermon on the mount (Matt 5-7) and the sermon on the plain (Luke 6:20-49). “Its function in each case is to move the hearers of the sermon to contemplate what has been said and to act upon the teachings of Jesus.” (Hultgren 132)
         2. “The parable comes specifically within the Sermon on the Mount after Jesus’ saying that the expression of pious words (7:21) and even the demonstration of outstanding charismatic gifts of [prophecy, exorcism, healing: 7:22] are nothing in themselves. The disciple of Jesus who is wise not only listens to Jesus’ teachings but follows them as well.” (Hultgren 133) Matt 7:21-22, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. 22 On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?’”
   4. Luke’s meaning
      1. context
         1. See under “Matthew’s meaning.”
         2. The parable ends the sermon on the plain. It follows 6:46, “Why do you call me ‘Lord, Lord,’ and do not do what I tell you?” The parable is about hearing and then *doing* what Jesus says his hearers should do. Anything less is hypocritical.” [135] “The parable in context speaks against hypocrisy . . .” (Hultgren 135-36)
      2. “Discipleship that is sound and enduring is the issue addressed in this parable.” (Hultgren 136)
      3. The parable exhorts disciples “to give care to becoming mature and strong.” (Hultgren 136)
         1. “That is illustrated above all in the metaphors of digging, going down deep, and laying a foundation on rock (6:48).” (Hultgren 136)
         2. “That is a process that takes time and reflection centered in the teachings of Jesus and located within a community of faith and conversation.” (Hultgren 137)

## Laborers in the Vineyard

(Matt 20:1-16) (> M)

1. **text**
   1. Matt 20:1‑16, ““For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. 2 After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. 3 When he went out about nine o’clock, he saw others stand­ing idle in the marketplace; 4 and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. 5 When he went out again about noon and about three o’clock, he did the same. 6 And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ 7 They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ 8 When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ 9 When those hired about five o’clock came, each of them received the usual daily wage. 10 Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. 11 And when they received it, they grumbled against the landowner, 12 saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ 13 But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? 14 Take what belongs to you and go; I choose to give to this last the same as I give to you. 15 Am I not allowed to do what I choose with what be­longs to me? Or are you envious because I am generous?’ 16 So the last will be first, and the first will be last.”
2. **introduction**
   1. Form: a parable (long; multiple verbs; past tense; unique situation).
   2. “The parable is found only in the Gospel of Matthew among the canonical Gospels, and it has no parallels in noncanonical Gospels.” (Hultgren 34)
   3. “. . . rabbinic tales of later dates . . . have some similarities.” (Hultgren 34)
      1. *y*. *Ber*. 2:3c; *Eccl*. *Rab*. 5:11; *Cant*. *Rab*. 6:2. English: Herser, C. *Lohnmetaphorik* 301-10. Lachs, S. *Rabbinic Commentary* 333-34. McArthur and Johnston 58, 190.
      2. the closest parallel (*Jerusalem Talmud*, *Ber*. 2:3c)
         1. Rabbi Zeira (c. ad 325) “gave a funeral oration upon the death of Rabbi Bun, son of Rabbi Hiyya, who had died very young. In that parable Rabbi Zeira tells of a king who hired many workers, and he noticed that one was especially skillful. He asked the man to accompany him as he walked about. At the end of the day he paid him the same amount as he paid the other workers. The workmen grumbled, and the story continues: [34] ““We have been working hard all the day, and this one who only laboured two hours receives as much salary as we do.” “It is,” answered the king, “because he has done more in two hours than you in the entire day. In the same manner [Rabbi Bun], although he had only studied the Law up to the age of twenty-eight, knew it better than a learned man or a pious man who would have studied it up to the age of a hundred years.”” (Hultgren 34-35)
         2. Qtd. from *The Jerusalem Talmud*: *Berakhoth*. Trans. Moses Schwab. New York: Hermon, 1969. 51. The rabbi’s name is given as R. Aboon in the text, rather than the more usual R. Bun (used above).” (Hultgren 35 n. 5)
         3. Like workers in the vineyard, “this one speaks of equal pay for all, regardless of the hours worked.” (Hultgren 35)
         4. In workers in the vineyard, those who work briefly but receive full pay “are recipients of the extreme generosity of a very unusual employer; there is no hint that they performed as much work as or more work than the others.” (Hultgren 35)
         5. In the rabbinic parable, “the one who receives pay equal to all the rest is given such because he has “done more in two hours” than those who worked “the entire day.”” (Hultgren 35)
   4. authenticity
      1. “The parable is often considered by interpreters to have been spoken by Jesus.” (Hultgren 41)
      2. Davies and Allison 3: 68-69; Derrett 88-90; Dodd 95; Herser, *Lohnmetaphorik* 246-50; Lambrecht, *Treasure* 74; Luz 3: 141; Weder 220 n. 46.
      3. Funk (224-25) “prints Matt 20:1-15 in red font (= from Jesus), but 20:16 in pink (= Jesus probably said something like this).” (Hultgren 41 n. 38)
   5. Workers in the vineyard appears “late in Matthew’s narration of the ministry of Jesus. It is set within the Judean ministry (19:1-20:34) prior to Jesus’ entry into Jerusalem (21:1). It is addressed to the disciples (cf. 19:23).” (Hultgren 35)
   6. “The parable is a parable of the kingdom of heaven [20:1]. By means of it Jesus illustrates God’s way of reigning in grace.” (Hultgren 35)
   7. “The parable can be divided into two chief parts . . .” (Hultgren 35)
      1. “the recruiting of the laborers for the vineyard in the morning and throughout the day (20:1-7);
      2. “the settling up in the evening (20:8-15).” (Hultgren 35)
      3. “The final saying (20:16) does not belong to the parable proper.” (Hultgren 35)
   8. This parable teach­es the grace of the king­dom of God, i.e., God’s mer­cy to sin­ners (“all these parables about the wideness of God’s mer­cy were spoken to his crit­ics in defence of his ‘good news’.” 20). This one shows that “The rewards of the kingdom are not to be mea­sured by men’s deserts but by God’s good­ness.” (Hunter *Parables* 20)
   9. Often “the Church *generalized* the meaning of a parable by adding a saying of Jesus [19] . . . [Thus Matt. 20:16:] ‘So *the last* will be first and the first last.’ Comment: This saying, possibly suggested by the incidental Matt. 20.8b, really misses the point. The parable teaches no lesson about the reversal of rank at the end, since all the labourers receive precisely the same wage.” (Hunter *Interpreting* 19, 119)
   10. Six parables (a subgroup of the grace-of-the-kingdom parables: la­borers in the vineyard, two sons, two debtors, great supper/mar­ri­age feast, places at table, Pharisee and publi­can) “concern Scribes and Phari­sees, vindi­cate Jesus’ ministry among the out­casts, and proclaim the wideness of God’s mer­cy . . .” (Hunter *Interpreting* 52)
   11. “The rewards of the kingdom are not to be mea­sured by men’s deserts but by God’s good­ness.” (Hunter *Parables* 20)
   12. “This parable excellently illustrates the ‘rule of end stress’ . . .” (Hunter *Interpreting* 53)
   13. “By the eleventh hour labourers Jesus undoubtedly meant the publicans and sinners who were answering his call to God’s Kingdom. Equally certain is it that the protesters were the Scribes and Pharisees who imagined that their special merits entitled them to special rewards . . .” (Hunter *Interpreting* 53)
   14. God’s goodness, Jesus is saying, “gives according to our needs and not according to our deserts.” (Hunter *Interpreting* 53)
   15. “Perhaps this parable was Jesus’ answer to the complaint that he opened God’s Kingdom to publicans and prostitutes . . .” (Hunter *Interpreting* 54)
   16. “. . . ambiguity in the way the concept of reward is used in the synoptic tradition may not be eliminated with one stroke by declaring that the exclu­sion of the concept of reward is characteris­tic of authentic words of Jesus while the reintro­duction of the concept of reward is the work of the community . . . Jesus himself still appears to have used fear as a motive in his preaching. [However,] A parable like the one about the same reward for all (Matt. 20:1-15) can help us . . . In this para­ble Jesus shows that the person who accepts employ­ment actu­ally does receive his reward. This reward is not a matter of a claim . . . In short, striving after rewards is overcome not by rigorous elimination of reward termi­nol­o­gy but precisely by employing it.” (Braun *Jesus* 51)
   17. “There was a man who hired workers to harvest his vineyard . . . (Matt. 20:1-15). This parable, going back to Jesus himself, clearly shows that here grace is the sovereign gift that a person receives without claim or merit. It is offensive because its reception excludes one’s own achieve­ments and well-founded claims. In this way a person learns obedi­ence that consists in unlimited existence for others: as one who has been accepted without limit, as one who can claim nothing and may still live and work.” (Braun *Jesus* 108)
   18. Cadbury quotes a rabbinic parallel, strikingly similar. (Cadbury *Making* 149‑150)
   19. “The sayings concerning the wrong and right ways of giving alms, praying, and fasting [Matt 6:1-6, 16-18] are associated with the eschatological point of view by the motive of reward . . . This is true even of the parable of the Identical Wage (Matt. 20:1 ff.). Only in the parable of the Slave in Luke 17:7-10 [= “we are unworthy servants”] is there a com­plete disavowal of the idea.” (Windisch *Meaning* 34)
   20. The landowner hires workmen at 6 am, 9 am, noon, 3 pm, and 5 pm. This parable “affords us insight into the mystery of merit. [211] . . . The opening words and the ending [“the last will be first and the first will be last”] . . . seem good evidence that what it signifies above all is the vocation of the Gentiles as compared with that of the Jews.” (Fransen 211-12)
3. **20**:**1-2**
   1. “the kingdom of heaven is like”
      1. “The expression . . . is a typical introductory phrase that introduces other Matthean parables (13:31, 33, 44, 45, 47).” (Hultgren 35)
      2. “But the phrase could be traditional. The related expression “the kingdom of God is like” (with ὁμοία plus dative) appears at Luke 13:18.” (Hultgren 35 n. 7)
      3. “It has been formulated by the evangelist, but signifying that the parable is a parable concerning the kingdom could be traditional. The comparison is not between the kingdom and a landowner, but between the kingdom and what follows in the parable as a whole. It is the case with the kingdom as with what follows.” (Jeremias 101) (Hultgren 35)
   2. *oikodespotes* (οἰκοδεσπότης, literally, “master of a house”)
      1. This “is translated . . . “householder” (KJV, RSV) or “landowner” (NEB, NIV, NRSV). The man actually runs the whole estate and pays out of his own pocket (20:15), so “landowner” is suitable. At 20:8 he is called “owner of the vineyard” . . .” (Hultgren 33)
   3. “The time of the landowner’s going out is not specified except that it was early in the morning. The hearer or reader is to imagine that it would be early [35] enough to enlist workers who would begin their work at sunrise . . ., typically about 6:00 a.m.” (Hultgren 35-36)
      1. “The usual working day for a laborer was from sunrise to sunset (twelve hours) . . .” (Hultgren 36 n. 9)
         1. Dalman, Gustaf. *Arbeit und Sitte in Palästina*. Gütersloh: C. Bertelsmann, 1928-41. 7 vols. 1: 43-44. “For other references”: Str-B 1:830. Hultgren 36 n. 9)
         2. Ps 104:22-23, “When the sun rises, they [young lions] withdraw and lie down in their dens. 23 People go out to their work and to their labor until the evening.”
      2. Six am “is implied also by what follows. The next three times of recruitment are in segments of three hours each (20:3-5). Since the next time of hiring is at 9:00 a.m., the time of hiring the first group of workers would be 6:00 a.m. They are supposed to work for the entire day, as the promise of a day’s wage implies.” (Hultgren 36)
   4. “The manner of recruiting workers is a familiar sight even today. The traveler to the Middle East can observe day laborers who wait beside streets or at street corners early in the morning to be hired by landowners or others who have work for them. One finds the same scene played out in various parts of the world (including the United States) wherever there are fruit and vegetable crops that need planting, weeding, or harvesting by migrant and other temporary workers. Those looking for work stand at a place where landowners can come in trucks and hire as many as they need.” (Hultgren 36)
   5. “The laborers portrayed in the parable have no permanent employment, no ongoing economic relationship with an employer. In this respect they differ from “slaves” who have permanent work on an estate. Their lives and livelihoods are less secure than those of slaves, since their employment is seasonal.” (J. Heinemann 272-73, 277 [“On the seasonal employment and nonemployment of agricultural employees,” Hultgren 36 n. 12]) (Hultgren 36)
   6. “The landowner who goes out to hire laborers is surely a metaphor for God . . .” (Hultgren 36)
      1. In 20:8 he is “the lord/Lord [ὁ κύριος] of the vineyard.” (Hultgren 36)
      2. Schottroff (135-36): “the [36] metaphorical representation of God as an employer is quite popular in Judaism, and this is not the only Jewish parable to explain God’s dealings with the human race in terms of the behavior of an employer.” (See the parables in Str-B 4:492-93.) (Hultgren 36-37)
      3. “Jesus’ parables typically speak of kings, fathers, and masters as the major figures, and in each case the hearer or reader makes the metaphorical connection. To do so is not to allegorize. To fail to do so, or to refuse to do so, is to tear the parables from their symbolic universe.” (Hultgren 36)
         1. Shillington (90-91) thinks it is allegorizing. (Hultgren 36 n. 14)
         2. Herzog (82, 84, 96) “disparages the “assumption” (84). (Hultgren 36 n. 13)
         3. Scott (284) “seems to dismiss the view that the landowner is a metaphor for God, but then on p. 297 he seems to take it for granted.” (Hultgren 36 n. 13)
      4. “That the landowner is a metaphor for God is confirmed by the use of the figure of a vineyard . . .” (Hultgren 36)
         1. A vineyard “is a traditional symbol for Israel . . .” (Hultgren 36)
            1. Isa 5:1-7, “Let me sing for my beloved my love-song concerning his vineyard . . . 7. . . the vineyard of the Lord of hosts is the house of Israel . . .”
            2. Jer 12:10, “Many shepherds have destroyed my vineyard . . .”
            3. Mark 12:1-12 (//Matt 21:33-46//Luke 20:9-19), “A man planted a vineyard . . .; then he leased it to tenants . . . 9 What then will the owner of the vineyard do? He will come and destroy the tenants . . .”
         2. “The parable itself may not have to do with Israel specifically, but since the lord of the vineyard in Jewish tradition is God, so too in this case.” (Hultgren 36)
   7. *Denarios* (δηνάριος, verses 2, 9, 10, 13)
      1. Betlyon, John W. “Coinage.” *Anchor Bible Dictionary* 1: 1086.
      2. Davies and Allison 3: 72.
      3. Heinemann, J. “Status of the Labourer.” 275 n. 21 (references in Jewish literature).
      4. Tob 5:15, (Tobit says to Raphael disguised as Azariah,) “I will pay you a drachma a day as wages, as well as expenses for yourself and my son.”
      5. *Denarios* “can be transliterated as “denarius” (RSV, NIV) or translated as “usual daily wage” (NRSV; NEB has “usual day’s wage” [20:2], “the full day’s wage” [20:9], and “the usual wage for the day” [20:13]).” (Hultgren 34)
      6. “The denarius was a silver coin that had the value of one day’s wages for a common laborer. Although a bit cumbersome, “usual daily wage” communicates better than the transliterated term.” (Hultgren 34)
4. **20**:**3-5**
   1. “The landowner went out to hire more workers as the day wore on. These were at the third hour (20:3, 9:00 a.m.), the sixth hour (20:5, noon), and the ninth hour (20:5, 3:00 p.m.). That he would pay each “whatever is right” (20:4) implies that the pay would be proportionate, that is, less than a day’s wages in each case. Whatever that will be, the actual amount to be paid remains suspended until the end of the story, adding suspense to it.” (Hultgren 37)
   2. “Why did he [the landowner] not hire a sufficient number when he went out early in the morning?” (Hultgren 37)
      1. “One proposal is that the work was particularly urgent; it had to be done prior to the onset of the rainy season.” (Jeremias 136; Schweizer, *Matthew* 392) (Hultgren 37)
      2. “A second proposal is that it was late August or early September; the grapes must be picked; it is probably a Friday; and the work has to be finished by sundown, the onset of the sabbath.” (Derrett 72) (Hultgren 37)
      3. “But these proposals is sound.” (Hultgren 37)
         1. “For one thing, they turn the parable into an account of an actual event.” (Hultgren 37)
         2. “Moreover, if an actual event is being referred to, the landowner would surely have been aware of either of those conditions at the beginning of the day and would have hired all he needed.” (Hultgren 37)
      4. “Another proposal is that the landowner was out to exploit the workers. He had to bargain with those hired at the beginning of the day, but after that he did not have to. He could take advantage of their lack of employment. In that way he could get very cheap labor.” (Herzog 85-86) (Hultgren 37)
         1. “But that explanation is insufficient too, for in the end he pays those hired from mid-morning to late afternoon a full day’s wage.” (Hultgren 37)
      5. “Still another proposal made is that it was only later in the day that some of the workers would show up.” (Beare, *Matthew* 402) (Hultgren 37)
         1. “But that view is contradicted by what is said in 20:6: the workers have been standing idle “all day.” (Hultgren 37)
      6. “The only sufficient reply to the question of why the landowner hired workers at different times is that it makes a grand story consisting of a crescendo of events that leads up to the end that has been planned all along, when payments are made. The story has been composed with its end in view. It has not been composed as the narration of events in real life, starting from the beginning and ending in due course.” (Hultgren 37)
5. **20**:**6-7**
   1. “The first part of the parable comes to an end with the hiring of the “eleventh hour workers” about 5:00 p.m. The ending to this part is important, [37] for even though five groups of workers are hired, the essential contrast in the parable is between those hired early and who work all day and those hired later who work for only one hour; only those two groups are mentioned when payments are made (20:8-10).” (Bultmann 190; Blomberg 221; Lambrecht, *Treasure* 73-74; Davies and Allison 3: 72) (Hultgren 37-38)
   2. “The landowner asks why they are “idle” (RSV, NRSV). The Greek term is ἀργός (literally “without work” or “unemployed”). There is no negative judgment placed upon them, as though they are lazy. Their response that no one has hired them bears that out.” (Hultgren 38)
      1. *Contra* Jeremias 136-37. He “says the question is a reproach, and that the workers’ response “conceals their characteristic oriental indifference”!” (Hultgren 38)
6. **20**:**8-10**
   1. 20:8
      1. “The second major part of the parable begins at 20:8. With the coming of the evening, it is necessary to pay the workers, as the law prescribed . . .” (Hultgren 38)
         1. Lev 19:13, “You shall not defraud your neighbor; you shall not steal; and you shall not keep for yourself the wages of a laborer until morning.”
         2. Deut 24:14-15, “You shall not withhold the wages of poor and needy laborers, whether other Israelites or aliens who reside in your land in one of your towns. 15 You shall pay them their wages daily before sunset, because they are poor and their livelihood depends on them; otherwise they might cry to the Lord against you, and you would incur guilt.”
         3. “That the law would have been effective in the first century is attested by its currency even in the second (*m*. *B*. *Mes*. 9:12).” (Hultgren 38 n. 22)
      2. In 20:1 the landowner was called *oikodespotes* (οἰκοδεσπότης, literally, “master of a house”). Now “he is called owner [Greek: κύριος] of the vineyard” (RSV, NEB, NIV, NRSV; KJV, “lord of the vineyard”). (Hultgren 33)
      3. The landowner “orders the payments to be made, and they are made by the manager of the vineyard (and therefore of the workforce as well) on behalf of the owner.” (Hultgren 38)
      4. *Epitropos* (ἐπίτροπος) has been translated “steward” (KJV, RSV, NEB), “manager” (NRSV), or “foreman” (NIV). The term “steward” is rather archaic in modern English; a “foreman” is often part of a labor force itself, serving [33] as its leader; a “manager” is decidedly a part of management and is to be preferred in this instance.” (Hultgren 33-34)” (Hultgren 33-34)
      5. “Payments are made, beginning with the last hired. The sequence is surprising. One would expect that those hired earliest would come first, followed by the others, concluding with those hired last. Those who had been hired first and paid first would then be on their way and not observe what the others received.” (Donahue 80; Gundry 397; Schweizer, *Matthew* 392; Via 148) (Hultgren 38)
   2. 20:9-10a
      1. “But the parable contains a dramatic touch at this point. When a full day’s wage is paid to those who worked for only one hour, there is suspense in the minds of all those who worked longer [and] of the hearer or reader . . . Those who worked longer will inevitably think that they will receive more. The thought is expressed in 20:10.” (Hultgren 38)
      2. “Who are the eleventh-hour workers in our day?” (Hultgren 42)
         1. “We might want to name them, such as deathbed converts or persons who are typically despised by those who are longtime veterans and more fervent in their religious commitment.” (Hultgren 42)
         2. But “At a deeper level, we are all the eleventh-hour workers; to change the metaphor, we are all honored guests of God in the kingdom. It is not really necessary to decide who the eleventh-hour workers are. The point of the parable—both at the level of Jesus and the level of Matthew’s Gospel—is that God saves by grace, not by our worthiness. That applies to all of us.” (Hultgren 42)
   3. 20:10b
      1. “In the end, however, all the workers receive equal pay—one denarius (20:9, 10), the amount promised to those hired at the beginning of the day (20:2). Those hired early in the morning receive no more than those hired in the eleventh hour.” (Hultgren 38)
      2. Workers in the vineyard “contains a surprise ending, in which there is equal pay for all of the workers, which is undeserved by those who had been hired later in the day than those who had worked all day.” (Hultgren 35)
      3. “The parable surely does not make an economic prescription; its outcome is untypical of ordinary life, and that is what makes it so memorable.” (Donahue 81) (Hultgren 35)
7. **20**:**11-12**
   1. “Those hired at daybreak object to the transaction. They charge the landowner with two injustices; he failed to take into account (1) the amount of time that they had spent on the job in contrast to the others; and (2) the fact that they had borne the heat of the day, while the others had not.” (Jeremias 137; Gundry, *Matthew* 298) (Hultgren 38)
   2. Lambrecht (*Treasure* 76): “For them (as for us!) this equal treatment is in fact unequal treatment.” (Qtd. in Hultgren 38)
8. **20**:**13-15**
   1. 20:13a, “friend”
      1. “The landowner addresses one of the workers with the term “friend” (20:13), a vocative in Greek (ἐταῖπε).” (Hultgren 39)
      2. Herzog (92) says that the term is condescending and feigns courtesy.” (Hultgren 39)
      3. Hultgren disagrees. “The term is used in the same form in this Gospel also at 22:12 (where the king addresses the man without a wedding garment) and 26:50 (where Jesus addresses Judas in Gethsemane). The term is therefore not a positive one. It is used in cases where the person being addressed is insolent or deceitful and is being confronted and exposed.” (Hultgren 39)
   2. “The landowner retorts with a twofold response,” 20:13b-14a, 20:14b-15a. (Hultgren 39)
   3. 20:13b-14a
      1. He “paid them what he owed, so he did not commit an injustice . . .” (Hultgren 39)
         1. Matt 20:2, “agreeing with the laborers for the usual daily wage . . .”
         2. Matt 20:13b, “did you not agree with me for the usual daily wage?”
   4. 20:14b-15a
      1. “. . . his generosity to the others is not an injustice to them.” (Hultgren 39)
      2. According to Crossan (112-13), “the parable ended at 20:13. Although he provides four reasons for his view, the result is unpersuasive.” (Hultgren 39 n. 26)
         1. “The assertion of the sovereign freedom of the landowner in 20:15 is crucial to the story, bringing the transactions of 20:8-9 (starting with the last, paying them more than expected) to a conclusion.” (Hultgren 39 n. 26)
         2. “Further, the expression of the contrast between the landowner’s generosity and the envy of the workers in 20:15 coheres with the narrative.” (Hultgren 39 n. 26)
   5. 20:15a
      1. “The verse begins with ἤ (“or”) in the 26th and 27th editions of the Nestle-Aland Greek text. The conjunction is not printed in earlier editions nor in the Westcott-Hort edition. Nor is it represented in modern English versions (KJV, RSV, NEB, NIV, NRSV). The weight of evidence is slightly in favor of inclusion, however . . .” (Metzger, *TCGNT* 50-51) (Hultgren 34)
   6. 20:15b
      1. “evil eye”
         1. NIV and NRSV read: “Or are you envious because I am generous?” (Hultgren 39)
         2. Literally the Greek reads: “Or is your eye evil because I am good?” (Hultgren 39)
            1. “The metaphor is rooted in the saying of Deut 15:9 where one is warned lest “your eye act wickedly (πονηρεύσηται ὁ ὀφθαλμός σου) against your brother.” A contrast between the “good eye” and the “evil eye” is attributed to Rabbi Eliezer (2d century a.d.) in *m*. *Abot* 2:9.” (Hultgren 39 n. 29)
            2. “The “evil eye” is the eye of envy . . .” (Hultgren 39)
            3. Sir 14:9-10, “The eye of the greedy person is not satisfied with his share; greedy injustice withers the soul. 10 A miser begrudges bread, and it is lacking at his table.”
            4. Hultgren translates Sir 14:10a, “An evil eye [ὀφθαλμὸς πονηρός] is envious over bread . . .” (Hultgren 39)
            5. “The term appears also at Sirach 31:13; Matthew 6:23; and Mark 7:22.” (Hultgren 39)
      2. The question at 20:15b implies that a motive for complaining is envy. (Hultgren 39)
   7. reframing
      1. Capps, Donald. *Reframing*: *A New Method in Pastoral Care*. Minneapolis: Fortress, 1990. 60. Cited in: Hughes, Robert G. “Preaching the Parables.” *The Promise and Practice of Biblical Theology*. Ed. John Reumann. Minneapolis: Fortress, 1991. 167-68.
      2. “The response of the landowner is what has been called an instance of “reframing.” The workers complain about unfairness, but the landowner does not give a direct response to their charge. He does not respond on their terms. Instead he comes up with a new frame of reference altogether, and that is the perspective of generosity.” (Hultgren 39)
      3. “The concepts of fairness and generosity are related sufficiently to make the transition possible from one to the other. But the shift calls for a whole new way of thinking, a new frame of reference for any future relationships.” (Hultgren 39)
9. **20**:**16**
   1. “This verse does not belong to the parable proper.” (Hultgren 39)
      1. Bultmann 177; Davies and Allison 3:67; Dodd 94; Hagner 569; Jeremias 36-37; Jülicher 2: 470-71; Lambrecht, *Treasure* 71; Linnemann 85-86; Manson, *Sayings* 220; B. Smith 187.
      2. “It is a floating [39] saying that shows up elsewhere as well, including the verse just prior to the parable (19:30), so the parable is framed by the saying (cf. also Luke 13:30).” (Hultgren 39-40)
      3. “To be sure, the saying is related to a portion of the parable itself (20:8), and that may well be the occasion for using it here.” (Hultgren 40)
   2. “Some ancient witnesses (Greek uncials C, D, W, Θ, and others [the Majority text], plus Latin, Syriac, and Coptic texts) have an additional clause to what is already there, which can be translated: “for many are called but few chosen.” That is reflected in the KJV. But the shorter reading is supported by major Alexandrian texts (the Greek uncials א, B, and other ancient versions). It has probably been interpolated from 22:14. [Metzger, *TCGNT* 51] It is not included in the Westcott-Hort and Nestle-Aland editions of the Greek text, nor is it represented in more recent English versions (RSV, NEB, NIV, NRSV).” (Hultgren 34)
10. “**Is the employer a good man or a bad one**?” (Hultgren 40)
    1. “The usual view is that he is good . . .” (Hultgren 40)
       1. That is “because of his grand generosity at the end.” (Hultgren 40)
       2. C.H. Dodd (94-95): “The point of the story is that the employer, out of sheer generosity and compassion for the unemployed, pays as large a wage to those who have worked for one hour as to those who have worked all day. It is a striking picture of the divine generosity which gives without regard to the measures of strict justice.” (Hultgren 40)
       3. “In fact, some interpreters prefer to [rename] the parable . . .” (Hultgren 40)
          1. Beare (401): “the Eccentric Employer” (Hultgren 40 n. 31)
          2. Davies and Allison (3: 66): the “Generous Employer” (Hultgren 40 n. 31)
          3. Fortna (72): the “Good (or Generous) Employer” (Hultgren 40 n. 31)
          4. Jeremias (136): “the Good Employer” (Hultgren 40 n. 31)
          5. Stein (124): the “Gracious Employer” (Hultgren 40 n. 31)
    2. “On the other hand, it has been suggested that the landowner was a wealthy man who exploited those whom he hired. In this perspective he was hardly good, generous, or eccentric.” (Herzog 85-86) (Hultgren 40)
       1. “He seems to bargain with the first group early in the morning, but in fact he extends to them a “take it or leave it” proposition.” (Hultgren 40)
       2. “In regard to those hired later, he does not bargain at all. He “takes advantage of an unemployed workforce to meet his harvesting needs by offering them work without a wage agreement.” (Herzog 86) (Hultgren 40)
    3. “But all this is to ruin a good story.” (Hultgren 40)
       1. “. . . a denarius was not a generous wage.” (Scott 283, 290-91; Herzog 89-90) But “it was considered adequate.” (Harl, *Coinage in the Roman Economy* 278-80) (Hultgren 40)
       2. “But all that aside, the point of the man’s generosity is not the payment of a denarius, but that he paid it to those who were hired later as well as those who worked all day.” (Hultgren 40)
       3. “From the outset he is portrayed as a fair man, promising the customary wage with the first group hired (20:2), and then promising to pay the next group “whatever is right” (or “just,” δίκαιον, 20:4). Presumably he made the same promise to those hired at noon, and at 3:00 p.m. as well (“he did the same,” 20:5).” (Hultgren 40)
       4. “Furthermore, if a “wage agreement” were worked out at each of the five stages of hiring, the effectiveness of the story at the end, when payments are made, would be undercut. As the parable stands, the hearer or reader is caught by surprise in the end, since the silence of the landowner leads one to expect that he will pay only “whatever is right,” that is, a portion of a day’s wage.” (Hultgren 41)
       5. “. . . the employer is portrayed as unusually generous. [40] . . . in the end he [40] is more than just. He is extremely generous, as the words attest at the close of 20:15 (“because I am good”).” (Hultgren 40-41)
11. “**the level of Jesus and the level of Matthew**’**s Gospel**” (Hultgren 43)
    1. Matthew’s level
       1. In Matthew the parable is spoken to the disciples. (19:23, “Then Jesus said to his disciples . . .”) (Hultgren 41)
       2. “Discerning the point of comparison of the parable at the Matthean level must take into account certain redactional features.” (Hultgren 41)
          1. “The use of γάρ (“for”) at 20:1 [“For the kingdom of heaven is like”] indicates that the parable provides an elaboration on teaching that comes just prior to it in 19:30 [“But many who are first will be last, and the last will be first”] . . .” (Hultgren 41)
          2. “Jesus has just declared to his disciples that they will have a role in carrying out the final judgment, and that all who have left earthly ties for his sake will receive a great reward (“a hundredfold,” 19:29) and eternal life. Moreover, the parable is framed by passages concerning Peter (19:27 [“Then Peter said in reply, “Look, we have left everything and followed you. What then will we have?””]), on the one hand, and concerning James and John (20:20-21 [“Then the mother of the sons of Zebedee [said], “Declare that these two sons of mine will sit”]), on the other. These three disciples had been called early on in the ministry of Jesus (4:18-22), and in the frame passages they either want to know about their reward for service (in the case of Peter, 19:27) or seek favors in the future kingdom (in the case of James and John by way of their mother’s request, 20:21). These three were, in short, among the “first” of Jesus’ disciples and the most worthy of rewards.” (Hultgren 41)
             1. So Donahue 83-84; Derrett 90; Luz 3: 153-55; Manson, *Sayings* 218; Meier, *Vision* 141; R. Smith 235-36.
             2. “Other views are summarized in” Davies and Allison 3: 61. (Hultgren 41 n. 37)
             3. “Contra B. Scott [285], who contends that, for Matthew, the “first” would have been the Pharisees and the “last” the disciples . . .” (Hultgren 41 n. 37)
             4. “. . . contra also the view that the first are Jewish Christians and the last are Gentile Christians . . .” (Thus Beare 404; Gundry 399; Hagner 573.)
          3. “For Matthew and his community the parable indicates that those who were called first will have no advantage in regard to salvation over those who are among the “last.” The latter will also receive “a hundredfold,” “eternal life,” [19:29] the same wages as those who had been disciples from the beginning. That is the way of God’s ruling in grace. Neither time nor efforts in discipleship are decisive. What is decisive is that God’s grace is beyond normal human expectations.” (Hultgren 41)
    2. Jesus’ level
       1. Many believe “that Jesus would have spoken the parable to his critics, such as certain Pharisees, who opposed his message and conduct, by which he proclaimed good news to those considered unworthy of it.” (Hultgren 42)
          1. Dodd 95; Dupont 16-27; Jeremias 36; Jülicher 2: 466; Linnemann 86; Luz 3: 141, 150-53; Perrin 118; Schottroff 145-46; Scott 297; Stein 127-28; Via 149; Weder 227-29.
          2. “If such were the case, the parable has a double-edged meaning: God is gracious beyond normal human expectations, even to those who are considered unworthy, and it is a shame that some find fault with that.” (Hultgren 42)
       2. “It is difficult to discern the original occasion on which the parable would have been spoken. It is surely possible that the parable related to Peter, James, and John. Perhaps these original and notable apostles were upset that Jesus welcomed others into his fellowship, such as tax collectors and sinners. Jesus had to teach them about God’s wider embrace (similar to the lesson that Jonah had to learn the hard way). Yet one can hardly refrain from the suspicion that originally the parable would have had a more general audience and application in the ministry of the earthly Jesus. If it were not for Matthew’s framing it, one would expect it to have had a more public setting. It speaks of the mercy of God extended to all persons, regardless of their prior commitment to God—or lack of it; it portrays a graciousness on the part of God that exceeds any *quid pro quo* way of thinking. And so Adolf Jülicher could speak [2: 471] of this parable as “evangelium in nuce” (“the gospel in a nutshell”).” (Hultgren 42)
12. **merit and grace**
    1. “The parable drives a wedge between two ways of thinking about the Christian life and one’s relationship to God.” (Hultgren 42)
    2. merit
       1. “The first way is centered on human effort, goodness, and working for the kingdom of God. That way of thinking affected even the great apostles—Peter, James, and John. And it has affected Christians [42] ever since. Everyone knows how important it is to do the long, hard work of God’s kingdom in the world, and especially within the church. Furthermore, there is a genuine goodness to that. . . . It is worthy of honor.” (Hultgren 42)
       2. “But there is a problem. That is that distinctions are easily and often made between those whose length of service and fervor for the kingdom are exemplary and those who have less to show. The simple standards of justice and the computations of time and effort determine degrees of worth.” (Hultgren 42)
    3. grace
       1. “The other way of thinking goes deeper into the gospel of God, a religious perspective that looks beyond the immediacy of human life to a larger picture revealed to us by Jesus. We cannot reason our way into it. It had to be revealed by Jesus in an outlandish parable. God’s way with us is to make no distinctions. We are accepted and loved by God, and saved by God, not because of our efforts but purely by God’s own grace. God saves us not because we are lovable, but because God is loving in a radical way. That is the gospel. It is not from human wisdom. It has been revealed by Jesus as something very unusual and full of good news.” (Hultgren 42)
       2. Anders Nygren uses workers in the vineyard “as one of three [parables] to speak of the love of God in the teachings of Jesus. The other two are the Parables of the Prodigal Son and the Unforgiving Slave. These are the clearest examples of the love and grace of God.” (Nygren, Anders. *Agape and Eros*. Philadelphia: Westminster, 1953. 81-91.) (Hultgren 43 n. 41)
       3. “We either “take what belongs to us and go”—a way of living that cuts us off from true fellowship with God and others—or we receive from God what he has so graciously chosen to give.” (Hultgren 42)
    4. “The church at worship does not first of all celebrate what its people do for God, but celebrates God and what God has done for them.” (Hultgren 42)

## Leaven

(Matt 13:33//Luke 13:20-21; *Thomas* 96) (> Q)

1. **text**
   1. Matt 13:33, “He told them another parable: “The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.””
   2. Luke 13:20-21, “And again he said, “To what shall I compare the kingdom of God? 21 It is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.””
   3. *Gospel of Thomas* 96, “Jesus said, “The kingdom of the father is like [a certain] woman. She took a little leaven, [concealed] it in some dough, and made it into large loaves. Let him who has ears hear.”” (Qtd. from *Nag Hammadi Library in English* 136 by Hultgren 404)
2. **introduction**
   1. source criticism
      1. “. . . the parable itself is identical in wording . . .” (Hultgren 404)
      2. Most think Matthew and Luke got the parable from Q. (Hultgren 404)
      3. Most think mustard seed and leaven were already together in Q. (Hultgren 404)
      4. The parable follows mustard seed (Matt 13:31-32//Mark 4:30-32//Luke 13:18-19), “which existed in both Mark and Q.” (Hultgren 405)
      5. “The two parables can be considered twin parables, and they can also be designated “parables of growth.”” (Hultgren 405)
      6. Brown 119; Davies and Allison 2: 421; Fitzmyer 1019; Manson *Sayings* 123; Polag 25, 68; Streeter 264, 291. Cotter 38-51.
   2. form criticism
      1. Some say leaven is a parable proper.
         1. Dodd 6; Jülicher 2: 569-81 (*Parabel*).
      2. Some say leaven is a similitude.
         1. Bultmann 172; Kingsbury 85, 87; Lambrecht *Treasure* 166; Linnemann 3; Stein 19.
         2. It “illustrates the kingdom from something typical—in a timeless way . . .” (Hultgren 405)
         3. It “lacks a narrative set it past time.” (Hultgren 405)
      3. “In neither version is there an application . . .” (Hultgren 405)
      4. Conclusion: similitude (past tense; but short; typical situation). Hunter calls it a similitude. (*Interpreting* 9)
   3. “The two parables can be considered twin parables . . .” (Hultgren 405)
   4. The two parables are “parables of growth.” (Hultgren 405)
   5. *Thomas* 96
      1. differences
         1. “. . . the subject of the sentence is a woman, not leaven . . .” (Hultgren 404)
         2. “. . . the outcome is the yield of large loaves of bread, not the leavening of the flour itself. . . .” (Hultgren 404)
         3. And “the three measures are not mentioned.” (Hultgren 404)
         4. The synoptic “versions emphasize the hidden power of the leaven, [but] the *Thomas* version highlights the woman’s ability to use the leaven.” (Fleddermann 236) (Hultgren 404)
      2. source criticism
         1. Some say its source was “an independent tradition . . .” (Hultgren 404)
            1. Scott 323.
            2. Hedrick, Charles W. *Parables as Poetic Fictions*: *The Creative Voice of Jesus*. Peabody: Hendrickson, 1994. 249-51.
            3. Patterson, Stephen J. *The Gospel of Thomas and Jesus*. Sonoma: Polebridge, 1993. 66-67.
         2. Waller (99-109) thinks both Mark and *Thomas* derive from a parable whose focus was “the woman, not the leaven . . .” (Hultgren 405 n. 6)
         3. Some say *Thomas* edited the synoptics. (Hultgren 404)
            1. Fleddermann 292-30.
            2. Chilton, Bruce. “The Gospel according to Thomas as a Source of Jesus’ Teaching.” *The Jesus Tradition outside the Gospels*. Ed. David Wenham. Sheffield: JSOT, 1984. 158.
            3. Fieger, Michael. *Das Thomasevangelium*: *Einleitung Kommentar Systematik*. NTAbh 22. Münster: Aschendorff, 1991. 245.
            4. Ménard, Jacques-É. *L*’*Évangile selon Thomas*. NHS 5. Leiden: Brill, 1975. 196-97.
            5. Schrage, Wolfgang. *Das Verhältnis des Thomas-Evangeliums zur synoptischen Tradition und zu den koptischen Evangelienübersetzungen*: *Zugleich ein Beitrag zur gnostischen Synoptikerdeutung*. BZNW 29. Berlin: Alfred Töpelmann, 1964. 183-85.
         4. Probably *Thomas* edited the synoptics. (Hultgren 404) Reasons:
            1. Leaven, woman, flour, concealing are all similar. (Hultgren 404-05)
            2. *Thomas*’*s* introduction and conclusion are similar to Matthew. (Fleddermann 230) (Hultgren 405)

Matthew and *Thomas* begin with a statement (Luke with a question). (Hultgren 405)

Matthew and *Thomas* close with an indicative verb (Luke and Mark with an infinitive). This “is distinctive of Matthew’s usage (13:9, 43).” (Hultgren 405 n. 7)

* + - * 1. There is “the likelihood of the author of the *Gospel of Thomas* to have made use of the canonical Gospels . . .” See ch. 10, “Parables in the *Gospel of Thomas*.” (Hultgren 405)
    1. *Thomas* 96 “has a gnostic coloring. The emphasis on the woman’s skill and effort—rather than the rising of the dough from the fermenting of the leaven—corresponds to the Gnostic’s need to actualize the particle of light within, of which the leaven is itself a symbol.” (Perrin 158. Gärtner, Bertil. *The Theology of the Gospel according to Thomas*. New York: Harper & Brothers, 1961. 231.) (Hultgren 405)
  1. This parable teaches that the kingdom comes and grows “with certainty and to great and unimaginable end­ings . . .” (Hunter *Parables* 19)
  2. See also Hunter *Parables* 43-46.
  3. “In Luke stories about a man are frequently paralleled by stories about a woman: these parallels mostly occur in the [9] special Lucan material. . . . Luke expresses by this arrange­ment that man and woman stand together and side by side before God . . . (cf. Gen. 1.27; Gal. 3.28).” [10] An example among the parables is “the man with the mustard seed and the woman with the leaven ([Luke] 13.18-21) . . .” [9 n 2] (Flender *St Luke* 9-10, 9 n 2)
  4. The parables of growth, such as the leaven, “mostly concerned seed-time and harvest, clearly befitting a Galilean *milieu*.” (Hunter *Interpreting* 47)
  5. “Three measures of meal” is “a baking big enough to feed a hundred and fifty . . . No or­din­ary housewife in her senses would bake such an enormous quantity, . . . we are dealing with . . . extraordinary divine reality . . .” (Hunter *Parables* 44)
  6. “Till all was leavened”: yeast “leavens the whole lump—no part of the flour can remain un­af­fected by it. . . . In other words, the ferment has begun . . . which no time or society can es­cape.” (Hunter *Parables* 44)
  7. “The Kingdom, observe, is being compared not to leaven but to what happens when you put leaven into a batch of meal . . . a ferment, perva­sive, dynamic, resistless.” (Hunter *Interpreting* 44)
  8. The kingdom comes and grows “with certainty and to great and unimaginable end­ings . . .” (Hunter *Parables* 19)
  9. on the parable pair, mustard seed and leaven: many people construed these two parables “in terms of a social idealism. On such a reading, they seemed to predict the slow permeation of human society by the Rule of God. But . . . the true point of these parables, as Amos [44] Wilder has said [*The Faith of the NT* 95] is ‘the amazing disproportion between the in­itial stages (of the Kingdom) and its outcome’. . . . ‘Unremarkable beginnings, unimaginable endings’ might be a good summary. [Jesus is] linking the lowly begin­nings of his min­is­try with a final outcome . . .” (Hunter *Interpreting* 44-45)
  10. “The next two pericopes [in Luke 13, after the barren fig tree], the healing of the bent woman (vv. 10-17) and the twin parables of the mustard and the leaven (vv. 18-21), continue the theme of accepting or rejecting salvation. They prepare the way for the question in v. 23, “Lord, will those who are saved be few?” This is a Lucan formation, and provides the clue to the verses that follow. The question is framed in general terms, and applies to everyone. . . . “You” in v. 28 means the reader himself.” (Flender *St Luke* 10)
  11. Salvation and judgment are often antithetical parallels in Luke. “The twin parables of the mustard seed [13:18-19] and the leaven [13:20-21] describe the universality of the kingdom of God.” [28] The antithesis to the vast quantity of the leaven (39.4 liters) “is the question (13.23): “Lord, will those who are served be few?” The metaphors in the reply (13.­25ff)—the closed door, exclusion from the kingdom of God, and the eschatological meal for those who come from all parts of the world—­form a new contrast.” (Flender *St Luke* 28-29)

1. **Matt 13**:**33a**//**Luke 13**:**20**
   1. Matt 13:33a, “He told them another parable: “The kingdom of heaven . . .”
   2. Luke 13:20, “And again he said, “To what should I compare the kingdom of God?””
   3. The introductions differ, “but they are familiar within” their gospels. (Hultgren 405)
      1. The following are “typically Matthean redactional terminology . . .” (Hultgren 405)
         1. “another parable” (ἄλλην παραπολήν) (13:24, 31)
         2. “he spoke to them” (ἐλάλησεν αὐτοῖς) (9:18; 13:3, 10, 13, 34; 14:27; 28:18)
         3. “the kingdom of heaven is like” (13:31, 44, 45, 47; 20:1)
      2. “To what shall I compare [the kingdom of God]?” is found elsewhere in Luke.
         1. in L: Luke 13:18, “What is the kingdom of God like? And to what should I compare it?”
         2. in Q: Luke 7:31 (//Matt 11:16), “To what then will I compare the people of this generation, and what are they like?”
2. **Matt 13**:**33b**//**Luke 13**:**21**
   1. Matt 13:33b, “The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.”
   2. Luke 13:21, “the kingdom of God? 21 It is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.”
   3. “is like”
      1. The comparison “is not between the kingdom and leaven per se. The expression actually means: “it is the case with the kingdom as with leaven.”” (Jeremias 147; Kingsbury 85) (Hultgren 406)
   4. “yeast”
      1. “Leavening Agent.” *Wikipedia*. 26 July 2012. Web. 6 Aug. 2012.
      2. “*Saccharomyces cerevisiae*.” *Wikipedia*. 18 July 2012. Web. 6 Aug. 2012.
      3. Yeast is “a one-celled fungus . . .” (Hultgren 406)
         1. Its 1500 species are 1% of all funguses. (“*Saccharomyces cerevisiae*”)
         2. One species (*Saccharomyces cerevisiae*) has “been instrumental to winemaking, baking and brewing since ancient times. It is believed that it was originally isolated from the skin of grapes (one can see the yeast as a component of the thin white film on the skins of some dark-colored fruits . . .).” (“*Saccharomyces cerevisiae*”)
         3. Yeast combined with “flour, water, and sugar [makes] bread dough.” Given warmth (baked), the yeast “ferments and generates bubbles of carbon dioxide throughout the dough, causing it to rise.” (Hultgren 406)
      4. “leaven” vs. “yeast”
         1. Older translations have “leaven.” NEB, NIV, NRSV have “yeast.” (Hultgren 406)
         2. But “yeast” and “leaven” are not synonyms. (Hultgren 406)
            1. “In antiquity leaven consisted simply of fermenting dough.” (Hultgren 406)
            2. Therefore, Hultgren prefers “leaven.” (Hultgren 406)
            3. (Also, agents besides yeast can leaven. Bacteriological leaveners are in buttermilk [lactic acid bacteria], ginger beer, kefir, sourdough, whey protein concentrate, and yogurt. Since 1796, chemical mixes called “baking powders,” such as baking soda, have been available for quick breads, cakes, and cookies. [“Leavening Agent”])
      5. leaven as symbol
         1. negative symbol
            1. “Elsewhere in the NT leaven is a negative symbol (Matt 16:6//Mark 8:15//Luke 12:1; 1 Cor 5:6-8; Gal 5:9).” (Hultgren 406)
            2. “The imagery may indeed have been shocking . . .” (Weder 134. Funk “Beyond” 161-63.) (Hultgren 406)
            3. Some say “that Jesus deliberately used a negative image for the kingdom . . . to “warn that . . . the expected evil that corrupts may indeed turn out to be the kingdom.” [Scott 328-29] That is pressing details of the parable too far and missing the thrust of the whole.” (Hultgren 406)
         2. positive symbol
            1. These are in Jewish sources “admittedly rabbinic and post-NT.” (Str-B 1:728-29) (Hultgren 406)
         3. Leaven “is used here simply to illustrate the inevitable power of the kingdom. Though hidden in the present, the kingdom will transform the whole of creation, just as leaven transforms flour.” (Dodd 155) (Hultgren 406)
   5. “mixed” (*enekrupsen*, ἐνέκρυψεν)
      1. In Nestle-Aland 27th ed., at Luke 13:21, brackets (“[ἐν]έκρυψεν”) mean “that the editors are not completely convinced of that reading, but consider it preferable to the alternative (ἔκρυψεν).” (Hultgren 404 n. 2) Therefore, since Matt 13:33 has ἐνέκρυψεν, “the parable itself is identical in wording . . .” (Hultgren 404)
      2. NEB, NIV, and NRSV say “the woman “mixed” the leaven into the flour. While that is what a person actually does in making bread, [*enekrupsen*] means that she “hid” (KJV and RSV) the leaven within. The imagery of hiding the leaven should not be lost since it designates the hiddenness of the kingdom.” (Hultgren 406)
      3. “The hiddenness of the kingdom is emphasized in this parable more than in [mustard seed] through use of the verb “to hide.”” (Hultgren 407)
   6. “three measures of flour” (*aleurou sata tria*, ἀλεύρου σάτα τρία)
      1. “The Greek term here for “measure” is [*saton*,] σάτον, and each such [406] measure is about a peck and a half.” (Josephus *Ant*. 9.85; Str-B 1:669-70; BAGD 745) (Hultgren 407)
      2. “The “three measures” (RSV, NRSV) or simply “large amount” (NIV) of flour is immense.” (Hultgren 406)
         1. A *saton* was 12 liters. Three *sata* were 36 liters, [407 n. 18] “4.5 pecks, 1.125 bushels, or 144 cups [and] about 40 pounds” of flour. [407] (Powell, Marvin A. “Weights and Measures.” *ABD* 6: 904) (Hultgren 407, 407 n. 18)
         2. “Modern recipes typically call for 3.5 cups of flour to make a good-sized loaf of bread.” So three *sata* would make “40 generous-sized loaves of bread—60 or even 80 small ones.” (Hultgren 406-07)
      3. “Three measures of flour” (ἀλεύρου σάτα τρία) “is somewhat similar to Gen 18:6 LXX, “three measures of semolina” (τρία μέτρα σεμιδάλεως), but the Greek is different. (Hultgren 407)
      4. “Whether there is significance in the number of measures of flour used, or in the huge amount of bread produced, is uncertain.” (Hultgren 407)
         1. “That hyperbole is being used is evident.” (Hultgren 407)
         2. But “a one-loaf illustration would work just as well (as in the case of one mustard seed) if a contrast is all that has to be made.” (Why then does Hulgren add, “It [hyperbole] aids the making of a contrast from that which is small and hidden to that which is huge and manifest”?) (Hultgren 407)
3. **Jesus**’ **meaning and the evangelists**’ **meanings**
   1. authenticity
      1. “The parable is generally considered to have come from Jesus himself . . .” (Funk 195, 347; Luz *Matthäus* 2: 328; Perrin 159; Weder 131) (Hultgren 405)
      2. “. . . the canonical versions are considered superior to [*Thomas* 96] as a witness to the historical Jesus.” (Davies and Allison 2: 424; Funk 523) (Hultgren 405)
   2. Jesus’ meaning
      1. On the “interpretation of the parable there is widespread agreement.” (Hultgren 407)
         1. Fitzmyer 1018-19; Hagner 389; Lambrecht *Treasure* 166-67; Luz *Matthäus* 2: 334-35; Perrin 158; Stein 94-95. Dahl 156-57.
         2. “. . . the kingdom of God, though hidden, is an irresistible force inaugurated by God that will have its way and transform all of creation. It may seem hidden, and indeed is, but one can have confidence in God’s will and power to bring it about.” (Hultgren 407)
      2. Leaven “provides, among other things, a message of encouragement. Those committed to following Jesus can legitimately wonder whether their efforts of work and witness are of any importance in the world. By and large all goes on as usual. In spite of a few signs of “success” according to secular standards, which are achieved by some notable personalities, the disciples of Jesus are more likely to find frustration and wonder why there is such little response out there.” (Hultgren 408)
      3. “The parable affirms that, yes, the work and witness of Jesus’ disciples are of ultimate importance. God has a grand outcome in store for the whole creation. The present is a time for realizing it only in part, and seeing through a glass only darkly.” (Hultgren 408)
      4. “The parable affirms, too, that God is involved in the growth of the kingdom. The disciples of Jesus are involved, but it would be a mistake to say that they are the ones who build the kingdom.” (Hultgren 408)
      5. “Sometimes one is tempted to look for signs of the kingdom. As the dough rises, one thinks that it is possible to see the effects of the leaven. Surely there must be signs of the kingdom. There may well be, but the parable reminds us that, as the leaven is hidden, so is the kingdom. Events in nature and history are too ambiguous to be faithful and certain signs.” (Hultgren 408)
      6. time of the kingdom
         1. “In light of his concept of realized eschatology, C. H. Dodd stressed that in the proclamation of Jesus this would have meant that the time of hiddenness was over (“the dough is completely leavened”): “the Kingdom of God, for which the prophets until John made preparations, has now come.”” (Dodd 154) (Hultgren 407)
         2. Others say that “all of the parables of growth . . . portray the present of Jesus’ ministry as a time when the kingdom was not obvious but hidden, and the fullness of its manifestation must be awaited.” (Jeremias 149. Dahl 156.) (Hultgren 407)
   3. Matthew’s meaning
      1. context
         1. Leaven follows mustard seed (in both Matthew and Luke).
            1. mustard seed Matt 13:31-32 Mark 4:30-32 Luke 13:18-19
            2. leaven Matt 13:33 Luke 13:20-21
         2. Leaven is number 4 of 7 parables in Matthew’s parable discourse (13:3-52). (Hultgren 405)
            1. setting (13:1-2)
            2. sower (13:3-9)
            3. reason for parables (13:10-17)
            4. interpretation of the sower (13:18-23)
            5. weeds among the wheat (13:24-30)
            6. mustard seed (13:31-32)
            7. leaven (13:33)
            8. Jesus’ use of parables (13:34-35)
            9. interpretation of weeds among the wheat (13:36-43)
            10. hid treasure (13:44)
            11. pearl (13:45-46)
            12. net (13:47-50)
            13. treasure new and old (13:51-52)
         3. audience
            1. Jesus addresses the first 4 parables of Matt 13 to the crowd: sower, weeds, mustard seed, leaven. (Hultgren 405)
            2. Jesus addresses the last 3 parables of Matt 13 to disciples: hid treasure, pearl, net. (Hultgren 405)
      2. In Matthew “the parable carries the meaning it had” when Jesus spoke it. But the parable gains additional meaning from its context. Mustard seed and leaven are 2 of 7 parables “in a long discourse. They stand within a didactic context, and the implication is that the [407] followers of Jesus are to persist in spite of seemingly small results. Even now God’s rule is being exerted through the mission of the church, and that will conclude only at the consummation of all things.” (Hultgren 407-08)
   4. Luke’s meaning
      1. context
         1. Leaven is in Luke’s travel narrative (9:51-19:27).
         2. The setting is a synagogue, on a sabbath. (Hultgren 405) Luke 13:10, “Now he was teaching in one of the synagogues on the sabbath.”
      2. In Luke “the parable carries the meaning it had” when Jesus spoke it. But the parable gains additional meaning from its context. In Luke mustard seed and leaven follow “a sabbath controversy—the healing of a crippled woman. . . . the parables confirm that the kingdom is indeed disruptive and will be astounding in its ultimate effects.” (Hultgren 407-08)

## Lost Coin

(Luke 15:8-10) (> L)

1. **text**
   1. Luke 15:8-10, “Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? 9 When she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’ 10 Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”
2. **introduction**
   1. source criticism
      1. Some say Luke found lost coin “in a more primitive form” in Q. (Montefiore 2: 984; Polag 26, 72) (Hultgren 64)
      2. Some say he created it himself “as a sequel to” lost sheep. (Bultmann 171. Goulder, Michael D. *Luke*: *A New Paradigm*. Sheffield: JSOT, 1989. 2: 604. 2 vols.) (Hultgren 64)
      3. Since the parable is only in Luke, he “most likely derived it from his own special tradition . . .” (Hultgren 64)
   2. form criticism: parable or similitude?
      1. “By means of the opening question (“what woman?”) there is a rather timeless, generalizing quality about the unit, resembling a similitude; and it has been classified as such.” (Bultmann 171; Linnemann 65-67; Via 11) (Hultgren 65)
      2. “Nevertheless, it can be considered a parable, for it has the specificity of a particular woman’s actions. She acts in a particular and unusual way: sweeping diligently, finding, and then at the end inviting guests to rejoice with her—an action that is not simply typical.” (Hultgren 65)
      3. Conclusion: similitude (fairly short; multiple verbs; present tense; typical situation).
   3. “. . . there are “three parables of the Lost (Luke 15) [coin, sheep, son] . . .” (Hunter *Interpreting* 59)
   4. pairing of parables
      1. in L: lost sheep and lost coin; tower builder and warring king (Luke 14:28-33)
      2. “It is somewhat typical of Luke to match a male example with one involving a woman . . .” (Johnson 236) (Hultgren 64)
      3. “The extensive verbal similarities between this one and the Parable of the Lost Sheep suggest extensive reworking on Luke’s part.” (Scott 309) (Hultgren 64)
      4. “. . . Luke combines parables in this instance in which there could only be negative feelings among the Pharisaic critics about the main actors—first a shepherd, now a woman.” (Bailey *Poet* 158. Bailey *Finding the Lost* 93) (Hultgren 64)
   5. rabbinic parallel
      1. Rabbi Phinehas ben Jair (c. ad 165-200) on Prov 2:4 (“if you seek it [wisdom] like silver, and search for it as for hidden treasures”): “If you seek after words of Torah as after hidden treasures, the Holy One, blessed be He, will not withhold your reward. If a man loses a *sela* or an *obol* [64] [= tiny coins] in his house, he lights lamp after lamp, wick after wick until he finds it. Now does it not stand to reason: if for these things which are only ephemeral and of this world a man will light so many lamps and lights till he finds where they are hidden, for the words of the Torah which are life both of this world and of the next world, ought you not to search as for hidden treasures?” (*Cant*. *Rab*. 1:9. Qtd. from *Midrash Rabbah*. Trans. H. Freedman and Maurice Simon. London: Soncino, 1939. 10 vols. 9: 10-11.) (Hultgren 64-65)
      2. “The story illustrates the motif of searching for what is lost, and how that is done with care—using “lamp after lamp, wick after wick.” In Jesus’ parable, however, there is an even more urgent action—the sweeping done by the woman.” (Hultgren 65)
   6. This parable teach­es the grace of the king­dom of God, i.e., God’s mer­cy to sin­ners (“all these parables about the wideness of God’s mer­cy were spoken to his crit­ics in defence of his ‘good news’.” 20). This one shows that “If a man will be at such pains to recover his lost property, how much more does God desire to save his lost children! This is what the Almighty is like, and this is why, as his Agent, or Envoy, I am acting as I am.” (Hunter *Parables* 20)
   7. See also Hunter *Parables* 56-58.
   8. “. . . was the coin a bit of her headdress and part of her dowry?” (Hunter *Interpreting* 60) She loses “a silver coin which possibly formed part of her necklace.” (Hunter *Parables* 57) It is “a lost ornament . . .” (Hunter *Parables* 58)
   9. “If the Lost Coin was originally its [the lost sheep’s] ‘twin’, as seems likely, we may guess that it was meant to appeal to women, as the other to men . . .” (Hunter *Interpreting* 60)
   10. “. . . with her twig-broom [she] sweeps . . . till at last the tinkle of the coin on the stone floor signals the end of her search. . . . “Let’s have a celebration,” she says . . .” (Hunter *Parables* 57)
   11. “In Luke stories about a man are frequently paralleled by stories about a woman: these parallels mostly occur in the [9] special Lucan material. . . . Luke expresses by this arrange­ment that man and woman stand together and side by side before God . . . (cf. Gen. 1.27; Gal. 3.28).” [10] An example among the parables is “the man with the 100 sheep and the woman with the ten pieces of silver (15.4-10) . . .” [9 n 2] (Flender *St Luke* 9-10, 9 n 2)
   12. lost sheep and lost coin: see “lost sheep and lost coin” under “lost sheep.”
3. **15**:**8**
   1. Luke 15:8, “Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it?”
   2. “Or what woman” (*e tis gyne*, ἢ τίς γυνή)
      1. Several other parables are introduced by a question as this one is (cf. Matt 21:28; Luke 11:5; 12:42//Matt 24:45; 14:28, 31; 15:3).” (Hultgren 65)
      2. “Or what woman” “introduces the parable without further ado, continuing a single discourse following upon [lost sheep]. This continuity stands in contrast to the deliberate break between these two and [prodigal son].” (Hultgren 65) Luke 15:11, “Then Jesus said, “There was a man who had two sons.””
      3. Lost sheep begins, “Which one of you?” (15:3); lost coin begins, “Or what woman?” “We are to assume that both parables are addressed to men (15:1-2).” (Hultgren 65)
         1. Luke 15:1-2, “Now all the tax collectors and sinners were coming near to listen to him. 2 And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.””
         2. “. . . the first parable is addressed to “which one of *you*?” but the second is “what woman?” . . .” (Hultgren 65)
            1. “It has been . . . objected that . . . when the parable is read by a woman today, it becomes clear that the woman of the parable is “someone other, someone different from the reader.” (Durber 71) (Hultgren 65)
            2. “But the objection misses the fact that, on a literary level, the questions posed by Jesus in both 15:3 and 15:8 are to the Pharisees and scribes of 15:1-2, not to the reader of the Gospel itself.” (Hultgren 65)
      4. This is the only parable that “portrays a woman as a metaphor for God.” (Hultgren 64)
         1. “. . . the tradition [is] androcentric by habit . . .—with some notable exceptions . . .” (Hultgren 68)
            1. In Isa 42:13-14, “masculine and feminine imagery are yoked . . .” (Hultgren 69) Isa 42:13-14, “The Lord goes forth like a soldier, like a warrior he stirs up his fury; he cries out, he shouts aloud, he shows himself mighty against his foes. 14 For a long time I have held my peace, I have kept still and restrained myself; now I will cry out like a woman in labor, I will gasp and pant.”
            2. In Isa 66:13, “feminine imagery appears in the midst of otherwise masculine imagery.” (Hultgren 69) Isa 66:13, “As a mother comforts her child, so I will comfort you; you shall be comforted in Jerusalem.”
         2. In lost sheep the shepherd “acts with brashness and energy . . .” In lost coin the woman “acts with exacting diligence and care. It is as though God cannot be portrayed simply in terms of the shepherd, a man of daring and energy, but must also be thought of in terms of a woman . . . with a fastidious, meticulous care . . .” (Hultgren 68)
   3. “having ten silver coins”
      1. The drachma (*drachma*, δραχμή)
      2. The *drachma* is “a Greek silver coin . . .” (Hultgren 65)
         1. It is “mentioned only here and in the next verse in the NT.” (Hultgren 65)
         2. It was “roughly equivalent [to] a denarius, a Roman coin generally considered sufficient for a day’s wage for an unskilled worker.” (BAGD 179) (Hultgren 66)
      3. Was the woman rich or poor?
         1. “She lives in a “house.” Does she live alone and own it as a private dwelling (which would indicate wealth)? Is it provided for her? Does she live with others in the house, or does she have an apartment within a house? Does she have other assets? Is she a widow?” (Hultgren 66)
            1. “. . . to estimate the value of the woman’s total assets becomes speculative.” (Hultgren 66)
            2. “All these questions are actually beside the point of a good story.” (Hultgren 66)
         2. Some “suggest that the ten coins would have been part of the woman’s dowry, and that she wore them in a headdress that she could not put aside even during sleep.” (Hultgren 66)
            1. Jeremias 134-35. Bishop, E.E.F. *Jesus of Palestine*: *The Local Background to the Gospel Documents*. London: Lutterworth, 1955. 191.
            2. “Coins pierced for such a purpose would have little value, and the drachma was so tiny that it would not have served such a purpose very well anyway.” (Derrett 40-41) (Hultgren 66)
         3. “Certainly the value of ten drachmas—all that the hearer and reader are told about—would not be very much: she should be considered rather poor. That explains her diligent search.” (Fitzmyer 1081; Jeremias 135. Pesch, Wilhelm. “δραχμή.” *EDNT* 1: 354.) (Hultgren 66)
   4. “if she loses one of them”
      1. text criticism
         1. “Major Western texts (D and some Old Latin texts) simplify the syntax”:
            1. instead of “if she loses one coin” (*ean apolese oraxmen mian*, ἐὰν ἀπολέσῇ ὄραχμὴν μίαν),
            2. they have “and having lost one” (*kai apolesasa mian*, καὶ ἀπολέσασα μίαν). (Hultgren 63)
         2. “If she loses one of them” “is otherwise attested firmly.” (Hultgren 63)
      2. “loses”
         1. According to “the three parables of Luke 15 . . ., some persons are truly “lost.” They have no vital faith relationship to God.” (Hultgren 68)
   5. “does not light a lamp, sweep the house, and search carefully”
      1. “The threefold question (“Does [she] not light a lamp, sweep the house, and search diligently until she finds it?”) . . . builds up rhetorically with the expectation of a positive answer.” (Hultgren 67)
      2. “light a lamp”
         1. “It is possible that the house envisioned has no windows for natural lighting.” (Hultgren 67)
      3. “sweep the house”
         1. “. . . the implication is that she sweeps the entire house in which she lives.” (Hultgren 67)
      4. “search carefully” (*epimelos*, ἐπιμελῶς)
         1. She searches ““diligently” or “with extreme care” . . ., a term that is otherwise not used in the NT.” (Hultgren 67)
         2. God seeks “for the lost with extreme care.” (Hultgren 67)
   6. “until she finds it”
      1. Compare the shepherd in Luke 15:4, “until he finds it.” (Hultgren 67)
      2. The phrase “implies an optimism that cannot be guaranteed in ordinary life . . .” (Hultgren 67)
      3. “. . . it signifies further the exhaustive efforts made to find what has been lost.” (Hultgren 67)
4. **15**:**9**
   1. Luke 15:9, “When she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’”
   2. “When she has found it”
   3. “she calls together her friends and neighbors”
      1. This corresponds to 15:6, lost sheep: “he calls together his friends and the people from the neighborhood.” (Hultgren 67)
      2. See also Luke 14:12, “When you give a luncheon or a dinner, do not invite your friends [φίλους] or your brothers or your relatives or rich neighbors [γείτονας] . . .”
      3. “calls together” (*sungxalei*, συγχαλεῖ)
         1. “Several witnesses, including the Majority text, have the more intensive middle voice, [*sungkaleitai*,] συγκαλεῖται (“to call to oneself”) . . .” (Hultgren 63)
         2. “. . . but the active [*sungkalei*,] συγκαλεῖ (“to call together”) is better attested.” (Hultgren 63)
         3. Xenophon uses *syngkalei* “as an invitation to a feast.” (*Cynegeticus* 8.4.1) (Hultgren 59)
         4. “Since the woman calls upon those invited to rejoice with her, the implication is that a feast will follow, as in [prodigal son] (15:23-32).” (Hultgren 67)
      4. “friends” (*tas philas*, τὰς φίλας)
         1. “The Greek term [is] a feminine plural . . .” (Hultgren 63)
         2. *Tas philas* “can be translated literally “the women friends.”” (BAGD 861 [φίλος 2,b]: “her women friends.”) (Hultgren 63)
      5. “neighbors” (*geitonas*, γείτονας, plural for *geiton*, γείτων)
         1. *Tous geitonas* is “a masculine plural . . .” [48] But it “can be taken along with [*philas*] as a feminine plural; it is so specified by the article τάς in some manuscripts.” (Hultgren 63)
         2. “The more usual term for “neighbor” in the NT is [*plesion*,] πλησίον, used 17 times, including those instances which cite the commandment of love for neighbor from Leviticus 19:18 (Matt 22:39//Mark 12:31//Luke 10:27; Rom 13:9; Gal 5:14; Jas 2:8). The two Greek terms mean roughly the same, but a nuance can be detected . . .” (LSJ 341, 1420) (Hultgren 59)
            1. “. . . πλησίον means “one near by,” “one close,” “a neighbor,” which has an emotional coloring . . .” (Hultgren 59)
            2. “. . . γείτων has the simpler sense of a person from the neighborhood.” (Hultgren 59)
         3. “Here in its feminine plural form the term means “neighbor women” or “women from the neighborhood.” The woman therefore invites both her women friends and all the other women who live in her neighborhood . . .” (Hultgren 67)
      6. “friends and neighbors”
         1. “The Greek terms . . . are feminine, implying that the persons invited are women.” (Hultgren 67)
         2. “Both terms can be translated as above: “the women—friends and neighbors.”” (Hultgren 63)
   4. “Rejoice with me”
      1. “The expression συγχάρητέ μοι (“rejoice with me”) corresponds to that of 15:6. The woman invites her friends and the others to enter into her overwhelming sense of joy.” (Hultgren 67)
      2. “The rest of the verse corresponds in wording closely to 15:6 as well, except for the expression that she was the one that had lost the coin, thereby possibly blaming herself, rightly or wrongly.” (Hultgren 67)
   5. “I have found the coin that I had lost”
      1. Some say that “she is portrayed as accepting blame” [67 n. 18], that “she implicitly blame[s] herself in [66] the words “the coin which *I* had lost” (15:9b) . . .” [66-67] (Bailey *Finding the Lost* 103; LaHurd 68) (Hultgren 66-67, 67 n. 18)
      2. But that is unlikely.
         1. “In the previous parable the sheep that gets lost had gone away without the shepherd’s ostensible blame, and in the Parable of the Prodigal Son the younger son leaves home apart from the will of his father. Neither the shepherd nor the father is portrayed as being at fault . . .” (Hultgren 66)
         2. “To lose a coin is common enough as well, and it would not be fair to say that the woman is to blame for her loss.” (Hultgren 67)
         3. She searches, not to assuage guilt, but to regain “something of great value to her.” (Hultgren 67)
5. **15**:**10**
   1. Luke 15:10, “Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”
   2. “The parable proper is in 15:8-9; now comes its application.” (Hultgren 67)
   3. “so” (*houtos*, οὕτως)
      1. In Matthew *houtos* begins parable applications in 13:49; 18:35; 20:16. (Hultgren 59)
      2. In Luke *houtos* begins parable applications in 12:21; 14:33; 15:10. (Hultgren 59)
   4. “I tell you” (“I say to you,” *lego hymin*, λέγω ὑμῖν)
      1. *Lego hymin* “is frequently attributed to Jesus in all four Gospels when he makes an authoritative pronouncement.” (Hultgren 67)
      2. In Luke *lego hymin* introduces “a solemn pronouncement” 42 times. (Hultgren 59)
         1. 7 times it introduces “the application of a parable (11:9; 15:7, 10; 16:9; 18:8, 14; 19:26) . . .” (Hultgren 59)
         2. 1 time “it is used within the parable itself (14:24).” (Hultgren 59)
   5. “in the presence of” (*enopion*, ἐνώπιον)
      1. “The [63] context demands a correspondence to the expression “in heaven” of 15:7 [lost sheep]. Cf. also Luke 12:9.” (Hultgren 63-64)
         1. Luke 15:7, “Just so, I tell you, there will be more joy in heaven over one sinner who repents . . .”
         2. Luke 12:9, “whoever denies me before others will be denied before [ἐνώπιον] the angels of God.”
      2. “The preposition ἐνώπιον has been translated as both “before” [RSV] and “among” (NEB). There is some warrant for “among.”” (BAGD 270 [5.a]) (Hultgren 63)
      3. “Yet the basic sense (from etymology) is “in the sight of” or “in the presence of.”” (Kramer 1: 462; Walls 314) (Hultgren 63)
      4. “The translation “in the presence of” serves to avoid the portrayal of the angels as being simply observers (as “before” can connote), on the one hand, or limiting the rejoicing to the angels alone (as “among” can connote), on the other.” (Hultgren 64)
   6. “the angels of God”
      1. “Clearly the whole company of heaven is meant, including both God and the angels.” (Hultgren 64)
      2. “God’s joy in their being found—their awakening to his grace, resulting in repentance—overflows so as to affect even the angels.” (Hultgren 69)
      3. “There is a parallel to be observed between the rejoicing of the woman with her friends and neighbors and [67] that of God with the angels in heaven.” (Hultgren 67-68)
   7. “repentance” (*metanoia*, μετάνοια)
      1. *Metanoia* “should not be taken in a moralistic sense. Essentially it means a change of mind . . .” (BAGD 512) (Hultgren 60)
      2. “. . . for Luke it is above all a gift that is granted by God himself (cf. Acts 5:31; 11:18) [Tiede 276], a concept arising out of Jewish wisdom tradition (cf. Wis 11:23; 12:10, 19).” (Hultgren 60)
   8. authenticity of Luke 15:10
      1. inauthentic
         1. Some say Luke 15:10 is “a secondary addition to the parable itself, whether by Luke or his source.” (Bultmann 171; Dodd 92; Fitzmyer 1073; B. Smith 191) (Hultgren 68)
         2. There does seem “to be a discrepancy between the parable itself and the application.” (Hultgren 68)
         3. “The woman has joy because of her finding the lost coin, which—as an inert object—had nothing to do with its being discovered. But the repentance of a sinner is a matter of a change within and is an act performed; it is more than simply being found.” (Hultgren 68)
      2. authentic
         1. “It is a possible application in . . . the ministry of Jesus . . . tax collectors and sinners [60] were drawing near . . .” (Hultgren 60)
      3. “The application is not impossible, but in its present form has the marks of having been shaped by the evangelist.” (Hultgren 68)
6. **Jesus**’ **meaning and Luke**’**s meaning**
   1. authenticity
      1. inauthentic
         1. Some say Luke created lost coin “as a sequel to” lost sheep. (Bultmann 171. Goulder, Michael D. *Luke*: *A New Paradigm*. Sheffield: JSOT, 1989. 2: 604. 2 vols.) (Hultgren 64)
      2. authentic
         1. source criticism
            1. Some say lost coin was in Q (“in a more primitive form”). (Montefiore 2: 984; Polag 26, 72) (Hultgren 64)
            2. Since it is only in Luke, he “most likely derived it from his own special tradition . . .” (Hultgren 64)
         2. Of lost sheep, Dodd “says that Luke’s setting is surely right, since the parable refers to “the extravagant concern . . . which Jesus displayed for the depressed classes of the Jewish community.”” (Dodd 92) The same applies to lost coin. (Hultgren 61)
         3. Sinners “were drawing near, and thus giving him a hearing . . . the lost were being found. . . . [The parables of Luke15] confirm the validity of the ministry of Jesus, for which he was being criticized (15:1-2).” (Hultgren 61)
         4. “Luke interprets, but he does not thereby falsify, an important aspect of Jesus’ historical ministry, in which he befriended the despised, the “ungodly” (Rom 4:5; 5:6).” (Hultgren 69)
   2. Jesus’ meaning
      1. “. . . God, through Jesus—and by implication also his disciples—seeks to reach those who are lost with the good news of the kingdom. That is the good news that God is graciously disposed to them in spite of their being lost.” (Hultgren 68)
      2. “Repentance is a gift granted by God (cf. Acts 5:31; 11:18). It is the discovery of a new perspective on one’s relationship to God, who has reached out to reconcile the world already through the ministry of Jesus. Later on, beyond the earthly ministry of Jesus, Paul would say that God’s reconciling work had taken place by means of Jesus’ crucifixion and resurrection, leading to a new creation for those who hear and believe (2 Cor 5:17-21). The discovery of that new way of seeing and being is, in a profound sense, a being “found” . . . The Pauline view, though different in its reference, continues an element grounded in the ministry of Jesus, as interpreted by Luke.” (Hultgren 69)
   3. Luke’s meaning
      1. context
         1. Luke 15:1-2, “Now all the tax collectors and sinners were coming near to listen to him. 2 And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.””
            1. “Those who care about righteousness before God (as illustrated especially by the Pharisees and the Qumran community) are to avoid all who might induce them to their own way of life. Moreover, people are known by the company they keep.” (Hultgren 68)
            2. “This fellow welcomes”

The Pharisees and scribes saw “that disreputable people attached themselves to Jesus, and he made no objection. In fact, Jesus’ critics could legitimately ask what it was about Jesus’ teaching and conduct that caused them to be drawn to him.” (Hultgren 68)

* + - * 1. “and eats with them”

“Table fellowship is a means of social bonding.” (Hultgren 68)

* + - 1. “Jesus defends his conduct [with] the three parables of Luke 15.” (Hultgren 68)

## Lost Sheep

(Matt 18:12-14; Luke 15:4-7; *Thomas* 107, *Truth* 31-32) (> Q)

1. **texts**
   1. Matt 18:12-14, “What do you think? If a shepherd has a hundred sheep, and one of them has gone as­tray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? 13 And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. 14 So it is not the will of your Father in heaven that one of these little ones should be lost.”
   2. Luke 15:4-7, “Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? 5 When he has found it, he lays it on his shoulders and rejoices. 6 And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’ 7 Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.”
   3. *Gospel of Thomas* 107, “Jesus said, “The kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine and looked for that one until he found it. When he had gone to such trouble, he said to the sheep, ‘I care for you more than the ninety-nine.’”” (*Nag Hammadi Library in English* 137) (Hultgren 48)
   4. *Gospel of Truth* 31-32, “He [= Christ] is the shepherd who left behind the ninety-nine sheep that were not lost. He went searching for the one that had gone astray. He rejoiced when he found it, for ninety-nine is a number that is in the left hand that holds it. But when the one is found, the entire number passes to the right (hand). As that which lacks the one—that is, the entire right (hand)—draws what was deficient and takes it from the left-hand side and brings (it) to the right, so too the number becomes one hundred. It is the sign of the one who is in their sound; it is the Father.” (*Nag Hammadi Library in English* 46) (Hultgren 48)
   5. See also Hunter *Parables* 56-58.
2. **introduction**
   1. source criticism
      1. The parable is only in Matthew and Luke.
      2. Some say the two versions “are so different that they should be assigned to M and L . . .” (Luz *Matthäus* 3: 25-26; Manson *Teaching* 68; Marshall 601; Streeter 265.) (Hultgren 48)
      3. “But the tendency is to assign them both to Q, allowing for the redactional work of the two evangelists to account for the differences.” (Hultgren 48)
         1. Brown 119; Davies and Allison 2: 768; Donahue 147; Fitzmyer 1073; Hagner 525; Johnson 239-40; Lambrecht *Astonished* 37-42; Lambrecht *Treasure* 39-44; Montefiore 2: 984; Perkins 29; Polag 26, 72; Schneider 324-25; Scott 406, 410, 412; Streeter *Four Gospels* 291. Barton 207.
         2. Goulder (2: 604-06) says “Luke took the parable from Matthew and revised it.” (Hultgren 48 n. 7)
      4. Which version is more original?
         1. Matthew’s: Bultmann 171; Fitzmyer 1074; Linnemann 67; B. Smith 189.
         2. Luke’s: Bailey *Poet* 153; Jeremias 40; Montefiore 2: 987; Schweizer *Matthew* 366; Scott 406. Schnider 147.
         3. Perhaps Jesus “told the parable on more than one occasion and to different audiences—and therefore for different purposes . . .” (Hultgren 49)
         4. “. . . but he may have told it only once, and the Q tradition preserved it. Both evangelists have redacted the parable in their respective ways . . .” (Hultgren 49)
   2. form criticism
      1. Form: similitude (atypical situation, but: multiple verbs; present tense). Hunter says similitude. (*Interpreting* 9) (*Parables* 11)
   3. “. . . there are “three parables of the Lost (Luke 15) [coin, sheep, son] . . .” (Hunter *Interpreting* 59)
   4. similarities (Hultgren 49)
      1. A shepherd has a hundred sheep, and one is lost.
      2. He leaves the 99 and searches for the lost one.
      3. He finds the lost one.
      4. “The story ends with a comment on the shepherd’s reaction” to finding the lost one. (Hultgren 49)
      5. “These four elements belong to the story, and without any one of them the story would not be complete.” (Hultgren 50)
   5. differences (Hultgren 50)
      1. context
         1. *Thomas* 107 “begins without a context.” (Hultgren 50)
         2. *Truth* 31 speaks of Christ “as the one who “became a way for those who were gone astray”; he leads persons to true “knowledge” (*gnosis*) of the Father.” (Hultgren 50)
      2. opening question
         1. In Matt 18:12 and Luke 15:4 the parable “begins with a question . . .” (Hultgren 50)
         2. In *Thomas* 107 and *Truth* 31, the parable does not begin with a question. (Hultgren 50)
      3. identity of the seeker
         1. Matt 18:12: “a “man” (“who turns out to be a shepherd”) (Hultgren 51)
         2. Luke 15:4: “a “man” (“who turns out to be a shepherd”) (Hultgren 51)
         3. *Thomas*: a “shepherd” (Hultgren 51)
         4. *Truth*: a “shepherd” (Hultgren 51)
      4. identity of the sheep
         1. Matthew: “any one of the flock, but the closing application (18:14) implies that it is one of the little ones of the flock . . .” (Hultgren 50)
         2. Luke: “simply one in the flock . . .” (Hultgren 50)
         3. *Thomas*: the “largest” and more highly valued (Hultgren 50)
         4. *Truth*: “simply one in the flock . . .” (Hultgren 50)
      5. “verb concerning the loss of the sheep” (Hultgren 50)
         1. Matt 18:12: the sheep has “gone astray” (*planethe*, πλανηθῇ) (repeated in 18:13). (Hultgren 50)
         2. Luke 15:4: the shepherd “has lost” (*apolesas*, ἀπολέσας) the sheep (repeated in 15:6). (Hultgren 50)
         3. “These two verbs . . . are exegetically decisive in interpreting the two accounts . . .” (Hultgren 50)
         4. *Thomas* and *Truth*: “verbs similar to those of Matthew (“gone astray”).” (Hultgren 50)
      6. “where the shepherd leaves the ninety-nine” (Hultgren 50)
         1. Matt 18:12 says “on the mountains.” (Hultgren 50)
         2. Luke 15:4 says “in the wilderness.” (Bussby 93 translates “desert.”) (Hultgren 50)
         3. Some say “the Aramaic term used in the speech of Jesus (*tura*) can mean both “mountain” and “open country.”” (Jeremias 133. Black, Matthew. *An Aramaic Approach to the Gospels and Acts*. 3rd ed. Oxford: Clarendon, 1967. 133 n. 4.) (Hultgren 50)
         4. Some say “the Greek term (standing in the source) for mountain ([*horos*,] ὅρος) can signify both “mountain” and “desert,” as illustrated by Greek papyri.” (Moulton and Milligan 459) (Hultgren 50)
         5. “Such attempts are not particularly helpful. Matthew’s expression is probably due to his use of a term from the LXX. See comment below on Matt 18:12.” (Hultgren 50)
      7. carrying the sheep
         1. Luke 15:5 has the shepherd carry the lost one on his shoulders. (Hultgren 50-51)
         2. The other three versions lack that. (Hultgren 51)
      8. emphasis
         1. Matthew emphasizes recovering the missing sheep. (Hultgren 51)
         2. Luke emphasizes “the joy of discovery.” (Hultgren 51)
         3. *Thomas* emphasizes recovering the missing sheep. (Hultgren 51)
         4. *Truth* emphasizes recovering the missing sheep. (Hultgren 51)
      9. rejoicing
         1. Matt 18:13: “the shepherd (alone) rejoices . . .” (Hultgren 51)
         2. Luke 15:6: “the shepherd calls upon his friends and neighbors to join in his rejoicing.” (Hultgren 51)
         3. *Thomas*: “There is no rejoicing . . ., [only] words of endearment by the shepherd to his sheep.” (Hultgren 51)
         4. *Truth*: “the shepherd (alone) rejoices . . .” (Hultgren 51)
      10. lost sheep’s metaphoric meaning
          1. Matthew: a “weak Christian who is lost but then restored to the flock.” (Hultgren 51)
          2. Luke: “a sinner who repents.” (Hultgren 51)
          3. *Thomas*: “the one most beloved by Jesus . . .” (Hultgren 51)
          4. *Truth*: “the one who gains knowledge . . .” (Hultgren 51)
      11. application
          1. Matt 18:14 says “that God does not will the loss of a little one . . .” (Hultgren 51)
          2. Luke 15:7 says “that God rejoices over the repentance of a sinner . . .” (Hultgren 51)
          3. *Thomas* “has no application appended.” (Hultgren 51)
          4. “In *Truth* the restoration of the lost one brings the flock to completeness.” (Hultgren 51)
   6. *Thomas* 107 and *Gospel of Truth* 31-32
      1. Whether *Thomas* 107 is “derived from either of the Synoptic Gospels, or both, is in dispute.” (Hultgren 49)
         1. Some say *Thomas* 107 “is based on independent tradition . . .” (Jeremias 24. Peterson 128-47. Patterson, Stephen J. *The Gospel of Thomas and Jesus*. Sonoma: Polebridge, 1993. 71.) (Hultgren 49 n. 10)
            1. Some say “the *Thomas* version is more primitive than those in the canonical Gospels.” (Hendrickx 144. Peterson 128-35.) (Hultgren 52 n. 16)
            2. Stephen J. Patterson [*The Gospel of Thomas and Jesus*. Sonoma: Polebridge, 1993. 71] says the *Thomas* version is more primitive because “it contains no allegorizing. . . . Yet there is certainly allegorizing in that version, too, in regard to the sheep that is the largest and most valued . . .” (Hultgren 52 n. 17)
         2. Some say *Thomas* 107 is based on the synoptics. (Chilton, Bruce. “The Gospel according to Thomas as a Source of Jesus’ Teaching.” *The Jesus Tradition outside the Gospels*. Ed. David Wenham. Sheffield: JSOT, 1980-86. 158.) (Hultgren 49 n. 10)
      2. *Gospel of Truth* 31-32 “may well be derived from Matthew’s” version. (Hultgren 49)
         1. Tuckett, Christopher M. “Synoptic Tradition in the Gospel of Truth and the Testimony of Truth.” *JTS* 35 (1984): 133-34.
         2. On *Truth* in general: Brown, S. Kent “Truth, Gospel of.” *Anchor Bible Dictionary* 6: 668.
      3. significance of the *Thomas* version
         1. “. . . the one lost is the largest and the most valued of the flock. Therefore . . . the largest sheep probably symbolizes the gnostic Christian, who is valued more highly than ordinary Christians.” (Hultgren 51)
            1. Perrin 98-99. Schnider 146-54. Fieger, Michael. *Das Thomasevangelium*: *Einleitung Kommentar und Systematik*. NTAbh 22. Münster: Aschendorff, 1991. 267. Gärtner, Bertil. *Theology of the Gospel according to Thomas*. New York: Harper & Brothers, 1961, 235. Lindemann, Andreas. “Zur Gleichnisinterpretation im Thomas-Evangelium.” *ZNW* 71 (1980): 219. Montefiore, Hugh, and H.E.W. Turner. *Thomas and the Evangelists*. SBT 35. Naperville: Alec R. Allenson, 1962. 56. Schoedel, William R. “Parables in the Gospel of Thomas: Oral Tradition or Gnostic Exegesis?” *CTM* 43 (1972): 555-57. Schrage, Wolfgang. *Das Verhältnis des Thomas-Evangelium zur synoptischen Tradition und zu den doptischen Evangelienübersetzungen*. BZNW 29. Berlin: Alfred Töpelmann, 1964. 193-96.
         2. Some say that in *Thomas* “the lost sheep signifies Israel, not the gnostic Christian . . .” (Hultgren 51)
            1. Hendrickx 144; Scott 407. Peterson 128-35.
            2. “. . . the thesis is hardly convincing, since there is no [51] evidence that this gospel otherwise speaks of a special concern for the covenant people Israel as a whole.” (Hultgren 51-52)
      4. significance of the *Truth* version
         1. “The *Gospel of Truth*, discovered at Nag Hammadi in 1945, is widely considered to have been composed in the middle of the second century as a Christian gnostic text with Valentinian affinities.” (Attridge, Harold W., and George W. MacRae. “[Introduction to the *Gospel of Truth*.]” *Nag Hammadi Library in English* 36.) (Hultgren 52)
         2. “. . . there is a play on numbers having to do with the perfection of those who belong to the Father. The number one hundred is perfect; ninety-nine is not. So the shepherd really has to go out and complete the perfect number. This means that, as in the *Gospel of Thomas*, there is no surprise in the behavior of the shepherd.” (Hultgren 52)
         3. Pheme Perkins (*Gnosticism and the New Testament*. Minneapolis: Fortress, 1993. 57): a “gnostic reader would recognize ‘left’ and ‘right’ as references to the left and right of the Demiurge or of the enthroned Jesus.” (Qtd. in Hultgren 52 n. 19)
   7. imagery of shepherd and sheep
      1. shepherd
         1. Shepherds represent gods and kings in “Mesopotamia, Egypt, Greece, and Rome.” In “Homer, for example, the king is the “shepherd of the people” ([*poimen laon*,] ποιμὴν λαῶν) some fifty-six times.” (Engemann, J. “Hirt.” *RAC* 15: 578-79.) (Hultgren 52)
         2. Old Testament
            1. Ps 77:20 (Ps 77:21 MT), “You led your people like a flock by the hand of Moses and Aaron.”
            2. Isa 40:11, “He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom, and gently lead the mother sheep.”
            3. Jeremiah and Ezekiel “speak against the leaders of Israel as shepherds who have not cared for the flock.” (Hultgren 53)

Jer 23:1-4, “Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. 2 Therefore thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. 3 Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. 4 I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord.”

Jer 50:6, “My people have been lost sheep; their shepherds have led them astray, turning them away on the mountains; from mountain to hill they have gone, they have forgotten their fold.”

Ezek 34:4, 11, “You have not strengthened the weak, you have not healed the sick, you have not bound up the injured, you have not brought back the strayed, you have not sought the lost, but with force and harshness you have ruled them. . . . 11 For thus says the Lord God: I myself will search for my sheep, and will seek them out.”

“. . . the Lord himself will search ([*ekdzeteso*,] ἐκζητήσω, future tense!) for his sheep (34:11). There can be no doubt but what the passage from Ezekiel provided imagery for the Parable of the Lost Sheep and the discourse at John 10:11-18 where Jesus himself is the Good Shepherd who seeks his sheep.” (Hultgren 53)

* + 1. sheep
       1. Isa 53:6, “All we like sheep have gone astray; we have all turned to our own way . . .”
       2. 1 Kings 22:17, “Then Micaiah said, “I saw all Israel scattered on the mountains, like sheep that have no shepherd; and the Lord said, ‘These have no master; let each one go home in peace.’””
       3. Psalm 119:176 (118:176 LXX), “I have gone astray like a lost sheep; seek out your servant, for I do not forget your commandments.”
    2. 100 sheep
       1. One hundred sheep is “a large flock indeed.” (Hultgren 53)
          1. In Gen 32:14, Jacob gave Esau 220 sheep (200 ewes and 20 rams).
          2. Jeremias (133): a hundred sheep was “a medium-sized flock . . .” (Qtd. in Hultgren 53 n. 22)
          3. A Bedouin’s flock today is “considerably less” than 100 sheep. (Hultgren 53)
          4. Bailey (*Poet* 148) “says that the average family may have five to fifteen animals.” (Hultgren 53 n. 22)
       2. “The figure is a good round number . . .” (Hultgren 53)
       3. It is another example of Jesus’ “grandiose way of parable telling . . .” (Hultgren 53)
       4. “And the matter is important exegetically. To lose one sheep out of a hundred is a loss, but it is hardly devastating. The nuance to be observed is that the shepherd cares about the one that is lost, even if he could in fact get along without it.” (Hultgren 53)
    3. In the first century, “Would a shepherd leave the ninety-nine . . .?” (Hultgren 53)
       1. “. . . it is actually quite surprising that the shepherd should leave the ninety-nine and go looking for it.” (Hultgren 52)
       2. Some say the behavior is typical.
          1. Bailey *Poet* 149-50; Jeremias 133; Wenham 100; B. Smith 188 n. 2. Bailey *Finding the Lost* 72-73; Bishop 45, 54; Bussby 93.
          2. The shepherd is “a typical figure, the Palestinian shepherd ancient or modern. On his departure he would surely have placed the ninety-nine in the care of another—or in a sheepfold or cave—for protection, rather than leaving them vulnerable.” (Hultgren 53)
       3. Some say the behavior is nontypical. The shepherd took “great risk in leaving the ninety-nine behind due to his extravagant care for the one that was lost.” (Perrin 48; Scott 415. Huffman, Norman. “Atypical Features in the Parables of Jesus.” *JBL* 97 (1978): 211.) (Hultgren 53)
          1. The verb of Matt 18:12 (*ouxi aphesei*, οὐχὶ ἀφήσει, “Will he not leave?”) Matthew uses elsewhere for a someone who “leaves behind, even abandons, another person or thing (4:11, 20, 22; 8:15; 19:27; 22:22; 26:56).” (Hultgren 54)
          2. The compound verb of Luke 15:4 (*kataleipei*, καταλείπει, “to leave behind”) is “emphatic” (see 5:28; 10:40). (BAGD 413 [2a]) (Hultgren 54)
          3. The shepherd’s action is not just nontypical but hyperbolic. (Hultgren 54)

“If the shepherd leaves the ninety-nine sheep in a protected enclosure in order to go fetch the one that is lost, he is simply being portrayed as frugal.” (Hultgren 54)

But “he literally leaves his remaining flock behind, since he is so earnestly concerned about the one that has been lost. . . . he (quickly) abandons them . . . to risk all he has for the sake of the one . . .” (Hultgren 54)

* + - 1. Some say the question is “hypercritical.” (Hultgren 54)
         1. “In an oriental setting the teller of the parable “keeps the central point of his teaching in the forefront, and does not concern himself about the smaller details . . . of his parable. . . . The central point is the seeking of the lost sheep, the rest of the flock are not just now in question.”” (Oesterley 179) (Hultgren 54)
         2. “Undoubtedly hyperbole is used, but the security of the remaining sheep is not a matter of concern in the story.” (Hagner 527) (Hultgren 54)
         3. “The shepherd is a metaphor for God, and God is like this particular shepherd who seeks the lost, even in a way that could seem reckless to the hearers.” (Hultgren 54)
      2. “God will be content with those who need no repentance (not that there is any; that is not a point that the parable is designed to make!).” (Hultgren 62)
  1. This parable teach­es the grace of the king­dom of God, i.e., God’s mer­cy to sin­ners (“all these parables about the wideness of God’s mer­cy were spoken to his crit­ics in defence of his ‘good news’.” 20). This one shows that “If a man will be at such pains to recover his lost property, how much more does God desire to save his lost children! This is what the Almighty is like, and this is why, as his Agent, or Envoy, I am acting as I am.” (Hunter *Parables* 20)
  2. “In Luke stories about a man are frequently paralleled by stories about a woman: these parallels mostly occur in the [9] special Lucan material. . . . Luke expresses by this arrange­ment that man and woman stand together and side by side before God . . . (cf. Gen. 1.27; Gal. 3.28).” [10] An example among the parables is “the man with the 100 sheep and the woman with the ten pieces of silver (15.4-10) . . .” [9 n 2] (Flender *St Luke* 9-10, 9 n 2)
  3. Some parables the early Christians “‘re-audienced’. The Lost Sheep, on Jesus’ lips a parable of the redemp­tive joy of God addressed to the Pharisees, became in Matt. 18 (the Church chapter) a summons to the disciples to pastoral concern for erring mem­bers.” (Hunter *Interpreting* 18)
  4. “Leaving the rest of his flock in the care of a [56] fellow shepherd, off he goes in search . . .” (Hunter *Parables* 56-57)
  5. reapplication in Matthew
     1. “The parable of The Lost Sheep (possibly drawn from Q) is made in Matthew 18.12-14 to teach God’s concern for backsliding ‘brethren’ in the Christian fellow­ship. But who can doubt that Luke is right in regarding it as Jesus’ vindica­tion, against the Pharisees, of his mission to sinners?” (Hunter *Interpreting* 59)
     2. “The Lost Sheep, on Jesus’ lips a parable of the redemp­tive joy of God addressed to the Pharisees, became in Matt. 18 (the Church chapter) a summons to the disciples to pastoral concern for erring members.” (Hunter *Interpreting* 18)
  6. “If a man will be at such pains to recover his lost property, how much more does God desire to save his lost children!” (Hunter *Parables* 20)
  7. “Greater joy in heaven” means “God will be gladder . . .” (Hunter *Parables* 57)
  8. “In his three parables of the lost (Luke 15) Jesus is [148] concerned to answer the charge of the Pharisees, “This man receives sinners and eats with them” (v. 2). He vindicates his conduct by pointing to the love of God who searches out the lost . . .” (Flender *St Luke* 148-149)
  9. lost sheep and lost coin
     1. “These two parables form . . . a pair. Their general shape is the same—first, the bitterness of loss, then the anxious search, and finally the jubilation of discovery. But . . . one is about a man, the other about a woman. Nonetheless, they drive home the . . . trouble people will take to recover their lost property and the joy they experience when they find it.” (Hunter *Parables* 56)
     2. “On the ‘newness’ of the idea of ‘the seeking God’, see Montefiore . . .” (Hunter *Interpreting* 60 n 1)
        1. Claude G. Montefiore (*Synoptic Gos­pels* 2.520-21): “The virtues of repentance are glori­ous­ly praised in the Rabbin­i­cal litera­ture, but this direct search for, and appeal to, the sinner, are new . . . The good shepherd who searches for the lost sheep, and reclaims it and re­joices over it, is a new figure, which has never [520] ceased to play its great part in the moral and reli­gious de­vel­op­­ment of the world.” (Hunter *Parables* 57) “. . . the point of [the lost coin is] the divine love which goes out to seek the sinner before he repents.” (Qtd. in Hunter *Parables* 57)
        2. “. . . let these parables [of lost sheep and lost coin] assure you . . . that behind the immensities reigns One who cares for you, and to whom you are as precious as a lost ornament to a woman or a lost sheep to a shepherd.” (Hunter *Parables* 58)
     3. Jesus is saying, “This is what the Almighty is like, and this is why, as his Agent, or Envoy, I am acting as I am.” (Hunter *Parables* 20) “‘God,’ says Jesus, ‘is like that, and this is why you find me among the down-and-outs. The parables [of lost sheep and lost coin], then, were Jesus’ justification of his mission to . . . the lost.’” (Hunter *Parables* 56)
     4. As the lost sheep and the lost coin justified Jesus’ mission to the lost, so we, as Christ’s Body the Church, also have that mission to the lost. (Hunter *Parables* 58)
     5. G.B. Caird (*St Luke*. London: 1968. 181): “Note with what confidence Jesus speaks of things that happen in heaven. He knows God well enough to know what will make him happy.” (Qtd. in Hunter *Parables* 57)

1. **Luke 15**:**2-3** (not part of the parable)
   1. Luke 15:2-3, “And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.” 3 So he told them this parable: . . .”
   2. “The response of Jesus is called by Luke a “parable” (15:3) . . .” (Hultgren 75)
   3. That “designation [is] not found in the Matthean parallel.” (Hultgren 75)
2. **Matt 18**:**12**//**Luke 15**:**4**
   1. Matt 18:12, “What do you think? If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray?”
   2. Luke 15:4, “Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it?”
   3. opening question
      1. Matthew
         1. Matt 18:12 “opens with a question that in its present form (τὶ ὑμῖν δοκεῖ, “What do you think?”) is Matthean . . .” (Hultgren 55)
            1. See “its use also at 21:28; 22:42; and 26:66; cf. also 17:25; 27:17 . . .” (Hultgren 55)
            2. “. . . the expression appears nowhere else in the Gospels, except at John 11:56.” (Hultgren 55)
         2. “. . . the question sets the stage for the parable proper, which is to be given careful thought.” (Hultgren 55)
      2. Luke
         1. “Whatever wording was in Luke’s source (cf. Matt 18:12), it appears that Luke has stylized the phrase.” (Hultgren 57)
            1. “The opening phrase, τίς ἄνθρωπος ἐξ ὑμῶν (“What man of you?”), is used here alone in Luke’s Gospel, but is similar to the simpler form, τίς ἐξ ὑμῶν (“Which of you?”) that is used four other times (11:5; 12:25; 14:28; 17:7) . . .” (Hultgren 57)
            2. “. . . the additional word “man” in the phrase contrasts with “woman” in 15:8.” (Hultgren 57)
   4. “shepherd”
      1. “. . . the shepherd is a metaphor for God or Jesus himself as God’s envoy—[58]and no clear distinction need be made . . .” (Hultgren 58-59)
   5. “has gone astray” (*planethe*, πλανηθῇ, “goes astray”)
      1. Matthew
         1. *Planethe* “is an aorist passive subjunctive.” (Hultgren 55)
            1. “From classical sources into the NT and beyond, the verb in its passive form means “to wander away,” “to stray,” even “to be deceived” or “to be misled.”” (LSJ 1411; BAGD 665) (Hultgren 55)
            2. RSV and NRSV have “has gone astray,” “as though the aorist passive πλανηθῇ is indicative. But in this clause it is a subjunctive, and the clause sets up a present general condition.” (Hultgren 47)
         2. James 5:19: “if anyone among you wanders [πλανηθῇ] from the truth . . .”
      2. Luke
         1. Luke refers to the shepherd “losing one of them,” but “There is no implication of blame for the loss on the part of the shepherd.” (contra Bailey *Finding the Lost* 65-67) (Hultgren 58)
   6. “does he not leave”
      1. Matt 18:12. “The verb ἀφήσει (“Will he leave?”) is in the future tense, fitting for a general question posed to the disciples. It expects a positive answer, whether the action is typical or not of a shepherd.” (Hultgren 55)
      2. In both gospels “the picture is that of the shepherd going off in a deliberate and single-minded effort to seek earnestly for the lost one until he finds it.” (Hultgren 58)
   7. “on the mountains”
      1. KJV has the shepherd go “into the mountains.” But ““on the mountains” prior to “and” (καί), followed by the Greek participle (πορευθείς) and main verb (ζητεῖ) . . . makes this reading virtually impossible.” (Hultgren 47)
      2. Matthew has “on the mountains”; Luke has “in the wilderness.” (Hultgren 55)
         1. “There is little difference, since the topography of the wilderness in question is very hilly, even mountainous.” (Hultgren 55)
         2. “There is actually no distinction; the wilderness in question is extremely hilly, even mountainous.” (Hultgren 58)
      3. Probably, “whatever expression was used in his source, Matthew recalls the language of Jeremiah 50:6 (LXX 27:6).” (Hultgren 55) Jer 50:6, “My people have been lost sheep; their shepherds have led them astray, turning them away on the mountains; from mountain to hill they have gone, they have forgotten their fold.”
      4. Probably “in the wilderness” alludes to 1 Sam 17:28 LXX (in Alexandrinus but missing in Vaticanus). (Hultgren 58) 1 Sam 17:28, “Eliab’s anger was kindled against David. He said, “Why have you come down? With whom have you left those few sheep in the wilderness [τὰ μικρὰ πρόβατα . . . ἐν τῇ ἐρήμῳ]?””
   8. “go in search of the one”
      1. Matthew
         1. “The message to the disciples . . . is that the leader of the community is to seek out the person who has been misled. Restoration, not excommunication, is envisioned.” (Hultgren 55)
      2. Luke
         1. “It is not likely, in spite of the generalization being made, that Jesus appeals to the personal experience of his hearers . . .” (contra Plummer *Luke* 368) (Hultgren 57)
         2. “. . . the Pharisees and [57] scribes would never even have contemplated taking up the task of the shepherd.” (Bailey *Poet* 147; Bailey *Finding the Lost* 65) (Hultgren 57-58)
         3. “Shepherds belonged to a class of despised trades.” (Hultgren 58)
            1. Scott 413-14. Jeremias, Joachim. “ποιμήν.” *TDNT* 6:488-89.
            2. “A first-century text expressing the attitude is in Philo, *De Agricultura* 61.” (Hultgren 58 n. 32)
            3. “At *m*. *Qidd*. 4:14 the herdsman’s craft is classified with that of robbers.” (Hultgren 58 n. 32)
   9. “until he finds it”
      1. The phrase “implies an optimism that cannot be guaranteed in ordinary life . . .” (Hultgren 67)
      2. “. . . it signifies further the exhaustive efforts made to find what has been lost.” (Hultgren 67)
   10. “losing . . . finds”
       1. These verbs “are key terms not only in this parable but in the other two that are to follow” (lost coin, 15:8, 9; prodigal son, 15:24, 32). (Johnson 235) (Hultgren 58)
3. **18**:**13**//**Luke 15**:**5-6**
   1. Matt 18:13, “And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray.”
   2. Luke 15:5-6, “When he has found it, he lays it on his shoulders and rejoices. 6 And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’”
   3. “if he finds it”
      1. Matthew has “if” (*ean*, ἐάν). “As in the case of a shepherd who may not find the lost sheep, so it is possible that, despite efforts made, the one who has been misled cannot be restored back into the community. [56] . . . the one who seeks the strayed one [may] not succeed; that is held out as a possibility . . .” (Hultgren 57)
      2. Luke has “when” (*kai heuron*, καὶ εὑρὼν, lit. “and finding”). And Matthew completely lacks Luke’s “more optimistic scene . . . in which the shepherd places the sheep on his shoulder, returns home, and summons his friends and neighbors to rejoice with him.” (Hultgren 56)
   4. “truly I tell you” (Matthew only)
      1. Jesus introduces a solemn pronouncement with “truly I say to you” (*amen leo hymin*, ἀμὴν λέγω ὑμῖν) 29 times in Matthew; “12 times in Mark; 5 times in Luke; and 20 times in John.” (Hultgren 56)
   5. “he rejoices”
      1. Matthew
         1. The rejoicing “is more explicitly personal and pastoral. . . . his rejoicing [is] over the person who has been found and will be restored to the community.” (Hultgren 56)
      2. Luke
         1. The shepherd rejoices “over the fact of finding . . .” (Hultgren 56)
         2. Going home “rejoicing” “shows even more [than carrying the sheep] his exultant joy from discovering the lost one. [58] . . . the message becomes clear: God delights in the recovery of the lost.” (Hultgren 58-59)
   6. “he lays it on his shoulders”
      1. “The portrait of a shepherd carrying his sheep (or a ram) on his shoulders has pre-Christian antecedents in the ancient Near East and the Greco-Roman world.” (Hultgren 58)
         1. Finegan, Jack. *Light from the Ancient Past*: *The Archaeological Background of Judaism and Christianity*. 2nd ed. Princeton: Princeton UP, 1959. 478.
         2. Greco-Roman art
            1. “One of the most famous is the image of Hermes with a ram “upon his shoulders” (ἐπὶ τῶν ὤμων—the wording is almost identical to Luke’s ἐπὶ τοῦς ὤμους) at the sanctuary at Tanagra, Greece, described by Pausanias (*Boeotia* 22.1) . . .” (Hultgren 58)
            2. “. . . another is a figure on a Roman sarcophagus.” (Grabar, Andre. *Christian Iconography*: *A Study of Its Origins*. Princeton: Princeton UP, 1968. 36 and illustration #89.) (Hultgren 58)
         3. “Jewish legend” (Hultgren 58)
            1. Moses, “after rescuing the kid that had been lost, “placed [it] on his shoulder” and brought it home safely . . .” (Hultgren 58)
            2. This is in “a literary source from later times [*Exod*. *Rab*. 2:2, qtd. from *MidR* 3: 49], but the tradition may be earlier.” (Hultgren 58)
      2. Old Testament
         1. “The imagery is missing” from the Old Testament. (Hultgren 58)
         2. The closest parallel is Isa 40:11. (Hultgren 58) Isa 40:11, “He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom, and gently lead the mother sheep.”
      3. “The imagery is missing” in lost sheep in Matthew, *Thomas*, and *Truth*. (Hultgren 58)
      4. Luke “provides an exceedingly fine touch, demonstrating the compassion and tender care of the shepherd for the one that had been lost.” It also shows the shepherd’s rejoicing. (Hultgren 58)
   7. “he calls together his friends and neighbors”
      1. “calls together” (*syngkalei*, συγκαλεῖ)
         1. “Several witnesses, including D, have the more intensive middle voice, συγκαλεῖται [= “to call to oneself”], but the active συγκαλεῖ [= “to call together”] is better attested.” (Hultgren 47)
         2. Xenophon uses *syngkalei* “as an invitation to a feast.” (*Cynegeticus* 8.4.1) (Hultgren 59)
         3. “Since the shepherd calls upon those invited to rejoice with him, the implication is that a feast will follow,” as in prodigal son (15:23-32). (Hultgren 59)
      2. “friends” (*tous philous*, τοὺς φίλους)
         1. *Tous philous*, “a masculine plural, is to be understood as inclusive of men and women . . .” (Hultgren 47)
         2. “. . . contrast the feminine at 15:9.” (Hultgren 47) Luke 15:9, “When she has found it, she calls together her friends [φίλας] . . .”
      3. “neighbors” (*tous geitonas*, τοὺς γείτονας)
         1. “At both 15:6 and 9 [lost coin] (as well as at 14:12) Luke uses the term γείτονας (plural for γείτων), which is usually translated as “neighbors.”” (Hultgren 59) Luke 14:12, “When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors . . .”
         2. *Tous geitonas* is “a masculine plural . . . [but should be] translated “people from the neighborhood.”” (Hultgren 48)
         3. “The term is found in the NT beyond Luke’s usage only at John 9:8.” (Hultgren 59) John 9:8, “The neighbors and those who had seen him [the man born blind] before as a beggar began to ask, “Is this not the man who used to sit and beg?””
         4. “The more usual term for “neighbor” in the NT is [*plesion*,] πλησίον, used 17 times, including those instances which cite the commandment of love for neighbor from Leviticus 19:18 (Matt 22:39//Mark 12:31//Luke 10:27; Rom 13:9; Gal 5:14; Jas 2:8).” (Hultgren 59)
         5. “The two Greek terms mean roughly the same, but a nuance can be detected: πλησίον means “one near by,” “one close,” “a neighbor,” which has an emotional coloring, whereas γείτων has the simpler sense of a person from the neighborhood.” (LSJ 341, 1420) (Hultgren 59)
         6. “The shepherd therefore invites both his friends and all the others who inhabit his neighborhood without distinction.” (Hultgren 59)
      4. In all three parables of Luke 15, “By implication, those who enter into the joy are thus included in the company of divine happiness over the recovery of the lost, while those who refuse—the Pharisees and the scribes in this case—exclude themselves.” (Hultgren 59)
   8. “Rejoice with me” (*syngcharete moi*, συγχάρητέ μοι)
      1. *Syngcharete*, “an aorist imperative, is an urgent invitation to all to enter into the shepherd’s overwhelming sense of joy.” (Hultgren 59)
      2. In lost coin, the woman makes the same invitation. (Hultgren 59) Luke 15:9, “she calls together her friends and neighbors, saying, ‘Rejoice with me [συγχάρητέ μοι]’ . . .”
      3. “. . . and the father of the prodigal son invites others to “make merry” with him on the return of his lost son (15:23, 32).” (Hultgren 59)
      4. See Luke 1:58. (Hultgren 59) Luke 1:58, after her delivery “Her neighbors and relatives [οἱ περίοικοι καὶ οἱ συγγενεῖς] heard that the Lord had shown his great mercy to her, and they rejoiced [συνέχαιρον αὐτῇ] with her.”
4. **18**:**14**//**Luke 15**:**7**
   1. Matt 18:14, “So it is not the will of your Father in heaven that one of these little ones should be lost.”
   2. Luke 15:7, “Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.”
   3. “The parable has ended. The application follows in this verse . . .” (Hultgren 56)
   4. “so”
      1. Both applications use “so” (*houtos*, οὕτως). (Hultgren 56)
      2. In Matthew *houtos* begins parable applications in 13:49; 18:35; 20:16. (Hultgren 59)
      3. In Luke *houtos* begins parable applications in 12:21; 14:33; 15:10. (Hultgren 59)
   5. “I tell you” (“I say to you,” *lego hymin*, λέγω ὑμῖν)
      1. *Lego hymin* “is frequently attributed to Jesus in all four Gospels when he makes an authoritative pronouncement.” (Hultgren 67)
      2. In Luke *lego hymin* introduces “a solemn pronouncement” 42 times. (Hultgren 59)
         1. 7 times it introduces “the application of a parable (11:9; 15:7, 10; 16:9; 18:8, 14; 19:26) . . .” (Hultgren 59)
         2. 1 time “it is used within the parable itself (14:24).” (Hultgren 59)
   6. “Whatever the wording in his source, Matthew has edited the verse for his ecclesiastical purposes.” (Hultgren 56)
      1. “it is not the will of your Father in heaven”
         1. “the will of your Father”: “similar expressions [occur] at 7:21; 12:50; 21:31; and 26:42 (cf. also 6:10) . . .” (Hultgren 56)
         2. “Father in heaven”: this occurs 8 times in Matthew (5:45; 7:21; 10:32, 33; 12:50; 18:10, 14, 19). (Hultgren 56)
         3. “before”
            1. “Literally the Greek reads: “So it is not the will *before* ([*emprosthen*,] ἔμπροσθεν) your Father.” (“Οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν . . .”) (Hultgren 47)

“The preposition is reverential, but superfluous.” (BAGD 257) (Hultgren 47)

“Not surprisingly, the preposition is missing in some ancient Greek witnesses.” (Hultgren 47)

* + - * 1. “In the LXX [*emprosthen*] alternates with [*en ophthalmois*,] ἐν ὀφθαλμοῖς (“in [the] eyes”), thus meaning “in the eyes of someone,” “pleasing in the eyes of someone,” or simply “to someone.”” (BDF 115 [#214, 6]) (Hultgren 47)
        2. “Here, then, the clause can mean, “so it is not the will to [= for, of] your Father.”” (Hultgren 47)
      1. “your Father”
         1. “Some major texts (including B) read “my [μου] Father” rather than “your [ὑμῶν] Father” (א and others). The choice is difficult.” (Hultgren 47)
         2. ““My father” may reflect the wording of 18:10” (quoted shortly below). (Metzger *TCGNT* 45) (Hultgren 47)
         3. “The editors of the Nestle-Aland text (27th ed.) have printed ὑμῶν, which is followed here. Cf. also the NRSV against the RSV.” (Hultgren 47)
    1. “little ones”
       1. elsewhere in Matthew
          1. Matt 10:42, “whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward.”
          2. Matt 18:6, “If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea.”
          3. Matt 18:10, “Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven.”
       2. So “the sheep that goes astray is a metaphor for any member of the church who is led astray from true discipleship by some deception.” (Hultgren 55)
          1. Gundry (365-67) “speaks of the little ones as in danger of apostasy. However, there is a distinction between apostasy (rejecting the faith) and being led astray into false belief taught by false prophets and false Christs.”
          2. “It is not necessarily outright apostasy, but wandering into false belief that is implied.” (Hultgren 55)
       3. false beliefs
          1. “In the apocalyptic discourse warnings are given that in the latter times of testing there will be false prophets and false Christs who seek to lead many astray . . .” (Hultgren 55)

Matt 24:4-5, “Beware that no one leads you astray. 5 For many will come in my name, saying, ‘I am the Messiah!’ and they will lead many astray.”

Matt 24:11, “And many false prophets will arise and lead many astray.”

Matt 24:24, “For false messiahs and false prophets will appear and produce great signs and omens, to lead astray, if possible, even the elect.”

* + - 1. Matthew is alluding to oracles of Jeremiah in which corrupt rulers have led the people astray. (Hultgren 55)
         1. Jer 23:1-4, “Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. 2. . . It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. 3 Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. 4 I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord.”
         2. Jer 50:6 [27:6 LXX], “My people have been lost sheep; their shepherds have led them astray, turning them away on the mountains [πρόβατα ἀπολωλότα . . . ἐπὶ τὰ ὄρα]; from mountain to hill they have gone, they have forgotten their fold.”
         3. Jer 50:17 [27:17 LXX], “Israel is a hunted sheep driven away by lions.” (Hultgren translates “a sheep that has wandered away,” πρόβατον πλανώμενον Ἰσραηλ.)
         4. See also Jer 23:1-4; Ezek 34:4-6. (Hultgren 55)
    1. “be lost” (“perish,” *apoletai*, ἀπόληται)
       1. See Jer 23:4, “be missing.” (Hultgren 56)
       2. At this point—and only here in the parable—Matthew uses the same verb found in Luke’s version (15:4, 6), “to perish” or “to lose” . . .” (Hultgren 56)
          1. “One could expect Matthew to say that it is the will of God that none of the little ones should “go astray.”” (Hultgren 56)
          2. “However, forms of the verb “to perish” were probably in the source(s) used by the two evangelists.” (Hultgren 56)
       3. Matthew “looks upon any member’s going astray as ultimately leading to that person’s perishing, or destruction. It is imperative that such a person be rescued and restored.” (Hultgren 56)
  1. Luke 15:7
     1. “there will be”
        1. “Although placed in the future tense (“there will be joy”), that need not refer simply to God’s joy at the last judgment [contra Jeremias 135-36]. The verb holds out the prospect of divine joy whenever—from here on out—there is repentance . . .” (Hultgren 60)
        2. “. . . the anticipation of repentance by those who hear the good news is a prominent Lukan theme (24:47; Acts 2:38; 17:30; 20:21; 26:20).” (Hultgren 60)
     2. “joy in heaven”
        1. “. . . “heaven” is a traditional circumlocution for “God” . . .” (Hultgren 59)
           1. E.g., Matt 21:25, ““Did the baptism of John come from heaven, or was it of human origin?” And they argued with one another, “If we say, ‘From heaven,’ he will say to us, ‘Why then did you not believe him?’”
           2. “Various texts are cited for the circumlocution in Str-B 2:209-10.” (Hultgren 59 n. 39)
        2. So “joy in heaven” “speaks of the joy of God, but it could also [59] include the angels (cf. 15:10).” (Hultgren 59-60) Luke 15:10, (lost coin) “Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”
     3. “over”
        1. The shepherd’s “rejoicing is not in the success itself, the accomplishment achieved, but “over” the *person* who has been brought back into faith and discipleship. The rejoicing is totally other-directed. It is a rejoicing that the one gone astray has now come home spiritually. There is no need to rejoice to the same degree “over” the ninety-nine who are at home already. The whole effort is not simply for the sake of community solidarity or appearances. It is based in the will of God that none should perish.” (Hultgren 57)
     4. “ninety-nine righteous persons”
        1. “The reference to the ninety-nine without need for repentance, insofar as it is addressed to the Pharisees and scribes on the scene, must be taken as sarcastic. For Luke, the Pharisees and scribes actually do need repentance (cf. 7:30; 11:39-44; 12:1; 16:14-15).” (Hultgren 60)
        2. “. . . of more importance, [it heightens] the focus on the divine joy over the repentance of anyone who needs to do so.” (Hultgren 60)
     5. “repentance” (*metanoia*, μετάνοια)
        1. *Metanoia* “should not be taken in a moralistic sense. Essentially it means a change of mind . . .” (BAGD 512) (Hultgren 60)
        2. “. . . for Luke it is above all a gift that is granted by God himself (cf. Acts 5:31; 11:18) [Tiede 276], a concept arising out of Jewish wisdom tradition (cf. Wis 11:23; 12:10, 19).” (Hultgren 60)
     6. authenticity of Luke 15:7
        1. Some say Luke 15:7 is “a secondary addition to the parable itself, whether by Luke or his source.” (Hultgren 60)
           1. Bultmann 171; Cadoux 231; Dodd 92; Fitzmyer 1073; Funk 355 (black font = Jesus did not say this); Perrin 99; B. Smith 191.
           2. Schottroff, Luise. “Das Gleichnis vom verlorenen Sohn,” *ZTK* 68 (1971): 32-35, 51.
           3. There does seem “to be a discrepancy between the parable and the application in 15:7.” (Hultgren 60)

“Within the parable itself all is focused on the action of the shepherd who seeks the sheep that had been lost and his consequent joy on finding it. The sheep that is found is totally passive, the recipient of the shepherd’s goodwill and effort.” (Hultgren 60)

“But now, it is said, in 15:7 there is moralizing; the person who is “found” is the sinner who repents.” (Hultgren 60)

“To be sure, there is a correlation between the one lost sheep and the single sinner, on the one hand, and between the many sheep who were not lost and the many who need no repentance on the other.” (Hultgren 60)

“But the repentance of a sinner, no matter how much moved by divine prompting, is a response and therefore an act performed; it is more than simply being found. To be consistent with both the parable itself and the introduction of 15:1-2, it would seem that the application should consist of words in which Jesus declares that, just so, he had come to seek and to save those who were lost, a saying known to Luke (19:10).” (Hultgren 60) Luke 19:10, “For the Son of Man came to seek out and to save the lost.”

* + - 1. But Luke 15:7 may be authentic.
         1. “. . . the application is not likely to be entirely Lukan in composition . . . there are expressions in the verse that are uncharacteristic of Luke, such as the circumlocution for God.” (Hultgren 60)
         2. “It is a possible application in . . . the ministry of Jesus . . .” (Hultgren 60)

“. . . tax collectors and sinners [60] were drawing near, and thus giving him a hearing . . . the lost were being found. Consequently their being drawn to him, and (at least in the case of some) their response to his message of the kingdom of God, is a cause for rejoicing by God and his angels. All that would confirm the validity of the ministry of Jesus, for which he was being criticized (15:1-2).” (Hultgren 60-61)

Dodd, “though suspecting that the concluding verse (15:7) may not be original to the parable as it came from Jesus, says that Luke’s setting is surely right, since the parable refers to “the extravagant concern . . . which Jesus displayed for the depressed classes of the Jewish community.”” (Dodd 92) (Hultgren 61)

Stein (62) and Donahue (148) also maintain “That Luke’s context reflects the original setting of the parable . . .” (Hultgren 61 n. 44)

“Whether such an interpretation is rooted in the ministry of Jesus himself—and there is no compelling reason to doubt it—that is how the parable can be understood at the level of Luke’s Gospel. Jesus came not to call the righteous, but sinners, to repentance (5:32), which leads to forgiveness of sins and salvation. Wherever and whenever he was able to “find” one who was “lost,” thereby opening the future of such a person for communion with God, the will of God was being done, causing great rejoicing by God and the angels in heaven.” (Hultgren 61)

* + - 1. “On balance, it must be concluded that, since all that has been said here relies heavily on Luke’s theological perspective, the application (15:7) is most likely a Lukan composition or at least a saying that has been given its present form by Luke.” (Hultgren 61)
         1. “The question for the interpreter is whether such an application stands in the way of interpreting Jesus’ ministry and message—indeed, whether it distorts them in some way—or “exegetes” them in a fruitful direction. The same has to be asked concerning the application at Matthew 18:14.” (Hultgren 61)
         2. For “the parable in its Lukan version . . . the verse [is] a fitting application . . .” (Hultgren 61)

1. **Jesus**’ **meaning and the evangelists**’ **meanings**
   1. authenticity
      1. “That the parable can be attributed to Jesus of Nazareth is widely accepted, and there are no serious grounds for rejecting that judgment.” (Hultgren 49)
         1. Davies and Allison 2: 768-69; Dodd 92; Gundry *Matthew* 365; Jeremias 39, 132-36; Lambrecht *Treasure* 48-49; Luz 3: 27; Manson *Sayings* 282; Perrin 100-01; Weder 173-75.
         2. Funk (214, 355) uses pink font (“Jesus probably said something like this”) for the parable (Matt 18:12-13//Luke 15:4-6) but not the application (Matt 18:14//Luke 15:7). (Hultgren 49 n. 9)
   2. Jesus’ meaning
      1. According to “the three parables of Luke 15 . . ., some persons are truly “lost.” They have no vital faith relationship to God.” (Hultgren 68)
      2. “But God, through Jesus—and by implication also his disciples—seeks to reach those who are lost with the good news of the kingdom. That is the good news that God is graciously disposed to them in spite of their being lost.” (Hultgren 68)
      3. “. . . the sheep that is lost is sought purely because it is lost, and none should perish.” (Hultgren 52)
      4. “Repentance is a gift granted by God (cf. Acts 5:31; 11:18). It is the discovery of a new perspective on one’s relationship to God, who has reached out to reconcile the world already through the ministry of Jesus. Later on, beyond the earthly ministry of Jesus, Paul would say that God’s reconciling work had taken place by means of Jesus’ crucifixion and resurrection, leading to a new creation for those who hear and believe (2 Cor 5:17-21). The discovery of that new way of seeing and being is, in a profound sense, a being “found” . . . The Pauline view, though different in its reference, continues an element grounded in the ministry of Jesus, as interpreted by Luke.” (Hultgren 69)
   3. Matthew’s meaning
      1. context
         1. “The parable is addressed to disciples (18:1) [54] [who] “represent . . . the Christian community for Matthew . . .” (Hultgren 54-55)
         2. “At the narrative level chapter 18 generally has to do with instructing the disciples. But as a manual for the Christian community of the evangelist, that means that the teachings are directed to the readers as leaders in the Christian community. It contains teachings on humility (18:1-5 [“unless you change and become like children”]), caring for the “little ones” and not causing them to sin or despising them (18:6-10), reconciliation (18:15-17 [“If another member of the church sins against you”]), binding and loosing (18:18-20), and forgiveness (18:21-35 [forgive 77 times; talents]).” (Hultgren 54)
         3. “The passage is framed by an introduction (18:10) and application (18:14) . . .” (Hultgren 54)
            1. “The “little ones” are not to be despised (18:10), and it is the Father’s will that none of them should perish (18:14).” (Hultgren 56)
            2. “From the previous use of the phrase at 18:6, which identifies such persons as believers in Jesus, as well as at 10:42, it clearly refers in these cases, as in those, to disciples of Jesus.” (Hultgren 54)
            3. “These verses are decisive for interpreting the parable in Matthew’s Gospel.” (Hultgren 54)
         4. “It is possible that the pre-Matthean parable, like Luke’s, spoke of the joy of finding the lost. But in [54] Matthew’s own situation that had less urgency. Transposing the story into a new key, the urgency of the moment is to restore one who has gone astray.” (Hultgren 54-55)
      2. “The possibility that a member of the community might go astray, or be misled, is deeply rooted in the traditions of Israel and the church. In spite of catechesis of the best sort, and valiant attempts to maintain confessional and social cohesion, there are mishaps.” (Hultgren 56)
      3. “One in a hundred does not appear to be much of a loss (only one percent). But in the eyes of God, the loss of a single person is a tragedy. It cannot be met with resignation on the part of the faithful, and certainly not by the leader of the flock.” (Hultgren 56)
      4. “The only response fitting is to make valiant, even heroic, attempts to restore the one who has gone astray. The image of the shepherd leaving the ninety-nine is not to be taken as license for the leader of the community to be indifferent toward the rest of the community. A parable can do only so much. What Jesus tries to do in this parable is to [make one] see the urgency of seeking the one that has been lost.” (Hultgren 57)
      5. “Since the time is short, the end of time is approaching, and the judgment is near, rescuing the one that has strayed is all the more urgent.” (Hultgren 57)
   4. Luke’s meaning
      1. context
         1. “Luke’s version of the parable (15:3-7) is set within a context that differs from that of Matthew.” (Hultgren 57)
         2. Luke’s version is Jesus’ “response to the criticism of the Pharisees and scribes that he receives sinners and eats with them (15:1-2).” (Hultgren 50)
      2. Luke 15:6 has unique details that emphasize the shepherd’s “rejoicing”: lifting the sheep to his shoulders, at home calling others to rejoice, speaking to them of having lost and found. These details emphasize “his exultant joy from discovering the lost one. [58] . . . the message becomes clear: God delights in the recovery of the lost.” (Hultgren 58-59)
      3. “With “all” the tax collectors and sinners drawing near to him (15:1), Jesus is open to criticism. To associate with them, even to dine with them, implies a social bonding with them with attendant risks: that he will be seen to approve of their conduct, that he might be drawn to their ways of life, and that he may in fact cut himself off from those who maintain covenant loyalty and respectability. No matter that on occasion Jesus had table fellowship with Pharisees too (Luke 7:36-50; 11:37-52; 14:1-24); his conduct is not acceptable. By his behavior he breaks solidarity with the righteous.” (Hultgren 61)
      4. “But in the view of Jesus, there is another way of looking at the matter. His critics and he can agree that the disreputables are in fact lost. But what is to be done? For the Pharisees and scribes on the scene, the proper course of action is to shun them. But not for Jesus. When he associates with the disreputables, he is [61] acting out—by means of an enacted parable—the ways of God. This can also be put into words, in a verbal parable. . . . The lost are to be rescued, not rejected.” (Hultgren 61-62)
      5. “The parable has verification in Jesus’ own ministry. His association with certain disreputables leads to their repentance (5:29-32; 7:36-50; 17:11-19; 19:1-9). In fact it is his will in the end that repentance and forgiveness of sins be preached in his name to all the nations (Luke 24:47).” (Hultgren 62)
      6. “Repentance cannot come about in persons merely on the basis of a demand. It comes about in many cases as a response to prevenient grace. Jesus’ association with disreputables is precisely the enactment of such grace. Where grace is demonstrated, and when the one in need of repentance is not taken by the throat but is set free in the safety and space that grace affords, repentance has a chance. As a change of mind, repentance means to take on a new perspective, seeing things in a new way in the light of God’s grace. It involves a “paradigm shift” concerning the relationship of the self before God that is possible only in light of the good news of the graciousness of a loving God. It is a response, but it is above all a gift that is granted by God himself.” (Hultgren 62)

## Mustard Seed

(Matt 13:31-32; Mark 4:30-32; Luke 13:18-19; *Thomas* 20) (> Mark)

1. **texts**
   1. Matt 13:31-32, “He put before them another parable: “The kingdom of heaven is like a mustard seed that some­one took and sowed in his field; 32 it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.””
   2. Mark 4:30-32, “He also said, “With what can we compare the kingdom of God, or what parable will we use for it? 31 It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; 32 yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.””
   3. Luke 13:18-19, “He said therefore, “What is the kingdom of God like? And to what should I compare it? 19 It is like a mustard seed that someone took and sowed in the garden; it grew and be­came a tree, and the birds of the air made nests in its branches.””
   4. *Gospel of Thomas* 20, “The disciples said to Jesus, “Tell us what the kingdom of heaven is like.” He said to them, “It is like a mustard seed. It is the smallest of all seeds. But when it falls on tilled soil, it produces a great plant and becomes a shelter for birds of the sky.” (*Nag Hammadi Library in English* 128) (Qtd. in Hultgren 393)
   5. See also Hunter *Parables* 43-46.
2. **introduction**
   1. source criticism
      1. Mustard seed is in all three synoptics.
      2. But Matthew and Luke used Q as well as Mark.
         1. Brown 119; Bultmann 172; Davies and Allison 2: 416; Fitzmyer 1,015; Manson *Sayings* 123; Polag 25, 66; Streeter 264, 291.
         2. Laufen, Rudolf. *Die Doppelüberlieferungen der Logienquelle und des Markusevangeliums*. BBB 54. Bonn: Peter Hanstein, 1980. 174-75.
         3. Agreements between them, over against Mark, are: (Hultgren 393)
            1. the verbatim words, “which a man took” (*hon labon anthropoi*, ὅν λαβὼν ἄνθρωποι, Matt 13:31//Luke 13:19)
            2. “tree” (Matt 13:32//Luke 13:19)
            3. the verbatim words, “the birds of the air made nests in its branches.”
            4. “Most likely that version is represented in Luke’s version, and Matthew’s is a conflation of his sources, Mark and Q.” (Hultgren 393)
   2. “The canonical versions are alike and different . . .” (Hultgren 393)
      1. Matthew: the smallest of seeds becomes the greatest of shrubs; it becomes a tree, where birds nest in its branches. (Hultgren 393)
      2. Mark: the smallest of seeds becomes the greatest of shrubs; it has large branches, where birds nest in its shade. (Hultgren 393)
      3. Luke: a seed becomes a tree, where birds nest in its branches. (Hultgren 393)
   3. form
      1. Some say parable proper (*Parabel*). (Dodd 6; Jülicher 2: 569-81) (Hultgren 394 n. 5)
         1. Some say “the Q version should [was] a true parable.” (Davies and Allison 2: 416; Hendrickx 31; Luz *Matthäus* 2: 327) (Hultgren 394 n. 6)
            1. It “includes a man who does the sowing . . .” (Hultgren 394 n. 6)
            2. “. . . the man’s action is set in past time.” (Hultgren 394 n. 6)
         2. “But the features of an actual story are missing. The [sower] does not become a character within a story; the focus remains on the seed.” (Hultgren 394 n. 6)
         3. Jeremias classifies it as a parable. (*Parables* 247)
      2. Some say similitude.
         1. Bultmann 172; Kingsbury 78; Lambrecht *Treasure* 166; Linnemann 9; Stein 19.
         2. That “. . . Matthew and Luke (and presumably, therefore, Q) narrate elements of the comparison in past time does not” eliminate similitude. (Hultgren 394)
         3. “Since the parable illustrates the kingdom from something typical in a timeless way and lacks a narrative set in past time, it can be classified as a similitude.” (Hultgren 394)
      3. Conclusion: similitude (fairly short; present tense [Mark], both [Matthew], past tense [Luke]; typical situation).
   4. *Thomas* 20
      1. Some say *Thomas* 20 is “from a tradition independent of the Synoptics.” (Hultgren 394)
         1. Hedrick, Charles W. *Parables as Poetic Fictions*: *The Creative Voice of Jesus*. Peabody: Hendrickson, 1994. 249-51.
         2. Patterson, Stephen J. *The Gospel of Thomas and Jesus*. Sonoma: Polebridge, 1993. 27-28.
      2. Some say it is from the canonical gospels and edited. (Hultgren 394)
         1. Gundry *Mark* 231. Fleddermann 225-29.
         2. Fieger, Michael. *Das Thomasevangelium*: *Einleitung Kommentar Systematik*. NTAbh 22. Münster: Aschendorff, 1991. 90-91.
         3. Grant, Robert M., and David N. Freedman. *The Secret Sayings of Jesus*. Garden City: Doubleday, 1960. 140.
         4. Ménard, Jacques-É. *L*’*Évangile selon Thomas*. NHS 5. Leiden: Brill, 1975. 109.
         5. Montefiore, Hugh. “A Comparison of the Parables of the Gospel according to Thomas and of the Synoptic Gospels.” Turner, H.E.W., and H. Montefiore. *Thomas and the Evangelists*. SBT 35. Naperville: Alec R. Allenson, 1962. 51.
         6. Schrage, Wolfgang. *Das Verhältnis des Thomas-Evangeliums zur synoptischen Tradition und zu den koptischen Evangelienübersetzungen*: *Zugleich ein Beitrag zur gnostischen Synoptikerdeutung*. BZNW 29. Berlin: Alfred Töpelmann, 1964. 61-66
         7. Tuckett, Christopher. “Thomas and the Synoptics.” *NovT* 30 (1988): 148-53.
         8. reasons
            1. *Thomas* 20 has “phrases and terms reminiscent of the canonical texts—and Mark’s version in particular . . .” (Hultgren 394)

“. . . the seed being designated the smallest of all seeds (Mark 4:31//Matt 13:33) . . .” (Hultgren 394)

“. . . the similarity of introducing the subordinate clause by “when” (ὅταν, Mark 4:32//Matt 13:32) . . .” (Hultgren 394)

“. . . the correspondence [394] between “on tilled soil” and “on the ground” (Mark 4:31) over against “in his field” (Matt 13:31) or “in his garden” (Luke 18:19).” (Hultgren 394-95)

* + - * 1. “This evidence is admittedly slim, although it is strengthened if the designation of the mustard seed as the smallest is Markan redaction.” (Tuckett, Christopher. “Thomas and the Synoptics.” *NovT* 30 (1988): 148-53. 149-51.) (Hultgren 395)
        2. “Moreover, when one adds to it the high probability that the author of the *Gospel of Thomas* made some use of the canonical Gospels elsewhere [see ch. 10, “Parables in the *Gospel of Thomas*”], the likelihood of independence from the Synoptic versions in this place diminishes even more.” (Hultgren 395)
    1. “gnosticizing elements” (Hultgren 395)
       1. Perrin 157.
       2. Fieger, Michael. *Das Thomasevangelium*: *Einleitung Kommentar Systematik*. NTAbh 22. Münster: Aschendorff, 1991. 92.
       3. Gärtner, Bertil. *The Theology of the Gospel according to Thomas*. New York: Harper & Brothers, 1961. 232.
       4. Grant, Robert M., and David N. Freedman. *The Secret Sayings of Jesus*. Garden City: Doubleday, 1960. 140.
       5. “The mustard seed represents the spark of light, the enlightenment that comes to the Gnostic . . .” (Hultgren 395)
       6. “. . . the tilled ground refers to the readiness of the Gnostic to receive it.” (Hultgren 395)
       7. “That means that the parable has been transformed from a parable of the kingdom as an outward, eschatological reality to one in which the kingdom is thought of as an inner, spiritual reality that is available to the individual Gnostic.” (Hultgren 395)
  1. Mustard Seed is a “parable of growth.” (Hultgren 395)
     1. The others are sower, seed growing secretly, and leaven. (Hultgren 395)
     2. “These parables are all concerned about the kingdom of God, and they provide pictorial contrasts between tiny beginnings and grand, magnificent endings.” (Hultgren 395)
     3. “They do not portray progress in the sense of a gradual development, but a contrast between small beginnings and big endings.” (Hultgren 395)
     4. The kingdom comes and grows “with certainty and to great and unimaginable end­ings . . .” (Hunter *Parables* 19)
  2. “In Luke stories about a man are frequently paralleled by stories about a woman: these parallels mostly occur in the [9] special Lucan material. . . . Luke expresses by this arrange­ment that man and woman stand together and side by side before God . . . (cf. Gen. 1.27; Gal. 3.28).” [10] An example among the parables is “the man with the mustard seed and the woman with the leaven ([Luke] 13.18-21) . . .” [9 n 2] (Flender *St Luke* 9-10, 9 n 2)
  3. The parables of growth, such as the mustard seed, “mostly concerned seed-time and harvest, clearly befitting a Galilean *milieu*.” (Hunter *Interpreting* 47)
  4. The mustard was “a shrub ten feet tall . . .” (Hunter *Interpreting* 43)
  5. “In the first century the mustard seed had long been a byword for the smallest thing imaginable. [Jesus] noticed that everyday miracle in the world of nature which transforms that tiny seed into a tree as tall as a horse and its rider [so “W. M. Thom­son, *Central Palestine and Phoeni­cea*, 163,” 45 n 2] . . .” (Hunter *Parables* 45 and n 2)
  6. “Can something so con­tempt­ibly small [as Jesus’ band of poor followers] be preg­nant with the great purpose of God? The parable of The Mustard Seed is Jesus’ answer . . .” (Hunter *Interpreting* 43) “With the help of hindsight, we Christians can now see that [Jesus] was setting in motion . . . the church of Christ. [“. . . the seed has in fact grown into a great tree—the church . . .,” 45] But in ad 28 . . . All the ordi­nary on-looker could see was a Galilean carpen­ter, turned itinerant prophet and healer, who was drawing after him a motley mob of publi­cans and sinners.” (Hunter *Parables* 43, 45)
  7. “. . . ‘small beginnings, great endings’ is one law of the Kingdom’s growth . . .” (Hunter *Interpreting* 44) It grows “with certainty and to great and unimaginable end­ings . . .” (Hunter *Parables* 19) “Unimaginable endings from unremarkable beginnings is the point . . .” (Hunter *Parables* 45)
  8. “. . . the birds of the air can make nests in its shade . . .” means the kingdom is des­tined to embrace the Gentiles. (Hunter *Interpreting* 44) “. . .’the birds of the air’ (Luke 13.19) alludes to the Gentiles.” (Hunter *Parables* 24)
     1. “See Dan. 4.[10-]12; Ezek. 17.22 f.; 31.6. In such passages the great tree in whose branches the wild birds nest signifies a great empire embracing all peo­ples.” (Hunter *Interpreting* 44 n 1)
     2. “We know that the rabbis some­times referred to the Gen­tiles as ‘the birds of the air’.” (Hunter *Interpreting* 44 n 1, cf. Hunter, *Parables* 45)
  9. The growth of the church is really still beginning. “We are really, as William Temple said, ‘the early Christians’ . . .” (Hunter *Parables* 46)
  10. on the parable pair, mustard seed and leaven: many people construed these two parables “in terms of a social idealism. On such a reading, they seemed to predict the slow permeation of human society by the Rule of God. But . . . the true point of these parables, as Amos [44] Wilder has said [*The Faith of the NT*, 95] is ‘the amazing disproportion between the in­itial stages (of the Kingdom) and its outcome’. . . . ‘Unremarkable beginnings, unimaginable endings’ might be a good summary. [Jesus is] linking the lowly begin­nings of his min­is­try with a final outcome . . .” (Hunter *Interpreting* 44-45)
  11. Salvation and judgment are often antithetical parallels in Luke. “The twin parables of the mustard seed [13:18-19] and the leaven [13:20-21] describe the universality of the kingdom of God.” [28] The antithesis to the vast quantity of the leaven (39.4 liters) “is the question (13.23): “Lord, will those who are served be few?” The metaphors in the reply (13.­25ff)—the closed door, exclusion from the kingdom of God, and the eschatological meal for those who come from all parts of the world—­form a new contrast.” (Flender *St Luke* 28-29)
  12. “The next two pericopes [in Luke 13, after the barren fig tree], the healing of the bent woman (vv. 10-17) and the twin parables of the mustard and the leaven (vv. 18-21), continue the theme of accepting or rejecting salvation. They prepare the way for the question in v. 23, “Lord, will those who are saved be few?” This is a Lucan formation, and provides the clue to the verses that follow. The question is framed in general terms, and applies to everyone. . . . “You” in v. 28 means the reader himself.” (Flender *St Luke* 10)

1. **Matt 13**:**31a**//**Mark 4**:**30**//**Luke 13**:**18**
   1. Matt 13:31a, “He put before them another parable: “The kingdom of heaven is like . . .””
   2. Mark 4:30, “He also said, “With what can we compare the kingdom of God, or what parable will we use for it?””
   3. Luke 13:18, “He said therefore, “What is the kingdom of God like? And to what should I compare it?””
   4. “In each case there is an introductory formula in which a comparison is made. The comparison is not a simple one between the kingdom and the mustard seed. The various expressions mean that it is the case with the kingdom as [393] it is with the mustard seed and the consequence of its being placed in the soil.” (Jeremias 101, 147) (Hultgren 393-94)
   5. In Matt 13:31, “The introductory formula, “another parable he put before them” (13:31a), is typically Matthean, exactly as at 13:24. The expression “the kingdom of heaven is like” is also typical (cf. 13:33, 44, 45, 47).” (Hultgren 399)
   6. Mark 4:30
      1. “Mark’s introductory formula is distinctive. This is the only time he uses the verb ὁμοιόω (“to compare”), which is used eight times in Matthew and three times in Luke.” (Hultgren 398)
      2. “The second half of the verse—also distinctive, not found in either of the other Synoptics—seems repetitious. But it is a beautiful addition that can probably be attributed to Semitic parallelism (cf. Isa 40:18), intended to catch the reader’s attention. The entire verse is interrogatory, posing a question twice by different expressions.” (Hultgren 398)
   7. In Luke “The parable is introduced by means of a question. As in Mark, but not dependent upon Mark, the question is asked by means of two clauses, reflecting Semitic parallelism (cf. Isa 40:18).” (Hultgren 400)
2. **Matt 13**:**31b-32a**//**Mark 4**:**31**//**Luke 13**:**19a**
   1. Matt 13:31b-32a, “The kingdom of heaven is like a mustard seed that someone took and sowed in his field; 32 it is the smallest of all the seeds, . . .”
   2. Mark 4:31, “It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; . . .”
   3. Luke 13:19a, “It is like a mustard seed that someone took and sowed in the garden; . . .”
   4. “mustard seed” (*kokko sinapeos*, κόκκῳ σινάπεως)
      1. Jacob, Irene, and Walter Jacob. “Flora.” *Anchor Bible Dictionary* 2: 812.
      2. “Mustard.” *The New Encyclopaedia Britannica*. 15th ed. Ed. Philip W. Goetz. Chicago: Encyclopaedia Britannica, 1987. 32 vols. 8: 455.
      3. “A “mustard seed” is proverbially known as the smallest of all seeds . . .” (Hultgren 395)
         1. elsewhere in the gospels
            1. Matt 17:20, “if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.”
            2. Luke 17:6, “If you had faith the size of a mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.”
         2. in Hellenistic and rabbinic sources
            1. Hellenistic: BAGD 751 (with references).
            2. rabbinic: Str-B 1: 699 (e.g., *M*. *Nid*. 5:2). Hunzinger, Claus-Hunno. “σίναπι.” *TDNT* 7: 288.
      4. The mustard plant “grows in Galilee ([*sinapi*,] σίναπι in Greek; botanically the *brassica nigra*), an annual herb from which an oil is derived for use as a seasoning.” (Jacob and Jacob 2: 812) (Hultgren 395)
      5. The seed is “very small, measuring .075 inches in diameter . . .” (Hultgren 395)
      6. The plant becomes large. (Hultgren 395)
         1. 6 feet (Jacob and Jacob 2: 812)
         2. 12 feet (Jülicher 2: 575; Manson *Sayings* 123)
         3. rarely, 15 feet (“Mustard” 8: 455)
   5. a mustard seed “that”
      1. All three synoptics have the relative pronoun “that,” “which” (*hon*, ὅν). *Hon* is masculine. (Hultgren 397)
      2. Two nouns precede *hon*: “mustard” and “seed” (in the phrase *kokko sinapeos*, κόκκῳ σινάπεως, lit. “seed of mustard”). (Hultgren 397)
         1. “Seed” or “grain” (*kokkoi*, κόκκοι) is masculine. (Hultgren 397)
         2. “Mustard” (*sinapi*, σίναπι) is neuter. (Hultgren 397)
         3. *Hon*, being masculine, refers to masculine *kokkoi*. That “is proper . . .” (Hultgren 397)
   6. “field,” “earth,” “garden”
      1. The sower sows the mustard seed: in his field (Matthew), on the ground (Mark), or in his garden (Luke). (Hultgren 399)
      2. Some say Q had “field” and Luke changed it to “garden.” (Hultgren 400)
         1. Marshall 561; Polag 66. McArthur 201.
         2. He would have done so for his Hellenistic audience. (Hultgren 400)
      3. Some say Q had “garden” and Matthew changed it to “field.” (Hultgren 399)
         1. Scott 376; Weder 130. Schulz, Siegfried. *Q*: *Die Spruchquelle der Evangelisten*. Zurich: Theologischer Verlag, 1972. 299.
         2. There was a “prohibition to sow mustard in one’s garden.” (*M*. *Kil*. 3:2) (Hultgren 399)
         3. “Field” corresponds to “field” in weeds among the wheat (13:24). (Hultgren 399) Matt 13:24, “The kingdom of heaven may be compared to someone who sowed good seed in his field . . .”
         4. “Garden” is “the more difficult reading.” (Scott 376) (Hultgren 401 n. 36)
      4. “. . . it is more likely that [“garden”] [400] was in the Q version . . .” (Hultgren 400-01)
   7. “sowed” (*espeiren*, ἔσπειρεν)
      1. The “aorist indicative ἔσπειρεν . . . sets the action of sowing in past time.” (Hultgren 399)
         1. “. . . the aorist is made necessary by what is already in Q (as presented in Luke 13:19), a series of aorists.” (Hultgren 399)
            1. “an aorist participle (λαβών, “having taken”)” (Hultgren 399 n. 34)
            2. “a main verb in the aorist (ἔβαλεν, “he cast”)” (here Matthew substitutes ἔσπειρεν, “he sowed”) (Hultgren 399 n. 34)
            3. the “aorist indicative . . . ηὔξησεν, “it grew” . . .” (Hultgren 399 n. 34)
      2. Some say Matthew used past tense “to portray the man who has sowed the seed (thereby inaugurating the process of the coming of the kingdom) as Jesus.” (Hultgren 399)
         1. Gundry *Matthew* 268-69; Hendrickx 42-43; Kingsbury 80; Luz *Matthäus* 2: 333.
         2. The aorist was already necessary.
         3. But other indications “favor the view that, for Matthew, [Jesus sowed] in the past [and] the present of the Matthean community is a time of expectation.” (Hultgren 399)
            1. The immediately preceding parable, weeds among the wheat (13:24-30), has similar terms. (Hultgren 399)

“The “man” who sows (13:24, 31) is the Son of man (13:37).” (Hultgren 399)

“The “field” (13:24, 31) is the “world” (13:38).” (Hultgren 399)

* + - * 1. “Furthermore, Matthew (against Q, as attested in Luke 13:19) has changed the aorist ἐγένετο (“became”) into a present, γίνεται (“becomes,” “is becoming”), in regard to the growth of the tree. . . . The kingdom and the church are not identical, but they are related, and those who are members of the church think of themselves as living between the ministry of Jesus on earth and his parousia, a time when the kingdom “is becoming” . . .” (Hultgren 399)
  1. “smallest,” “greatest” (*mikroteron*, μικρότερον) (*meidzon*, μεῖζον)
     1. These two adjectives should agree in gender with the masculine “seed” (*kokkoi*). But both are neuter. They therefore correspond with “mustard plant” (*sinapi*), “which is not proper.” (Hultgren 397)
     2. For “is the smallest,” Mark literally has “being the smallest” (*mikroteron on*, μικρότερον ὄν). (Hultgren 397)
        1. The participle *on* is neuter, “which is not proper.” It should be masculine, to agree with “seed.” (Hultgren 397)
     3. “The adjectives . . . are comparatives (so “smaller” and “greater”), but they function as superlatives (so “smallest” and “greatest”) both here and elsewhere in the NT.” (BAGD 521 and 498 [μέγας 2,b], respectively.) (Hultgren 398)
        1. “Forms of the comparative μεῖζον are always used for the superlative with the exception of the singular use of [*megistoi*,] μέγιστοι at 2 Peter 1:4.” (Hultgren 398 n. 31)
     4. “But even when they are translated literally as comparatives, the superlative sense comes out by the double use of the plural genitive [*panton*,] πάντων (“of all”)—“smaller than *all* the seeds” and “greater than *all* the shrubs.”” (Hultgren 398)

1. **Matt 13**:**32bc**//**Mark 4**:**32**//**Luke 13**:**19bc**
   1. Matt 13:32bc, “but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.”
   2. Mark 4:32, “yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.”
   3. Luke 13:19bc, “it grew and became a tree, and the birds of the air made nests in its branches.”
   4. “and when it was sown” (*kai hotan spare*, καὶ ὅταν σπαρῇ)
      1. *Kai hotan spare* “is redundant.” (Hultgren 397)
   5. “tree” (*dendron*, δένδρον)
      1. In Matthew and Luke the seed becomes a tree; in Mark that is not said.
         1. In Matthew and Luke “the plant becomes a tree, which allows for birds to make nests in the branches.” (Hultgren 398)
         2. “But for Mark the plant is simply a huge shrub. It is more likely that birds will make nests in the shade of the branches of a large shrub than in the branches themselves.” (Hultgren 398)
      2. “In modern times no one would call the mustard plant a “tree” (Matt 13:32//Luke 13:19) but at most a large plant (Mark 4:32) . . .” (Hultgren 395)
      3. Some “have faulted the Q version of the parable . . .” (Jeremias 147; Kingsbury 81; Scott 377) (Hultgren 395)
         1. But “δένδρον could occasionally refer to tall plants.” (LSJ 378, with references) (Hultgren 396)
         2. And “The term might be due primarily [to] allusions to OT imagery.” (Hultgren 396)
         3. In Matthew (as in Q) the tree and the birds nesting in the branches are “hyperbole in order to emphasize the contrast . . .” (Luke does not emphasize the contrast.) (Hultgren 400)
      4. “a great tree”: textual criticism of Luke 13:19
         1. “Some important Greek witnesses (including p45, A, family 13, and the Majority text), plus Latin, Syriac, and Coptic texts, read “a great tree” (δένδρον μέγα) instead of simply “a tree,” and that reading is represented in the KJV.” (Hultgren 392)
         2. “But other important Greek witnesses (including p75, א, B, D), plus other Latin, Syriac, and Coptic texts, do not have the adjective.” (Hultgren 392)
         3. “Although the former reading is possible, it is more likely that it was added in order to heighten the contrast between the mustard seed and the tree (an element existing [392] in Mark 4:31-32//Matt 13:31-32) . . .” (Metzger *TCGNT* 162) (Hultgren 392-93)
         4. “. . . the shorter reading is to be preferred . . .” (Hultgren 393)
            1. Nestle-Aland 27th edition has the shorter reading. (Hultgren 393)
            2. RSV, NEB, NIV, and NRSV have the shorter reading. (Hultgren 393)
   6. “the birds of the air make nests in its branches”
      1. In Matthew and Luke the nests are in the branches; in Mark the nests are in the shade of the branches.
      2. translation
         1. In Greek the phrase is literally “birds of heaven.” But that “could connote birds dwelling in (= within) heaven.” (Hultgren 392)
         2. KJV has “fowls of the air.” NEB has “birds.” RSV, NIV, NRSV have “birds of the air.”
      3. “The birds of the air made nests in its branches” is “a conflation of expressions from the OT . . .” (Hultgren 393)
         1. “The coming of the birds to make their nests . . . [is] an eschatological image of the incorporation of the Gentiles into the people of God.” (Hultgren 396)
         2. Jewish tradition (references in Jeremias 147; Manson *Teaching* 133 n. 1) interpreted “Judg 9:15; Ezek 17:23; 31:6; Dan 4:12, 21; LXX [Ps] 103:12 . . . to signify the coming of the repentant gentile nations at the end time to worship the God of Israel.” (Hultgren 396)
            1. Judg 9:15, “And the bramble said to the trees, ‘If in good faith you are anointing me king over you, then come and take refuge in my shade; but if not, let fire come out of the bramble and devour the cedars of Lebanon.’”
            2. Ezek 17:23, “I myself will take a sprig from the lofty top of a cedar . . . 23 On the mountain height of Israel I will plant it, in order that it may produce boughs and bear fruit, and become a noble cedar. Under it every kind of bird will live; in the shade of its branches will nest winged creatures of every kind.”
            3. Ezek 31:3, 6, “Consider Assyria, a cedar of Lebanon, with fair branches and forest shade . . . 6 All the birds of the air made their nests in its boughs; under its branches all the animals of the field gave birth to their young; and in its shade all great nations lived.”
            4. Dan 4:10-12, 21, “there was a tree at the center of the earth, and its height was great. . . . 12 Its foliage was beautiful, its fruit abundant, and it provided food for all. The animals of the field found shade under it, the birds of the air nested in its branches, and from it all living beings were fed. . . . 21 [Its] foliage was beautiful and its fruit abundant, and which provided food for all, under which animals of the field lived, and in whose branches the birds of the air had nests . . .”
            5. Ps 104:12, “By the streams the birds of the air have their habitation; they sing among the branches.”
         3. “In none of the versions of the parable, however, is there a direct quotation from an OT text.” (Hultgren 396)
   7. “The emphasis in the parable is not on a presumed “growth and development” of the kingdom of God (although there are signs of such thinking in Matthew’s version). Instead, by means of the great contrast . . ., the accent is on the certainty and power . . . of the kingdom in due course—God’s own time—even though its glory may not be visible in the present. As one interpreter has put it: “The Kingdom . . . does not grow—it comes; and its coming does not depend upon its acceptance by the world but upon the will of God.”” (B. Smith 120) (Hultgren 401)
   8. “The comparison in Luke is the simplest of the three Synoptic versions. Luke (following his source) does [contrast smallest and largest]. He says only that when a person plants the seed, it grows and becomes a tree . . .” (Hultgren 400)
2. **Jesus**’ **meaning and the evangelists**’ **meanings**
   1. authenticity
      1. “The parable is generally considered to have been uttered by Jesus.” (Hultgren 396)
         1. Gnilka *Markus* 1: 188; Jeremias 149; Jülicher 2: 581; Klauck 216-17; Luz *Matthäus* 2: 332; Perrin 157-58.
         2. Funk 59, 194, 346, 484 (*Thomas* 20 is red font = authentic; synoptic versions are pink font = close to what Jesus said (“but colored by apocalyptic”). (Hultgren 396. n. 23)
      2. Like 3 other (authentic) parables in Matt 13, “this one has no application at the end in any of its canonical (or its apocryphal) versions.” (Hultgren 394)
         1. leaven (Q, Matt 13:33//Luke 13:20-21)
         2. treasure (M, Matt 13:44)
         3. pearl (M, Matt 13:45-46)
      3. Some say “the eschatological allusions [birds make nests, tree] are due to Christian allegorizing . . .” (Hultgren 396)
         1. B. Smith 121. Crossan “Seed” 255, 258-59.
         2. But “that is unlikely for three reasons.” (Hultgren 396)
            1. “First, the imagery belongs to the basic structure and content of the parable. The parable speaks of the tiny seed and its growth to a huge shrub or tree, but that alone is not enough to stop the momentum; in a world of storytellers who make vivid use of imagery, the story cannot end without some statement of the significance of what has come into being.” (Hultgren 396)
            2. “Second, the imagery has double attestation in both the Markan and Q traditions.” (Hultgren 396)
            3. Third, “no actual OT text is quoted, but only a rather elusive symbol derived from a number of texts is alluded to (elusive enough for the writer of the *Gospel of Thomas* to include it, in spite of gnostic antipathy to the OT) . . . [That] speaks in favor of the eschatological ending of the parable as integral to the original parable.” (Hultgren 396)
      4. “In light of the syntactical awkwardness and redundancy of [Mark’s version], it is evident that considerable redaction has been supplied by the evangelist, who sought to highlight the contrast between small beginnings and huge endings by adding to his material, but did so in rather cumbersome ways. According to various interpreters, material added by Mark would have included”: (Hultgren 397)
         1. 4:31b, “being the smallest of all the seeds on earth” (μικρότερον ὄν πάντων τῶν σπερμάτων τῶν ἐπὶ τῇ γῇ) (Dodd 153 n. 1; Jülicher 2: 580; Taylor 270) (Hultgren 397)
         2. 4:32a, the redundant “and when it is sown” (καὶ ὅταν σπαρῇ) (Hultgren 397)
            1. Guelich 247, 249; Gundry *Mark* 229. Kuhn 100 n. 8; Crossan “Seed” 256.
         3. 4:32b, “and becomes the greatest of all shrubs” (καὶ γίνεται μεῖζον πάντων τῶν λαχάνων) (Scott 378. Kuhn 100 n. 8 [“at a pre-Markan stage”]; Crossan “Seed” 256-57 [by Mark].) (Hultgren 397)
         4. Kuhn (99) says “the material was added at a redactional stage prior to Mark’s own.” (Hultgren 397 n. 29)
         5. “Once these materials are removed, the parable is still intact, and in fact it reads better.” (Hultgren 397-98) Mark 4:31-32 would read, “It is like a mustard seed, which, when sown upon the ground, 32 grows up and puts forth large branches, so that the birds of the air can make nests in its shade.”
   2. Jesus’ meaning
      1. Crossan (“Seed” 259) says “four elements constitute the original parable: “the initial sowing, the growth, the final size, and the shade for the birds.” He says this in spite of his claim that the OT allusions are not original.” (Hultgren 396 n. 22)
      2. “The parable would most likely have been told in response to the question, How could the ministry of Jesus and his disciples have anything to do with the kingdom?” (Hultgren 396)
         1. “The glorious kingdom of Israel’s expectation has not arrived. The preaching and healing ministry of Jesus hardly seems significant enough as the dawn [396] of a new age. The response to that charge is that one should look to the mustard seed. In spite of its small size, a great plant grows from it.” (Carlston 161-62; Manson *Sayings* 123. Dahl 155-56.) (Hultgren 396-97)
         2. “That message could have been addressed to persons who opposed the message of Jesus . . .” (Lambrecht *Treasure* 167) (Hultgren 397)
         3. “. . . but more likely it was addressed to his followers.” (B. Smith 120) (Hultgren 397)
      3. “. . . the parable does not simply provide information about God, God’s kingdom, and its coming. [It] sets forth a message of encouragement. Christians of every age often wonder whether their efforts of work and witness are of any importance in the world. And what of the church itself, which has relatively little power among the forces that move history? The parable speaks a word of promise. The seemingly insignificant acts of work and witness by the disciples of Jesus are of ultimate importance.” (Hultgren 401)
   3. Matthew’s meaning
      1. context
         1. Matt 13 (parable discourse, 13:1-52)
3. sower
   * + - 1. 10 reason for parables
         2. 18 interpretation of the sower
         3. 24 tares
         4. 31 mustard seed
         5. 33 leaven
         6. 34 Jesus’ use of parables
         7. 36 interpretation of the tares
         8. 44 hid treasure
         9. 45 pearl
         10. 47 net
         11. 51 treasure new and old
         12. 54 rejection at Nazareth
       1. Jesus addresses the discourse (and so mustard seed) to the crowds. (Hultgren 399)
          1. Matt 13:2, “Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach.”
          2. Matt 13:34, “Jesus told the crowds all these things in parables; without a parable he told them nothing.”
       2. “The parable is the third of seven . . .” (Hultgren 399)
       3. “Matthew follows Mark in reporting that the mustard seed is the smallest [but] becomes larger than all the plants. . . . like Mark, Matthew underscores the great contrast between small beginnings and large outcomes.” (Hultgren 400)
       4. “The meaning of the parable has not been altered significantly by Matthew, even though he conflated his sources (Mark and Q). [The hearer] in the Matthean community know well that the kingdom, the reign of God, has not yet triumphed over all, but is apparent at best only in the smallest manner.” (Hultgren 400)
          1. “It is present—and Christ himself is present—even if only two or three are gathered together in his name (18:20), sharing in those things that he has provided, including a designated prayer (6:9-13) and supper (26:26-29), observing what he has commanded (28:20), and serving those in need (25:31-46).” (Hultgren 400)
          2. “Such small, seemingly insignificant beginnings can hardly appear to be signs of the glorious kingdom to come, or indeed even be related foundationally to its coming. But the community is given the certainty by means of this parable that indeed that is so.” (Hultgren 400)
   1. Mark’s meaning
      1. context
         1. “The parable is located within the Galilean ministry of Jesus . . .” (Hultgren 398)
         2. “. . . the parable is apparently addressed to the crowds (4:33-34) in the presence of the disciples.” (Hultgren 397)
         3. Mark 4 (parable discourse, 4:3-32)

teaching from a boat (4:1-2)

* + - * 1. sower (4:3-9, 13-20)
        2. reason for parables (4:10-12)
        3. hidden lamp (4:21-23)
        4. measure given (4:24-25)
        5. seed growing secretly (4:26-29)
        6. mustard seed (4:30-32)
        7. stilling the storm (4:33-41)
      1. Mustard seed is “the last within a series of three parables . . .” (Hultgren 397)
         1. The series “may have constituted a collection prior to the writing of the Gospel of Mark.” (Kuhn 99-146) (Hultgren 397)
         2. Only seed growing secretly and mustard seed are explicitly “kingdom” parables.
    1. Mustard seed “discloses the certainty of the coming of the kingdom.” (Hultgren 398)
       1. “It is granted that there are at most slight signs of the kingdom’s appearance in the teaching and healing ministry of Jesus.” [398] The band of disciples “is tiny like the mustard seed . . .” (Hultgren 398-99)
       2. “But its coming in fulfillment of Israel’s expectations can be anticipated . . .” (Hultgren 398)
       3. “The Markan version of the parable (followed by Matthew’s) presents a dramatic contrast between the tiny mustard seed and the huge shrub that comes from it. By means of his redaction . . . Mark provides information that is not to be missed: the mustard seed is the “smallest” of all seeds, and the plant is the “greatest” of all shrubs. The contrast is thus underscored.” (Hultgren 398)
       4. And its coming will be “beyond expectations. The Gentiles, too, will be gathered into the people of God.” (Hultgren 398)
    2. Mark’s community, which faces “persecution (13:9), [is] also encouraged to anticipate the coming of the kingdom and the Son of man. [398] . . . they are given the promise of salvation.” (Hultgren 398-99)
  1. Luke’s meaning
     1. context
        1. Luke has mustard seed in the travel narrative (9:51-19:27). (Hultgren 400)
        2. “Specifically it follows upon [400] . . . a controversy”: the healing of the bent-over woman in a synagogue on the sabbath (13:10-17). (Hultgren 400-01)
           1. “The power of the kingdom has been manifested . . . But the opponents of Jesus do not recognize the healing in that way. They criticize him for healing on the sabbath.” (Hultgren 401)
           2. “Jesus replies that, since one will release and lead an ox to water on the sabbath, how much more should this woman have release from her bondage on the sabbath? His opponents are thereby put to shame, but the crowd rejoices.” (Hultgren 401)
        3. “He goes on to speak, apparently to both his opponents and the crowd within the synagogue.” (Hultgren 400)
        4. “The parable follows, introduced by οὖν (“therefore”), as though it is an immediate addendum to the miracle and the silencing of the opponents. The kingdom, in Luke’s perspective, is a present reality in the ministry of Jesus, and it is present among believers in the continuation of history (17:21). But its presence and power are both hidden (12:32; 13:20-21; 17:20) and revealed (11:20). That can be illustrated by means of the Parable of the Mustard Seed.” (Hultgren 401)
           1. Luke 11:20, “But if it is by the finger of God that I cast out the demons, then the kingdom of God has come to you.”
           2. Luke 12:32, “Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom.”
           3. Luke 13:20-21, “And again he said, “To what should I compare the kingdom of God? 21 It is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.””
           4. Luke 17:20-21, “Once Jesus was asked by the Pharisees when the kingdom of God was coming, and he answered, “The kingdom of God is not coming with things that can be observed; 21 nor will they say, ‘Look, here it is!’ or ‘There it is!’ For, in fact, the kingdom of God is among you.””
  2. “It is possible to see big results from tiny beginnings within human history. [401] The story of the church is a prime example . . . But one must beware of triumphalism and the measuring of success by secular standards. The church and the kingdom are not identical. God has a greater and more certain reality in store than one can see in the empirical church, which is always under judgment as well as grace. At most the church remains one of several instruments used by God for his reign in nature and history.” (Hultgren 401-02)
  3. “The kingdom is certain, and it will be glorious. That is so in spite of the vicissitudes of history. Christian faith rests on the promises of what is seen only from afar (Heb 11:13).” (Hultgren 402) Heb 11:13a, “All of these died in faith without having received the promises, but from a distance they saw and greeted them.”

## Net

(Matt 13:47-50) (> M)

1. **texts**
   1. Matt 13:47-50, ““Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; 48 when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. 49 So it will be at the end of the age. The angels will come out and separate the evil from the righteous 50 and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.”
2. **introduction**
   1. source criticism
      1. The parable is only in Matthew.
   2. Form: a parable (past tense; multiple verbs; details [waiting till full, basket, sitting down], so not just a typical situation).
   3. structure (Hultgren 304)
      1. 13:47-48: parable
      2. 13:49-50: application
   4. *Thomas* 8
      1. *Thomas* 8, “And he said, “The man is like a wise fisherman who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a fine large fish. He threw all the small fish back into the sea and chose the large fish without difficulty. Whoever has ears to hear, let him hear.””
      2. Hultgren calls this “wise fisherman.” (Hultgren 304) Others call it “great fish.”
      3. Morrice (“Thomas” 269-73) says dragnet and *Thomas* 8 are the same parable. (Hultgren 304 n. 1)
      4. Baarda (373-97) says *Thomas* 8 is not a “precanonical version” of dragnet. (Hultgren 304 n. 1)
      5. The two have similar “imagery (fisherman, dragnet, sea, fish, and separation), and they are sometimes treated together . . .” (Hultgren 304)
      6. But “they are not actually the same parable.” (Jeremias 201; Perrin 90) (Hultgren 304)
   5. “The parable presupposes that the hearer is familiar with scenes of fishing at the Sea of Galilee (e.g., Mark 1:16-20; Luke 5:2-10).” (Hultgren 304)
      1. Strabo (*Geography* 16.2.45) commented on the Sea of Galilee’s fishing industry. (“survey of fishing sites around the Sea of Galilee”: Wuellner 26-36) (Hultgren 304)
      2. Josephus (*J*.*W*. 3.508) commented on the Sea of Galilee’s variety of fish. (Hultgren 304)
   6. This parable teaches that the kingdom comes and grows the kingdom “sweeps into its masses all sorts . . .” (Hunter *Parables* 20)
   7. “. . . the ‘explanations’ appended to The Sower, The Tares and The Dragnet [are] early Christian expositions. . . . The inter­pretations appended to The Tares and The Drag­net are, as Jeremias shows, studded with ‘Mattheanisms’; and the Sower explanation reveals a vocabu­lary strongly reminis­cent of the early Church.” (Hunter *Interpreting* 50 n 1) All three interpretations are allegorical. (Hunter *Interpreting* 23)
   8. The parables of growth, such as the net, “mostly concerned seed-time and harvest, clearly befitting a Galilean *milieu*.” (Hunter *Interpreting* 47)
   9. The net is clearly connected with the tares (Matt 13:24-30). (Hunter *Interpreting* 46)
   10. The net “probably answered a question of his disciples (thus T.W. Manson, selective? ‘No more than a seine net’ . . .)” (Hunter *Interpreting* 46)
   11. As the kingdom grows, it “sweeps into its meshes all sorts . . .” (Hunter *Parables* 20)
   12. “It belongs to the essence of the idea of election that the elect are a small band, an excep­tion. . . . Thus the coming kingdom leads to separation and decision . . .” Matt 7:13-14 (narrow gate), 8:22, 13:24-30 (weeds parable), 13:47-50 (fishnet parable), 24:­40; Mark 3:35; Luke 9:62, 14:28-33. (Conzelmann *Jesus* 78)
3. **13**:**47**
   1. Matt 13:47, “Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; . . .”
   2. “again, the kingdom of heaven is like”
      1. “Again” is Greek *palin* (πάλιν).
      2. “Is like” is Greek *homoia* (ὁμοία).
      3. Matt 13 has “the kingdom of heaven is like” several times. (Hultgren 305)
         1. 13:31: mustard seed (without “again”)
         2. 13:33: leaven (without “again”)
         3. 13:44: treasure (without “again”)
         4. 13:45: pearl (with “again”)
         5. 13:47: dragnet (with “again”)
      4. “The comparison being made here is between the kingdom and the story that follows, not the net alone. As the net catches sea creatures of every kind, and they must be sorted, so it is with the kingdom.” (Hultgren 305)
   3. “net” (*sagēnē*, σαγήνῃ, dative of σαγήνη)
      1. Wuellner 232-38 (survey of terms for “net”).
      2. Dalman, Gustaf. *Sacred Sites and Ways*: *Studies in the Topography of the Gospels*. New York: Macmillan, 1935. 135.
      3. McCullough, W. Stewart “Net.” *IDB* 3: 540.
      4. *Sagēnē* occurs “only here in the NT.” (Hultgren 305)
      5. It “can be translated “dragnet” . . .” (BAGD 739) (Hultgren 305)
      6. “It was a large net used on the Sea of Galilee [13 mi. long, 8 mi. wide] that could be cast into the sea with the help of a boat swinging around in a semicircle. It was supported by floats and held in place by sinkers. After a time it was drawn to shore with long ropes.” (Hultgren 305)
      7. “This net differs from the more familiar casting net, the [*amphiblēstron*,] ἀμφίβληστρον, which was cast by hand from shore (Mark 1:16//Matt 4:18) or, if the generic [*diktuon*,] δίκτυον (“net”) is the same, from a boat (Luke 5:2, 4-6; John 21:6, 8).” (Hultgren 305)
   4. “fish”
      1. Literally the Greek says the net gathered “of every kind” (*pantos genous*, παντὸς γένους). “Most translations supply the word “fish” . . .” (Hultgren 304)
      2. Compare Josephus (*J*.*W*. 3.508): “and different species of fish” (*genē d*’*ixthuōn* . . . *diaphora*, γένη δ’ἰχθύων . . . διάφορα). (Hultgren 305 n. 7)
      3. Hultgren prefers “sea creatures.” (Hultgren 304, 305)
   5. “of every kind” (*pantos genous*, παντὸς γένους)
      1. “That would include many species of fish . . .” (Hultgren 305)
         1. Gustaf Dalman (*Arbeit und Sitte in Palästina*. Gütersloh: C. Bertelsmann et al., 1928-41. 7 vols. 6: 351) said “there were 24 species in the Sea of Galilee, 11 in the Jordan River, 78 along the coast of the Mediterranean Sea, and 12 in Lake Huleh.” (Hultgren 305 n. 6)
         2. Edwin Firmage (“Zoology.” *ABD* 6: 1146) says “there are 19 species of fish “native” to the Sea of Galilee.” (Hultgren 305 n. 6)
      2. “But surely other sea creatures would be included as well, including eels and crustaceans.” (Hultgren 305)
      3. “The gathering of the sea creatures by nets is an eschatological symbol.” (Hultgren 305)
         1. Ezek 47:10, “People will stand fishing beside the sea from En-gedi to En-eglaim; it will be a place for the spreading of nets; its fish will be of a great many kinds, like the fish of the Great Sea.”
         2. “From En-gedi to En-eglaim: the former was about halfway down the western shore of the Dead Sea, the latter may have been at its northern extremity.” (*NAB* note to Ezek 47:10)
         3. “In an eschatological vision Ezekiel beheld the netting of fish (with the σαγήνη-type of net in the LXX) of many kinds, like the fish of the Great Sea (Mediterranean), on the shore of the Dead Sea . . .” (Hultgren 305)
   6. “Fishing metaphors for the ingathering of people are found widely in pre-Christian and non-Christian traditions.” (Hultgren 307)
      1. “in Greco-Roman, Ancient Near Eastern, biblical, and postbiblical literary traditions”: Wuellner 64-133. (Hultgren 307 n. 15)
      2. “in Christian literature”: Wuellner 134-231. (Hultgren 307 n. 15)
4. **13**:**48**
   1. Matt 13:48, “when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad.”
   2. “the good” (*kala*, καλά)
      1. “The good would be fish that are considered clean (by Levitical law), edible, and marketable.” (Hultgren 305)
      2. Deut 14:9, “Of all that live in water you may eat these: whatever has fins and scales you may eat.”
   3. “the bad” (*sapra*, σαπρά)
      1. The basic meaning of [*sapros*, σαπρός] is “decayed, rotten” . . .” (Hultgren 305)
         1. But “rotten fish” is not meant, “since the catch would be fresh.” (Hultgren 306)
         2. *Sapros* can also mean “unfit” or “unusable.” (BAGD 742. Bauernfeind, Otto. “σαπρός.” *TDNT* 7: 94-97.) (Hultgren 306)
         3. Hultgren suggests “those that are worthless.” (Hultgren 305)
      2. “The worthless would be any creatures that are not clean, edible, and marketable.” (Hultgren 305)
         1. Lev 11:10-12, “anything in the seas or the streams that does not have fins and scales . . .—they are detestable to you 11 and detestable they shall remain. Of their flesh you shall not eat, and their carcasses you shall regard as detestable. 12 Everything in the waters that does not have fins and scales is detestable to you.”
         2. “The worthless would . . . include fish (e.g., catfish) and any other creatures of the sea without fins and scales . . .” (Hultgren 306)
   4. “baskets” (*aggē*, ἄγγη, “containers”)
      1. “The term is used generally to designate containers for oil [Matt 25:4, “the wise took flasks of oil with their lamps”] or other items, including fish.” (BAGD 6-7, with references) (Hultgren 306)
   5. “The worthless are thrown away (into a heap of refuse, not into the sea).” (Hultgren 306)
5. **13**:**49**
   1. Matt 13:49, “So it will be at the end of the age. The angels will come out and separate the evil from the righteous . . .”
   2. “so it will be at the end of the age”
      1. The wording (in Greek and NRSV) is the same as in weeds application (13:40b). (Hultgren 306)
   3. “the angels will come out and separate”
      1. “The picture of the angels coming out (from heaven) clashes with the picture of the fishermen sitting upon the shore and sorting their catch. . . . typical apocalyptic language . . . has taken over.” (Mark 8:38; Matt 13:41; 24:31; 25:31; Rev 20:1; 4 Macc 4:10) (Hultgren 306)
   4. “the evil from the righteous”
      1. “Evil” or “wicked ones”: *ponērous* (πονηρούς). “Righteous”: *dikaiōn* (δίκαίων).
      2. The fishermen separated “the good” and “the unusable.” (Hultgren 306)
      3. The angels will separate “the evil” and “the righteous.”
   5. As in weeds application (13:41), the evil are taken, the righteous, left. (Hultgren 306)
      1. In the parable the good fish are put “into the security of containers (13:48)”: the emphasis is “on saving the righteous . . .” (Hultgren 306)
      2. In the application the emphasis is “on the destruction of the wicked. The righteous are the residue of the process of judgment and punishment. See the contrast at 24:31, where the Son of man sends his angels to gather the elect.” (Hultgren 306) Matt 24:31, “he will send out his angels with a loud trumpet call, and they will gather his elect . . .”
6. **13**:**50**
   1. Matt 13:50, “and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.”
   2. text criticism
      1. Some manuscripts (א, D, and family 13, etc.) have “throw” (*ballousin*, βάλλουσιν), present tense. “The present tense would rob the verse of its future orientation toward the final judgment.” (Hultgren 304)
      2. Some manuscripts have “will throw” (*balousin*, βαλοῦσιν), future tense. (Hultgren 304)
      3. “The future is to be preferred . . .” (Hultgren 304)
         1. “. . . the difference in pronunciation is so slight that copyists could more easily write the more familiar present tense of the verb.” (Hultgren 304)
         2. “The future . . . is more widely attested in Greek witnesses . . .” (Hultgren 304)
         3. “. . . the other two verbs in the sentence are in future tense” (“will come out” and “will separate”). (Hultgren 304)
   3. The wording (in Greek and NRSV) is the same as in weeds application (13:42). (Hultgren 306)
   4. “they will throw them into the furnace of fire”
      1. The words are close to Dan 3:6 LXX. (Hultgren 306)
      2. Dan 3:6, whoever does not worship the golden image will “be thrown into a furnace of blazing fire.”
      3. Dan 3:6, “ἐμβαλοῦσιν αὐτὸν εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην.”
      4. Matt 13:50, “βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός . . .”
   5. “weeping and gnashing of teeth”
      1. Matthew has the phrase 6 times: 8:12; 13:42, 50; 22:13; 24:51; 25:30. (Hultgren 306)
      2. It is a “Matthean refrain that concludes solemn declarations of judgment on the part of Jesus . . .” (Hultgren 306)
      3. “Otherwise it is found only once in the NT (Luke 13:28 [narrow door]). Cf. the phrase “into eternal punishment” at 25:46 [final judgment scene].” (Hultgren 306)
7. **Jesus**’ **meaning and Matthew**’**s meaning**
   1. authenticity
      1. parable (13:47-48): inauthentic
         1. Some say “it a Matthean composition entirely.” (Hultgren 307)
            1. Funk 197; Gundry *Matthew* 279
         2. Some say Matthew used traditional materials.
            1. Hagner 398; I. Jones 357-58; Luz, *Matthäus* 2: 357-58; Schweizer *Matthew* 313; Scott 313-16.
            2. Manson (*Sayings* 197-98) and Morrice (“Parable” 70, 272) say the original was only 13:47. (Hultgren 307 n. 13)
            3. Perhaps Matthew used “a traditional saying of Jesus about gathering followers indiscriminately . . .” (Hultgren 307)

Matt 9:13b, “Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners.”

Mark 2:17, “Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners.”

* + - * 1. Perhaps Matthew used “a traditional saying of Jesus about gathering fish into a net . . .” (Hultgren 307)

Matt 4:19 (//Mark 1:17), “Follow me, and I will make you fish for people” (RSV and NAB, more literally, “fishers of men,” ἁλιεῖς ἀνθρώπων).

* + 1. parable: authentic
       1. Dodd 150-52; Gnilka *Matthäus* 1: 508-09; Jeremias 225-27 and n. 90; Jülicher 2: 569; B. Smith 201; Weder 144. Derrett 128-30; C.W.F. Smith 154.
       2. There is a difference between the parable and the application. (Hultgren 307)
          1. “The parable by itself goes in the direction of gathering, or inclusion, and salvation—with casting out of the wicked as an allied thought.” (Hultgren 307)
          2. “The interpretation goes in the direction of judgment and casting out of the evil ones—with no word about the salvation of the righteous.” (Hultgren 307)
       3. Since the parable (without the application) is positive and does not emphasize judgment, the “parable in its most primitive form would have [said] that he and his disciples must cast their “net” of proclamation (their mission) widely, preaching to all sorts of persons.” (Hultgren 307)
          1. Jesus compares his ministry to fishing elsewhere. (Matt 4:19//Mark 1:17, “Follow me, and I will make you fish for people.”) (Hultgren 307)
          2. “No [307] one is to be neglected. No judgment is to be made of who is worthy and who is not worthy of the kingdom prior to the proclamation. A judgment will be made in due course . . .” (Hultgren 307-08)
       4. “A parable of that kind would certainly have been possible in the ministry of Jesus of Nazareth.” (Hultgren 308)
       5. “The parable in its present form still bears the marks of the primitive one, but it has been expanded to include Matthean language, such as the antithesis of καλός and σαπρός in 13:48 (cf. 7:18; 12:33).” (Hultgren 308)
    2. application (13:49-50): inauthentic
       1. Beare 315; Davies and Allison 2: 442; Gnilka *Matthäus* 1: 508-10; Gundry *Matthew* 280; Hagner 398; Luz *Matthäus* 2: 357; Jeremias 85; Manson *Sayings* 198; Weder 143. C.W.F. Smith 154-55.
       2. It “bears many marks of being a Matthean composition . . .” (Hultgren 308)
    3. application (13:49-50): authentic
       1. Stein (142) “considers it either a Matthean composition or an expansion on the words of Jesus.” (Hultgren 308 n. 17)
       2. Bultmann (173) “considers it to have been original along with the parable.” (Hultgren 308 n. 17)
  1. Jesus’ meaning
     1. The parable alone (13:47-48, without the interpretation, 13:49-50) emphasizes “the casting of the net and gathering all kinds, sorting, and then preserving the good—and casting out the worthless.” (Hultgren 306)
     2. “If one focuses upon the parable alone, the accent will be upon the indiscriminate character of the mission of the church. No prejudgment is to be made concerning who is worthy to receive the gospel and who is not. The work of evangelization is like casting a net into the sea, which gathers every kind of creature that is available.” (Hultgren 308)
     3. “The gathering of all kinds of people into the church is fit and proper, as illustrated also in [wedding feast], in which both good and bad are gathered in (Matt 22:10).” (Hultgren 308) Matt 22:10, “Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.”
  2. Matthew’s meaning
     1. context
        1. The parable is the last of 7 in Matthew’s parable discourse (13:3-52). (Hultgren 304)
           1. setting (13:1-2)
           2. sower (13:3-9)
           3. reason for parables (13:10-17)
           4. interpretation of the sower (13:18-23)
           5. weeds (13:24-30)
           6. mustard seed (13:31-32)
           7. leaven (13:33)
           8. Jesus’ use of parables (13:34-35)
           9. interpretation of weeds (13:36-43)
           10. hid treasure (13:44)
           11. pearl (13:45-46)
           12. net (13:47-50)
           13. treasure new and old (13:51-52)
        2. Its theme is “the final judgment, when the righteous and the wicked will be separated.” (Hultgren 304)
           1. The theme has appeared in weeds (13:24-30). (Hultgren 304)
           2. The theme will appear in final judgment (25:32). (Hultgren 304)
     2. the application
        1. Add the application and “there is a bifocal message. Without loss of the one just mentioned [indiscriminate evangelization], the matter of final judgment is inescapable. Members of the church are given notice that they are finally accountable before God, and that there will be a reckoning at the final judgment to come.” (Hultgren 308)
           1. In the application “The message is that there is a final judgment to come, and that the fate of evil persons is the fiery furnace, eternal torment.” (Hultgren 307)
           2. “Such is the traditional interpretation.” (E.g., John Chrysostom *Homilies on Matthew* 47.) (Hultgren 307 n. 11)
        2. For now “good and evil ones coexist. But [that] contradiction will be resolved at the final judgment. This will also mean that the parable serves as a warning to those who profess to be disciples of Jesus. Since the judgment is certain, and the evil ones will be taken from the fellowship of the righteous, it is essential for each member of the community to remain faithful and to do the will of God, as interpreted by Jesus.” (Hultgren 306-07)
        3. By “catechesis and assimilation into the community, a transformation is expected . . . [At the judgment] those who have not allowed a transformation to happen will be cast out (cf. 22:11-14). That is information about the end, to be sure, but it is a warning to all; everyone should learn and observe what Jesus has commanded (28:20).” (Hultgren 308)
           1. Matt 22:11-14, the king “noticed a man there who was not wearing a wedding robe . . . 13 Then the king said to the attendants, ‘Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ 14 For many are called, but few are chosen.”
           2. Matt 28:20, “teach . . . them to obey everything that I have commanded you.”

## New Patch

(Matt 9:16; Mark 2:21; Luke 5:36; *Gospel of Thomas* 47) (> Mark)

1. **texts**
   1. Matt 9:16, “No one sews a piece of unshrunk cloth on an old cloak, for the patch pulls away from the cloak, and a worse tear is made.”
   2. Mark 2:21, “No one sews a piece of unshrunk cloth on an old cloak; otherwise, the patch pulls away from it, the new from the old, and a worse tear is made.”
   3. Luke 5:36, “He also told them a parable: “No one tears a piece from a new garment and sews it on an old garment; otherwise the new will be torn, and the piece from the new will not match the old.””
   4. *Gospel of Thomas* 47bβ, “An old patch is not sewn into a new garment, because a tear would result.”
2. **introduction**
   1. Form: similitude (short; multiple verbs; present tense; typical situation; Hunter says simili­tude. (*Interpret­ing* 9)
   2. “A new era always throws up men who, fearful of the unknown future, would fain ac­com­o­date the new to the old. It must have been to men of this temper that Jesus replied in the twin parables of The Patch and The Wineskins . . . Judaism will not [contain] God’s New Order. Every attempt to blend the grace of the Gospel with the legalism of the Law is foredoomed to fail­ure.” (Hunter *Interpreting* 43)
   3. In Mark’s fasting controversy (2:18-20), “The tension between fasting and rejoicing is described in the two appended parables [new patch, new wine]. . . . But while Mark gives more emphasis to the incompatibility [20] between the old and the new, Luke reinterprets the twin parables with the addition of the proverb in Luke 5.39. [Luke 5:33-35 = fasting, 36 = new garment, 37-38 = new wine, 39 = “And no one after drinking old wine desires new; for he says, ‘The old is good’”] . . . Luke thus concedes to the old world as represented by fasting a certain significance of its own. It is a time of waiting. . . . The cause of Christ is compared to a new garment which must not be torn (v. 36). Unlike Mark, Luke stresses the concern for the preservation of the new element. [Luke places] emphasis on the totality of the new (a garment instead of a patch as in Mark) . . .” (Flender *St Luke* 20-21)

## New Wine

(Matt 9:17; Mark 2:22; Luke 5:37-39; *Thomas* 47) (> Mark)

1. **texts**
   1. Matt 9:17, “Neither is new wine put into old wineskins; otherwise, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are pre­served.”
   2. Mark 2:22, “And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins.”
   3. Luke 5:37-39, “And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and will be spilled, and the skins will be destroyed. 38 But new wine must be put into fresh wine­skins. 39 And no one after drinking old wine desires new wine, but says, ‘The old is good.’”
   4. *Gospel of Thomas* 47bα, “No man drinks old wine and immediately desires to drink new wine. And new wine is not put into old wineskins, lest they burst; nor is old wine put into a new wine­skin, lest it spoil it.”
2. **introduction**
   1. Form: similitude (short; multiple verbs; present tense; typical situation). Hunter says simili­tude. (*Interpreting* 9)
   2. “A new era always throws up men who, fearful of the unknown future, would fain ac­com­o­date the new to the old. It must have been to men of this temper that Jesus replied in the twin parables of The Patch and The Wineskins . . . Judaism will not [contain] God’s New Order. Every attempt to blend the grace of the Gospel with the legalism of the Law is foredoomed to fail­ure.” (Hunter *Interpreting* 43)
   3. In Mark’s fasting controversy, “The tension between fasting and rejoicing is described in the two appended parables [new patch, new wine]. . . . But while Mark gives more emphasis to the incompatibility [20] between the old and the new, Luke reinterprets the twin parables with the addition of the proverb in Luke 5.39. [Luke 5:33-35 = fasting, 36 = new garment, 37-38 = new wine, 39 = “And no one after drinking old wine desires new; for he says, ‘The old is good’”] . . . Luke thus concedes to the old world as represented by fasting a certain significance of its own. It is a time of waiting. . . . The cause of Christ is compared to a new garment which must not be torn (v. 36). Unlike Mark, Luke stresses the concern for the preservation of the new element. [Luke places] emphasis on the totality of the new (a garment instead of a patch as in Mark) . . .” (Flender *St Luke* 20-21)

## Pearl

(Matt 13:45-46; *Thomas* 76) (> M)

1. **texts**
   1. Matt 13:45-46, “Again, the kingdom of heaven is like a merchant in search of fine pearls; 46 on finding one pearl of great value, he went and sold all that he had and bought it.”
   2. *Gospel of Thomas* 76, “Jesus said, “The kingdom of the father is like a merchant who had a consignment of merchandise and who discovered a pearl. That merchant was shrewd. He sold the merchandise and bought the pearl alone for himself You too, seek his unfailing and enduring treasure where no moth comes near to devour and no worm destroys.” (Qtd. from *Nag Hammadi Library in English* 135) (Hultgren 416)
2. **introduction**
   1. Pearl is only in Matthew.
   2. source criticism
      1. Its twin parable is hid treasure (13:44). (Hultgren 413)
         1. “But there are differences.” (Hultgren 418)
            1. Hid treasure is a single sentence in present tense. Pearl has present- and past-tense verbs. [418] (13:45 is present-tense, 13:46 is past-tense.) (Hultgren 418, 420)
            2. Hid treasure “begins with a comparison of the kingdom of heaven to a treasure, and the man who discovers it comes in secondarily . . .” Pearl “begins with a comparison of the kingdom of heaven to . . . a merchant, and the pearl that is discovered is brought in secondarily.” (Hultgren 418)
            3. The comparison of kingdom and treasure is “plausible, . . . since both . . . are of great value . . .” the comparison of kingdom and “merchant in search of fine pearls” is “less plausible . . .” (Hultgren 418)
            4. “Different Greek verbs are used for going and selling (13:44, 46).” (Hultgren 418)

“Matt 13:44:15: ὑπάγει (“he goes”), πωλεῖ (“he sells”); Matt 13:46: ἀπελθών (“having gone away”), πέπρακεν (“he sold”).” (Hultgren 418 n. 8)

“The variation is most likely stylistic . . .” (Jülicher 2: 583) (Hultgren 418 n. 8)

* + - * 1. “The first parable speaks of the joy of discovery, but the second does not.” (Hultgren 418)
        2. Hid treasure “portrays the discovery as rather accidental and certainly not as a result of seeking . . .” In pearl “the discovery occurs in the course of seeking, even though it is a huge surprise.” (Hultgren 418)
        3. way of discovering

Hid treasure applies to people who “experience epiphanies of the kingdom of heaven “out of the blue” . . . (Hultgren 422)

Pearl applies to people who are “earnest about finding an ultimate meaning for their lives . . . They may (or may not) discover the kingdom; that is not guaranteed. But if they do, the quest has been more than justified. The kingdom of heaven of which Jesus speaks is greater than one could have imagined.” (Hultgren 422)

* 1. Form: a parable (short, but multiple verbs; past tense; atypical situation; plot).
  2. structure
     1. Like hid treasure, “it is very brief” and has no application. (Hultgren 417)
  3. Three parables from M in Matt 13 are also in *Thomas*. (Hultgren 410)
     1. 13:24-30: weeds *Thomas* 57
     2. 13:44: hid treasure *Thomas* 109
     3. 13:45-46: pearl *Thomas* 76
  4. *Thomas* 76
     1. *Thomas* 76 “is longer and contains an application (the last sentence in the quotation above), as do two other parables in that Gospel [burglar, 21; great supper, 64].” (Hultgren 417)
     2. Some say *Thomas* 76 is “an independent tradition . . .” (Hultgren 417)
        1. Jeremias 24.
        2. Montefiore, Hugh. “A Comparison of the Parables of the Gospel according to Thomas and of the Synoptic Gospels.” In Turner, H.E.W., and Hugh Montefiore. *Thomas and the Evangelists*. SBT 35. Naperville: Alec R. Allenson, 1962. 66-67.
        3. Wilson, Robert McL. *Studies in the Gospel of Thomas*. London: A.R. Mowbray, 1960. 54.
     3. Some say *Thomas* 76 depends on Matt 13:45-46. (Hultgren 417)
        1. Fieger, Michael. *Das Thomasevangelium*: *Einleitung*, *Kommentar Systematik*. NTAbh 22. Münster: Aschendorff, 1991. 211.
        2. Gärtner, Bertil. *The Theology of the Gospel according to Thomas*. New York: Harper & Brothers, 1961. 38, 66.
        3. Grant, Robert M., and David N. Freedman. *The Secret Sayings of Jesus*. Garden City: Doubleday, 1960. 177.
        4. Schrage, Wolfgang. *Das Verhältnis des Thomas-Evangeliums zur synoptischen Tradition und zu den koptischen Evangelienübersetzungen*: *Zugleich ein beitrag zur gnostischen Synoptikerdeutung*. BZNW 29. Berlin: Alfred Töpelmann, 1964. 156.
        5. The “behavior of the merchant—his selling the merchandise to buy the pearl—can be understood only in light of its high value—an item of information provided by Matthew 13:45-46. [Schrage 156; Fieger 211] But since pearls were renowned in antiquity for their great value (see below), that view is not particularly persuasive.” (Hultgren 418)
        6. *Thomas* 76 has “a gnostic meaning: the pearl is the divine spark within the self, and once it is found, the Gnostic abandons the material world that worms can devour.” (Hultgren 418)
     4. “. . . the main figure of the parable, who is likened to a Gnostic, is a merchant, but in logion 64 Jesus says, “Businessmen and merchants will not enter the places of my Father.”” (*Nag Hammadi Library in English* 134) (Hultgren 418)
  5. This parable teaches about the men of the kingdom, i.e., about the true meaning of disciple­ship. It shows that “to win its riches is worth any sacrifice . . .” (Hunter *Parables* 20)
  6. See also Hunter *Parables* 77-80.
  7. “In The Hid Treasure [(Matt 13:44] . . . the man stumbles on his wealth, whereas in The Costly Pearl he finds it only after long search­ing. Surely this reveals Jesus’ awareness that it is often by very different roads that men come to the Kingdom . . .” (Hunter *Interpreting* 65)
  8. “. . . to win its [the kingdom’s] riches is worth any sacrifice . . .” (Hunter *Parables* 20)
  9. “We have them [hid treasure and pearl of great price] now only in outline—how graphic they must have been in the first telling!” (Hunter *Interpreting* 64)

1. **13**:**45**
   1. Matt 13:45, “Again, the kingdom of heaven is like a merchant in search of fine pearls; . . .”
   2. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·
   3. “the kingdom of heaven is like”
      1. Matthew uses “the kingdom of heaven is like” 6 times (13:31, 33, 44, 45, 47; 20:1). (Hultgren 412 n. 15)
      2. He also uses “the kingdom of heaven may be compared” (from “to compare,” *homoioo*, ὁμοιόω) 4 times (13:24; 18:23; 22:2; 25:1 [“the kingdom of heaven will be like”]). (Hultgren 412 n. 15)
      3. “. . . the phrase does not mean that the kingdom is like a merchant searching hidden treasure, but rather that it is like that which is portrayed in the similitude, meaning “it is the case with the kingdom of [418] heaven as with” that which follows.” (Jeremias 101-2; Kingsbury 111; Linnemann 98) (Hultgren 418-19)
      4. But the comparison is “inexact. The subject . . . is not primarily the kingdom itself but the one who makes the discovery and responds . . .” (Hultgren 419)
      5. The kingdom “is the salvation promised to the faithful of Israel and the church (5:20; 7:21; 13:44; 22:1-10; 25:1-13, 34), a realm that one enters (5:10, 20; 8:11; 18:3).” (Luz, Ulrich. “βασιλεία.” *EDNT* 1: 203-04.) (Hultgren 419)
   4. “merchant” (*anthopo emporo*, ἀνθρώπῳ ἐμπόρῳ, literally “a man, a merchant”)
      1. Some witnesses (א, B, C, D, Origen, Cyprian) lack “man.” (Hultgren 417)
         1. As appositive to “merchant,” “it is superfluous.” (Hultgren 417)
         2. But “its use in apposition to another noun is characteristic of parables in the Gospel of Matthew (13:28, 52; 18:23; 20:1; 21:33; 22:2).” (Hultgren 417)
            1. Black, Matthew. *An Aramaic Approach to the Gospels and Acts*. 2nd ed. Oxford: Clarendon, 1954. 249-50.
            2. Moule, C.F.D. *The Birth of the New Testament*. New York: Harper & Row, 1962. 218.
            3. Black says “ἄνθρωπος in apposition to a noun (and virtually equivalent to the use of the indefinite pronoun τις, “a certain [one]”) [is] a Semitism . . .” (Hultgren 417 n. 2)
         3. Nestle-Aland 25th ed. omits it. Nestle-Aland 26th and 27th eds. include it. (Hultgren 417)
      2. “The term translated here as “merchant” (ἔμπορος) is likely to be a wholesale dealer rather than a retail dealer ([*kapelos*,] κάπηλος).” (Hultgren 419)
         1. BAGD 257; LSJ 546; MM 208. Ernst 31-46.
         2. MM 208 cites *POxy* 1.36, where *emporos* refers to “a man who brings cargo on a ship.” (Hultgren 419 n. 12)
         3. “The distinction is made by Plato; he speaks of the former [*emporos*] as roaming from city to city, and the latter [*kapelos*] as shopkeepers who remain in the agora.” (*Republic* 2.371D) (Hultgren 419)
         4. “. . . some Roman writers looked down upon them as a class . . .” (Sidebotham, Steven E. “Trade and Commerce: Roman Empire.” *ABD* 6: 632.) (Hultgren 419)
         5. Sir 26:29, “A merchant [LXX ἔμπορος] can hardly keep from wrongdoing, nor is a tradesman innocent of sin.”
         6. But “merchants were generally held in high regard among Jews. (Jeremias *Jerusalem* 31 cites rabbinic sources.) (Hultgren 419)
   5. “in search”
      1. “The merchant is portrayed . . . as traveling around to various places . . .” (Hultgren 420)
   6. “pearls” (*margarites*, μαργαρίτης)
      1. in the ancient Near East
         1. Pearls were “taken primarily from the Red Sea, the Persian Gulf, and the Indian Ocean . . .” (Hultgren 419)
         2. Pearls “were considered to be of very high value in ancient India, Mesopotamia, and Persia.” (Hultgren 419)
         3. Probably Alexander the Great brought them to the Mediterranean. (Hultgren 419)
         4. Pliny the Elder (first century ad) said pearls were “the most valuable of goods, having “the first place” and “topmost rank among all things of price.”” (*Natural History* 9.106, Rackham’s LCL trans. 3: 235) (Hultgren 419)
         5. In some instances pearls were considered more valuable than gold.” (Hultgren 420)
            1. BAGD (491) cites a text from the fourth century b.c. (Hultgren 420 n. 18)
            2. Arrian (100s ad) (*Indike* 8.13) says “pearls were triple the value of gold in ancient India.” (Hultgren 420 n. 18)
            3. “Such statements are general and do not take into account the quantities involved.” (Hultgren 420 n. 18)
         6. “Seeking after a pearl is a basis for legends.” (Hultgren 420)
            1. In the gnostic “Hymn of the Pearl” (100s-200s ad), “a prince of the East (Parthia) travels to Egypt to rescue a pearl from a dragon, is distracted, but finally returns home with his prize pearl and is met with a glorious homecoming.” (Hultgren 420)

Mirecki, Paul A. “Hymn of the Pearl.,” *ABD* 3: 349-50.

English: Layton, Bentley, ed. *The Gnostic Scriptures*. Garden City: Doubleday, 1987. 371- 75.

* + 1. in the Bible
       1. They are not mentioned in ancient Egypt or the Hebrew OT. (Hultgren 419)
          1. RSV and NRSV translate פְּנִונִומ as “pearls” at Job 28:18; but BDB (819) says “corals” is preferable. NEB translates “red coral.” (Hultgren 419 n. 16)
       2. They are not mentioned in the LXX. (Hultgren 419 n. 16)
          1. Hauck, Friedrich. “μαργαρίτης.” *TDNT* 4: 472-73.
          2. Plümacher, Eckhard. “μαργαρίτης.” *EDNT* 2: 385-86.
       3. In the NT pearls are classed “with gold (1 Tim 2:9) and precious stones (Rev 17:4; 18:12, 16).” (Hultgren 420)
    2. “The parallel to the kingdom is the pearl of extraordinary value.” (Hultgren 419)

1. **13**:**46**
   1. Matt 13:46, “on finding one pearl of great value, he went and sold all that he had and bought it.”
   2. “finding”
      1. “The one who discovers it, though seeking, is totally surprised—not with the discovery of the pearl itself since he is looking for fine pearls, but with the immense value of the one he finds. The kingdom . . . surpasses any expectations one might have.” (Hultgren 419)
   3. “great value” (*polutimon*, πολύτιμον)
      1. meaning of *polutimon*
         1. BAGD (690) defines it “very precious, valuable.” (Hultgren 417)
         2. KJV translates “great price.” (Hultgren 417)
         3. NEB translates “of very special value.” (Hultgren 417)
         4. RSV and NRSV translate “great value.” (Hultgren 417)
         5. Davies and Allison (2: 439) and Jeremias (200) translate “specially valuable.” (Hultgren 417)
         6. Linnemann (99) translates “extremely valuable.” (Hultgren 417)
         7. Hultgren translates “one pearl of extraordinary value” to show “the contrast between this pearl and the “fine pearls” of 13:45.” (Hultgren 417)
      2. The merchant’s “find exceeds his expectations . . . we are no doubt to assume . . .” (Hultgren 421)
   4. “sold” (*pepraken*, πέπρακεν, perfect of πιπράσκω)
      1. “There seems to be no explanation, except stylistic, for Matthew’s use of [*pepraken*] when the aorist for [*poleo*,] πωλέω (used in present tense at 13:44) would serve well. The perfect form (πέπρακα) is regularly used for the aorist . . .” (BAGD 659; BDF 177 [#343, 1]) (Hultgren 420 n. 20)
      2. “The only proper response is to relativize all else in his possession for the sake of the greater worth of possessing the kingdom.” (Hultgren 419)
      3. The result of finding the kingdom “is detachment from, a kind of disposing of, one’s assets and commitment to the kingdom.” (Hultgren 422)
   5. “all that he had” (*panta hosa eixen*, πάντα ὅσα εἶχεν)
      1. “The phrase . . . does not mean simply “all the [other] pearls that he had” as a result of his search, for then one would expect different Greek terms.” (Hultgren 420)
         1. McNeile (203): “πάντα ὅσα, ‘all his possessions,’ not πάντα ὅσους, ‘all the pearls that he had.’” (Qtd. in Hultgren 420 n. 21)
         2. It occurs also in hidden treasure (13:44) and unmerciful slave (18:25, “his lord ordered him to be sold, together with his wife and children and all his possessions”).
         3. In all three instances, *panta hosa eixen* “has to mean “all that he had,” that is, all his possessions.” (Hultgren 420)
      2. “The merchant liquidates everything he has—not only any goods that he has acquired and possesses, but even his means of carrying on business (cargo ship, pack animals, wagons, or whatever else)—in order to have enough money to purchase the pearl that he has discovered.” (Hultgren 420)
      3. “In the same way, the disciple of Jesus who has found the kingdom will consider all other things of secondary value.” (Hultgren 420)
   6. “What will the merchant do with the pearl once he has bought it? He will probably sell it on the retail market and make a good profit. But that detail is not really important for interpreting the parable. What is central to the parable is the merchant’s doing all he can to obtain the pearl.” (Hultgren 420)
   7. absence of a reference to “joy”
      1. Unlike hid treasure, pearl does not refer to the joy of discovery. But “As one reads the two parables in sequence, the note of joy in the first spills over into the second.” (Hultgren 420)
      2. But joy is not necessary to pearl. In hid treasure “it is fitting, since the discovery is by pure accident. In [pearl], the merchant [420] . . . is not portrayed as a character who is positioned for joy. He is earnest and shrewd. He finds what he seeks. He acts to obtain it in a serious and reasonable way.” (Hultgren 420-21)
      3. “It [joy] may be implicit, but its absence may also be instructive. In short, joy is not enough. When the disciple of Jesus experiences the kingdom, and thereby also experiences joy, the temptation is to look upon it as a momentary peak experience, an abnormality within the world of ordinary experience. But the parable exhorts the disciple to extraordinary commitment that goes beyond the moment.” (Hultgren 422)
2. **Jesus**’ **meaning and Matthew**’**s meaning**
   1. authenticity
      1. inauthentic
         1. Gundry (*Matthew* 278) says Matthew “composed [pearl] as a companion to” hid treasure.” (Hultgren 421)
         2. Hultgren says that “is not likely.” (Hultgren 421)
      2. tradition
         1. Pearl “can be regarded as pre-Matthean in origin, even though the evangelist has edited it in accord with his own purposes.” (Hultgren 421)
      3. authentic
         1. “It could well have been composed by Jesus himself.” (Hultgren 421)
            1. Dodd 85-87; Jeremias 198-201; Luz *Matthäus* 2: 350.
            2. Funk 196 (pink font = authenticity probable, modifications possible).
         2. “Its teaching concerning discipleship and commitment to the kingdom coheres with other teachings of Jesus derived from diverse traditions . . .” (Hultgren 421)
            1. Mark: Mark 10:23-25 and parallels
            2. Q: Matt 10:38//Luke 14:27
            3. M: Matt 7:21; 13:44
            4. L: Luke 9:62
            5. Pearl “coheres with other sayings of Jesus in which he raises the commitment of the disciple to him and the kingdom above commitment to one’s own family (10:37-39; 19:29) and one’s possessions (19:21). With its twin, the parable also connects thematically with another” set of twin parables, tower builder and warring king (Luke 14:28-30, 31-33). “In those parables Jesus actually challenges those who would be his disciples to count the cost. The obverse, but not necessarily subordinate, message is that a true disciple makes an immense commitment to the kingdom. As Jesus was committed to the kingdom all the way to the cross, so the disciple of Jesus is exhorted to follow in his pathway without reserve.” (Hultgren 422)
         3. *Thomas* 76, “an independent source . . ., provides further evidence of its great antiquity . . .” (Hultgren 421)
      4. tradition or authentic
         1. Some say hid treasure and pearl were “transmitted to Matthew independently of one another.” (Bultmann 173; Jeremias 90-91; Schweizer *Matthew* 312) (Hultgren 421)
         2. “The reasons have to do with the differences between them . . .” (Hultgren 421)
   2. audience
      1. “The parable is addressed to the disciples in the Gospel of Matthew. In its canonical form, therefore, it addresses disciples as exhortation.” (Hultgren 421)
   3. Jesus’ meaning
      1. “The merchant is a metaphorical model for the disciple of Jesus. The parable itself is addressed to the disciples, as 13:36 makes clear.” (Hultgren 420)
      2. “The disciple has found what is sought, the kingdom of heaven, and the only fitting response for that person is total commitment to it.” (Hultgren 420-21)
         1. “Many have interpreted the parable along these lines . . .” (Hultgren 421)
         2. Dodd 85-87; Gundry *Matthew* 278; Hagner 397; Hare 158; Kingsbury 115; Linnemann 101; Montefiore 2: 644; Oesterley 84; B. Smith 146; Stein 103, 105.
   4. Matthew’s meaning
      1. context
         1. Matthew “is most likely to have brought them [hid treasure and pearl] together in contrast to the author of the *Gospel of Thomas*, who either left them apart, as his sources did, or deliberately separated them himself (logia 109 and 76).” (Hultgren 421)
      2. “To dispose of all that one has to buy the pearl is to make a drastic and life-changing act. Even so, the disciple continues to live in the world and for the world, but is not exhausted by its values. The kingdom and its righteousness are the focus of commitment, even while one lives in the midst of that which is perishing.” (Hultgren 422)

## Persistent Widow

(Luke 18:1-8) (> L)

1. **text**
   1. Luke 18:1-8, “Then Jesus told them a parable about their need to pray always and not to lose heart. 2 He said, “In a certain city there was a judge who neither feared God nor had respect for peo­ple. 3 In that city there was a widow who kept coming to him and saying, ‘Grant me jus­tice against my opponent.’ 4 For a while he refused; but later he said to himself, ‘Though I have no fear of God and no respect for anyone, 5 yet because this widow keeps both­ering me, I will grant her justice, so that she may not wear me out by continually com­ing.’” 6 And the Lord said, “Listen to what the unjust judge says. 7 And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in help­ing them? 8 I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?”
2. **introduction**
   1. Form: a parable (long; multiple verbs; past tense; atypical situation).
   2. “The parable appears only in Luke’s Gospel, and it is located at a relatively late   
      point in the Travel Narrative (9:51-19:27). A few verses previously (17:11) [252] Luke gives notice that Jesus was on his way to Jerusalem. Jesus heals ten lepers (17:12-19), responds to a question of the Pharisees concerning the coming of the kingdom (17:20-21), and speaks to his disciples concerning the parousia of the Son of man (18:22-37). Two parables follow concerning prayer. The Parable of the Unjust Judge (18:2-8) is spoken to the disciples. Jesus teaches them not to “lose heart” (18:1) in light of the coming crisis, but to pray boldly. The second parable, that of the Pharisee and the Publican (18:10-14), is addressed to a wider audience of those who trusted in themselves for righteousness and despised others.” (Hultgren 252-53)
   3. “In both form and content the Parable of the Unjust Judge is a twin of the Parable of the Friend at Midnight (11:5-8): (1) it portrays a person in need going to another for assistance; (2) that person goes with one degree or another of impertinence; (3) the other person (the one being visited) becomes annoyed; but (4) he does actually provide the assistance; (5) there is a linguistic similarity between 18:5 and 11:7 (see below); and (6) in each case the parable has to do with the theme of prayer.” (Hultgren 253)
   4. The parable itself is contained within 18:2-5. Critical opinion concerning the composition and significance of the verses surrounding it (18:1, 6-8) will be taken up after all the verses receive comment.” (Hultgren 253)
   5. This parable teaches about the men of the kingdom, i.e., about the true meaning of disciple­ship. It shows that “Jesus calls for . . . a prayer which re­fus­e[s] to take No for an answer and ever expect[s] great things from God!” (Hunter *Parables* 21)
   6. See also Hunter *Parables* 80-83.
   7. “. . . the receptivity and unreceptiveness of the hearers” are often antithetic paral­lels in Luke. [29] Examples among the parables are: the persistent widow (18:1-8) versus the Pharisee (of the Pharisee and the publican, 18:9-14); the Pharisee and the publican (18:9-14); the little children (18:15-17) and the rich ruler (18:18-30). . . . It is difficult to ascertain from the texts quoted, which come mostly from the special Lucan material, whether Luke found these contrasts already incorporated in the tradition.” (Flender *St Luke* 29-30)
   8. “In Luke stories about a man are frequently paralleled by stories about a woman: these parallels mostly occur in the [9] special Lucan material. . . . Luke expresses by this arrange­ment that man and woman stand together and side by side before God . . .” [10] An ex­am­ple among the parables is “the importunate woman and the publican (18.1-14) or the friend at night (11.5-8).” [9 n 2] (Flender *St Luke* 9-10, 9 n 2)
   9. “. . . many of them must have been founded on actual happenings. . . . H.B. Tristram has des­cribed a *kadi* (or judge) and a widow in Nisibis uncommonly like the two people in Christ’s story.” (Hunter *Interpreting* 16)
   10. Hunter creates a subgroup among the men-of-the-kingdom parables: “three parables have sur­vived (there must have been more) [asking son, friend at midnight, persistent widow] to tell us how he strove to make them trust God more.” (Hunter *Interpreting* 68)
   11. Jesus desired strong faith in his disciples [66, 68], and “three para­bles have sur­vived . . . to tell us how he strove to make them trust God more.” (Hunter *Interpreting* 68)
   12. “Jesus calls for . . . a prayer which refuse to take No for an answer and every expect great things from God!” (Hunter *Parables* 21)
   13. The persistent widow is “the companion parable to” the Friend at Midnight. (Hunter *Interpreting* 69)
   14. “. . . since he is the chief character, it might better be called ‘The Unconscio­nable Judge’ . . .” (Hunter *Interpreting* 69)
   15. “Luke 18.8b is secondary. Apart from its unusual question-form, it bears traces of Luke’s own style, and it ill consists with the mood of the parable.” (Hunter *Interpreting* 69 n 2)
   16. “As in [the Friend at Midnight], the argument is ‘by contraries’. If even this unprincipled judge could be moved by the widow’s [69] importunity to action, how much more will God answer his people’s prayers for vindication! Indeed, the parable reads like a comment on the Fourth Beatitude, ‘Blessed are those who hunger and thirst for righteousness (i.e. who ardently desire to see God putting things right [“For the translation see my *Design for Life*, 33 f.,” 70 n 1]), for they shall be satisfied’ (Matt. 5.6).” (Hunter *Interpreting* 69-70)
   17. “In [Luke] xviii, 1-8 [persistent widow] we see the practical aim of the teaching [of Luke 17:20-37, Luke’s eschatological dis­course]. From now on the time of the parousia can no longer present to the Church a problem on which it might come to grief, for in view of the information in vv. 20 f. [the kingdom is not coming with signs], it becomes impossible even to ask about it.” (Conzelmann *Theology* 15)
   18. “There are of course certain passages (e.g. xviii, 1 ff. [persistent widow]) which by their very nature can be addressed only to the disciples.” (Conzelmann *Theology* 13)
   19. “The section xviii, 1-8 [persistent widow] provides a commentary on the petition ‘Thy Kingdom come’, a petition which is fulfilled at the [123] Parousia.” (Conzelmann *Theology* 123-124)
   20. “The aim [of Luke 21], as in chapter xvii (and xviii, 1 [“And he told them a parable [the persistent widow], to the effect that they ought always to pray and not lose heart”]) is the exhorta­tion to *hypomon\_*, in other words, to adjustment to a long period of persecution, for such is the existence of the Church in the world.” (Conzelmann *Theology* 18)
   21. “Conzelmann himself believes [*Theology* 18] that Luke replaces eschatology with salvation history.” (Franklin *Christ the Lord* 10)
       1. C.E.B. Cranfield “provides a valuable corrective to too easy an acceptance of Conzelmann’s general thesis.” (Cranfield, C.E.B. “The Parable of the Unjust Judge and the Eschatology of Luke-Acts.” *SJT* 16 (1963) 297-301.) (Franklin *Christ the Lord* 189 n 19)
       2. Franklin also opposes Conzelmann’s thesis: “the expectation of a near End is not eliminated by Luke . . . he does [19] not substitute for the *Naherwartung* the belief that history will continue into an indefinite future.” (Franklin *Christ the Lord* 19-20)
       3. “The close connection of this seciton with 17.22-37, however, makes it most likely a reference to an actual parousia at a time which is not far off, and the article’s attempt to see the *Naherwartung* in terms of the possibility of its occurrence at any moment . . . seems to be at variance with Luke’s understanding. The thought of the parable demands a real vindication both in time and soon.” (Franklin *Christ the Lord* 189 n 19)
   22. The persistent widow (Luke 18:1-8) “is directed towards [161] . . . the strength­en­ing of hope in a situation which causes despair . . .” (Franklin *Christ the Lord* 161-62)
   23. Luke 18:8, “I tell you, he will vindicate them speedily. Neverthe­less, when the Son of man comes, will he gind faith on earth?”
       1. “The first half of the concluding verse says that such vindica­tion will be soon, while the final half-verse makes it take place at the appearing of the Son of man. . . . this can only mean the parousia for . . . it refers to a single happening. . . . Addressed to his readers, and in the light of the discourse as a whole, it [the parable of the persistent widow] means that they can have certainty in the reality of the kingdom. . . . They are still oppressed and hopes are beginning to fail. . . . Yet even now, some further delay . . . is a possibility. This will be hard for them to bear, so much so that ‘when the Son of man comes, will he find faith on earth?’ This points to a widespread crisis of con­fidence in Luke’s own day.” (Franklin *Christ the Lord* 1)
   24. “. . . the part it [prayer] plays in the continuing development of the Christian life and character, is not really his main concern. . . . In Matthew, the [Lord’s] prayer is a pattern prayer, an example of how to pray—’Pray then like this’ (Matt. 6.9) . . . it has its roots in the daily life of the Christian community . . . [In Luke, Jesus gives] [161] not a pattern but the actual form and content of their prayer. ‘When you pray, say’ (11.2). This is . . . a particular prayer for a particular situation. . . . [Luke 11:9-13 (ask, seek, knock)] serves as a further comment upon the Lord’s prayer and . . . is therefore eschatologically oriented . . . [It] promises, not ‘good things’ as in Matthew . . ., but the gift of the Holy Spirit [11:13] . . . [The persistent widow parable, Luke 18:1-8,] is directed towards . . . the strengthen­ing of hope in a situation which causes despair . . .” (Franklin *Christ the Lord* 161-162)
   25. “The relation between eschatology and ethics can be seen in the way in which Luke links xviii, 1 ff. [“And he told them a parable, to the effect that they ought always to pray and not lose heart”], with the teaching in xvii, 20 ff. [“Being asked bythe Parisees when the kingdom of God was coming, he answered them, “The kingdom of God is not coming with signs . . .”] The theme of endurance—irrespective of duration—is characteris­tic.” (Conzelmann *Theology* 12)
   26. “The eschtological material of chapter 17 . . . is developed in three inter-related secitons (17.20-1; 17.22-37; 18.1-8) . . .” [16] The final section is the unjust judge, with an intro­duction (18:1) and an application (18:6-8) which “are likely to show his own hand.” [19] “J. Jeremias, *The Parables of Jesus* (London 1954, pp. 84, 116. But, *pace* Jeremias, Luke does not write about ‘persistent and humble prayer’. The passage is centred upon the judge and his vindicating act. Luke sees prayer almost entirely in relation to avoiding the *peiras­mos* of Satan and to summoning the parousia. . . . The Lucan introduciton, like the conclu­sion, refers to the parousia; the use of ‘the Lord’ and of ‘faith’ points back to 17.5 [“The apostles said to the Lord, “Increase our faith!””] and reveals the hand of Luke.” [190 n 20] (Franklin *Christ the Lord* 19, 190 n 20)
   27. “This whole section [the conclusion of the travel narrative, 18:9-19:44] is preceded by a question which, as it were, sets the theme: “When the Son of man comes will he find faith [78] on earth?” (18.8b). *pistis* here obviously means man’s receptivity for the coming Lord. This half verse . . . concludes the es­chatological sayings of Jesus in 17.22ff, then it points back to the collection of sayings about faith in 17.5ff.” [79] “What counts here is his [the believer’s] readiness to meet the “Son of Man” (18.8b). By bringing out the human side of faith, these stories [17:5-18:8] fall into place in the travel narrative. They describe the Christian way of life in the world.” [80] “Grässer, *Parousieverzögerung*, p. 38, sees rightly that Luke 18.8b represents “a typical problem for the church.”” [80 n 3] (Flender *St Luke* 7)
3. **18**:**1**
   1. “Then Jesus told them a parable about their need to pray always and not to lose heart.”
   2. “told them a parable”
      1. “The verse [was] composed by Luke . . .” (Hultgren 252)
      2. “The expression [*legein* . . . *parabolen*,] λέγειν . . . παραβολήν (“to tell a parable”) as an introduction to a parable is found only in the Gospel of Luke (5:36; 6:39; 12:16, 41; 13:6; 14:7; 15:3; 18:9; 19:11; 20:9; 21:29).” (Hultgren 252 n. 3)
   3. “about their need” (*pros to dein*, πρὸς τὸ δεῖν, lit. “into the must-do”)
      1. “The phrase πρὸς τὸ δεῖν (a preposition followed by an articular infinitive) expresses purpose.” (BDF 207-8 [#402, 5]) (Hultgren 252)
      2. “The difficulty of translation is illustrated in modern English versions: “to this end” (KJV), “to the effect that” (RSV), “about their need” (NRSV), and “to show that” (NEB, NIV), which is followed [by Hultgren].” (Hultgren 252)
   4. “not to lose heart” (*me engkaein*, μὴ ἐγκαεῖν)
      1. “Etymologically the word ἐγκακέω means “to act badly.” But then it comes to mean “to fail” and “to grow weary.” [Grundmann, Walter. “ἐγκακέω.” *TDNT* 3: 486.] It is used here and elsewhere with a negative particle in exhortations and requests (Gal 6:9; Eph 3:13; 2 Thess 3:13).” (Hultgren 252)
      2. BAGD (215) has “become weary, tired.” [252 n. 2] NIV and Hultgren translate ““not to give up,” which is more colloquial than “not to lose heart” (RSV, NRSV; cf. NEB, “never lose heart”).” [252] (Hultgren 252, 252 n. 2)
4. **18**:**2**
   1. “He said, “In a certain city there was a judge who neither feared God nor had respect for people.”
   2. “judge”
      1. “The judge being portrayed is ruthless by any human estimation . . .” (Hultgren 253)
   3. “neither feared God nor had respect for people”
      1. See Josephus’ description of King Jehoiakim: “he was unjust and wicked by nature, and was neither reverent toward God nor kind to man.”” (Josephus *Ant*. 10.83: “μήτε πρὸς θεὸν ὅσιος μήτε πρὸς ἀνθρώπους ἐπιεικής.” 253 n. 4) (Hultgren 253)
   4. “neither feared God”
      1. “That the judge does not “fear God” is contrary to a primary expectation. The obligation to fear God is to be learned by every Israelite (Lev 19:14, 32; Deut 4:10; 6:13; 14:23; 17:13; 19:20). Fearing God and keeping the commandments are linked, as though fearing the Lord is a presupposition for keeping the commandments (Deut 5:29; 8:6; 10:12; 13:4; 31:12); at other times keeping the commandments is a way to learn how to fear God (Deut 6:2; 17:19).” (Hultgren 253)
      2. “Above all, [253] and most relevant for this parable, the fear of the Lord is the antithesis of injustice (Lev 25:17, 36, 43) and the basis of rendering a wise judgment (Ps 111:10). A judge who does not fear God cannot be just in his judgment. Yet righteous judgment on a part of a judge is mandated by the Torah (Deut 1:16; 16:18-20; cf. Zech 7:9).” (Hultgren 253-54)
   5. “nor had respect for people” (*anthropon me entrepomenos*, ἄνθρωπον μὴ ἐντρεπόμενος)
      1. “had respect” (*entrepomenos*, ἐντρεπόμενος)
         1. *BibleWorks 8*: “ἐντρεπόμενος verb participle present passive nominative masculine singular from ἐντρέπω”
         2. BAGD (67, see 269): “ἐντρέπω *make ashamed* 1 Cor 4:14; pass. *be put to shame*, *be ashamed* 2 Th 3:14; Tit 2:8. W. mid. sense *have respect* or *regard for* Mt 21:37; Lk 20:13; Hb 12:9.”
         3. “The verb ἐντρέπομαι (“to respect,” “to have regard for”) appears” twice in the parable (18:2, 4). (Hultgren 254)
         4. “In context the expression does not mean that he simply lacked respect for others, but that he had outright contempt for those who came before him. Such an attitude is in direct contrast to the ideal judge portrayed at Sirach 35:12-15 (speaking of God as judge). The ideal judge is righteous. He will not show partiality; he will listen to the one who is wronged; and he will not ignore the “supplication of the fatherless, nor the widow when she pours out her story” (35:14). In the parable, however, that is precisely what the judge does; he ignores the supplications of the widow. In 18:6 he is called an “unrighteous judge.”” (Hultgren 254)
      2. translation
         1. RSV translates “nor regarded man.” (Hultgren 252)
         2. “The NRSV attempts inclusive language with “nor had respect for people.”” (Hultgren 252)
         3. Hultgren translates “nor had respect for anyone,” which “seeks to preserve the singular of the Greek expression.” (Hultgren 252)
   6. “Some interpreters suggest that such a judge portrayed as this one is would be subject to bribery.” (Hultgren 254)
      1. Bailey *Peasant Eyes* 133-34; Herzog 226-27; Jeremias 153; Manson *Sayings* 306.
      2. “That may be true, but that is not said explicitly . . .” (Hultgren 254)
   7. “. . . he is not a judge from whom justice can be expected. He cares nothing about justice before God, and he cares not at all about those who appear before him, nor about the merits of their cases.” (Hultgren 254)
5. **18**:**3**
   1. “In that city there was a widow who kept coming to him and saying, ‘Grant me justice against my opponent.’”
   2. “widow”
      1. In the Old Testament widows “are expected to enjoy . . . a particular regard or respect.” (Hultgren 254)
         1. “God protects them and executes justice for them (Deut 10:17-18; Pss 68:5; 146:9), which should therefore be enacted upon earth.” (Hultgren 254)
         2. “The commandment in the Torah [is] not to afflict widows (Exod 22:22) . . .” (Hultgren 254)
         3. Other commandments “speak of care for them (Deut 14:29; 24:17; 26:12-13; 27:19).” (Hultgren 254)
         4. “Elsewhere there are exhortations not to mistreat them (Isa 10:2; Jer 7:6; 22:3; Ezek 22:7; Zech 7:10) . . .” (Hultgren 254)
         5. One is “to defend them (Isa 1:17, 23).” (Hultgren 254)
      2. “. . . Jesus was surely aware of the plight of widows in his day.” (Hultgren 260)
         1. “They could easily become victimized by unscrupulous persons, even members of their own family. The picture of a widow seeking justice for herself (and sometimes for her children along with her) would have been common enough for the creation of a parable.” (Hultgren 260)
         2. “After the birth narratives in the Gospels of Matthew and Luke and the story of Jesus in the Temple at the age of twelve, we hear no more about Joseph. It is [259] quite possible that Mary became a widow before Jesus had fully matured.” (Hultgren 259-60)
   3. “adversary”
      1. “Who could that be, and what is the issue between them? We are not told.” (Hultgren 254)
      2. Most likely it would be a money matter.” (Bailey, *Peasant Eyes* 133; Jeremias 153) (Hultgren 254)
         1. “Though not technically an heir under Jewish law, she has the right of continued support from her husband’s estate and the right to continue dwelling in his home as long as she [254] remains a widow.” (Schereschewsky, Ben-Zion. “Widow: In Jewish Law.” *EncJud* 16: 491.) (Hultgren 254-55)
         2. “Possibly she has a lawsuit against one of the heirs of her husband’s property, or perhaps she is being evicted from her home, as widows sometimes were (cf. 20:47).” (Hultgren 254) Luke 20:46-47, “Beware of the scribes . . . They devour widows’ houses and for the sake of appearance say long prayers.”
      3. “Furthermore, since it would have been extremely unusual for a woman to appear in court, she must not have a brother, son, or other person to serve as an advocate. She has to take the case to court herself.” (Hultgren 255)
      4. “In any case, she seeks what she considers to be rightfully her own. She is not seeking revenge but simple justice.” (Hultgren 255)
6. **18**:**4-5**
   1. “For a while he refused; but later he said to himself, ‘Though I have no fear of God and no respect for anyone, yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.’”
   2. interior monologue
      1. Sellew, Philip. “Interior Monologue as a Narrative Device in the Parables of Luke.” *JBL* 111 (1992): 247-48.
      2. Interior monologues occur in Lukan parables: 12:16-21, 42-46; 15:11-32; 16:1-8; 18:4-5; 20:9-19.
      3. “. . . the thoughts of the judge are revealed to the hearer and reader of the parable, but not to the widow herself.” (Hultgren 255)
   3. “He speaks of himself in terms exactly like those in the narration (18:2).” (Hultgren 255)
   4. “bother” (*parechein* . . . *kopon*, παρέχειν . . . κόπον)
      1. *Parechein*, “offer,” here “cause”; *kopon*, “trouble.” (BAGD 151)
      2. “The Greek expression παρέχειν . . . κόπον (“to bother”) appears also in the Parable of the Friend at Midnight (11:7)—a feature of their similarity as twin parables.” (Hultgren 255)
   5. “wear out” (*hypopiadzo*, ὑπωπιάζω)
      1. Konrad Weiss (“ὑποπιάζω.” *TDNT* 8: 590): *hypopion* (ὑπώπιον) means the “part of the face under the eyes . . .” (Qtd. in Hultgren 255)
      2. Weiss (“ὑποπιάζω.” *TDNT* 8: 590): *hypopiadzo* means “to strike someone on the face (under the eyes) in such a way that he gets a ‘black eye’ and is disfigured as a result.” (Qtd. in Hultgren 255)
      3. “It is possible that in this parable the judge fears that the woman will literally strike him in the face. More likely, the verb is to be understood in a metaphorical way.” (Hultgren 255)
         1. A woman striking a man, or a (lower-class) widow striking a (upper-class) judge, is unlikely.
         2. “It is used only one other time in the NT (1 Cor 9:27), and there . . . it is used in a metaphorical sense, meaning to “punish” (NRSV) or “discipline” one’s body.” (Hultgren 255)
   6. “continually” (*eis telos*, εἰς τέλος)
      1. “The verb is accompanied by the adverbial modifier εἰς τέλος. This can mean “in the end, finally,” a temporal meaning.” (BAGD 812) (Hultgren 255)
         1. “If that is the sense here, the verse could refer to some future action that the woman is capable of doing (rather than simply the conclusion of what she has been doing). She will give the judge a black eye; metaphorically, she will make him look bad in public. She will “defame” (so ὑποπιάζω might be translated) him for not responding to her continual coming for vindication.” (Hultgren 255)
         2. “The choice of “defame” would be close to those suggested by J. Duncan M. Derrett [“Law in the New Testament: The Parable of the Unjust Judge” 190]: “he has slandered me” or “. . . disgraced me,” possibly by her spreading rumors about him.” (Hultgren 255 n. 12)
      2. “But the adverbial phrase need not be temporal in reference. The phrase εἰς τέλος can mean “completely, fully, absolutely,” [BAGD 228-29; favored by BDF 112 (207, 3)] the sense of the completion [255] of a thought or action. The main verb in this clause is a present (not aorist) subjunctive ([*hypopiadze*,] ὑποπιάζῃ), and the participle is also in the present tense ([*erchomene*,] ἐρχομένη [“coming”]). These things speak in favor of a continuing action of the woman (rather than some future, separate action). The verb can thus be translated “to annoy greatly, to wear out” . . .” (LSJ 1904; BAGD 848) (Hultgren 255-56)
         1. Jeremias 154; Linnemann 185; Marshall 673; Scott 185.
         2. RSV, NEB, NIV, NRSV translate “wear out.” (Hultgren 256)
      3. “The term [εἰς τέλος] is not dealt with precisely by W. Herzog [230]; he does not translate it but has it signify the woman’s aggressive behavior and her calling the judge to account.” (Hultgren 256 n. 15)
   7. “so that she may not wear me out by continually coming”
      1. “. . . ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.”
      2. “. . . so that not into end coming she beat up me.”
      3. I.e., “so that she not beat me up by coming into the end [= forever?].”
      4. “A very literal translation might be: “in order that she may not gradually wear me out completely by her continued coming.”” (Qtd. from BDF 112 [207, 3].) (Hultgren 255-56)
         1. Hultgren earlier associated εἰς τέλος with “wear out”: “The verb [*hypopiadzo*, ὑπωπιάζω] is accompanied by the adverbial modifier εἰς τέλος.” Hence “completely” represents εἰς τέλος in this BDF translation that Hultgen quotes.
         2. Where then does BDF get “gradually”?
         3. Where then does BDF get “continued”? (Presumably from “coming” being subjunctive.)
      5. NRSV translation (“so that she may not wear me out by continually coming”)
         1. Perhaps the NRSV associates εἰς τέλος with “beat up,” so that εἰς τέλος is translated “out” in “wear out.”
         2. Or perhaps the NRSV associates εἰς τέλος with “coming,” so that εἰς τέλος is translated “continually.” Since εἰς τέλος precedes ἐρχομένη and is not adjacent to ὑπωπιάζῃ, the latter seems correct.
7. **18**:**6**
   1. “And the Lord said, “Listen to what the unjust judge says.””
   2. “The parable has ended. Now comes an application.” (Hultgren 256)
   3. The term “Lord” (κύριος) refers to Jesus as elsewhere in Lukan compositions, the earthly Jesus.” (Luke 7:13, 19; 10:1, 39, 41; 11:39; 12:42; 13:15; 17:5, 6; 19:8; 22:61) (Hultgren 256)
   4. “The English “unrighteous judge” represents a Semitism [an adjectival genitive] in Luke’s text, literally “the judge of unrighteousness” (ὁ κριτὴς τῆς ἀδικίας).”
      1. “On the adjectival genitive as a Semitic idiom”: Moule, C.F.D. *An Idiom-Book of New Testament Greek*. 2nd ed. Cambridge: Cambridge UP, 1960. 174-76.
      2. See “similar Semitisms at 16:8-9.” (Hultgren 256)
         1. Luke 16:8-9, “And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. 9 And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.”
         2. [See Moule for the adjectival genitives in these verses.]
8. **18**:**7**
   1. “And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them?”
   2. “ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ᾽ αὐτοῖς;”
   3. “The verse consists of two questions.” (Hultgren 256)
   4. “The first (18:7a)—with its οὐ μή plus subjunctive (ποιήσῃ) construction—implies an emphatic yes for an answer: “will not God do justice for his elect who cry out to him day and night?”” (BDF 184 [#365, 40]) (Hultgren 256)
   5. “The second clause (18:7b [καὶ μακροθυμεῖ ἐπ᾽ αὐτοῖς]) has a simple present tense, but its meaning is not simple . . .” (Hultgren 256)
      1. The variety of translations show the complexity. (Hultgren 256)
         1. KJV: “though he bear long with them?”
         2. RSV: “and delay long over them?”
         3. NEB: “while he listens patiently to them?”
         4. NAB: “Will he delay long over them?”
         5. NIV: “Will he keep putting them off?”
         6. NRSV: “Will he delay long in helping them?”
      2. “The verb is [*makrothymeo*,] μακροθυμέω, which essentially means “to have patience, wait” or “to delay.” [BAGD 488] In that case, the clause can mean, “and delay over them?”” (Hultgren 256)
   6. “. . . the two questions [18:7a and b] then take two different answers: (1) yes, God will vindicate his elect; and (2) no, God will not delay in regard to them.” (Hultgren 256)
9. **18**:**8**
   1. “I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?”
   2. 18:8a
      1. “The first part of the verse (18:8a) affirms that God will indeed vindicate his elect, and that will be [*en tachei*,] ἐν τάχει (“quickly”), which ratifies the answer to the statement of 18:7b (that God will not delay).” (Hultgren 256)
   3. 18:8b
      1. “The second part of the verse (18:8b) returns to the theme of the coming of the Son of man in 17:22-37.” (Hultgren 257)
      2. “faith”
         1. “The use of the article ([*ten pistin*,] τὴν πίστιν) need not necessitate “‘the faith: i.e. the faith of the Christian Church” . . .” (So Creed 224; Plummer 415.) (Hultgren 257 n. 21)
         2. “The use of the article is unusual, but not impossible in connection with an abstract noun.” (BDF 134 [#258]) (Hultgren 257 n. 21)
         3. “The definite article is also used with “faith” at Matt 23:23.” (Hultgren 257 n. 21)
         4. “In Aramaic the word for faith would have had the definite article (so *haimanutha*) . . .” (Torrey, Charles C. *The Four Gospels*: *A New Translation*. 2nd ed. New York: Harper & Brothers, 1947. 312.) (Hultgren 257 n. 21)
   4. “the unity of 18:1-8” (Hultgren 257)
      1. “Clearly 18:1 is Luke’s introduction.” (Hultgren 257)
      2. “Clearly also the parable consists at least of 18:2-5.” (Hultgren 257)
      3. 18:6-8a “are an application.” (Hultgren 257)
         1. Fitzmyer (1176-77) “includes 18:6 in the parable on the grounds that it is necessary for the argument from minor to major [from figurative to literal?]. J. Donahue [181] follows him.” (Hultgren 257 n. 22)
         2. “But the verse is a hortatory pronouncement, initiating an application of the parable itself.” (Hultgren 257 n. 22)
      4. 18:8b “is an addition, either from tradition or due to composition by the evangelist, to the foregoing material. Since Luke does not otherwise compose Son of man sayings, this one can most likely be considered to have been derived from pre-Lukan tradition.” (Jeremias 155 n. 15) (Hultgren 257)
   5. “Within the Lukan context the parable serves to encourage the disciples of Jesus to persist in prayer. Just prior to the parable there are sayings concerning the kingdom and the coming of the Son of man (17:20-37). Soon Jesus and his disciples will be in Jerusalem. That could mean disaster, even death, for Jesus and his followers. But within such perilous times one should not lose heart. God will not only care for his own, but even vindicate them. Therefore the disciples should persist in prayer and faith.” (Hultgren 259)
   6. “The final comment (18:8b) is a postscript that addresses the readers of Luke’s Gospel. Jesus asks whether there will be faith, that is, persons faithful to him, at the time of the coming of the Son of man. The judgment will be universal. Only as persons persist in prayer will they persist in faith—a living relationship with God.” (Hultgren 259)
10. **Jesus**’ **meaning and Luke**’**s meaning**
    1. authenticity
       1. 18:2-5 (parable itself)
          1. inauthentic
             1. Linnemann 187-88 n. 14. Freed 38-60.
             2. Ernst Fuchs “ascribes 18:1-8 to the primitive church.” (*Verkundigung und Forschung* [1947-48]: 77. Cited in Kümmel 59 n. 126.) (Hultgren 257 n. 25)
             3. Linnemann (187-88 n. 14) says inauthentic for three reasons. (Hultgren 258 n. 28)

“. . . the applications of parables are frequently secondary . . .”

“. . . the application is sharply separated from the parable . . .”

“. . . the concept of the elect is found nowhere in the teachings of Jesus, but it is in early Christianity.”

* + - * 1. Linnemann’s arguments “are not persuasive. (Hultgren 258 n. 28)

“Concerning points 1 and 2, the secondary origin of an application does not preclude the authenticity of a parable . . .” (Hultgren 258 n. 28)

“. . . on point 3 (which also concerns the application), it is possible that “the elect” is secondary to a more general term at the beginning, such as “his people.”” (Hultgren 258 n. 28)

* + - 1. authentic
         1. Funk (368): 18:2-5 are pink (Jesus said something like that). (Hultgren 257 n. 26)
         2. There are good reasons to believe that the parable (18:2-5) is authentic.

“Its emphasis on prayer (as in [257] Matt 6:5-15; 7:7-11; Luke 11:1-13; 22:40, 46) . . .” (Hultgren 257-58)

“ its use of a woman as the main figure (as in Luke 15:8-40) . . .” (Hultgren 258)

“. . . its outlandish form of argument from the behavior of an unjust judge to an assertion about God . . .” (Hultgren 258)

* + - * 1. On the other hand, “There is no really good reason to exclude the parable (18:2-5) from the tradition coming from the proclamation of Jesus. [257] . . . there is nothing to preclude its authenticity . . .” (Hultgren 257)
        2. “The parable is at home in the world of Jesus and his ministry.” (Hultgren 259)

“There is a famous parallel referred to, and sometimes quoted, in many commentaries that illustrates aspects of the parable. It is a story from the end of the nineteenth century. A visitor to Nisibis, Iraq, observed an incident at a court of justice in which the crowds were milling about, making noise, and paying bribes to the underlings of the judge (the *Kadi*). In the midst of the fray a poor woman appeared and kept screaming for justice. The story continues:

“She was sternly bidden to be silent, and reproachfully told that she came there every day. “And so I will,” she cried out, “till the *Kadi* hears me.” At length . . . the judge impatiently demanded, “What does that woman want?” Her story was soon told. Her only son had been taken for a soldier, and she was alone, and could not till her piece of ground; yet the tax-gatherer had forced her to pay the impost, from which as a lone widow she could be exempt. The judge asked a few questions, and said, “Let her be exempt.” Thus her perseverance was rewarded. Had she had money to fee a clerk, she might have been excused long before.”” (Tristram, Henry B. *Eastern Customs in Bible Lands*. London: Hodder & Stoughton, 1894. 228. Qtd. in B. Smith 150.) (Hultgren 259)

“The Parable of the Unjust Judge reflects a world of bribes and brutality, a world of injustice for the poor—or at least justice delayed or gained only by force, which is injustice too. The only decent figure is the woman.” (Hultgren 259)

* + 1. 18:6-8 (application)
       1. inauthentic
          1. Bultmann 175; Herzog 215; Jülicher 2: 284, 289; Perrin 129; Scott 176-77; B. Smith 152-53. Paulsen 13-39.
          2. Funk (368): 18:6-8 are black (not authentic). (Hultgren 257 n. 26)
          3. “That does not mean that 18:6-8 is a Lukan composition . . .” (Hultgren 257)

pre-Lukan: “all who consider 18:2-8 as authentic” (e.g., Donahue 181; Fitzmyer 1177). Also Paulsen 13-39. (Hultgren 257 n. 27)

composed by Luke: Funk 368. (Hultgren 257 n. 26)

* + - * 1. “If the application of 18:6-8a is removed,” so that the parable is not about prayer, then what would the parable be about? (Hultgren 258)

Herzog (232) says “the parable illustrates how strongly sanctioned social boundaries contribute to oppression, and how these boundaries must be broken for the sake of justice.” (Hultgren 258)

Scott (187) says “the parable has to do with the kingdom of God. The woman’s continued coming and wearing down of the judge is a metaphor for the kingdom; the kingdom keeps coming regardless of honor or justice.” (Hultgren 258)

“But these views are not totally persuasive.” (Hultgren 258)

* + - 1. authentic
         1. But “without an application of some kind the parable is a torso at best. Some comment is called for—either by Jesus or the tradition.” (Hultgren 258)
         2. “. . . the entire composition (18:2-8a or even 18:2-8) is a unity that originated in the proclamation of Jesus . . .” (Hultgren 257)

Jeremias 155-56; Marshall 669-71. Delling 1-25; Deschryver 355-66; Kümmel 59.

“According to D. Catchpole [81-104], the whole of 18:2-5, 7-8 was a unity from the beginning, reflecting the voice of the earthly Jesus.” (Hultgren 257 n. 24)

* 1. Jesus’ meaning
     1. on prayer
        1. “. . . the parable is surely one about prayer. At the center of the story is the woman who keeps persisting to obtain justice. She finally prevails. In like manner, the children of God are to persevere in prayer. And in spite of the seeming [258] lack of response on God’s part, nevertheless God will not delay forever in making a response. . . . The parable fits indeed within the context of teaching about persistence in prayer, as Luke has it.” (Hultgren 258-59)
        2. “Other examples can be shown from modern times. The saying that “the squeaking wheel gets the most grease” illustrates well that those who ask—and do so persistently—are more likely to receive than those who do not.” (Hultgren 260)
        3. “The emphasis on praying continuously is not distinctive to this parable. It appears also at 21:36 and Romans 12:12 (cf. 1 Thess 5:17).” (Hultgren 253)
           1. Luke 21:36, “Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man.”
           2. Rom 12:12, “Rejoice in hope, be patient in suffering, persevere in prayer.”
           3. 1 Thess 5:16-18, “Rejoice always, 17 pray without ceasing, 18 give thanks . . .”
     2. unjust judge as God
        1. Scott (175, 186-87) “claims that the judge is not a metaphor for God since the judge does not act on the basis of simple justice.” (Hultgren 258)
           1. True, “the judge is not a metaphor for God . . . in the sense that other figures are [in other] parables, such as fathers and kings.” (Hultgren 258)
           2. “To press the analogy of the unjust judge and God would result in a portrait of God . . . that is extremely problematic.” [258] “That is evident in the work of” Herzog (216-17, 220) and Derrett (187). [258 n. 32] (Hultgren 258 n. 32)
        2. “But the parable rests not upon a portrait of God at that point but rather on the argument of *qal waḥomer* (*a minori ad maius*, “from the lesser to the greater”): If an unrighteous judge could not withstand the supplications of this widow, all the more would God’s lack of response be unthinkable.” (Jacobs, Louis. “Hermeneutics.” *EncJud* 8: 367 [on “*qal waḥomer* in Scripture and rabbinic works,” 258 n. 33].) (Hultgren 258)
        3. “In order to instruct his followers on prayer, Jesus needed an illustration. He fastened on to this one to show that, if a wicked rogue judge will help out a woman who keeps pestering him, surely God will respond to the needs of his children who cry out to him. It is a wonderful illustration.” (Hultgren 260)
  2. Luke’s meaning
     1. 18:1 (“Then Jesus told them a parable about their need to pray always and not to lose heart.”)
        1. 18:1 is “composed by Luke . . .” (Hultgren 253)
        2. 18:1 “provides a setting and an interpretive framework . . . The purpose of the parable is stated at the outset. It is told “to show them [disciples, 17:22] that it is necessary to pray at all times and not give up.”” (Hultgren 253) Luke 17:22, “Then he said to the disciples, “The days are coming when you will long to see one of the days of the Son of Man, and you will not see it.””
     2. 18:8b
        1. “The church is reminded by this parable and its application not only of the need to be persistent in prayer, but also to be accountable. The Son of man will come in judgment. The question of “faith on earth” will be paramount. Evidence for faith on earth will be a church that prays with persistence, even in the face of possible persecution.” (Hultgren 260)

## Pharisee and Tax Collector

(Luke 18:9-14) (> L)

1. **text**
   1. Luke 18:9-14, “He also told this parable to some who trusted in themselves that they were righteous and re­garded others with contempt: 10 “Two men went up to the temple to pray, one a Phar­i­see and the other a tax collector. 11 The Pharisee, standing by himself, was praying thus, ‘God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. 12 I fast twice a week; I give a tenth of all my income.’ 13 But the tax col­lector, standing far off, would not even look up to heaven, but was beating his breast and saying, ‘God, be merciful to me, a sinner!’ 14 I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted.””
   2. See also Hunter *Parables* 64-67.
2. **introduction**
   1. source criticism
      1. The parable is found only in Luke. (Hultgren 120)
      2. It is therefore assigned to L.
   2. Form: a parable (long; multiple verbs; past tense; atypical situation; plot).
   3. This parable teach­es the grace of the king­dom of God, i.e., God’s mer­cy to sin­ners. (Hunter *Parables*, 20)
   4. “. . . all these parables about the wideness of God’s mer­cy were spoken to his crit­ics in defence of his ‘good news’ . . .” (Hunter *Parables*, 20)
   5. This is one of the four “example stories,” “which teach not by analogy but by direct example (The Pharisee and the Pub­lican, Dives and Lazarus, The Rich Fool, and The Good Samari­tan).” (Hunter *Interpreting* 11)
   6. “. . . the receptivity and unreceptiveness of the hearers” are often antithetic paral­lels in Luke. [29] Examples among the parables are: the persistent widow (18:1-8) versus the Pharisee (of the Pharisee and the publican, 18:9-14); the Pharisee and the publican (18:9-14); the little children (18:15-17) and the rich ruler (18:18-30). [29-30] “It is difficult to ascertain from the texts quoted, which come mostly from the special Lucan material, whether Luke found these contrasts already incorporated in the tradition.” [30] (Flender *St Luke* 29-30)
   7. “In Luke stories about a man are frequently paralleled by stories about a woman: these parallels mostly occur in the [9] special Lucan material. . . . Luke expresses by this arrange­ment that man and woman stand together and side by side before God . . .” [10] An ex­am­ple among the parables is “the good Samaritan and Mary and Martha (10.29-42) . . . the importunate woman and the publican (18.1-14) or the friend at night (11.5-8).” [9 n 2] (Flender *St Luke* 9-10, 9 n 2)
   8. Often “the Church *generalized* the meaning of a parable by adding a saying of Jesus . . .” [19] Proof that Luke 18.14b (“For *every one* who exalts himself will be humbled; and he who humbles himself will be exalted”) is a later additiion: “The point of the parable is jus­ti­fication before God rather than humiliation and exaltation.” (Hunter *Interpreting* 19, 120)
   9. “It is not that Luke loves the publicans and sinners more, but the self‑righteous Pharisees less, as the parable of the Pharisee and the Publican, the story of Simon and the sinful wo­man, and other passages show. . . . Probably Luke’s motive here [in his emphasis on sinners] is to demonstrate not so much God’s love and forgive­ness for the outcast, as Jesus’ rebuke of self‑right­eous pride.” (Cadbury *Making* 259)
   10. Luke has so taken for granted the condemnation of wealth “that he has not quite made clear why the rich men in two parables in Luke [rich man and Lazarus, Pharisee and publican] and why Ananias and Sapphira and Simon Magus are all so severely punished . . .” (Cadbury *Making* 335)
   11. Six parables (a subgroup of the grace-of-the-kingdom parables: la­borers in the vineyard, two sons, two debtors, great supper/mar­ri­age feast, places at table, Pharisee and publi­can) “concern Scribes and Phari­sees, vindi­cate Jesus’ ministry among the out­casts, and proclaim the wideness of God’s mer­cy . . .” (Hunter *Interpreting* 52)
   12. “It is a spiritual axiom with Jesus that none are so far from God as the self-righ­teous.” (Hunter *Interpreting* 59)
   13. We see “the one ‘standing by himself’, reminding God,” and “the other, ‘standing far off’ . . .” (Hunter *Interpreting* 59)
   14. “. . . Jesus’ verdict on the two men: ‘God has justified the one, not the other’. ‘Justified’ suggests Paul’s teaching about justification, and this is precisely the parable’s theme. ‘It is the beggars before God who are blessed’, said Jesus in the First Beatitude (Matt. 5.3). This is the Beatitude made into a parable.” 59 “Luke 18.8b is a saying from another context which has the effect of making the parable a general lesson in humility.” (Hunter *Interpret­ing* 59 n 2)
   15. Jesus concludes, “God has justified the one, not the other.” “Justified” means “accepted, forgiven . . . if we suppose that ‘justification by grace through faith’ (to define it fully and acurately) is a doctrine peculiar to Paul, we are grievously mistaken. It is the Lord’s also. . . . The Pharisee and the Publican is that doctrine made into a parable.” 102 “. . . the truth of our parable . . . is timeless.” (Hunter *Interpreting* 104)
   16. “Gethsemane is the only pericope that portrays Jesus as approaching such an experi­ence of impotence . . . as Paul describes in Rom. 7:7 ff., the experi­ence that is the presuppo­si­tion of Paul’s doctrine of redemp­tion. It is also Pauline tradition that Jesus by struggle achieved obedience and the ability to fulfill the will of God (Phil. 2:8; cf. also Heb. 5:7 f.). . . . For Jesus the critical situation becomes acute only in concrete in­stances, the so-called “tempta­tions,” while for Paul it is typical of the whole life of the unre­deemed man. . . . There are, however, a few sayings and parables that at least point in the direction of Paul’s attitude: the parable of the Prodigal Son [Luke 15:11-32]; the story of the Pharisee and the Tax Collector [Luke 18:9-14] . . .” (Windisch *Meaning* 109)
   17. “In the parable of the Pharisee and the publican . . . a contrast is drawn between pious self-justification and the sin­ner’s reliance upon grace.” (Flender *St Luke* 7)
   18. “. . . the tax collector is accepted not because he has amen­ded his ways . . . but because he knows that he is lost and in his lostness he hopes (as his prayer dramatically de­monstrates, Luke 18:10-14).” (Braun *Jesus* 111)
   19. The Pharisee and the publican “is a moving proclamation of grace, even for the impious. No Jew would have been offended by that. But people were offended [48] [because] here the claim is made that religious seriousness, uncom­promising obedience can become very danger­ous for a person. . . . the Pharisee observed with preci­sion the religious obligations he enumer­ates.” (Braun *Jesus* 48-49)
   20. The Pharisee in the Pharisee and the publican, or the elder brother in the prodigal-son parable: “The only thing wrong is . . . their self-understanding makes them contemptu­ous of the ‘brother’ who has done wrong and leads them to the opin­ion that they remain obedient on their own. They see them­selves as self-sufficient in their obedience and piety. Thus their serious-minded obedience to the torah becomes *the* spiritual peril. To give up *this* accursed serious-minded­ness, this rigid obedience, this is the true repentance that is demanded. . . . [For Judaism, the idea] that serious-minded obedience to the torah could be danger­ous for anyone not only was inconceivable to them, but was a real source of offense from this ‘friend of tax collectors and sinners’ (Matt. 11:19 par.).” (Braun *Jesus* 49)
3. **18**:**10**
   1. Luke 18:10, “Two men went up to the temple to pray, one a Pharisee and the other a tax collector.”
   2. “Pharisee” (*pharisaios*, φαρισαῖος)
      1. Meyer, Rudolf. “φαρισαῖος.” *TDNT* 9: 12-13.
      2. Saldarini, Anthony J. *Pharisees*, *Scribes and Sadducees in Palestinian Society*: *A Sociological Approach*. Wilmington: Michael Glazier, 1988. 220-25.
      3. history
         1. “Pharisee” probably “derived from the Hebrew word פָּרוּשׁ (*pārûš*), which means “separated one.”” (Meyer 9: 12-13. Saldarini 220-25) (Hultgren 120)
         2. “The Pharisees were a movement (not a denomination [120] in the modern sense) within Judaism devoted to observing Torah, including ritual purity, and to piety toward God.” (Saldarini 281-97) (Hultgren 120-21)
         3. Josephus says “the Pharisees were the most observant of all the identifiable Jewish groups, and they were held in high regard among the masses of people.” (*Ant*. 13.297-98; 18.15; *J*.*W*. 1.110; 2.162) (Hultgren 121)
         4. Yet in the gospels and “Jewish literature, some Pharisees could be criticized by Jews (including Pharisaic Jews) as proud and self-righteous.” (Hultgren 121)
            1. For passages see G.F. Moore *Judaism* 2: 190-94.
            2. Scott (94) says “that without the Lukan introduction (18:9), the reader would not think of the Pharisee as a negative caricature.” That is “puzzling . . .” (Hultgren 121 n. 17) Luke 18:9, “He also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt . . .”
      4. This is the only parable with a Pharisee as a principal character. (Hultgren 120)
      5. The Pharisee is “portrayed in stereotypical fashion . . .” (Hultgren 120)
   3. “tax collector” (*telones*, τελώνης)
      1. The tax collector is Jewish, ”since he goes to the Temple to pray.” (Hultgren 121)
      2. “. . . the earlier view [was] that [*telones*] referred primarily to toll collectors at transport and commercial centers . . .” (Fitzmyer 469-70, 1186; Herzog 173, 187-88. Donahue “Tax Collectors” 39-61.) (Hultgren 121 n. 18)
      3. Now the view is that a *telones* collected “tolls, market duties, and all kinds of local taxes (sales, income, property, and inheritance) . . .” (Herrenbrück “Wer” 178-94; Herrenbrück *Jesus und die Zöllner*; Merkel 3: 349.) (Hultgren 121)
      4. “Tax collectors seem to have been well-to-do persons, including Jews, who paid for the privilege of collecting tolls and various local taxes (sales, income, property, and inheritance).” (Hultgren 208)
      5. He made his “living by overcharging people (cf. the words of Zacchaeus, 19:8) . . .” (Hultgren 121) Luke 19:8, “half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.”
      6. “Scorn for them is attested not only in the NT but also in rabbinic writings and secular literature of antiquity.” (Hultgren 208)
         1. New Testament passages “portray tax collectors as despised . . .” (Hultgren 121 n. 19)
         2. Rabbinic sources: Jeremias, J. *Jerusalem in the Time of Jesus*: *An Investigation into Economic and Social Conditions during the New Testament Period*. Philadelphia: Fortress, 1969. 310-11.
         3. Greco-Roman sources: Donahue “Tax Collector” *ABD* 6: 337.
      7. a tax collector in the temple
         1. It was “customary and even expected that a Jewish man would go to the Temple for prayer . . .” (Hultgren 121)
         2. But “this man is a tax collector. It is not likely that he would want to be identified as such in a public way.” (Hultgren 121)
         3. “That means that any hearer of the parable would never have heard of a tax collector going to the Temple to pray.” (Hultgren 121)
         4. It is striking, “the ease with which Jesus says that the tax collector went to the Temple to pray. . . . The effect is a rather shocking spectacle . . .” (Hultgren 121)
   4. “The two terms “Pharisee” and “tax collector” are polarities. That is demonstrated earlier in Luke’s Gospel at 15:1-2, where the Pharisees criticize Jesus severely for associating with tax collectors.” (Hultgren 121) Luke 15:1-2, “Now all the tax collectors and sinners were coming near to listen to him. 2 And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.””
4. **18**:**11**
   1. Luke 18:11, “The Pharisee, standing by himself, was praying thus, ‘God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector.’”
   2. “standing by himself, was praying thus” (*statheis pros heauton tauta proseuxeto*, σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο, lit. “standing to himself these things he prayed”)
      1. text criticism
         1. Greek manuscripts have five readings.
            1. “to/by himself these things” (*pros eauton tauta*, πρὸς ἑαυτὸν ταῦτα)
            2. “these things to/by himself” (*tauta pros eauton*, ταῦτα πρὸς ἑαυτόν)

“These things” (*tauta*) is a direct object. (Hultgren 118)

“To himself” (*pros eauton*) is a prepositional phrase. (Hultgren 118)

* + - * 1. “these things” (*tauta*, ταῦτα)
        2. “to/by himself” (*pros eauton*, πρὸς ἑαυτόν)
        3. “by himself these things” (*kath*’ *eauton tauta*, καθ’ ἑαυτὸν ταῦτα)
      1. “. . . 1, 2, and 3 have the greatest support in the Greek witnesses.” (Hultgren 118)
         1. “Reading 2 may have slightly stronger support on the basis of external evidence (p75, B, Old Latin, and others) than does reading 1 (A, W, family 13, Majority text [other than those cited already, or those in support of readings 3 through 5], and others).” (Metzger *TCGNT* 168) (Hultgren 118)
         2. “Reading 3 has fairly strong support as well (א, lectionary 844, some Old Latin and Sahidic witnesses).” (Hultgren 118)
      2. reading 1
         1. Some say “the Greek prepositional phrase [*pros eauton*] represents a Semitism, and that it modifies the verb “to stand” rather than the verb “to pray,” emphasizing his taking a position “by himself.”” (Hultgren 119)

Jeremias 140; Manson *Sayings* 310; Marshall 679.

Torrey, Charles C. *Our Translated Gospels*: *Some of the Evidence*. New York: Harper & Brothers, 1936. 75-76, 79.

But Matthew Black (*An Aramaic Approach to the Gospels and Acts*. 3rd ed. Oxford: Clarendon, 1967. 103) rejected this interpretation “on the grounds of textual criticism . . .” (Hultgren 119 n. 5)

* + - * 1. Also, that neither meaning suggested for reading 2 (prayed to himself, prayed silently) “is satisfactory could be the basis for selecting reading 1.” (Hultgren 119)
      1. reading 2
         1. Some say “to himself” (*pros eauton*) means the Pharisee “actually prayed to himself” (rather than to God). (Hultgren 119)

Grundmann, Walter. *Das Evangelium nach Lukas*. THKNT. 3rd ed. Berlin, 1966. 350.

TEV: “The Pharisee stood up and said this prayer to himself.” (Qtd. in Hultgren 119 n. 3)

But “He would surely not pray to himself, for he is a stock character who parades his piety before God and those around him in the Temple.” (Hultgren 119)

* + - * 1. Some say “to himself” means “he prayed silently.” (Hultgren 119)

B. Smith 177. BAGD 711: “he uttered a prayer to himself.”

But “the usual manner of praying in antiquity is aloud.” (Hultgren 119)

* + - * 1. Some say that “to” is a “πρός [*pros*] of reference.” (Hultgren 119)

Πρός of reference “appears elsewhere in Luke-Acts (Luke 12:41; 14:6; 20:19; Acts 24:16).” (BDF 124-25 [#239, 6]) (Hultgren 119)

“That would mean that the Pharisee “prayed these things concerning himself.”” (Hultgren 119)

* + - 1. modern Greek editions
         1. Westcott-Hort and Nestle-Aland 25th ed. have reading 2. (Hultgren 118)
         2. Nestle-Aland 26th and 27th eds. have reading 1. (Hultgren 118)
      2. But “reading 2 seems preferable.” (Hultgren 119)
         1. It is the most difficult reading. (contra Metzger *TCGNT* 168) (Hultgren 119)
         2. It should be translated “prayed these things concerning himself.” (Hultgren 118)
    1. *Statheis pros heauton tauta proseuxeto* “can be translated in various ways . . .” (Hultgren 121)
       1. The prepositional phrase “to himself” (*pros heauton*) can modify the verb “to pray.” (Hultgren 122)
          1. “The Pharisee prays in self-satisfaction.” (Hultgren 122)
          2. KJV has “with himself.” (Hultgren 122)
          3. RSV has “stood and prayed thus with himself.” (Hultgren 122)
          4. TEV has “to himself.” (Hultgren 122)
          5. “But on the basis of syntax, such a translation is difficult.” (Hultgren 122)
          6. “Moreover, the phrase probably does not refer to a soliloquy; in those instances a different phrase is used, [*en heauto*,] ἐν ἑαυτῶ (7:39; 12:17; 16:3; cf. 15:17, εἰς ἑαυτόν).” (Bailey *Peasant Eyes* 148-49; Donahue 188) (Hultgren 122)
       2. The prepositional phrase “to himself” (*pros heauton*) can modify the verb “to stand.” (Hultgren 122)
          1. Bailey *Peasant Eyes* 147-48; Herzog 185; Jeremias 140 (“he took up a prominent position and uttered this prayer”); Scott 94.
          2. “The Pharisee stands in isolation from the rest of the people. He is separated off.” (Hultgren 122)
          3. . . . that understanding has an appeal (portraying the Pharisee as a “separated one”) . . .” (Hultgren 122)
          4. NRSV has “standing by himself, was praying thus.”
          5. But “it is difficult to translate the prepositional phrase as “by himself.”” (Hultgren 122)
          6. Since “the tax collector stood “far off” (18:13), one should understand the Pharisee as having taken up a prominent position.” (Hultgren 122)
       3. If *pros heauton* is a “πρός of reference,” then “18:11a can be translated: “The Pharisee stood and prayed these things concerning himself.”” (Hultgren 122)
          1. NIV has “The Pharisee stood up and prayed about himself.”” (Hultgren 122)
          2. Fitzmyer (1182): “prayed thus about himself.” (Hultgren 122 n. 22)
          3. “The picture is one in which the Pharisee goes to the Temple to pray, finds a place to pray, and speaks in audible tones (like all others present). These things are normal. But . . . he exalts himself and denigrates others, particularly the tax collector who has come into the Temple at virtually the same time.” (Hultgren 122)
  1. The Pharisee’s prayer is “disingenuous . . .” (Hultgren 122)
     1. It “consists of a thanksgiving all the way through.” (See a similar prayer at *b*. *Ber*. 28b.) (Hultgren 122)
     2. “It is fitting that people should thank God for what they are and what they have.” (Hultgren 122)
     3. “But the thanksgiving is not genuine, for the Pharisee implicitly considers himself an autonomous agent of moral virtue; he is hardly dependent upon God for anything. And if he is not dependent upon God, he has no reason to give thanks to God.” (Hultgren 122)
  2. The Pharisee’s prayer is “self-deceptive . . .” (Hultgren 122)
     1. “. . . the prayer is self-deceptive, leading to a false sense of righteousness, for the Pharisee goes on to contrast himself with the worst examples of conduct—“thieves, swindlers, adulterers.”” (Hultgren 122)
     2. “rogues” (*adikoi*, ἄδικοι)
        1. *Adikoi* literally means “not *dikaioi*” (δίκαιοι, “righteous,” “just”). (Hultgren 119)
        2. But here it is combined with “rapacious ones” (*harpages*, ἅρπαγες) and “adulterers” (*moixoi*, μοιχοί). B. Smith (177): *adikoi* “is clearly not merely the opposite of δίκαιοι . . . but means something like ‘cheats’, ‘swindlers.’”” (also Jeremias 140; Marshall 679) (Hultgren 119)
        3. RSV and NJB have “unjust.” NAB has “dishonest.”
  3. The Pharisee’s prayer is “mean-spirited . . .” (Hultgren 122)
     1. “This tax collector” is “contemptuous . . .” (BDF 151 [#290, 6]) (Hultgren 123)
     2. Compare Luke 15:30, “this son of yours . . .”

1. **18**:**12**
   1. Luke 18:12, “I fast twice a week; I give a tenth of all my income.”
   2. “The Pharisee goes on to speak of his good deeds.” (Hultgren 123)
   3. “I fast twice a week”
      1. “That goes well beyond what was required in the law, for fasting was required on only one day per year, the Day of Atonement (Lev 16:29-34; 23:27-32; Num 29:7), a day of national repentance.” (Hultgren 123)
      2. “Nevertheless, Jewish literature prior to the first century a.d. abounds with stories and sayings about fasting as a means of preparation for ecstatic visions, an expression of remorse and penitence, a sign of virtue, an act of mourning, and a meritorious deed.” (Behm, Johannes. “νῆστις.” *TDNT* 4: 929. Moore, G. F. *Judaism* 2: 257-66.) (Hultgren 123)
      3. Pharisees “in particular observed fasting days . . .” (Hultgren 123)
         1. Matt 9:14 (//Mark 2:18//Luke 5:33), “the disciples of John came to him, saying, “Why do we and the Pharisees fast often, but your disciples do not fast?””
         2. The present text (Luke 18:12) mentions “fasting twice a week . . .” (Hultgren 123)
         3. Two texts “mention Mondays and Thursdays as fast days.” (Hultgren 123)
            1. *Didache* 8.1 refers to “the “hypocrites” (= Pharisees) . . .” (Hultgren 123 n. 26)
            2. *b*. *Ta*’*an*. 12a refers “to those two days as traditional (but not obligatory) fast days for some.” (Hultgren 123 n. 26)
         4. *Pss*. *Sol*. 3:8.
      4. Apparently the Pharisee understands “his fasting as meritorious or vicarious—surely not as an act of repentance for himself, but possibly for the sins of Israel.” (Hultgren 123)
   4. “I give a tenth of all my income”
      1. text criticism of “to tithe”
         1. Nestle-Aland 26th and 27th eds. have *apodekato* (ἀποδεκατῶ). (Hultgren 119)
         2. Westcott-Hort and Nestle-Aland 25th ed. have *apodekateuo* (ἀποδεκατεύω). (Hultgren 119)
         3. “The latter is better attested (p75, א, B, etc.) and should be preferred . . .” (Hultgren 119)
         4. “The meaning of the verbs, however, is the same.” (BAGD 89) (Hultgren 119)
      2. Old Testament
         1. Deut 14:22-27, “Set apart a tithe of all the yield of your seed that is brought in yearly from the field. 23 In the presence of the Lord your God, in the place that he will choose as a dwelling for his name, you shall eat the tithe of your grain, your wine, and your oil, as well as the firstlings of your herd and flock, so that you may learn to fear the Lord your God always. 24 But if, when the Lord your God has blessed you, the distance is so great that you are unable to transport it, because the place where the Lord your God will choose to set his name is too far away from you, 25 then you may turn it into money. With the money secure in hand, go to the place that the Lord your God will choose; 26 spend the money for whatever you wish—oxen, sheep, wine, strong drink, or whatever you desire. And you shall eat there in the presence of the Lord your God, you and your household rejoicing together.”
         2. Deut 26:12, “When you have finished paying all the tithe of your produce in the third year (which is the year of the tithe), giving it to the Levites, the aliens, the orphans, and the widows, so that they may eat their fill within your towns . . .”
         3. Lev 27:30-33, “All tithes from the land, whether the seed from the ground or the fruit from the tree, are the Lord’s; they are holy to the Lord. 31 If persons wish to redeem any of their tithes, they must add one-fifth to them. 32 All tithes of herd and flock, every tenth one that passes under the shepherd’s staff, shall be holy to the Lord. 33 Let no one inquire whether it is good or bad, or make substitution for it; if one makes substitution for it, then both it and the substitute shall be holy and cannot be redeemed.”
         4. Num 18:21-32, “To the Levites I have given every tithe in Israel for a possession in return for the service that they perform, the service in the tent of meeting. . . . 23 among the Israelites they shall have no allotment, 24 because I have given to the Levites as their portion the tithe of the Israelites, which they set apart as an offering to the Lord. Therefore I have said of them that they shall have no allotment among the Israelites. . . . 26 You shall speak to the Levites, saying: When you receive from the Israelites the tithe that I have given you from them for your portion, you shall set apart an offering from it to the Lord, a tithe of the tithe. 27 It shall be reckoned to you as your gift, the same as the grain of the threshing floor and the fullness of the wine press. 28 Thus you also shall set apart an offering to the Lord from all the tithes that you receive from the Israelites; and from them you shall give the Lord’s offering to the priest Aaron. 29 Out of all the gifts to you, you shall set apart every offering due to the Lord; the best of all of them is the part to be consecrated. 30 Say also to them: When you have set apart the best of it, then the rest shall be reckoned to the Levites as produce of the threshing floor, and as produce of the wine press. 31 You may eat it in any place, you and your households; for it is your payment for your service in the tent of meeting. 32 You shall incur no guilt by reason of it, when you have offered the best of it. But you shall not profane the holy gifts of the Israelites, on pain of death.”
      3. “Tithing laws were not uniform or unequivocal in Jewish tradition, for there were several kinds that originated in both Deuteronomic [14:22-26; 14:22-23] and Priestly [Lev 27:30-33; Num 18:21-32] codes.” (Wilson, J. Christian. “Tithe.” *ABD* 6: 578-80.) (Hultgren 123)
      4. “Moreover, it is not clear which laws were observed in first-century-a.d. Palestine prior to the destruction of the Temple.” (Hultgren 123)
         1. “Scribes debated over what produce of the farm and garden was to be tithed and for what purpose, seeking to harmonize the various pentateuchal laws. Entire rabbinic tractates were produced to resolve the difficulties (e.g., the *Mishnah* tractates *Demai*, *Maaseroth*, and *Maaser Sheni*).” (Hultgren 123)
         2. “The scribes saw to it that all kinds of produce were tithed (cf. Matt 23:23; Luke 11:42).” (Hultgren 123)
            1. Matt 23:23, “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others.”
            2. Luke 11:42, “But woe to you Pharisees! For you tithe mint and rue and herbs of all kinds, and neglect justice and the love of God; it is these you ought to have practiced, without neglecting the others.”
      5. “That the Pharisee pays a tithe on all that he “acquires” (the basic meaning of the verb κτάομαι) does not mean that he simply pays a tithe on his entire income (contra NW and NRSV, “all my income”). It means that he pays a tithe on everything that he brings into his household as well, including foods that he acquires by purchase, lest the tithe had not been paid by its producer, a custom that is known to have existed in antiquity.” (Wischnitzer, Mark. “Tithes.” *EncJud* 15: 1162.) (Hultgren 123)
      6. As with fasting, so with paying tithes, the Pharisee would have seen this as “meritorious.” (Hultgren 123)
2. **18**:**13**
   1. Luke 18:13, “But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, ‘God, be merciful to me, a sinner!’”
   2. “Regarding his [the tax collector’s] *manner*, there are three items listed.” (Hultgren 123)
      1. “standing far off”
         1. “. . . he stood at a distance from . . . the most holy place, the Pharisee, or others at prayer.” (Jülicher 2: 604) (Hultgren 123)
         2. “. . . to be far off from any one of these, he would have been far from all three, standing in an outer courtyard of the Temple, as a sign of unworthiness before both God and others.” (Hultgren 124)
         3. “. . . the usual posture for prayer [is] standing with eyes and hands uplifted (Ps 123:1; John 11:41; 1 Tim 2:8) . . .” (additional references, cf. Jeremias, Joachim. “αἵρω.” *TDNT* 1: 185-86.) (Hultgren 124)
      2. “would not even look up to heaven”
         1. But “the tax collector would not raise his hands or eyes.” (Hultgren 124)
         2. “His manner is a sign of shame, based on a sense of guilt (Ezra 9:6; *1 Enoch* 13:5).” (Hultgren 124)
      3. “beating his breast”
         1. This “was a sign of extreme anguish or contrition . . .” (Hultgren 124)
            1. Luke 23:48, “And when all the crowds who had gathered there for this spectacle [the crucifixion] saw what had taken place, they returned home, beating their breasts.”
            2. Josephus, *Ant*. 7.252. *Joseph and Asenath* 10:15.
            3. “The beating of the chest (the location of the heart) in Middle Eastern culture is illustrated in” Bailey *Peasant Eyes* 153. (Hultgren 124 n. 31)
   3. “Regarding the *content* of his prayer . . .” (Hultgren 124)
      1. “. . . it is not a thanksgiving, but a petition for mercy. The tax collector sees himself only in light of God’s standard.” (Hultgren 124)
      2. “He considers himself a “sinner.” In contrast to the Pharisee who enumerates his good works, however, he does not elaborate on his being a sinner by listing any specific sins.” (Hultgren 124)
      3. “be merciful” (*hilaskomai*, ἱλάσκομαι)
         1. *Hilaskomai* “is found only here and at Hebrews 2:17 in the NT.” (Hultgren 124)
         2. “In the active form it carries the sense of making atonement for sin.” (Hultgren 124)
         3. “In the passive, however (as here, an aorist passive imperative), it has the meaning of being merciful or gracious, as already in the LXX [2 Kgs 24:4; Lam 3:42; Dan 9:19].” (Hultgren 124)
         4. “One would normally expect the more common verb for “have mercy” ([*eleeo*,] ἐλεέω; cf. Luke 16:24; 17:13; 18:38-39), but the choice of the verb may be due to the fact that the petition is spoken in the Temple, where atonement is made.” (Hultgren 124)
   4. “One can expect at this point that there is no way that the tax collector, on the basis of his prayer alone, can receive forgiveness. The only way that forgiveness would be possible for him would be through true repentance, and that would entail giving up his profession and making full restitution for those whom he had defrauded, plus one-fifth of the amount owed (Lev 6:5; Num 5:7). But the next verse sets all that aside.” (Hultgren 124)
      1. Lev 6:5, “when you have sinned and realize your guilt, and would restore what you took by robbery or by fraud or the deposit that was committed to you, or the lost thing that you found, 5 or anything else about which you have sworn falsely, you shall repay the principal amount and shall add one-fifth to it. You shall pay it to its owner when you realize your guilt.”
      2. Num 5:6-7, “When a man or a woman wrongs another, breaking faith with the Lord, that person incurs guilt 7 and shall confess the sin that has been committed. The person shall make full restitution for the wrong, adding one fifth to it, and giving it to the one who was wronged.”
      3. “It might be suggested that the story of Zacchaeus (19:1-10) could be a model. But the story does not really apply to this line of thinking.” I.H. Marshall (681): “when Zacchaeus restores his ill-gotten gains . . . this follows his acceptance by Jesus and does not precede it.”” (Hultgren 124 n. 32)
3. **18**:**14a**
   1. Luke 18:14a, “I tell you, this man went down to his home justified rather than the other . . .”
   2. “justified” (*dedikaiomenos*, δεδικαιωμένος)
      1. “The perfect passive participle of δικαιόω is used, meaning that the tax collector went home “in the state of having been justified” by God (a “divine passive” is used).” (Hultgren 124)
      2. “God has justified him, declared him to be in the right relationship with himself . . .” [124] “. . . justified—stands right before God . . .” [126] (Hultgren 124, 126)
      3. The LXX uses the verb *δικαιοο* (δικαιόω) for “Hebrew verbs with צדק (*ṣdq*) as their root . . .” (Hultgren 125)
         1. Deut 25:1; 1 Kgs 8:32; Job 33:32; Ps 143:2 [LXX 142:2]; Ezek 16:51-52; etc.
         2. See 2 Esdras 12.7.
      4. It occurs in the gospels and so “must have been rooted then in the teaching of Jesus.” (Fitzmyer 1185; Jeremias 141) (Hultgren 124)
         1. Matt 12:37, “on the day of judgment you will have to give an account for every careless word you utter; 37 for by your words you will be justified, and by your words you will be condemned.”
         2. Luke 10:29, “But wanting to justify himself, he asked Jesus, “And who is my neighbor?””
         3. Luke 16:15, (to Pharisees) “You are those who justify yourselves in the sight of others; but God knows your hearts; for what is prized by human beings is an abomination in the sight of God.”
         4. Luke 18:14 (present verse)
      5. “The verb is commonly associated with the writings of the apostle Paul (Rom 3:28; 5:1; Gal 2:16, etc.).” (Hultgren 124)
      6. “. . . the tax collector goes home renewed, whereas the Pharisee continues as he was.” (Hultgren 126)
   3. “rather than the other” (*par*’ *ekeinon*, παρ’ ἐκεῖνον)
      1. “The parable (concluding with 18:14a in particular) corresponds to the saying of Jesus in Luke 16:15 [quoted just above]. . . . the Pharisee announces his virtues not only before God but before all who can hear. But God knows the heart of both the Pharisee and the tax collector.” (Hultgren 125)
      2. “The expression παρ’ ἐκεῖνον is to be taken in an exclusive sense . . .” (Hultgren 125)
         1. BAGD 611 (παρά III, 3). Schrenk, Gottlob “δικαιόω.” *TDNT* 2: 215 n. 16.
         2. Thus KJV, RSV, NIV, NRSV have “rather than the other . . .”
         3. It is “as though God had turned a deaf ear to his prayer.” (Hultgren 125)
4. **18**:**14b**
   1. Luke 18:14b, “for all who exalt themselves will be humbled, but all who humble themselves will be exalted.”
   2. “The parable comes to an end at 18:14a. This portion of the verse is not part of the parable.” (Hultgren 125)
   3. authenticity
      1. Some say 18:14b “may be original, or in Luke’s source . . .” (Bailey *Peasant Eyes* 155; Fitzmyer 1183; Jeremias 144 n. 62) (Hultgren 125 n. 36)
      2. Some say it is Lukan redaction. (Hultgren 125 n. 36)
         1. Bultmann 178-79; Jülicher 2: 607; Manson *Sayings* 312; Perrin 122; Schweizer *Luke* 282.
         2. Jeremias, Joachim. *Die Sprache des Lukasevangeliums*: *Redaktion und Tradition im NichtMarkusstoff des dritten Evangeliums*, MeyerK (Göttingen: Vandenhoeck & Ruprecht, 1980), 272-74.
         3. “That the application is eschatological in a way that the parable is not speaks in favor of judging it to be an addition.” (Hultgren 125)
      3. “It is generally regarded as a floating saying (cf. Luke 14:11; Matt 23:12) that Luke has attached at this point to give a generalized application of the parable.” (Hultgren 125)
5. **Jesus**’ **meaning and Luke**’**s meaning**
   1. authenticity
      1. inauthentic
         1. Walter Schmithals says “the parable is not authentic, and that Luke adopted it from Hellenistic Jewish tradition . . .” (“The Parabolic Teachings in the Synoptic Tradition.” *JHC* 4.2 (1997): 13.) (Hultgren 125 n. 35)
      2. authentic
         1. Funk 369 (pink font = Jesus said something like that); Hendrickx 243; Jeremias 139-40; Jülicher 2: 608; Marshall 678; Montefiore 2: 1022; Perrin 122.
         2. “. . . the parable is marked by many Semitisms and reflects customs of Jesus’ day . . .” (Hultgren 125)
         3. “By declaring the tax collector justified, Jesus assumes an authority that belongs to God alone. But what is even more striking is that what he declares here in a story he also declares elsewhere in the exercise of the forgiveness of sins (Matt 9:2-8//Mark 2:3-12//Luke 5:18-26; Luke 7:47-49). The coherence of these phenomena supports the authenticity of each.” (Hultgren 125)
   2. Jesus’ meaning
      1. “The parable is classified as an “exemplary narrative” (or “Beispielerzählung” in German form-critical categories) or parable of exemplary behavior.” (Bultmann 177-79; Jülicher 1: 114) (Hultgren 125)
         1. Hultgren disagrees with Scott (97): “The hearer cannot imitate the behavior of one or the other. The parable’s message is simpler. . . . The parable subverts the metaphorical structure that sees the kingdom of God as temple.” “It is difficult to imagine that the earliest hearers would have heard the parable in that way.” (Hultgren 126 n. 37)
         2. “The Pharisee’s general conduct of life—that is, not being a thief, swindler, or adulterer; being one who fasts and tithes—is not what is condemned, nor is that of the tax collector the example to be followed. The point at which the example is to be taken is that of the contrast between the manner and content of [125] their respective prayers. The Pharisee expects God and all in earshot to be open to hear his words of self-congratulation or self-justification; the tax collector opens himself up to the judgment of God and all who can hear him, accepting the verdict due upon him. That means, too, that he relies wholly on the grace of God for healing the breach between him and God (= his salvation).” (Hultgren 125-26)
      2. “The dynamics between the two men in the parable are revealing. The Pharisee needs those whom he despises, particularly the tax collector, to be what he is. The tax collector, on the other hand, is the person he is because of the stigma placed upon him by the Pharisees and other special persons.” (Moltmann 93-94) (Hultgren 126)
      3. “The story would have been shocking to an ancient audience. The Pharisee would have been considered by anyone as universally esteemed. Moreover, his prayer of thanksgiving affirms common values. The tax collector, on the other hand, would have been genuinely, and some might add justly, despised. Therefore he should not become an icon to be admired by the modern reader.” (Hultgren 126)
      4. “But the parable contains surprises. . . . There can be no cover-ups before God—no comparisons, no contrasts . . .” (Hultgren 126)
      5. “A person’s presumed faithfulness to God and list of moral virtues can cause blindness regarding one’s relationship to both God and other persons. God is then no longer the Holy One before whom one is ultimately and certainly accountable. Other persons can be looked upon as having lesser worth in the community and in the eyes of God.” (Hultgren 126)
      6. “The parable places a challenge on the manner and content of prayer—both private and corporate. Prayer at its best provides moments of openness [126] before God, not cover-ups, and it leads to healing. (It should go without saying that the person who would pray, in so many words, “God, I thank you that I pray like the tax collector,” misunderstands the meaning of the parable.)” (Hultgren 126-27)
      7. “The parable also offers teaching about justification.” (Hultgren 127)
         1. “The term “justification” [is] based on the Latin *iustificatio* . . .” (Hultgren 127)
         2. “To justify means to set a person or thing in a right relationship to a larger whole. (One can think here of justifying the margin in word processing, a step by which one sets lines on the right, left, or both edges of a page in right relationship to the others.) So Jesus declares that whoever is open to the mercy of God is in a right relationship to God, who justifies the ungodly (Rom 4:5).” (Hultgren 127)
   3. Luke’s meaning
      1. context
         1. It “is one of many spoken by Jesus within the Travel Narrative of the Gospel of Luke (9:51-19:27). Immediately following this parable, Luke resumes making use of the Gospel of Mark (Luke 18:15-17//Mark 10:13-16) for the first time since 9:49-50 (//Mark 9:38-41).” (Hultgren 120)
         2. “The parable appears immediately after the Parable of the Unjust Judge (18:2-8), which is an exhortation to Jesus’ disciples to pray without losing heart (18:1). The present parable has to do with prayer as well, even if its introduction and conclusion (18:9, 14b) speak not of prayer per se, but about one’s presumed standing before God. The parable becomes an illustration of that.” (Hultgren 120)
         3. 18:9
            1. Luke 18:9, “He also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: . . .”
            2. “The narrative introduction provides an interpretive setting.” (Hultgren 120)
            3. authenticity

Some say “the verse was in the pre-Lukan tradition . . .” (Bultmann 178 n. 2 [but at 193 and 335 “he attributes it to Luke”]; Jeremias 93 n. 13; Linnemann 64. 120 n. 10) (Hultgren 120)

Some say the verse is Lukan redaction. (Hultgren 125 n. 36)

Jeremias, Joachim. *Die Sprache des Lukasevangeliums*: *Redaktion und Tradition im NichtMarkusstoff des dritten Evangeliums*. MeyerK. Göttingen: Vandenhoeck & Ruprecht, 1980. 272-74.

“It is typical of Luke to provide parables with settings as a framework for inter preting them. Such settings—all important for the interpretations of the parables that follow—are at 12:13-16 (for the Rich Fool), 12:41 (for the Faithful and Wise Servant), 14:15 (for the Great Banquet), 16:14-15 (for the Rich Man and Lazarus), 18:1 (for the Un- just Judge), and 19:11 (for the Pounds).” (Hultgren 120 n. 11)

“. . . it is more likely that Luke himself has composed it in its present form, as he does elsewhere.” (Hultgren 120)

* + - * 1. “The original parable could indeed have been addressed to persons like those described in the verse, particularly certain Pharisees . . .” (Jeremias 139; Manson *Sayings* 307; Oesterley 228) (Hultgren 120)
        2. “. . . but the evangelist could also have persons within the Christian communities in mind. The question whether it provides a fitting setting for the parable is debated.” (Hultgren 120)

“Some would say no.” (Crossan 68; Linnemann 64; Scott 93-94) (Hultgren 120)

“But it appears that here is a case where Luke has provided an appropriate introduction, one that helps rather than hinders interpretation. The parable that follows condemns self-righteousness and commends humility in the presence of God.” (Hultgren 120)

## Places at Table

(Luke 14:7-11) (> L)

1. **text**
   1. Luke 14:7-11, “When he noticed how the guests chose the places of honor, he told them a parable. 8 “When you are invited by someone to a wedding banquet, do not sit down at the place of honor, in case someone more distinguished than you has been invited by your host; 9 and the host who invited both of you may come and say to you, ‘Give this person your place,’ and then in disgrace you would start to take the lowest place. 10 But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, ‘Friend, move up higher’; then you will be honored in the presence of all who sit at the table with you. 11 For all who exalt themselves will be humbled, and those who hum­ble themselves will be exalted.””
2. **introduction**
   1. Form: a parable (present tense, typical situation; but: long; multiple verbs; plot).
   2. Six parables (a subgroup of the grace-of-the-kingdom parables: la­borers in the vineyard, two sons, two debtors, great supper/mar­ri­age feast, places at table, Pharisee and publi­can) “concern Scribes and Phari­sees, vindi­cate Jesus’ ministry among the out­casts, and proclaim the wideness of God’s mer­cy . . .” (Hunter *Interpreting* 52)
   3. This seems to say, “It pays to be modest” (see Prov 25:6-7). But “Was Jesus simply re­peating an old rule of etiquette? . . . [Jesus turned] this familiar piece of eti­quette into a parable of the Kingdom.” (Hunter *Interpreting* 58)
   4. “God honours those who presume no title to his favour.” (Hunter *Interpreting* 58)
   5. “Bultmann comments, “This is so typical of Wisdom, and so secular a rule of prudence, that we cannot help wondering how it ever came to be included among the sayings of Jesus.” [*Die Geschichte der synoptischen Tradition* 104] According to Dibelius this warning was meant originally “as a parable intended to ward off false righteous claims before God”. [No reference is given.] [81] In Luke it was then transformed from “an eschatological warning” into “a rule of conduct at table” [Bultmann, op. cit., p. 248]. This application of a saying to social life is typically Lucan. He exposes the human side of eschatol­ogy and places it in antithesis to the saying about the Messianic banquet (vv. 15ff). Jesus is not just a social reformer (as is shown by the following parable of the great supper, where the divine invitation precedes all earthly affiars, however important they might be). But he is not other-worldly either. . . . we can detect the hidden chris­tological core [in 14:7-11], as in Jesus’ saying at the Last Supper: “I am among you as one who serves” (Luke 22.27). . . . [Jesus] is not con­cerned with personal expediency but with the right ordering of society.” (Flender *St Luke* 81-82)
   6. The saying about order of precedence (Luke 14:7-11) is ad­dressed, not to the host, but to the *guests*. (Flender *St Luke* 8)
   7. The “parable of the Places at the Banquet” is used to show how variations in translation which occur in the gospel tradition provide reliable information concern­ing the underlying Aramaic vocabulary.” 25

## Pounds

(Luke 19:11-27) (> L)

1. **text**
   1. Luke 19:11-27, “As they were listening to this, he went on to tell a parable, because he was near Jeru­salem, and because they supposed that the kingdom of God was to appear immediate­ly. 12 So he said, “A nobleman went to a distant country to get royal power for himself and then return. 13 He summoned ten of his slaves, and gave them ten pounds, and said to them, ‘Do business with these until I come back.’ 14 But the citizens of his country hated him and sent a delegation after him, saying, ‘We do not want this man to rule over us.’ 15 When he returned, having received royal power, he ordered these slaves, to whom he had given the money, to be summoned so that he might find out what they had gained by trading. 16 The first came forward and said, ‘Lord, your pound has made ten more pounds.’ 17 He said to him, ‘Well done, good slave! Because you have been trustworthy in a very small thing, take charge of ten cities.’ 18 Then the second came, saying, ‘Lord, your pound has made five pounds.’ 19 He said to him, ‘And you, rule over five cities.’ 20 Then the other came, saying, ‘Lord, here is your pound. I wrapped it up in a piece of cloth, 21 for I was afraid of you, because you are a harsh man; you take what you did not de­posit, and reap what you did not sow.’ 22He said to him, ‘I will judge you by your own words, you wicked slave! You knew, did you, that I was a harsh man, taking what I did not deposit and reaping what I did not sow? 23 Why then did you not put my money into the bank? Then when I returned, I could have collected it with interest.’ 24 He said to the bystanders, ‘Take the pound from him and give it to the one who has ten pounds.’ 25 (And they said to him, ‘Lord, he has ten pounds!’) 26 ‘I tell you, to all those who have, more will be given; but from those who have nothing, even what they have will be taken away. 27 But as for these enemies of mine who did not want me to be king over them—bring them here and slaughter them in my presence.’”
2. **introduction**
   1. source criticism
      1. Talents (Matt 25:14-30) and pounds (Luke 19:12-27) are similar. (Hultgren 283)
      2. Yet they are “quite dissimilar . . .” (Hultgren 283)
         1. Talents has 3 slaves and 3 unequal amounts of money. (Hultgren 283)
         2. Pounds has 10 slaves and 10 equal amounts of money. (Hultgren 283)
         3. Especially, pounds has a king claiming a throne, which talents lacks.
      3. “The two parables are not likely to have come from” Q but from [283] M and L. See the discussion in talents. (Hultgren 283-84)
      4. “In two cases the Church (or the Evangelists) conflated origin­ally separate parables.” (Hunter *Interpreting* 19)
         1. “In Luke’s parable of The Pounds . . . we can detect at three or four points the intrusion of another parable about a man who went abroad to claim a kingdom.” (Hunter *Interpreting* 19)
         2. “St Matthew has tacked on The Wedding Garment, originally an independent parable, to The Wedding Feast.” (Hunter *Interpreting* 19)
   2. form criticism
      1. Form: a parable (long; multiple verbs; past tense; atypical situation).
   3. “The theme of a king, powerful man, or rich man leaving servants or slaves in charge while away is a popular one in the parables of Jesus, as well as in rabbinic parables.” (Hultgren 284)
      1. waiting slaves (Mark 13:34-37//Luke 12:35-38)
      2. faithful and wise slave (Matt 24:45-51//Luke 12:42-46)
      3. talents (Matt 25:14-30)
      4. pounds (Luke 19:12-27)
      5. wicked tenants (Mark 12:1-12//Matt 21:33-46//Luke 20:9-19; but missing in *Thomas* 65-66)
      6. “Three known rabbinic parables, all attributed to rabbis from times later than Jesus, share the same theme.” These are discussed in waiting slaves, p. 264. (*Abot R*. *Nat*. 14:6; *Mek*. *Bachodesh* 5:81-92; *Cant*. *Rab*. 7:14:1) (Hultgren 284)
   4. Pounds is “much like [talents in] its teaching, but not exactly.” (Hultgren 288)
      1. Talents “is more obviously allegorical and moralistic; it has more explicit christological features and emphasizes more strongly the need for the disciples of Jesus to use gifts entrusted to them prior to the parousia of Christ.” (Hultgren 288)
      2. Pounds “has been located in such a way that it makes a response to popular eschatological expectations, that is, that the kingdom of God is imminent (19:11).” (Hultgren 288)
   5. allegory
      1. “Although less explicit than in Matthew’s account, allegorical elements are present . . .” (Hultgren 288)
      2. The slaves call the nobleman “Lord” (κύριος, 19:16, 18, 20, 25). (Hultgren 288)
      3. The nobleman’s going away and returning represent Jesus’ ascension and parousia. (Hultgren 288)
      4. The nobleman carries out “a final reckoning [on the citizens], corresponding to the final judgment.” (Hultgren 288)
   6. In a subgroup of the crisis-of-the-kingdom parables (savorless salt, lamp and bushel, faithful and unfaithful stewards, ­tal­ents/­pounds), “. . . Jesus says to Israel’s leaders, ‘You have been unfaith­ful, and are in peril of judgment.’” (Hunter *Interpreting* 78)
   7. Jesus “tells Israel’s leaders they will be held account­able before God for their unfaithful steward­ship of his revela­tion.” (Hunter *Parables* 21)
   8. “. . . Matthew’s version is to be preferred, because Luke’s has been conflated with another parable about a nobleman who went [79] abroad to seek a king­dom—’the parable of the Prince Royal. [*sic*]” 79-80 “See Luke 19.12, 14, 15, 27. ‘A nobleman went into a far country to receive kingly power and then return. But his citizens hated him and sent an embassy after him, saying, “We do not want this man to reign over us.” When he returned, having received the king­ly power, he said, “As for these enemies of mine, bring them here and slay them before me.”‘ This reads like a true story of Herod the Great’s son Archelaus and the Jews of Judea, as told by Josephus. Excise these ‘intrusions’, and Luke’s parable is basically the same as Matthew’s.” (Hunter *Interpreting* 80 n 1)
   9. “The time-honoured way of treating the Talents is to regard them as personal endowments which God has given each man . . . All this is fair enough, and Chris­tian. But . . . the original thrust [106] [was] a stern warning addressed to the religious leaders of Israel . . .” 106-7 “We may be sure Jesus was not moral­iz­ing gener­al­ly about the right use of personal gifts, as preachers do today. The contexts show that both Mat­thew and Luke, by their placing of the parable, made it carry a lesson for the Church in the interval before Christ’s Second Coming. Again, the re-application is fair enough. But . . . we seek the original setting in the ministry of Jesus . . .” (Hunter *Interpreting* 81)
   10. “In parables with three characters like this one, the spotlight falls, by the rule of ‘end stress’, on the third character in the story—that is, on the servant who did nothing with his mon­ey. (The successful two, be it noted, are only there as foils to him.) Who was this ‘slothful and wicked servant’ whose caution amounted to a breach of trust? The answer is that he typified the pious Pharisee who hoarded the light God gave him (the Law) and kept for himself waht was meant for all mankind. Such a policy of selfish exclusivism yields God no interest on his capital; it is tantamount to defrauding him and must incur his judgment. And the time for settling accounts is approaching.” 81 “From Ezra’s time (444 bc), . . . Their very zeal for the purity of their religion had sterilized it. They wanted to keep God for themselves alone.” (Hunter *Interpreting* 81 n 1)
   11. “. . . the application today must be in terms of the Church of Christ, which is the New Israel. . . .preoccupied and ab­sorbed in its own ecclesiastical concerns and disabled by denomi­national differences and disputes, is the Church in fact ‘block­ing’ the witness which God’s People ought to be making to [the] world?” (Hunter *Interpreting* 107)
   12. But “the parable also warns the individual Christian. Each member of Christ’s Body has, as St Paul says, his own gift and function . . .” (Hunter *Interpreting* 107)
   13. “Luke 19.11, the introduction to the parable of the pounds, is reckoned by the exegetes to be entirely the work of the [59] Evangelist. [“On the way Lucan linguistic peculiarities are piled up here see Jeremias, *Parables*, p. 99, n 40.” 60 n 1] This does not exclude the pos­si­bility that [in the triumphal entry (Luke 19:29-40) Luke] followed a tradition about the ex­pec­tion of the kingdom of God during the entry into Jerusalem. . . . The verse looks like an ad­vance interpreta­tion of the ensuing parable: about the delay in the parousia. But “as they heard this” (v. 19.11) refers back to Luke 19.9f [conclu­sion of Zacchaeus: “Today salvation has come to this house . . .”] . . . V. 11 . . . also serves to bracket the promise of salvation in the Zacchaeus story with the call to responsible action or the warning of divine judgement [i.e., it is a swing verse].” (Flender *St Luke* 59-60)
   14. “By inserting this verse [Luke 19:11] the editor provides an interpretation of the Parable of the Pounds which follows (v. 12: *oun*). It is interpreted as the answer to the question concerning when the End will be, but in fact this question is rejected, and instead there is a summons to be ready for a long time of waiting. [I.e., better invest, because you have a long period of time ahead of you.] This is the answer typical of Luke. The endowment of the story with allegorical features (v. 12 [“A nobleman went into a far country to receive kingly power and then return”]) is in keeping with Luke’s method . . .” (Conzelmann *Theology* 13)
   15. “. . . it is in relation to ‘Jerusalem’ that Luke develops his eschatol­ogy. . . . Taken together with ix, 45 [“the Son of man is to be delivered . . . (But) it was concealed from them”] and xviii, 34 [third passion prediction + “this saying was hid from them”] the verse [19:11] rep­resents a further step in the account of the ‘misunderstanding’. . . . the disciples interpret the ap­proach to the city as the approach to the Parousia instead of to the Passion. They have a wrong conception of both Christology and eschatology. . .. As a result of this particular state­ment [19:11] the parable that follows [= the pounds] is given a new meaning, for its main point is now that of the delay of the Parousia.” (Conzelmann *Theology* 7)
   16. “It is made clear in advance [by 19:11] that the Entry into Jerusalem is a non-eschatological, non-political event . . .” (Conzelmann *Theology* 7)
   17. Luke 19:11 “stands between a section of special material and of Q material, and serves to link the two, but it clearly presupposes Mark xi, 1 [“And when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, he sent two of his disciples”].” (Conzelmann *Theology* 7)
   18. “. . . v. 27 can hardly be from his [Luke’s] pen. Do we have here (as in 9.51 and 19.11) a frag­ment of some early political-messianic tradition, which Luke has connected with an event in temporal history?” (Flender *St Luke* 76 n 3)
   19. “. . . it [19:13b] means primarily action in the world.” Note as proof the *prag*- words in 19:15b (“In Mark this “pragmatic” trait is completely lacking,” 77 n 4), also “the saying about collecting the money with interest” in 19:23 (77 n 3). Repeti­tion of the *prag*- words in 19:15b “shows that Luke wishes to emphasize the importance of secular activity. The motif of faithfulness in little things (v. 17) points in the same direc­tion. As the unmistakable echo of 16.10 [“He who is faithful in a very little is faithful also in much”] shows, this is meant to apply to the use of earthly goods.” [77] “This explains why Luke does not speak of talents, but of “minae”, though it is remarkable that the Lord pays out to his servants on his depar­ture such a modest sum (according to Foer­ster, . . . about $20), the purchase value of which would be the equivalent of $200 today.” [77 n 5] (Flender *St Luke* 77 and nn. 3-5)
   20. Jesus “emphasizes God’s demand for ac­countabili­ty (parable of the Talents En­trusted, Matt. 24:14-30/Luke 19:11-27) . . .” (Conzelmann *Jesus* 60)
   21. “Functions previously assigned to Christ at the parousia are transferred to the exaltation. . . . As they approached Jerusalem [in Luke 19:11, the introduction to the pounds parable], Jesus’ followers were expecting the kingdom of God to appear at any moment. [91] So Jesus tells them a parable about a nobleman going to a distant land to receive a kingdom, with the intention of returning later (v. 12). Thus the parable serves as an allegory of the exaltation.” (Flender *St Luke* 91-92)
   22. “If anything, rather than pushing it back into the remote future, his aim was to reinstate it as a relevant part of contemporary belief.” [25] . . . [19:11] counteracts, not the expecta­tion of an early return on the part of his contemporaries, but the belief in an immediate return as it was held by the earlier disciples. . . . [The parable of the pounds that follows] is in contrast to the parable of the Steward (12.42-8) which is addressed direcly to Luke’s contemporar­ies. ‘Peter said, Lord [*sic*] are you telling this parable for us or for all?’ (12.41) . . . [imminence] is made all the more urgent by the delay that has already occurred (12.56).” (Franklin *Christ the Lord* 25-26)
   23. “In Luke, the parable of the Wicked Husbandmen is told to the people against the scribes and the chief priests (20.9, 19) . . . rather than against the nation in general. . . . The same approach is probably to be seen in the Lucan parable of the Pounds (19.11-27). Set in the context of the acceptance of Jesus by Bartimaeus and the people (18.43), . . . it contrasts the rejection by the chief priests [19:39-40, 47-48]. In 20.45-7 the scribes are attacked by Jesus in a discourse . . . overheard by ‘all the people’. Luke is clear that Jerusalem will be destroyed because she ‘did not know the time of her visitation’ (19.­44). Yet he is careful to avoid saying that it is God who will do this. Though in 19.41-4 he uses phrases clearly taken from Isaiah 29.3, his changes mean that the enemies rather than God are to be the cause of the destruction, and it seems that he sees this prophecy fulfilled in the events of ad 70. Unlike Isaiah and the prophetic tradition, however, he does not suggest that God was actively at work in such an event, or that the destruction fulfilled God’s purposes. Jesus does not reject the city, but rather the city’s rejection of him causes him to weep for it. The destruction is not willed by God, but is the inevitable outcome of the city’s refusal of him. Likewise, Jesus’ lament over Jerusalem and its Temple in 13.34-5 is not in itself hostile.” (Franklin *Christ the Lord* 8)
   24. “It is this attitude of delayed fulfilment which seems to differentiate Luke from his parallels in the synoptic gospels.” [292] Jesus spoke the parable of the Pounds, according to Luke’s introduc­tion, “because he was nigh to Jerusalem, and they supposed that the kingdom of God was immediately to appear.” “The analogy with the *parousia* is made unmistak­able in Luke by his reference to the purpose of the nobleman’s journey “to receive for himself a kingdom and to return [= L].”” Luke adds that he was traveling “into a far country”: “Evidently the return cannot be soon. In the parable of the Wicked Husbandmen we [293] have another master sojourning abroad, but Luke alone adds the phrase, “for a long time.”” (Cadbury *Making* 293‑294)
   25. “Luke combines it [the pounds parable] with the story of the pretender to the throne. This imparts allegorical traits to the parable as a whole. The [76] nobleman, who goes into a distant country to receive a kingdom and then returns, stands for Jesus, who went to heaven to be enthroned as Lord and then returns at the parousia. [Jülicher’s ideas, *Die Gleichnis­reden Jesu* II, 486.] . . . The injunction, “trade with these till I come (again)” (v. 13b), describes the task of the disciples between the ascension and the parou­sia. . . . [See] Acts 1.6-8. While Jesus goes to heaven, the disciples are entrusted with a mission.” (Flender *St Luke* 7)
   26. “The community will have to give an account at the end of time when the master returns. It will have to answer for the state of the world. This responsibility accord­ingly cannot be limited to individual deeds of love, but extends to social and political life. [77] . . . The figure of the third servant (v. 20) makes it clear that the community must step out of its ghetto and engage bravely in the service of the world. . . . Luke has treated the parable all the way through as an allegory about Jesus and his disciples (the community).” (Flender *St Luke* 77-78)
   27. “Those who do not use even what little they have, like the pathetic servant who hid the money he was given by his master (Luke 19:29-27), are as blameworthy as those who use what they have for selfish purposes . . .” (Juel *Luke-Acts* 3)
   28. Salvation and judgment are often antithetical parallels in Luke. The salvation of Zac­chaeus (19:1-10) contrasts with the judgment of the king’s enemies in the pounds parable (19:11-27). (Flender *St Luke* 2)
3. **19**:**12**
   1. “A nobleman went to a distant country”
      1. “The nobleman goes off for a specific purpose (a feature missing in Matthew’s account).” (Hultgren 284)
      2. Some interpreters have detected “an independent parable, that is, the Parable of the Throne Claimant, which is said to lie behind 19:12-14, 24a, 27.” (Hultgren 284)
         1. Boucher 140; Crossan 100, 103; Jülicher 2: 486-87; Easton 282; Jeremias 59; Perkins 146-47; Weinert 505-15; Zerwick 654-74.
         2. “But the material there can be accounted for on other grounds (see below on 19:12, 14) . . .” (Hultgren 284)
         3. And the material “can be . . . attributed to Lukan composition.” (Bultmann 176; Creed 232; Fitzmyer 1231; Jülicher 2: 486-88; Lambrecht, *Astonished* 174-76; Manson, *Sayings* 313; Scott 223; Weiser 229-31) (Hultgren 284)
      3. “. . . interpreters have suggested that the verses might recall a well-known event decades before the writing of Luke’s Gospel.” (Hultgren 285)
         1. Fitzmyer 1235; Lambrecht, *Astonished* 174-75; Manson, *Sayings* 313; Marshall, *Luke*, 701, 703-04; B. Smith 163
         2. Scott (223) “refutes the connection.” (Hultgren 285 n. 8)
         3. “After the death of Herod the Great in 4 b.c., his son Archelaus (heir to Judea, Samaria, and Idumea) traveled to Rome to acquire the title of king. But a delegation of fifty persons (Jews and Samaritans), sent by people opposed to Archelaus, went to Rome to try to prevent that from happening. The result was that Archelaus was granted the title of ethnarch, not king.” (Josephus, *Ant*. 17.299-320; *J*.*W*. 2.80-100) (Hultgren 285)
         4. “Additional stories of men traveling to Rome in order to acquire royal titles and positions exist.” (Josephus, *Ant*. 14.302; 18.244) (Hultgren 285)
         5. “The suggestion is a sound one since these details are not necessary for the structure of the parable itself. Matthew’s version, for example, simply has a wealthy man [go and return]. The same could have been said here.” (Hultgren 285)
         6. “But the recollection of the event (if indeed it is that event and not another) adds color to the story.” (Hultgren 285)
      4. “. . . the going and coming of the nobleman are no doubt an allegorical feature within the parable, alluding to the ascension of [284] Jesus and his parousia . . .” (Hultgren 284-85)
   2. “royal power” (19:12, 15)
      1. “The term βασιλεία can mean “kingdom” (RSV) or “kingship.”” (Luz, Ulrich. “βασιλεία.” *EDNT* 1: 201.) (Hultgren 282)
      2. “The NRSV translates it “royal power.” To be sure, the noun can have the abstract meaning of “royal power.”” (Hultgren 282)
      3. “But within this parable the term most likely means “kingdom” since it follows a saying concerning the kingdom of God (19:11), and it is from the holdings of his kingdom that the nobleman distributes cities as rewards (19:17, 19).” (Hultgren 282)
4. **19**:**13**
   1. “pound”
      1. Greek *mina* (μνᾶ, 19:13, 16, 18, 20, 24-25) is “a Semitic loanword that is used only here [282] in the NT.” (Hultgren 282-83)
      2. It is usually translated “pound” (KJV, RSV, NEB, NRSV), “but it can also be transliterated as “mina” (NIV).” (Hultgren 283)
         1. “For the North American . . . “pounds” is not associated immediately with money but rather with a particular weight.” (Hultgren 283)
         2. “For the British or other reader who is familiar with the “pound” as a type of currency there is another problem . . .” (Hultgren 283)
            1. “. . . the value of a pound in modern times (of which the best known is British) hardly begins to match that of a mina.” (Hultgren 283)
            2. “. . . ten British pounds would be minuscule in comparison.” (Hultgren 283, 285)” (Hultgren 283)
         3. “Mina” is no more difficult than “talent” (in talents and unmerciful slave). (Hultgren 283)
      3. A “mina was equivalent to one hundred denarii.” (BAGD 524. “μνᾶ.” *EDNT* 2: 434.) (Hultgren 285)
      4. “Since the denarius was worth a day’s wages for common laborers [e.g., soldiers or farm workers], ten minas (= 1,000 denarii) was worth wages for 1,000 days for a common laborer, that is, wages for about three years and four months.” (Hultgren 285)
      5. mina vs. talent
         1. “In comparing the value of the minas given in this parable with the talents given to the slaves in Matthew 25:14, each mina was worth about one-sixtieth of a talent. Therefore the amounts referred to in this parable are considerably smaller.” (“μνᾶ.” *EDNT* 2: 343.) (Hultgren 285)
      6. “Yet the designation of the parable as the Parable of the Pounds is so widely used and so familiar that it will no doubt continue to be used, and is used here.” (Hultgren 283)
   2. “As the story unfolds, it is clear that the ten minas are distributed evenly among the ten slaves; that is, each receives one mina. In Matthew’s account the amounts distributed are uneven (five talents, two talents, and one talent) and “to each, according to his ability” (25:15).” (Hultgren 285)
   3. “do business”
      1. “. . . the nobleman gives explicit directions to his slaves; they are to do business with the amounts given until he returns.” The master in Matthew does not. (Hultgren 285)
      2. “The verb used is an imperative form (aorist, second person, plural) of πραγματεύομαι, meaning to “do business” or “conduct trade” (used only here in the NT).” (BAGD 697) (Hultgren 285)
5. **19**:**14**
   1. “The final saying in 19:14 [“We do not want this man to rule over us”] would have been heard by Luke’s readers as a reference to the rejection of Jesus.” (Hultgren 285)
   2. That theme is Lukan, “for Luke . . . as redactor has inserted the material that gives rise to it (19:14, 27).” (Hultgren 289)
      1. Luke 19:14, 27, “the citizens . . . sent a delegation . . . 14. . . “slaughter them in my presence.””
   3. “The theme of rejection and consequent judgment makes its appearance to anticipate the cross [rejection] and the parousia [judgment].” (Hultgren 289)
6. **19**:**15**
   1. “The nobleman returns after obtaining the kingdom that he had wanted and makes his slaves accountable. At the level of Luke’s Gospel the verse takes on an allegorical meaning, referring to the parousia of Christ and the final judgment.” (Hultgren 286)
7. **19**:**16-19**
   1. The first slave, “who has multiplied the amount tenfold, is commended to a degree that the second one, who has made half as much, is not.” (Hultgren 286)
      1. Only the first slave is addressed, “good slave.” (Hultgren 286)
      2. Only the first slave is “commended with the words “well done.”” (Hultgren 286)
   2. 19:17, 19: charge over cities
      1. The first slave “is given charge of ten cities . . . The second slave is simply given charge of five cities. The greater the amounts gained, the greater the rewards.” (Hultgren 286)
      2. The cities are “presumably located within the master’s kingdom.” (Hultgren 286)
      3. “The giving of jurisdiction over cities to the first two slaves appears . . . to be a secondary addition.” (Hultgren 287)
         1. Giving cities to the first two slaves is missing in talents (Matt 25:14-30). (Hultgren 287) Matt 25:21, 23, “you have been trustworthy in a few things, I will put you in charge of many things . . .”
         2. In Luke 19:24, the third slave’s pound is to be given to “the one who has ten pounds,” the first slave. There is no reference to the first slave having 10 cities as well. (Hultgren 287)
         3. Taking from the third slave to give to the first slave is present in the Matthean parallel (25:28), but a reference to the cities is absent. (Hultgren 287) Matt 25:28, “So take the talent from him, and give it to the one with the ten talents.”
         4. “. . . the giving of the extra mina to the first slave, who has not only eleven others but ten cities as well, seems to be a condescending pittance to the first slave.” (Hultgren 287)
8. **19**:**20-23**
   1. 19:20
      1. “piece of cloth” (*soudarion*)
         1. “The third slave, who returns the amount given, had wrapped it in a σουδάριον, a Latin loanword (*sudarium*) . . . typically the term refers to a piece of cloth used for wiping perspiration off the face and neck, a bandanna.” (BAGD 759; LSJ 1859) (Hultgren 286)
         2. Translations include ““napkin” (KJV, RSV), “handkerchief” (NEB, TEV), or “piece of cloth” (NIV, NRSV). The latter is preferable . . .” (Hultgren 286)
      2. “In light of the command of his master in 19:13 (“trade with these”), the slave’s action is not simply a matter of neglect but of disobedience.” (Hultgren 286)
      3. The third slave “placed the money in a piece of cloth . . . a rather careless thing to do. A bank would have been much safer . . .” (Hultgren 290)
         1. A saying in the *Mishnah* (*M*. *B*. *Mes*. 3:10) contrasts “wrapping money in cloth and carrying it over one’s back,” on the one hand, “and, on the other, proper safekeeping . . .” According to this saying, the man is actually “reckless or careless.” (Hultgren 286)
   2. 19:21
      1. “severe” (*austeros*, αὐστηρός)
         1. “The slave calls his master a “severe” or “strict” (αὐστηρός) man.” (BAGD 122) (Hultgren 286)
         2. “The term [is] only here in the NT . . .” (Hultgren 286)
         3. *Austeros* “is not as stinging” as Matthew’s “harsh” or “cruel” (*skleros*, σκληρός, 25:24). (Hultgren 286)
            1. “Luke’s term need not have an adverse meaning at all.” (Hultgren 286)
            2. But it probably does: in both accounts the man “enriches himself at the expense of others.” (Brightman 158) (Hultgren 286)
      2. “If he were to carry on business with money entrusted to him, he might lose a portion, or even all, of it. Then what would the master do? He would be enraged, and there is no telling what might happen.” (Hultgren 290)
   3. 19:22
      1. “wicked” (*poneros*, πονηρός)
         1. The master calls the third slave “wicked” “because he did not trade with the money entrusted to him. The slave is scolded for not trading in the manner that is fitting for a slave of this type of man.” (Hultgren 286)
         2. In Matt 25:15 (beginning of talents), the rich man gives money to slaves, then leaves; no instructions are quoted. In Luke 19:13, the rich man gives money to slaves and says, “Do business with these until I come back.” In both Matthew (25:26) and Luke (19:22), the timid slave is called “wicked”; but in pounds the timid slave “is more deserving of being called “wicked,” since he did not do what his master had told him to do, that is, to do business with what had been entrusted to him (19:13).” (Hultgren 288)
   4. 19:23 (“Why then did you not put my money into the bank? Then when I returned, I could have collected it with interest.”)
      1. “into the bank” (*epi trapedzan*, ἐπὶ τράπεζαν)
         1. “The phrase ἐπὶ τράπεζαν is translated “into the bank” (KJV, RSV, NRSV), “in the bank” (JB, TEV), or “on deposit” (NEB, NIV). . . . [But] the slave is scolded for not investing the money with money dealers. More than a “deposit” for safekeeping is involved. For the modern ear, “into the bank” seems the best translation of the phrase in question.” (Hultgren 283)
         2. “Literally it would mean “upon a table,” but by NT times the noun had already come to mean “the table on which money-changers display their coins.” (BAGD 824) (Hultgren 283)
         3. “Somewhat similarly, the English word “bank”—used in connection with an institution for the deposit and lending of money—is an extension of the word for a money dealer’s “bench.” (*Oxford English Dictionary*. 2nd ed. 1989. 1: 930-31.) (Hultgren 283)
      2. “If he [the third slave] did not have the adventurous courage that was required, he could at least have invested the money with the money dealers, obtained the interest, and turned it over to the master.” (Hultgren 286)
         1. Money dealers could legally lend money at 4-6% per year. (Frier, Bruce W. “Interest and Usury in the Greco-Roman Period.” *Anchor Bible Dictionary* 3: 423-24.) (Hultgren 286)
         2. “To be sure, the interest gained would probably be modest.” Money dealers would pay less than the 4-6% they would earn. (Hultgren 286)
         3. “But it would at least be something.” (Hultgren 286)
9. **19**:**24-26**
   1. appended sayings?
      1. “It has been maintained that the parable ended at 19:23” and the nobleman’s words in 19:24-27 added later. [Cadoux 68; B. Smith 167] . . . In the present parable (as well as in its Matthean parallel) the words are spoken not by Jesus but by the nobleman; they are internal and integral to the parable.” (Hultgren 287)
         1. 19:23 and 27 are spoken by the nobleman. But 25 is spoken by his addresses.
         2. 19:26 seems like a later addition.
      2. Crossan (102) says “the original parable ended at Luke 19:24.” (Hultgren 287 n. 20)
   2. 19:24
      1. “bystanders”
         1. “The bystanders . . . seem to appear out of nowhere.” (Hultgren 287)
         2. “They could simply be persons of the realm, subjects of the master . . .” (Hultgren 287)
         3. “. . . or they could be the other nine slaves to whom money had been entrusted (19:13).” (Hultgren 287)
         4. “More likely, they are additional personnel in the master’s company, that is, personal attendants, bodyguards, and the like . . .” (Hultgren 287)
            1. 1 Kings 9:22, “of the Israelites Solomon made no slaves; they were the soldiers, they were his officials, his commanders, his captains, and the commanders of his chariotry and cavalry.”
            2. 1 Kings 10:8, (queen of Sheba to Solomon) “Happy are your wives! Happy are these your servants, who continually attend you and hear your wisdom!”
         5. “In any case, the nobleman gives them orders.” (Hultgren 287)
      2. “The third slave is condemned by his master. The master’s action is unusually harsh.” (Hultgren 289) (No it isn’t: just “Take the pound from him and give it to the one who has ten pounds.”)
      3. “In his haste he makes a simple mistake in mathematics. Although the first slave is said to have ten minas, he actually has eleven (the original one, plus the ten more that he made); now he shall have twelve. Even the slaves make the mathematical mistake in their choral declaration (19:25).” (Hultgren 287)
   3. 19:25
      1. a later addition?
         1. Many think 19:25 is “a secondary addition to the parable (either pre-Lukan or Lukan) . . .” (Creed 235; Easton 283; Fitzmyer 1238; Jeremias 62; Marshall 708; Montefiore 2: 1031; Schweizer, *Luke* 295; Weiser 251-52) (Hultgren 287)
         2. “It is an expendable element as far as the story goes; if it is dropped, the story flows very well.” (Hultgren 283)
         3. “The verse is missing in two important ancient Greek witnesses (D, W) and some Old Latin, Syriac, and Coptic versions.” (Hultgren 283)
         4. “But it is widely attested in other sources, and the very fact that it makes the reading more difficult makes its presence from the beginning a likelihood.” (Metzger, *TCGNT* 169) (Hultgren 283)
      2. 19:25 “is rightly placed in parentheses in some modern versions (KJV, RSV, NRSV), since the master continues to speak in the next verse.” (Hultgren 287)
   4. 19:26 (“to all those who have, more will be given,” etc.)
      1. This “is similar to a parallel in Matthew’s account (25:29) and somewhat similar to still other sayings (Mark 4:25//Matt 13:12//Luke 8:18; *Gos*. *Thom*. 41).” (Hultgren 287)
         1. Mark 4:25//Matt 13:12//Luke 8:18
            1. Mark 4:25, “For to those who have, more will be given; and from those who have nothing, even what they have will be taken away.”
            2. Matt 13:12, “For to those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away.”
            3. Luke 8:18, “Then pay attention to how you listen; for to those who have, more will be given; and from those who do not have, even what they seem to have will be taken away.”
         2. Matt 25:29 (end of talents, //Luke 19:26), “For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away.”
         3. *Thomas* 41: “Whoever has something in his hand will receive more, and whoever has nothing will be deprived of even the little he has.” (Qtd. from *Nag Hammadi Library in English* 131) (Hultgren 277 n. 17)
      2. “The saying is difficult and appears to be unfair. The basic idea is that only the person who has been tested in small matters can be entrusted with larger ones.” (Hultgren 277)
      3. authenticity
         1. “. . . the verse is often considered to represent an authentic saying of Jesus . . .” (Donahue 105) (Hultgren 277)
         2. But some “regard it as not belonging to the original parable.” (Hultgren 277)
            1. Bultmann 176; Davies and Allison 3: 410; Dodd 116-18; Jeremias 62; Lambrecht, *Treasure* 230-32; McNeile 367; B. Smith 167; Via 114; Weiser 267.
            2. “The reason is that within the parable the slave was deprived of his talent not because he had little, but because he had not increased the value of what had been entrusted to him.” (Hultgren 277)
         3. But “a similar (though not identical) saying . . . at the end of [both Matthew’s talents and Luke’s pounds] indicates that such a saying was present within the parable before the two streams of tradition (M and L) had gone their separate ways.” (Hultgren 277)
         4. Parallels of the saying (quoted above: Mark 4:25//Matt 13:12//Luke 8:18; Matt 13:12; Luke 8:18; *Thomas* 41) “are attributed to Jesus; here [at the end of talents and pounds] the saying is attributed to the master within the parable, and thus only indirectly to Jesus. To attribute an otherwise dominical saying to a figure within a parable, rather than as an appendage to it, lends some weight to its originality within the parable.” (Hultgren 277)
            1. Plummer (*Luke* 443) and Schweizer (*Luke* 295) say that “. . . Jesus makes [287] the reply here. But that is not satisfactory since the speech of the master continues in 19:27.” (Hultgren 287-88 n. 23)
         5. The verse “cohere[s] with the parable. . . . wherever God’s gift has already borne fruit, God gives in greater abundance; where it has been fruitless, it is lost completely.” (Schweizer, *Matthew* 472) (Hultgren 277)
         6. “In the final analysis, whether it was spoken by Jesus himself in the telling of the parable, or was added to it by early transmitters of the tradition, cannot be determined.” (Hultgren 277)
10. **19**:**27** (“But as for these enemies of mine who did not want me to be king over them—bring them here and slaughter them in my presence.”)
    1. “The enemies of the nobleman . . . had not wanted him to reign over them” in 19:14. (Hultgren 288)
    2. 19:27 is a later addition.
       1. “The earliest form of the parable that can be recovered on the basis of Synoptic comparison would have ended with 19:26.” (Bultmann 176; Manson, *Sayings* 317) (Hultgren 288)
       2. “The verse stands as the second part of an *inclusio* with 19:13-14 and is fitting for an ending from a literary point of view.” (Hultgren 288)
    3. Some say “the verse refers to divine vengeance against those who had rejected Jesus . . .” (Hultgren 288)
       1. Creed 235; Easton 283; Fitzmyer 1233; Jülicher 2: 487; Montefiore 2: 1030-31; Plummer, *Luke* 443; Sanders 660-68.
       2. “If Jews in general are meant, the charge of anti-Judaism can be leveled against Luke’s Gospel (or both his source and the Gospel) at this point.” (Hultgren 288)
       3. Yet it is possible that only the leaders of the Jewish people are meant.” (Hultgren 288)
       4. “In either case, as a referent to persons after the time of Jesus’ ministry, it cannot be attributed to Jesus himself.” (Hultgren 288)
    4. Some say the nobleman is—allegorically or metaphorically—Jesus at the parousia. (Hultgren 288)
       1. “But it is a horrible ending if the nobleman who has returned after obtaining a kingdom is related allegorically to Jesus at his parousia. He is portrayed in the fashion of a despotic king who slays his enemies (cf. 1 Sam 15:33) . . .” (Hultgren 288)
       2. “. . . one has to understand it metaphorically as an allusion to judgment by the Son of man.” (Hultgren 288)
11. **Jesus**’ **meaning and Luke**’**s meaning**
    1. Jesus’ meaning
       1. In “The original parable . . . the allegorical elements would be fewer and not at all explicitly christological. It would be a parable in which those elements (the man on a journey, the gifts given) would refer to God’s giving gifts that are to be used in the service of God; the commendation of the first two slaves would signify their salvation at the final judgment, while the word to the third would signify condemnation.” (Hultgren 279)
       2. using God’s gifts
          1. “. . . disciples of Jesus are accountable to him. To each has been given a gift for creative and vigorous use until Jesus comes again. The command to do business with those gifts given is not to be taken lightly.” (Hultgren 289)
          2. “Many are the gifts entrusted to the disciples of Jesus. One can make a list of those things entrusted and how they have been and are used. The gifts of musical composition and performance, theological insight and expression, missionary work of outstanding persons, the use of the arts, and benevolences to support all of these—these and much more are items that one can come up with to illustrate how gifts have been used for the sake of the ministry of Jesus.” (Hultgren 289)
          3. “. . . during the absence of the ascended Christ each of his disciples is expected to carry on with his or her duties of Christian mission, seeking to do the most that can be done.” (Hultgren 289)
       3. risk vs. timidity
          1. “The first two slaves are presented as examples of persons willing to take risks and thereby receive the commendation of the Lord at his return.” (Hultgren 289)
          2. “But the focus of the parable is upon the third slave.” The reason for his “reticence to do business was that he was fearfully timid.” (Hultgren 289)
          3. “The lives of many Christians are characterized by playing it safe in the use of things entrusted to them. After all, the result could be failure or ridicule. But is it truly a matter of playing it safe, or is it disobedience? The Bible knows nothing of “playing it safe” in the service of God and in discipleship.” (Hultgren 290)
          4. “Two temptations are to be avoided.” (Hultgren 289)
             1. First, since Christ will be returning, “a disciple may withdraw from engaging the world with the gospel . . .” (Hultgren 289)
             2. Second, since Christ’s return is delayed, “a disciple [may] postpone such engagement and be preoccupied with other things.” (Hultgren 289)
             3. “Either way, the disciple’s behavior is comparable to hiding a sum of money in a piece of cloth.” (Hultgren 289)
    2. Luke’s meaning
       1. Luke uses pounds to suggest a delayed parousia.
          1. Pounds is the last pericope in Luke’s travel narrative (9:51-19:27). (Hultgren 284)
          2. “. . . Jesus and his disciples (mentioned in 18:31) [are] coming near to Jerusalem. They have arrived at Jericho (19:1) and are still there or have set out upon the seventeen-mile journey uphill toward Jerusalem. The disciples begin to wonder whether “the kingdom of God was to appear immediately” (19:11), either before or when they arrive in Jerusalem. Jesus had been quizzed earlier by the Pharisees concerning the time of the kingdom’s arrival (18:20) as well. What follows is called a “parable” by Luke [19:11].” (Hultgren 284)
          3. Pounds “appears here to hold in check the view that the kingdom is to appear imminently.” (Hultgren 284)
             1. Boucher 143; Dodd 115; Fitzmyer 1,229; Conzelmann 113; Jeremias 59; Jülicher 2:486; Lambrecht, *Astonished* 188-89; Manson, *Sayings* 314; Marshall 702; Weder 209.
             2. Johnson claims “the parable confirms the expectation of Luke 19:11.” (Hultgren 284 n. 7)
       2. judgment on those who reject Jesus
          1. A “second theme” is “judgment upon those who reject Jesus.” (Hultgren 289)
          2. “In fact, one might suggest that, for Luke, that is the main theme, since he as redactor has inserted the material that gives rise to it (19:14, 27).” (Hultgren 289)
             1. Luke 19:14, 27, “the citizens of his country hated him . . . “slaughter them in my presence.””
             2. “The theme of rejection and consequent judgment makes its appearance to anticipate the cross [rejection] and the parousia [judgment].” (Hultgren 289)
             3. But “The theme of rejection and consequent judgment . . . is surely secondary to the stress of the parable on faithful obedience to the Lord in the interim. The coming of the master to carry out the final reckoning with his servants, particularly the third, is central. Other details [such as the final reckoning with the citizens] are subordinate.” (Creed 232; Dodd 118; Jeremias 61; Weder 209) (Hultgren 289)

## Prodigal Son

(Luke 15:11-32) (> L)

1. **text**
   1. Luke 15:11-32, “Then Jesus said, “There was a man who had two sons. 12 The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he di­vided his property between them. 13 A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. 14 When he had spent every­thing, a severe famine took place throughout that country, and he began to be in need. 15 So he went and hired himself out to one of the citizens of that coun­try, who sent him to his fields to feed the pigs. 16 He would gladly have filled him­self with the pods that the pigs were eating; and no one gave him any­thing. 17 But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! 18 I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; 19 I am no longer wor­thy to be called your son; treat me like one of your hired hands.”‘ 20 So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. 21 Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ 22But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. 23 And get the fatted calf and kill it, and let us eat and celebrate; 24 for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate. 25 Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. 26 He called one of the slaves and asked what was going on. 27 He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ 28 Then he became angry and refused to go in. His father came out and began to plead with him. 29 But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your com­mand; yet you have never given me even a young goat so that I might celebrate with my friends. 30 But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ 31 Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. 32 But we had to celebrate and re­joice, because this brother of yours was dead and has come to life; he was lost and has been found.’””
   2. See also Hunter *Parables* 56-58.
   3. See Erich Fromm *The Art of Loving* (1957) c. 36, 66.
2. **introduction**
   1. source criticism: the parable is only in Luke and therefore from L. (Hultgren 72)
   2. Form: a parable (long; multiple verbs; past tense; atypical situation).
   3. Instances of three in the prodigal son: three main characters (father and two sons), three movements of the prodigal (home, away, home), three orders to the servants (robe, ring, calf).
   4. And there are “three parables of the Lost (Luke 15): coin, sheep, and son. (Hunter *Interpreting* 59)
   5. “The parable [is] the longest in the Gospels . . .” (Hultgren 73)
   6. name of the parable
      1. In most titles “attention fastens immediately on the younger son who left home.” (Hultgren 72)
         1. English: “the prodigal son”
         2. French: “the prodigal son” (*le fils prodigue*)
         3. German: “the lost son” (*der verlorene Sohn*)
      2. Yet “the central figure” is the father. (Fitzmyer 1084; Jeremias 128 n. 63; Schweizer *Luke* 247-48) (Hultgren 72) Hence more apt titles would be:
         1. “the father’s love” (Jones, Geraint V. *The Art and Truth of the Parables*: *A Study in Their Literary Form and Modern Interpretation*. London: SPCK, 1964, 172.) (Qtd. in Hultgren 72)
         2. “the gracious father” (Stein 115) (Qtd. in Hultgren 72 n. 7)
         3. “the waiting father” (Qtd. in Hultgren 72)
            1. This is “even better . . .” (Hultgren 72)
            2. It “is the title given to the English translation (but not to the German original) of a book of sermons on the parables by Helmut Thielicke.” (Hultgren 72)

Thielicke, Helmut. *The Waiting Father*: *Sermons on the Parables of Jesus*. New York: Harper & Brothers, 1959.

German: *Das Bilderbuch Gottes*: *Reden über die Gleichnisse Jesu*. Stuttgart: Quell, 1957.

“. . . the parable is designated in the book by its traditional German title, *Der verlorene Sohn* (pp. 13, 33).” [72 n. 8] (Hultgren 72, 72 n. 8)

* + 1. Nevertheless, the traditional title is so fixed in usage that it would be virtually impossible to supplant it with another.” (Hultgren 72)
  1. divisions
     1. “The parable . . . consists of three main parts: (1) the departure of the younger son from his father to a far country where he is wasteful and eventually in want (15:11-19); (2) the homecoming of the son and his welcome by the father (15:20-24); and (3) the episode between the father and the older brother (15:25-32).” (Hultgren 73)
        1. 15:11-19, “departure” (Hultgren 73)
        2. 15:20-24, “homecoming” (Hultgren 78)
        3. 15:25-32, “the father and his elder son” (Hultgren 80)
     2. “Frequently the text has been divided, as though the portion in 15:11-24 can be considered the main part, and 15:25-32 an appendage. But all of 15:11-32 must be taken as a unity. That is most obvious from the very first verse: “a certain man had two sons.” To conclude a reading at 15:24 is premature, since nothing has been said yet about the second son.” (Hultgren 72)
  2. This parable teach­es the grace of the king­dom of God, i.e., God’s mer­cy to sin­ners (“all these parables about the wideness of God’s mer­cy were spoken to his crit­ics in defence of his ‘good news’.” 20). This one shows that “If a man will be at such pains to recover his lost property, how much more does God desire to save his lost children! This is what the Almighty is like, and this is why, as his Agent, or Envoy, I am acting as I am.” (Hunter *Parables* 20)
  3. The Prodigal Son “is, by common consent, the paragon of all parables . . .” (Hunter *Interpreting* 60) It is “the greatest parable of all . . .” (Hunter *Interpreting* 108) “By common consent this is ‘the pearl among the parables’ . . .” (Hunter *Parables* 59) “. . . the two supreme parables of the Good Samaritan and the Prodigal Son . . .” (Scott *Way* 79)
  4. The story “is too life-like to be called an allegory. Yet, beyond doubt, in the mind of Jesus the father stood for God, the elder brother for the Scribes and Pharisees, and the prodigal for publicans and sinners.” (Hunter *Interpreting* 61, cf. Hunter, *Parables* 59) “They had prodigal sons in Jesus’ day. [But even] if this is a story from real life, it is far more.” (Hunter *Parables* 60)
  5. “For him [Luke] the climax and perhaps the chief point of what is often miscalled, by omitting half of it, the parable of the Prodigal Son is the rebuke by contrast of the respect­able but unsympathetic older brother.” (Cadbury *Making* 259)
  6. “. . . this is one of his two-pointed parables. We should therefore reject all sugges­tions that it might have ended at verse 24 (‘For this my son was dead’, etc.).” (Hunter *Interpreting* 62) Parables “make one point (though, as in the Prodigal Son, there may be a subsidiary one, viz. the rebuke of the self-righteous Pharisee) . . .” (Hunter *Parables* 17) “God, by the lips of Jesus, declares his free forgiveness for the penitent sinner, while at the same time gently rebuking the self-righteous Pharisees.” (Hunter *Parables* 59)
     1. “The unity of the parable is expressed in the opening verse: ‘A certain man had *two* sons.’ And it is really the tale of *two lost* sons; for the elder brother was a prodigal too—in that he was completely out of harmony with his father’s way of life—even if, physically, he had never left home. The trouble is that when we are in the condition of the prodigal, we recognize ourselves readily enogh; whereas when we are in the condi­tion of the elder broth­er—which is equally sad—we are much less willing to admit the resem­blance.” (Hunter *Interpreting* 62 n 1)
     2. “. . . the contrast on which the whole parable hinges is that of the attitudes of the father and of the elder brother to the prodigal.” (Hunter *Interpreting* 62) It is “the immortal story of the father and his two sons—the two lost sons . . .” (Hunter *Interpreting* 108)
  7. At the time, no son of a Jewish household was entitled to a share. “The son cannot therefore have asked for ‘my share.’” (Duncan and Derrett [1967] 59)
  8. In Luke 15:17‑19, the son says, “How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! 18 I will get up and go to my father, and I will say to him, ‘Father, I have sinned against heaven and before you; 19 I am no longer worthy to be called your son; treat me like one of your hired hands.’” But in 15:21, the son simply says to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.” It may be that he does not say more because the father intervenes at that point, telling the servants to get the robe, ring, and sandals. But it may be that the son stops short of saying “treat me like one of your hired hands” because he has decided not to try to bargain and is repenting unconditionally.
  9. “. . . it is only when a penitent sinner is treated as a son that he has any hope of becoming one.” (Hunter *Interpreting* 62)
  10. Jesus “justifies his own mission in the teeth of his critics: ‘God is like the father of my story. This is his way with sinners, and therefore it is my way.’” (Hunter *Interpreting* 62) The parable “is concerned with essentially the same truth as that of The Pharisee and the Publican.” 108 That truth is “justification by grace through faith . . .” (Hunter *Inter­preting* 102)
  11. “But, secondly, he rebukes the Scribes and Pharisees: ‘You represent the Elder Brother in my story, because your way of treating sinners is his. But it is the wrong way, because it is not God’s way.’” But the father says to the elder son, “this your brother was dead, and is alive; he was lost and is found.” (Hunter *Interpreting* 62) “The rebuke turns into an appeal—the appeal of love for love.” (Hunter *Interpreting* 63)
  12. “The chief character in it is neither of the sons but the father”—hence Jeremias’ name for it, “the Father’s love,” and Thielicke’s, “the Waiting Father.” (Thielicke, Helmut. *The Waiting Father*. London: 1960.) (Hunter *Parables* 59)
  13. “. . . God loves the sinner before he repents, and . . . when he does, God forgives him and restores him to his great family.” (Hunter *Interpreting* 63)
  14. “Adolf Jülicher and others have taken Jesus to be saying in this parable, ‘This is how an earthly father would treat his returning prodigal. And will not the Good Father above?’” (Hunter *Parables* 60)
  15. But anyone “could easily have described *another* father who . . . ordered the return­ing prodigal first to make good his penitence by honest work. . . . In short, the love of the Father in this parable is the love not of an ordinary but of an extraor­dinary father.” (So Nygren, *Agape and Eros* 82-83.) (Hunter *Interpreting* 63 n 1) “What Jesus is here depicting is the extravagant love of God . . ., the God who (as Paul was to describe him) ‘acquits guilty men’.” (Hunter *Parables* 60)
  16. “We can read the whole story in the first person and say, ‘Yes, that describes me.’” (Hunter *Parables* 62) “. . . let the elder son represent all the unadventurous, conven­tional Chris­tians . . . who complain that they have always done what they should but have never had any ‘bright lights’ in their lives . . . be grateful that you have escaped the heart­ache and hope­less­ness of your prodigal contemporar­ies.” (Hunter *Parables* 63)
  17. “. . . as Augustine, the greatest returned prodigal of them all, said, ‘our hearts will never find rest until they find it in him’.” (Hunter *Parables* 63)
  18. “. . . you may see in it a little drama in three acts—the first, Free­dom and Es­trange­ment, the second, Longing and Return, and the third, Anguish and Recon­cili­a­tion. [Its] theme can be summed up in T.S. Eliot’s lines [*Four Quartets*, “Little Gid­ding”]: “The end of all our explor­ing Will be to arrive where we started, And to know the place for the first time.”” (Hunter *Parables* 62)
  19. “As in other two-part parables, the emphasis [in the prodigal son] falls on the second half of the story.” (Juel *Luke-Acts* 3)
  20. “Gethsemane is the only pericope that portrays Jesus as approaching such an experi­ence of impotence . . . as Paul describes in Rom. 7:7 ff., the experi­ence that is the presuppo­si­tion of Paul’s doctrine of redemp­tion. It is also Pauline tradition that Jesus by struggle achieved obedience and the ability to fulfill the will of God (Phil. 2:8; cf. also Heb. 5:7 f.). . . . For Jesus the critical situation becomes acute only in concrete in­stances, the so-called “tempta­tions,” while for Paul it is typical of the whole life of the unre­deemed man. . . . There are, however, a few sayings and parables that at least point in the direction of Paul’s attitude: the parable of the Prodigal Son [Luke 15:11-32]; the story of the Pharisee and the Tax Collector [Luke 18:9-14] . . .” (Windisch *Meaning* 109)
  21. “. . . the Prodigal Son—or, as some have suggested, the story of the Waiting Father. . . . [When] he “comes to himself” and returns home, he is utterly astonished [this is not in the text!] to find a father eager to welcome him . . . As in other two-part parables, the emphasis falls on the second half of the story. . . . he [the older brother] resents the attention paid to the young profli­gate. The father’s actions seem to condone wastefulness and irresponsibil­ity. [38] . . . The older brother views him as an outsider, as someone to whom he is not related (“this son of yours” [Luke 15:30; note the father’s answer, “this your brother,” 15:32]). The real problem is the older brother’s. . . . For him, the family has become exclusive, a means of keeping others out. Like the allegedly pious Jews, he is in need of conversion.” (Juel *Luke-Acts* 38-39)
  22. The Pharisee in the Pharisee and the publican, or the elder brother in the prodigal-son parable: “The only thing wrong is . . . their self-understanding makes them contemptu­ous of the ‘brother’ who has done wrong and leads them to the opin­ion that they remain obedient on their own. They see them­selves as self-sufficient in their obedience and piety. Thus their serious-minded obedience to the torah becomes *the* spiritual peril. To give up *this* accursed serious-minded­ness, this rigid obedience, this is the true repentance that is demand­ed. . . . [For Judaism, the idea] that serious-minded obedience to the torah could be danger­ous for anyone not only was inconceivable to them, but was a real source of offense from this ‘friend of tax collectors and sinners’ (Matt. 11:19 par.).” (Braun *Jesus* 49)
  23. “. . . the prodigal son, Luke 15:25-32 . . . the elder brother is really the lost son. His error was long-stand­ing, only it now actually came to light for the first time. He had always served the father with the hidden understand­ing that he was doing some­thing special and with the secret expecta­tion that it would pay off one day in a special way.” (Braun *Jesus* 110.)
  24. “. . . the elder brother was expecting a reward . . . true obedience . . . is not something anyone accomplishes on his own, but it happens when a person re­ceives love. Love is not gained through obedient performance; rather, the recep­tion of love makes it possible for the first time to be truly obedient. This se­quence was, to be sure, thorough­ly uncom­mon for Judaism at that time.” (Braun *Jesus* 111)
  25. “For him [Luke] the climax and perhaps the chief point of what is often miscalled, by omitting half of it, the parable of the Prodigal Son is the rebuke by contrast of the respect­able but unsym­pathetic older brother.” (Cadbury *Making* 29)
  26. The end of the prodigal son is not stated: does the elder brother remain outside, go in but not join in the festivities, or acquiesce and join the party? “The issue presented is whether or not the father is successful in reconciling both sons by the end of the story” (Perkins 56). By leaving the issue unresolved, Jesus left the final decision up to the Pharisees.

1. **15**:**11-12**
   1. Luke 15:11-12, “Then Jesus said, “There was a man who had two sons. 12 The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them.”
2. **15**:**12**
   1. Luke 15:12, “The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them.”
   2. Luke 15:12, “καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον.”
   3. “give me”
      1. There is no ancient evidence of an heir asking for an early inheritance. (Hultgren 73)
         1. Bailey *Finding the Lost* 112-14. Derrett “Parable” 104-6. Levison, Nahum. *The Parables*: *Their Background and Local Setting*. Edinburgh: T. & T. Clark, 1926. 156.
         2. But a parent might initiate an early inheritance. “Otherwise it would be impossible to account for” Sir 33:20-24. (Hultgren 73)
            1. Sir 33:20-24, “To son or wife, to brother or friend, do not give power over yourself, as long as you live; and do not give your property to another, in case you change your mind and must ask for it. 21 While you are still alive and have breath in you, do not let anyone take your place. 22 For it is better that your children should ask from you than that you should look to the hand of your children. 23 Excel in all that you do; bring no stain upon your honor. 24 At the time when you end the days of your life, in the hour of death, distribute your inheritance.”
            2. There is a similar saying in the Talmud: *B*. *B*. *Mes*. 75b; text in *TalB* 21C.94. (Hultgren 73 and n. 12)
            3. Tob 8:21, (Raguel to Tobias after Tobias’ marriage to Sarah,) “Take at once half of what I own and return in safety to your father; the other half will be yours when my wife and I die. Take courage, my child. I am your father and Edna is your mother, and we belong to you as well as to your wife now and forever. Take courage, my child.”
            4. Pöhlmann (194-213) says that these OT passages illustrate giving “one’s property in contemplation of death . . .” (Hultgren 73 n. 11)
            5. “Str-B 2:212 provides a rabbinic saying [c. ad 320] about a king who gave portions of his goods to his sons.” (Hultgren 73 n. 11)
      2. “The request of the younger son, therefore, is exceedingly brash, even insolent.” (Hultgren 73)
         1. “He rejected the duty of a son to honor his father and mother . . .” (Exod 20:12; Deut 5:16) (Hultgren 73)
         2. “It is tantamount to wishing that the father were dead . . .” (Hultgren 73)
         3. “Moreover, by leaving his father, he cast aside his obligation to care for him in old age. . . . That lot fell to the older son alone.” (Hultgren 73)
   4. “the share of the property that will belong to me” (*moi to epiballon meros tes ousias*, μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας, lit. “to me the falling share of the property”)
      1. “To fall to” (*epiballo*, ἐπιβάλλω) “is used in the LXX in the sense of acquiring an inheritance (Tob 3:17; 6:12).” (Hultgren 71)
      2. “Similar expressions exist in pre-Christian secular Greek.” (Hultgren 71)
         1. Diodorus Siculus, *History* 14.17.5: “the share falling to them” (τὸ ἐπιβάλλον αὐτοῖς μέρος). (Hultgren 71 n. 1)
         2. inscription on a pre-Christian ostracon: “I have received from you the fruit falling to me” (ἀπέχω παρὰ σοῦ τὸ ἐπιβάλλον μοι ἐκφόριον). (Deissmann, Adolf. *Light from the Ancient East*: *The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World*. New York: George H. Doran, 1927. 166.) (Hultgren 71 n. 1)
         3. BAGD 290 has other texts.
      3. RSV translates “that falls to me.” NRSV translates “that will belong to me.” (Hultgren 71)
         1. “The RSV is more literal, but the NRSV reflects the anticipation.” (Hultgren 71)
         2. Hultgren translates “that is going to be my inheritance.” (Hultgren 71)
   5. “he divided”
      1. “Divide” (*diaireo*, διαιρέω) is used for “dividing territories, estates, or a kingdom.” (Josh 18:5 LXX; Jdt 16:24; 1 Macc 1:6; Josephus *Ant*. 5.88) (Hultgren 74)
      2. “There is no known evidence of law or custom to suggest that it was a normal procedure to pass on one’s property while still alive . . .” (Hultgren 73)
         1. “In the ancient world, no less than now, a person’s property is normally transferred to heirs only at death.” (Hultgren 73)
         2. “That was certainly the case in Roman law.” (Hultgren 73)
            1. Schulz, Fritz. (*Classical Roman Law*. Oxford: Clarendon, 1951. 203-333 (inheritance laws).
            2. “An inheritance was effective only after death.” (Hultgren 73)
            3. Schultz (242): “It is incredible that a testator should ever have conveyed his whole present and future estate to somebody with immediate effect: he would then have been entirely dependent upon the goodwill of the *familiae emptor* [*=* the trustee of the estate].” (Hultgren 73 n. 9)
         3. Jewish law
            1. Num 27:8-11, “If a man dies, and has no son, then you shall pass his inheritance on to his daughter. 9 If he has no daughter, then you shall give his inheritance to his brothers. 10 If he has no brothers, then you shall give his inheritance to his father’s brothers. 11 And if his father has no brothers, then you shall give his inheritance to the nearest kinsman of his clan, and he shall possess it.”
            2. Num 36:6-9, “This is what the Lord commands concerning the daughters of Zelophehad, ‘Let them marry whom they think best; only it must be into a clan of their father’s tribe that they are married, 7 so that no inheritance of the Israelites shall be transferred from one tribe to another; for all Israelites shall retain the inheritance of their ancestral tribes. 8 Every daughter who possesses an inheritance in any tribe of the Israelites shall marry one from the clan of her father’s tribe, so that all Israelites may continue to possess their ancestral inheritance. 9 No inheritance shall be transferred from one tribe to another; for each of the tribes of the Israelites shall retain its own inheritance.’”
            3. Deut 21:15-17, “If a man has two wives, one of them loved and the other disliked, and if both the loved and the disliked have borne him sons, the firstborn being the son of the one who is disliked, 16 then on the day when he wills his possessions to his sons, he is not permitted to treat the son of the loved as the firstborn in preference to the son of the disliked, who is the firstborn. 17 He must acknowledge as firstborn the son of the one who is disliked, giving him a double portion of all that he has; since he is the first issue of his virility, the right of the firstborn is his.”
            4. “. . . in each text it is assumed that property goes to heirs at the death of the one who passes it on.” (Hultgren 73)
      3. The elder son would have received a double portion of the father’s estate, leaving the younger son one-third. (Deut 21:17; *Mishnah* *B*. *Bat*. 8:4-5 and *Bek*. 8:9) (Hultgren 73)
      4. Did the elder son receive his inheritance then as well?
         1. 15:12c (“So he divided his property between them”) “implies that the elder son also received his share at that moment . . .” (Hultgren 74)
         2. 15:31c (“all that is mine is yours”) says that all the father’s property is the elder son’s. (Hultgren 74)
         3. But during the story “the father remains clearly the head of the household and farm, presumably as long as he is able.” (Hultgren 74)
            1. “. . . the father continues to possess the “share” that he designated for the elder son (including the farm, or a major portion of it . . .), for he has means by which to host a grand party (15:22-24) and can tell the elder son at the end of the story that all he (still) possesses is his (15:31).” (Hultgren 75)
      5. “The picture that emerges is” this. (Hultgren 75)
         1. “. . . in the case of the younger son, what is given is in effect pure gift.” (Hultgren 75)
         2. “But in the case of the elder son, custom and law are followed by which the father assigns the remaining property to his son, but as long as the father is still alive it remains under his control.” (This conforms to *m*. *B*. *Bat*. 8:7.) (Hultgren 75)
   6. “his property” (*ton bion*, τὸν βίον)
      1. *bios* (βίος, lit. “living”)
         1. “The term βίος is a rather comprehensive word meaning one’s “property” or “means” in general . . .” (Hultgren 74)
            1. Song 8:7 LXX; Mark 12:44//Luke 21:4. 2 Esdras 7:26. Diogenes Laertius *Lives* 7.22.
            2. “. . . perhaps better in English—his “means of livelihood.”” (Borsch 40) (Hultgren 74)
            3. Tolbert (8) “suggests “the whole of [the father’s] lifetime.” But it is more likely that the father’s livelihood (the farm, animals, crops, and servants), not simply his life’s savings, is meant.” (Hultgren 74 n. 16)
      2. Would the father’s “living” “include real estate (i.e., the farm and its furnishings), as well as personal property?” (Hultgren 74)
         1. Some say it included the real estate. (Jeremias 128; Stein 118) (Hultgren 74 n. 14)
            1. “The term βίος (“living”) is virtually synonymous with οὐσία (“property”) in the same verse (as well as at 15:13) . . . [And] οὐσια sometimes includes real property.” (Tob 14:13 LXX; Diogenes Laertius *Lives* 9.35; Josephus *Ant*. 7.114.) (Hultgren 74)
         2. Some say it did not. (Linnemann 75. Borsch 40.) (Hultgren 74 n. 14)
         3. If “real estate is included, the younger son would then be able to sell his share (a third) of the farm before leaving home.” (Hultgren 74)
         4. “Nevertheless, even if a third of the real estate is assigned to the younger son, it is not clear that ownership in the modern sense (title to the land) and the ability to sell the land would have passed to the son. According to Jewish law, as illustrated in the *Mishnah*, neither the father nor the son could fully dispose of the land during the father’s lifetime.” (Hultgren 74)
            1. “The father could not sell it, because it has been given to the son.” (Hultgren 74)
            2. “. . . a son cannot sell property given to him by his father, while the father is alive, because the father continues to have possession of it . . .” (Hultgren 74)
            3. Elsewhere “it is said that he is allowed to sell it, but the buyer has no claim on it until the father dies.” (Hultgren 74)

*M*. *B*. *Bat*. 8:1. “The speaker is R. Jose [ben Halafta] (mid-second century a.d.” (Hultgren 74 n. 19)

“. . . it is not certain whether the law cited here [from c. ad 150] would have been current in the first century.” (Hultgren 74)

* + - 1. Diogenes Laertius (200s ad, *Lives* 9.35-36) tells of an actual event “in which a younger son takes only the “smaller portion, which was money” of the family’s property (οὐσία) . . . to finance his travels far and [74] wide.” (Hultgren 74-75)
      2. But “this parable—like so many others—portrays things on a grand scale. Most likely we are to assume that the son takes “everything” (15:13) coming to him and turns it into cash, including his share in the land.” (Hultgren 75)
      3. “. . . this detail must remain unclear . . .” (Hultgren 75)

1. **15**:**13**
   1. Luke 15:13, “A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living.”
   2. “A few days later” (*met*’ *ou pollas hemeras*, μετ᾽ οὐ πολλὰς ἡμέρας)
      1. RSV translates “not many days later,” which is more literal.
      2. NEB and NRSV translate “A few days later,” which “is more idiomatic . . .” (Hultgren 71)
      3. See Acts 1:5b, “you will be baptized with the Holy Spirit not many days from now” (*ou meta pollas tautas hemeras*, οὐ μετὰ πολλὰς ταύτας ἡμέρας). (Hultgren 71)
   3. “gathered all he had” (*synagagon panta*, συναγαγὼν πάντα)
      1. NEB translates “turned the whole of his share into cash.” (Hultgren 71)
      2. Hultgren translates “after converting everything [he had] into cash.” (Hultgren 71)
      3. “The phrase may be translated “after gathering everything together,” but an almost identical phrase is found in the works of Plutarch [*Cato Min*. 6.7] that unmistakably means “having converted an inheritance into silver.”” (Creed 199; Fitzmyer 1087; Jeremias 129; Marshall 607. BAGD 782. Moulton-Milligan 600.) (Hultgren 71)
   4. “traveled to a distant country”
      1. “Going away to a distant country implies not only a geographical, but also a psychological, distancing of the son from his father, as well as from his brother and the community as a whole.” (Hultgren 75)
      2. “The distant country would be outside Palestine (cf. 19:12), a country populated primarily by Gentiles.” (Hultgren 75)
         1. Luke 15:15, “So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs.”
         2. Luke 19:12, “A nobleman went to a distant country to get royal power for himself and then return.”
   5. “dissolute” (*asotos*, ἀσώτως)
      1. *Asotos* means “dissipated” or “wild and disorderly.” (Werner Foerster’s translations: “ἀσώτως.” *TDNT* 1: 506-07.) (Hultgren 75)
      2. Whether his life was “immoral as well (as implied later in the charge of the elder brother, 15:30) is not clear from the Greek term used . . .” (Hultgren 75)
      3. At any rate, it resulted “in the loss of all his property.” (Hultgren 75)
2. **15**:**14**
   1. Luke 15:14, “When he had spent everything, a severe famine took place throughout that country, and he began to be in need.”
   2. His downhill slides includes “factors beyond his control or fault. A severe famine strikes, which he could not have anticipated when he left home.” (Hultgren 75)
3. **15**:**15**
   1. Luke 15:15, “So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs.”
   2. “hired himself out”
      1. “At this point his status is that of an indentured servant—a status above that of a slave, but one that bound him by contract to work as a general laborer for his employer for a specified time.” (Harrill 714-17) (Hultgren 75)
   3. “to feed the pigs”
      1. “Pigs are unclean animals in law and tradition . . .” (Hultgren 75)
         1. Lev 11:7; Deut 14:8; cf. Isa 65:4; 66:17; 1 Macc 1:47; cf. 2 Macc 6:18; 7:1. (Hultgren 75)
         2. In the *Mishnah* (c. ad 200) “no one is allowed to rear swine . . .” (*M*. *B*. *Qam*. 7:7: “None may rear swine anywhere.”) (Hultgren 75)
         3. In the *Babylonian Talmud* (c. ad 600) “the person who does so is accursed.” (*b*. *B*. *Qam*. 82b: “Cursed be the man who raises pigs.”) (Hultgren 75)
      2. “To feed pigs is degradation of the worst sort.” (Hultgren 75)
4. **15**:**16**
   1. Luke 15:16, “He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything.”
   2. “. . . wishing to be fed from the “pods” eaten by pigs [means] therefore being envious of the pigs! . . .” (Hultgren 75)
   3. “. . . being refused [permission to eat them] is even more degrading than the act of feeding the pigs itself.” (Hultgren 75)
   4. “The type of pod ([*keration*,] κεράτιον) referred to is the carob pod (*ceratonia siliqua*), used as fodder for pigs.” (BAGD 429) (Hultgren 75)
5. **15**:**17**
   1. Luke 15:17, “But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger!”
   2. “came to himself” (*eis eauton de elthon*, εἰς ἐαυτὸν δὲ ἐλθὠν)
      1. Some say “that means that the son repented.” (Hultgren 76)
         1. Creed 197; Hendrickx 153; Jeremias 130; Linnemann 76; Marshall 607; Montefiore 2: 989; Schweizer *Luke* 248; Wenham 110.
         2. Aus 457; Räisänen 2: 1620-21, 1633; Schottroff 47-49; Str-B 2: 215; Tertullian, *On Repentance* 8; Stein 120.
         3. Culpepper, “Luke.” *New Interpreter*’*s Bible*. 9: 302. Stein, R. *Luke*. NAC 24. Nashville: Broadman, 1992. 406.
      2. “The young man is in misery not because of a sense of sin that might lead to repentance, but from his destitution. . . .” (Hultgren 76)
         1. Bailey *Poet* 173-75; Donahue 153; Jülicher 2: 345-46; Scott 115-16.
         2. Bailey *Finding the Lost* 131; Borsch 41. Jones, Geraint. *The Art and Truth of the Parables*: *A Study in Their Literary Form and Modern Interpretation*, 225-30. London: SPCK, 1964. 182. Loisy, Alfred. *L’Évangile selon Luc*. Paris: E. Nourry, 1924. 397. Sellew, Philip. “Interior Monologue as a Narrative Device in the Parables of Luke.” *JBL* 111 (1992): 246.
         3. Why not use “repentance” (*metanoia*, *metanoeo*, μετάνοια, μετανοέω), which Luke “uses in noun or verb form . . . some twenty-five times in Luke-Acts, and which would have fit the narrative well?” (Hultgren 76)
         4. “Similar expressions are found elsewhere, but none of them is a circumlocution for repentance.” (Hultgren 76)
            1. Acts 12:11 (ὁ Πἐτρος ἐν ἐαθτῳ γενόμενος, “Peter came to himself” [RSV, NRSV]); *T Jos*. 3:9 (ἦλθον εἰς ἐμαυτόν, “I came to myself”); Epictetus, *Dis*. 3.1.15 (ὅταν εἰς ἐαθτοὺς ἐρχόμενοι, “when you come to yourself”); and Diodorus Siculus, *History* 13.95.2 (εἰς ἐαθτοὺς ἐρχόμενοι, “coming to themselves”).
            2. “Augustine [“Sermon 46”]—no stranger to the concept of repentance—wrote that the young man had “gone away from himself” and now “he [returned] to himself” (his prior state).” (Hultgren 76)
         5. David L. Tiede (*Luke*. ACNT. Minneapolis: Augsburg, 1988. 278): “He is sobered . . ., but he is primarily concerned to get something to eat.” (Qtd. in Hultgren 76 n. 27)
      3. Or the phrase is deliberately ambiguous.
         1. George W. Ramsey . . . suggests that the phrase is “tantalizingly ambiguous,” and that the reader does not know whether the son is repentant—or scheming and self-seeking (p. 42).” (“Plots, Gaps, Repetitions, and Ambiguity in Luke 15.” *Perspectives in Religious Studies* 17 (1990): 38.) (Hultgren 76 n. 27)
         2. The prodigal “sought how best to get himself out of his horrible situation . . . that would be to go home and regain his father’s favor—which could be by honest remorse or by manipulation.” (Hultgren 76)
         3. Perhaps it is sufficient to say that the young man came to realize how foolish he had been and so “came to his senses.” That is a prelude to repentance, even if not repentance itself.” (Hultgren 76)
         4. NEB and NIV translate “came to his senses.” (Hultgren 76)
   3. “hired hands” (*misthioi*, μἰσθιοι)
      1. “The term for “hired servants” [is] found in the NT only in Luke 15:17 and 19 (as well as at 15:21 in some manuscripts) . . .” (Hultgren 76)
      2. Laborers in the vineyard (Matt 20:1-16) uses “worker” (*ergates*, ἐργάτης), “the more common term . . .” (Hultgren 76 n. 30)
      3. It “refers to day laborers, persons without steady employment who are hired (or not hired) in the morning for the day’s work.” (Hultgren 76)
         1. Lev 19:13 LXX; Sir 7:20 LXX; 37:11 LXX.
         2. Malina and Rohrbaugh 372.
         3. Wallis, Gerhard. “Lohnarbeiter.” *Biblisch-Historisches Handwörterbuch*. Ed. Bo Reicke and Leonhard Rost. Göttingen: Vandenhoeck & Ruprecht, 1962-79. 2: 1103. 4 vols.
      4. “They had no ongoing relationship to a particular farm or [76] family. To become such would mean that the young man was moving down the social scale from being an indentured servant (which offered some security) in the far-off country to being a servant in his homeland without any assurance of ongoing employment.” (Hultgren 76-77)
      5. “His willingness to become as one of the day laborers implies that he would have a status lower not only than sonship, but even lower than that of the slaves and servants of the household and farm (δοῦλοι and παῖδες) mentioned at 15:22, 26.” (Hultgren 77)
   4. “bread enough and to spare”
      1. That hired hands “would have “food in abundance” would not likely be literal or descriptive of their actual lot in life . . .” (Hultgren 77)
      2. “. . . but the young man’s statement gives color to the story, emphasizing his own horrible plight and his imaginative dreams.” (Hultgren 77)
   5. “I am dying of hunger”
      1. “He is headed toward death (as “I am perishing” signifies) . . .” (Hultgren 77)
      2. The statement “anticipates the father’s statements about his son as having died (15:24, 32).” (Hultgren 77)
   6. “He will know his father as the gracious person he really is—and himself as a son again—only when he is actually received back.” (Via 174) (Hultgren 77)
6. **15**:**18-19**
   1. Luke 15:17-19, “I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; 19 I am no longer worthy to be called your son; treat me like one of your hired hands.”’”
   2. “The son, intent on going back home, composes and practices his homecoming speech (15:18-19).” (Hultgren 77)
   3. “The son plans a threefold statement to his father:
      1. a confession of guilt (“I have sinned . . .”),
      2. admission of his destruction of the father-son relationship (“no longer worthy to be called your son”),
      3. and a possible resolution of the father’s plight (“treat me . . .”).” (Hultgren 77)
   4. “Father”
      1. The son “plans to address his father as “father.”” (Hultgren 77)
      2. This may “imply an attempt at reconciliation . . .” (Hultgren 77)
      3. But “Not necessarily, for it is the only proper address available.” (Hultgren 77)
   5. “I have sinned against heaven and before you”
      1. “Whether truly repentant or not (there is no certainty that he is), the son rehearses by using the language of repentance for his anticipated return.” (Hultgren 77)
      2. “In 15:18b he uses expressions that recall Hebrew tradition at various points.” (Hultgren 77)
         1. “I have sinned”: Exod 10:16 LXX, Ps 51:6 LXX. (Hultgren 77)
         2. “against heaven” (“a pious circumlocution for” “against God”): Dan 4:26; 1 Macc 3:18; Matt 21:25; Luke 15:7. (additional references: Str-B 2:217) (Hultgren 77)
         3. “The expression of having sinned against both God and another person or persons simultaneously has precedent in Exodus 10:16 and Numbers 21:7.” (Hultgren 77)
      3. “It is not said what the young man’s “sin” might be.” (Hultgren 77)
         1. “. . . the modern interpreter imagines easily that it had to do with his way of life in the far country . . .” (Hultgren 77)
         2. “. . . the ancient storyteller and hearer might think otherwise. For them the sin of the younger son would more likely be his insolence in leaving home with his share of the property and therefore not providing for his father in old age, as the commandment requires.” (Derrett “Parable” 109-12) (Hultgren 77)
         3. “Such a view becomes even more probable in light of the elder brother’s statement of 15:30, in which he speaks of the younger brother’s devouring “*your* property”—precisely that which was to be used to maintain the father beyond his working years when he turns the farm over to his sons.” (Hultgren 77)
7. **15**:**20**
   1. Luke 15:20, “So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him.”
   2. “filled with compassion” (*splangchnidzomai*, σπλαγχνίζομαι)
      1. “The homecoming scene is portrayed in highly emotional terms.” (Hultgren 78)
      2. *Splangchnidzomai* “occurs a dozen times in the NT (in the Gospels only).” (Hultgren 78)
         1. Mark 1:41; 6:34//Matt 14:14; Mark 8:2//Matt 15:32; Mark 9:22; Matt 9:36; 18:27; 20:34; Luke 7:13; 10:33; 15:20.
         2. “Apart from its use here and in two other parables (10:33; Matt 18:27), the term expresses the divine compassion revealed in Jesus.” (Koester, Helmut. “σπλάγχνον.” *TDNT* 7: 553-55.) (Hultgren 78)
            1. Matt 18:27 (unmerciful slave), “And out of pity for him, the lord of that slave released him and forgave him the debt.”
            2. Luke 10:33 (good Samaritan), “But a Samaritan . . . was moved with pity.”
         3. “So here, too, the compassion of the father reflects divine compassion.” (Hultgren 78)
   3. “ran”
      1. The father *runs* to meet the son—an outlandish behavior . . .” (Hultgren 78)
         1. Bailey *Poet* 181; Donahue 155; Jeremias 130.
         2. Bailey *Finding the Lost* 143-46; Malina and Rohrbaugh 372.
      2. “According to tradition, the “way” a man walks “shows what he is” (Sir 19:30), and therefore a dignified man does not run. We must imagine here a prominent person wearing a long robe. In order to run, he must pull up the robe, exposing his legs, which would have been considered shameful in a Semitic culture.” (Bailey *Finding the Lost* 144-45; Malina and Rohrbaugh 372) (Hultgren 78)
      3. “Even in a gentile Greco-Roman context, a “proud man” makes slow steps.” (Aristotle *Nicomachean Ethics* 4.3.1125.10-15) (Hultgren 78)
   4. “put his arms around him”
      1. “Prior to hearing what the son might have to say, the father embraces his son . . .” (Hultgren 78)
      2. “Literally the Greek reads, “he fell upon his neck” . . .” (Hultgren 78)
         1. That expression is found in Gen 33:4; 45:14; 46:29; 3 Macc 5:49; Acts 20:37. (Hultgren 78)
         2. Especially see Gen 33:4 (the reconciliation between Jacob and Esau): “Esau (a relatively young man) runs (προσέδραμεν), falls upon the neck of Jacob his younger brother (προσέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ), and kisses (ἐφίλησεν) him . . .” (Hultgren 78)
            1. The verbs in Gen 33:4 LXX are “ran . . . kissed . . . fell.” (Hultgren 78 n. 40)
            2. The verbs in Gen 33:4 MT are “ran . . . fell . . . kissed.” (Hultgren 78 n. 40)
            3. The verbs in Luke match the MT’s. (Hofius 246-470) (Hultgren 78 n. 40) Luke 15:20, “δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.”
   5. “All takes place in the parable as though there is no time or opportunity for the son to greet his father properly, fall at his feet, and begin to make his speech. The [78] father’s running, the embrace prior to the son’s speech, and the kiss—all these signify reconciliation and prevenient grace on the part of the father. The father has no clue whatsoever concerning the motives of his son or what is on his mind. The father is delightedly joyous to have his son home again.” (Hultgren 78-79)
   6. “No earthly father loves and acts like this one, but God does.” (Hultgren 85)
8. **15**:**21**
   1. Luke 15:21, “Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’”
   2. “Some important Greek witnesses (including א, B, and D), as well as the Vulgate, continue after “I am no longer worthy to be called your son,” with, “treat me as one of your hired servants.” But other major witnesses (including p75, A, and others) do not have it. The phrase has probably been added to correspond with the son’s words in 15:19. The shorter reading is to be preferred.” (Metzger *TCGNT* 164) (Fitzmyer 1089-90; Marshall 610; Plummer *Luke* 375) (Hultgren 71)
   3. “The son’s speech (15:21)—given on his feet, and in his father’s arms—is word-for-word from what he practiced (15:18-19a), except that it is interrupted; he cannot get the last line out about how he should be treated as a servant (15:19b). As soon as the son says that he is no longer worthy to be called a son of his father, the father has heard more than enough.” (Hultgren 79)
9. **15**:**22**
   1. Luke 15:22, “But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet.’”
   2. “The symbolism of the robe, ring, and shoes has been investigated thoroughly in the work of K. Rengstorf [*Die Re-Investitur des Verlorenen Söhnes* 39-51] [using] many texts and traditions. His thesis that the story presupposes the restoration of one on whom the legal custom of *kesasah* (“separation”) has previously been enacted, however, goes beyond the evidence within the parable itself.” (Critique: Marshall 606.) (Hultgren 79 n. 44)
   3. “a robe—the best one” (*stolen ten proten*, στολὴν τὴν πρώτην)
      1. *Stolen ten proten* “could just as well be translated “the foremost robe” or “the most prominent robe” . . .” (BAGD 726 [1, c.a]) (Hultgren 79)
      2. In *Joseph and Asenath* 18:3, Aseneth brings out “her first robe” (τὴν στολὴν αὐτῆς τὴν πρώτην) for her marriage.” (Hultgren 79 n. 41)
      3. “The father’s bestowing on his son the “best robe” . . . signifies a status of honor, as in prior cases . . .” (Hultgren 79)
         1. Gen 27:15: Rebekah gives a robe to Jacob (“that had belonged to Esau!”)
         2. Gen 41:42: Pharaoh bestows a robe on Joseph
         3. 1 Macc 6:15: Antiochus presents a robe to Philip
      4. The robe might be the father’s “own festive garment; cf. NEB, “my best” robe, at 15:22 . . .” (Hultgren 80)
   4. “ring”
      1. Giving a ring signifies granting authority (Gen 41:42; 1 Macc 6:15; cf. also Esth 3:10; 8:2). (Hultgren 79)
      2. “. . . giving this ring to the younger son—a ring that would normally be passed on to the older son at the death of the father—means . . . that the younger son has in effect now supplanted his older brother; yet the remainder of the property will still fall to the latter (15:31).” (Hultgren 79)
   5. “sandals”
      1. “. . . the son came home barefoot . . .” (Hultgren 79)
      2. “Placing “shoes on his feet” . . . implies the bestowal of freedom (insofar as slaves typically lacked shoes) . . .” (Bailey *Poet* 185; Donahue 155; Jeremias 130; Marshall 610. Bailey *Finding the Lost* 155.) (Hultgren 79)
      3. Also, “the slaves—by their act of placing the shoes on his feet—acknowledge him as their master.” (Scott 118. Derrett “Parable” 113-14.) (Hultgren 79)
      4. “Now the son has been fully restored to the family and the community.” (Hultgren 79)
      5. “Moreover, in all the flurry of activity—the father’s running to meet his son, embracing him, and presenting him with gifts [79] . . .—the son is being protected by the father from hostile village reaction.” (Bailey *Finding the Lost* 143. Malina and Rohrbaugh 372.) (Hultgren 79-80)
   6. Though the son has just said, “I am no longer worthy to be called your son,” the father’s “response is to treat him as more than a son (15:22). He is a special guest!” (Hultgren 79)
   7. This is “shocking. . . . In normal life the father should put his younger son on probation, but instead he honors him.” (Hultgren 42)
      1. “Even though the father has compassion on his son, a proper response for him would be to let the young man arrive home, fall on his knees, and ask for forgiveness. Then, in the best of all circumstances, the father would respond with words of forgiveness and a review of expectations. The son would, in effect, be on probation around home for a time; perhaps he could remain there until he could earn enough to leave as an independent person once again.” (Hultgren 78)
      2. “But those measures of decorum are not what happen.” (Hultgren 78)
   8. “Already there is enough going on to threaten the status of the elder brother.” (Hultgren 80)
10. **15**:**23**
    1. Luke 15:23, “And get the fatted calf and kill it, and let us eat and celebrate; . . .”
    2. “Any calf that has been fattened has been kept for a special event (cf. 1 Sam 28:24-25), and it would feed a very large gathering of people, including not only the immediate household but all those in the vicinity deemed significant by the father.” (Hultgren 80)
       1. Bailey (*Finding the Lost* 155): “the extended family and all the prominent people in town.” (Qtd. in Hultgren 80 n. 46)
       2. Bailey’s “estimate [*Finding the Lost* 155] that it would take “perhaps two hundred people to eat a fatted calf” seems extreme.” (Hultgren 80 n. 46)
    3. “celebrate” (*euphraino*, εὐφραίνω)
       1. Hultgren translates “to make merry.” (Hultgren 80)
       2. The term is “also in 15:24, 29, 32 . . .” (Hultgren 80)
       3. *Euphraino* “is often, as here, used in connection with the merriment of banqueting . . .” (Deut 14:26 LXX; 27:7 LXX; Eccl 8:15 LXX; Luke 12:19; 16:19) (Hultgren 80)
11. **15**:**24**
    1. Luke 15:24, “‘for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.”
    2. “The father’s declarations in 15:24 about his son (dead/alive again; lost/found) complete the scene.” (Hultgren 80)
    3. “The son who had been perishing (15:17) in a far-off country, and as good as dead to a father who had been abandoned by him, can now be called alive again.” (Hultgren 80)
    4. “The language of lost/found on the lips of the father (both here and at 15:32) links the parable to the exclamations of the shepherd [15:6, lost sheep] and the woman [15:9, lost coin] . . .” (Hultgren 80)
12. **15**:**25**
    1. Luke 15:25, “Now his elder son was in the field; and when he came and approached the house, he heard music and dancing.”
    2. “in the field”
       1. “It is strange that he was not told immediately about the return of his brother. . . . [But being in the field] provides for a more dramatic and emotional scene to follow.” (Hultgren 80)
       2. Being in the field “signifies to the hearer or reader that he [the elder son] is hardworking and loyal.” (Hultgren 80)
13. **15**:**26**
    1. Luke 15:26, “He called one of the slaves and asked what was going on.”
14. **15**:**27**
    1. Luke 15:27, “He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’”
15. **15**:**28**
    1. Luke 15:28, “Then he became angry and refused to go in. His father came out and began to plead with him.”
    2. He “becomes angry—the opposite of the rejoicing going on inside . . .” (Hultgren 80)
    3. “The father, risking humiliation and shame, leaves his guests inside . . .” (Hultgren 80)
16. **15**:**29**
    1. Luke 15:29, “But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends.’”
    2. “The response of the son (15:29-30) overflows with painful protest against the father’s overly generous behavior toward the younger son.” (Hultgren 80)
       1. “The father should make some demands on his wastrel son and put him on probation . . .” (Hultgren 80)
       2. “. . . he has made a fool out of himself by not only accepting the fellow back home but making some kind of hero out of him!” (Hultgren 80)
       3. “In his outburst to his father, the elder son
          1. makes claims about himself as the long-standing obedient one [v. 29b];
          2. excoriates the father for not being grateful for his obedience [29c];
          3. [and] humiliates the father for his foolishness [30].” (Hultgren 80)
       4. “In all of this, his relationship with his father is seen to be based on law, merit, and reward rather than on love and graciousness.” (Hultgren 80)
    3. “I have never disobeyed your command” (*entole*, ἐντολή)
       1. *Entole* can mean “command” or “commandment.” (Hultgren 81)
       2. “I have never disobeyed your command” (*oudepote entolen sou parelthon*, οὐδέποτε ἐντολήν σου παρῆλθον) is close to Deut 26:13 LXX, “I have not transgressed your commandment” (*ou parelthon ten entolen sou*, οὐ παρῆλθον τὴν ἐντολήν σου). In 26:13 the context requires “commandment,” not “command.” (Hultgren 81)
       3. The double meaning was present in Jesus’ speech also: “in both Hebrew and Aramaic one word (מִצְוָה, *miswah*, and variations) serves for both “command” and “commandment” as well.” (Levine, B. “מִצְוָה.” *TDOT* 8: 505-14.) (Hultgren 81)
    4. “working like a slave” (*douleuo*, δουλεύω)
       1. *Douleuo* “means “to serve as a slave” . . .” (BAGD 205) (Hultgren 71)
    5. “prostitutes”
    6. “young goat” (*eriphon*, ἔριφον)
       1. text criticism
          1. “Most Greek witnesses contain the word ἔριφον, but p75 and B read ἐρίφιον.” The latter is “a diminutive of the former . . .” (Hultgren 71)
          2. “Either term can mean a young male goat, a “kid,” [BAGD 309] but the latter . . . emphasizes how small the gift would be.” (Hultgren 71)
          3. “The stronger attestation of the former speaks in its favor.” (Hultgren 71)
          4. “The latter may be due to [71] mishearing by certain scribes or by reason of their trying to make a subtle interpretive point.” (Hultgren 71-72)
       2. “While cattle were rather scarce and certainly expensive, goats were common and inexpensive (less than one-tenth the value of a cow) . . .” (Hultgren 81)
          1. Firmage, Edwin. “Zoology.” *Anchor Bible Dictionary* 6: 1119-20.
          2. Firmage says “the ratio of sheep and goats to cattle was anywhere from 2:1 to 7:1, depending on the topography . . .” (Hultgren 81 n. 48)
          3. He also says “the ratio of the value of a goat to a cow was less than 1:10. The price for a goat was two-thirds of a shekel; that for a cow ten shekels.” (Hultgren 81 n. 48)
       3. “. . . whereas the production of a fatted calf would take months of care and feeding, producing a young goat for a meal would be routine.” (Hultgren 81)
17. **15**:**30**
    1. Luke 15:30, “But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!”
    2. “your property”
       1. The elder son charges that “the younger son devoured the father’s living (“*your* living”) . . .” (Hultgren 81)
    3. “prostitutes”
       1. Hultgren translates “whores.”
          1. English translations use “harlots” or “prostitutes,” “but those words are too formal for an angry outburst . . .” (Hultgren 81)
          2. The elder son is emphasizing, “gentile whores, pigs!” (Hultgren 81)
       2. “Devour property with prostitutes” implies he had sex with them. (Hultgren 81)
       3. “To charge that the younger son did such . . . is to express utter contempt for him.” (Hultgren 81)
       4. The whores are “a product of the elder son’s imagination.” (Hultgren 81)
          1. Creed (201) suggests “that a report must have gotten back to the elder son about the conduct of the prodigal . . .” (Hultgren 81)
          2. But “that is to historicize.” (Hultgren 81)
18. **15**:**31**
    1. Luke 15:31, “Then the father said to him, ‘Son, you are always with me, and all that is mine is yours.’”
    2. “The story closes with the father’s affirmation that the elder son is “always” (15:31, in contrast to the son’s “never” of 15:29 [“you have never given me even a young goat”]) with him, and that he is still heir to all that is now left.” (Bovon 61) (Hultgren 82)
    3. Scott (121): “Where the son saw himself as a faithful slave, the father views him as a *companion* (‘always with me’) and *co-owner* of the farm Call that is mine is yours’).” (Qtd. in Hultgren 82)
    4. “Although the elder son will not have full possession of the property until the death of the father in a legal sense (so that he could dispose of it as he wishes), *de facto* the father and son hold it in common (cf. comment on 15:11-12).” (Hultgren 82)
    5. Some use “you are always with me” “to say that the parable does not actually fit the context of 15:1-2. How can the elder son represent the Pharisees and scribes without ascribing to them an abiding fidelity to God and claiming that they are heirs of the promises of God?” (Hultgren 82)
       1. Räisänen 2: 1623. Evans, Craig A. *Luke*. NIBC 3. Peabody: Hendrickson, 1990. 592.
       2. Luke 15:1-2, “Now all the tax collectors and sinners were coming near to listen to him. 2 And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.””
       3. “Yet that is to miss the true parallel: as the elder brother is unable to rejoice in the restoration of one who is lost, so, too, the Pharisees and scribes grumble over the reception of “sinners” by Jesus.” (Hultgren 82)
       4. “. . . Jesus compares his opponents to the elder son, who has been obedient and is declared (again) to be an heir. Could Jesus [think God] considered Jesus’ opponents as persons who have served God “these many years,” rather than as disobedient? [But] the point of comparison is the refusal—indeed, the complaining—of the elder son (15:31-32) and the opponents (15:2) in their respective, similar situations. To demand more parallels, and then to find fault with the correlations imagined, borders on allegorizing.” (Hultgren 85)
19. **15**:**32**
    1. Luke 15:32, “But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.”
    2. “we had to celebrate and rejoice”
       1. “Literally the Greek reads: “it was necessary to celebrate and rejoice.” . . . “we” (supplied here) is not in the Greek text.” (Hultgren 72)
       2. NEB, TEV, NIV, and NRSV “rightly insert the pronoun, referring to the father and all others on the scene (except the older brother).” (Hultgren 72)
    3. The elder son is harming family relationships.
       1. The elder son “does not address his father as “father” . . .” (Hultgren 81)
          1. The younger son addresses his father as “father” (15:21). (Hultgren 81)
          2. Τhe servant tells “the elder son . . . what his “father” had done (15:27) . . .” (Hultgren 81)
          3. The father “calls the elder son “son” . . .” (15:31). (Hultgren 81)
             1. The term is “child” (*teknon*, τέκνον), “an affectionate address to a son . . .” (BAGD 808; see Matt 21:28b; Luke 2:48; 15:31.) (Qtd. in Hultgren 81)
       2. The elder son does not refer to his brother as “brother.” (Hultgren 81)
          1. He speaks of “this son of yours” (15:30, *ho huios sou houtos*, ὁ υἰός σου οὗτος). “The words . . . are most certainly contemptuous.” (Hultgren 81)
          2. Τhe servant says the elder son’s “brother” has returned (15:27). (Hultgren 81)
          3. The father speaks of “this brother of yours” (15:32). (Hultgren 81)
             1. This is the “same turn of phrase” (*ho adelphos sou houtos*, ὁ ἀδελφός σου οὗτος) as the elder son used and “must certainly [81] be deliberate.” (Corlett 216) (Hultgren 81-82)
             2. “It is not simply a playback to the older son, although it is that, but a reminder on the part of the father of the relationship between the two sons.” (Hultgren 82)
       3. The elder son uses “elements of defiance and scorn . . .” (Hultgren 81)
       4. “. . . the father considers both young men as his sons; and he considers them brothers . . . by his use of the terms “son” and “brother” he is trying to restore a family that has fallen apart.” (Hultgren 82)
    4. “The parable ends with the words of the father.” (Hultgren 82)
       1. “Nothing more is said about either son.” (Hultgren 82)
          1. “Did the elder finally accede to his father’s wish . . .” (Hultgren 82)
          2. “. . . did the younger prosper in his new status . . .?” (Hultgren 82)
       2. “. . . unlike the two before it, this [parable] ends without a direct application.” (Hultgren 82)
       3. G. Jones (168): the parable needs nothing more “to enforce its intention.” (Hultgren 82)
20. **Jesus**’ **meaning and Luke**’**s meaning**
    1. authenticity
       1. Some say the parable “was composed by Luke . . .” (Hultgren 83)
          1. Drury 142. Schottroff 27-52. Sanders, Jack T. *The Jews in Luke-Acts*. Philadelphia: Fortress, 1987. 108 (Sanders’s later view; see below).
          2. They argue from the parable’s “theological compatibility with that of the Gospel of Luke as a whole . . .” (Hultgren 83)
          3. Schottroff (27-52) says “the parable reflects Lukan [soteriology] . . . She claims that, for Luke, salvation is not possible without repentance, indeed, that salvation is repentance and forgiveness of sins. Then she sees these elements in the parable. [But] it is not clear that the younger son repents . . . The father accepts the son on the basis of his own love, not the worthiness of the son.” (Hultgren 83 n. 59)
       2. Some say the parable is partly by Jesus, partly by Luke.
       3. Some say Luke “worked with some pieces of tradition . . . but essentially created the parable himself . . .” (Hultgren 83 n. 57)
          1. Maybe Luke created the parable using two sons (Matt 21:28-32) “or something similar . . .” (Hultgren 83 n. 57)
             1. Goulder, Michael D. *Luke*: *A New Paradigm*. 2 vols. Sheffield: JSOT, 1989. 2: 609-14.
             2. van Goudoever, J. “The Place of Israel in Luke’s Gospel.” *NovT* 8 (1966): 121.
             3. Räisänen (2: 1631, 1636) and Sanders (*Jews in Luke-Acts* 108) says it is a possibility.
             4. Gundry (*Matthew* 422) suggests Matthew composed two sons as a “counterpart” to prodigal son. (Hultgren 224 n. 21)
             5. Both parables are “stories of a father and his two sons . . .” (Hultgren 224)
             6. But, “the responses of the sons [are different]. If the first son in Matthew’s parable is assumed to be the oldest, his initial insolence does not correspond to the always deferential older son in Luke’s parable.” (Hultgren 224)
             7. “Surely Jesus could have spoken parables concerning fathers and sons on more than one occasion.” (Hultgren 224)
             8. “Occasionally it is suggested that this parable was the basis for the Parable of the Prodigal Son (Luke 15:11-32). In spite of their similarity in narrating stories of a father and his two sons, there is no basis for the suggestion. The most obvious difference between them, at a fundamental structural level, is apparent in the responses of the sons. If the first son in Matthew’s parable is assumed to be the oldest, his initial insolence does not correspond to the always deferential older son in Luke’s parable. Surely Jesus could have spoken parables concerning fathers and sons on more than one occasion.” (Hultgren 224)
          2. Some say Jesus created the parable up to the prodigal’s return (15:11-24), but the elder son (15:25-32) was created “by Luke or a predecessor . . .” (Sanders 433-38; this is his “earlier view,” 83 n. 57.) (Hultgren 83)
       4. Most say the parable is from Jesus. (Hultgren 83)
          1. Fitzmyer 1085; Hendrickx 150; Jeremias 128-32; Jülicher 2: 333-65; Lambrecht *Astonished* 46-49; Marshall 605-06. Aus 465-69; Borsch 45-46; Bovon 452; Broer 459-60; Carlston “Reminiscence” 368-90; Jeremias “Tradition” 172-89; O’Rourke 431-33; Rengstorf 61-62; Schnider 87-88.
          2. Funk 356-57 (pink = “Jesus probably said something like this”). (Hultgren 83 n. 61)
          3. Jeremias, Joachim. *Die Sprache des Lukasevangeliums*: *Redaktion und Tradition im Nicht-Markusstoff des dritten Evangeliums*. MeyerK. Göttingen: Vandenhoeck & Ruprecht, 1980. 248-55.
          4. Hofius (240-48) says “that several expressions in the parable are based on the MT rather than the LXX, indicating pre-Lukan authorship and pointing to an original narrator who made use of the Hebrew OT (which he takes to be Jesus).” (Hultgren 83 n. 60)
          5. While “there are Lukan stylistic touches to the whole of 15:11-32, the essentials of what is there can be attributed to pre-Lukan tradition.” (Hultgren 83)
          6. “. . . it is difficult to imagine that the parable came from anyone but Jesus . . .” (Hultgren 84)
             1. “Both the structure and the theology of the parable are very similar to that of the Workers in the Vineyard (Matt 20:1-16), which cannot be attributed to Luke.” (Pokorny 180-81. Nygren, Anders. *Agape and Eros*. Philadelphia: Westminster, 1953. 81-91.) (Hultgren 84)
             2. “The two parables together can be considered a double attestation of the theology of Jesus himself.” (Hultgren 84)
             3. “Those who attribute it to Luke consider it to have been created by the evangelist to address concerns of Luke’s own day, not those of Jesus’ day.” (Hultgren 84)

But the elder brother as “Pharisees and scribes . . . most likely reflects Jesus’ historical situation, in which actual persons in these groups protested Jesus’ fellowship with the despised. That is more likely the point of origin than anything in Luke’s setting . . .” (Hultgren 84)

* 1. authenticity of setting
     1. “Luke has placed it against the backdrop of 15:1-2, the grumbling of the Pharisees and scribes against Jesus. Could such a setting be possible in the historical ministry of Jesus?” (Hultgren 85)
     2. “There is no sufficient reason to discount the setting Luke has provided.” (Hultgren 85)
        1. Dodd 92-93; Jeremias 131-32; Linnemann 69; Stein 123.
        2. “In any case, our purpose is to interpret the parable in its canonical setting.” (Hultgren 85)
  2. Jesus’ meaning
     1. allegorical details
        1. younger brother = Gentiles?
           1. Räisänen (2: 1626) says “. . . Luke created the parable to teach conservative Jewish Christians—represented by the elder brother—“that converted Gentiles, too, are accepted by God and should be joyously received by the community.”” (Hultgren 84)
           2. “But it is precisely the identification of the younger brother with Gentiles that is a problem.” (Hultgren 84)

Räisänen (2: 1624-27) “looks to Acts 15:5 as evidence that Christian Pharisees opposed the admission of Gentiles without circumcision. But by the time that Luke wrote Luke-Acts the issue was long settled.” [84 n. 65] “. . . an alleged tension between traditional Jewish Christians and others who were accepting Gentiles . . . was a non-issue in Luke’s day.” [84] (Hultgren 84, 84 n. 65)

“His going away from his father, his coming to himself, his returning to his father—how does that correspond with the entrance of Gentiles into the Christian community?” (Hultgren 84)

“The younger son is not ignorant (in gentile fashion) of the father (identified with God) . . .” (Hultgren 84)

* + - 1. younger brother = Israel?
         1. “His going away from his father, his coming to himself, his returning to his father—[does that] not correspond . . . with the recurring story of Israel (apostasy, repentance, and return)?” (Hultgren 84)

N.T. Wright (*Jesus and the Victory of God*. Minneapolis: Fortress, 1996. 126) says “the going away and return of the younger son represent exile and restoration.” (Hultgren 84 n. 64)

“The younger son . . . is insolent toward him [the father] and wastes what has been given to him; in short, he is immoral . . .” (Hultgren 84)

* + - 1. younger brother = sinners
      2. elder brother = “Pharisees and scribes” (Hultgren 84)
         1. Scott (103) “denies that the elder son would have been identified with the Pharisees in the original parable of Jesus. That, he says, would imply the rejection of the son, which does not occur in the parable itself.” (See also Scott “Prodigal Son” 45-48.) (Hultgren 82 n. 55)

“But why a rejection? . . . Scott seems to think that the Pharisees are being rejected, so the son would have to be also. . . . the Pharisees . . . are implicitly criticized, not rejected.” (Hultgren 82 n. 55)

Fred B. Craddock (*Luke*. Louisville: John Knox, 1990. 188): “The embrace of the younger son did not mean the rejection of the older; the love of tax collectors and sinners does not at all negate love of Pharisees and scribes.” (Qtd. in Hultgren 82 n. 55)

* + - * 1. “The elder brother’s anger is highly moralistic. It is directed primarily toward his father (and only indirectly toward his brother), based on the father’s acceptance of one who is unworthy on moral grounds.” (Hultgren 84)
        2. The elder brother as “Pharisees and scribes . . . most likely reflects Jesus’ historical situation, in which actual persons in these groups protested Jesus’ fellowship with the despised. That is more likely the point of origin than anything in Luke’s setting . . .” (Hultgren 84)
        3. “His claim to never have disobeyed a “command” of the father most certainly—at the level of Luke’s Gospel—makes a not-so-veiled reference to the Pharisees and scribes present (15:2) . . .” (Hultgren 81)
    1. “. . . Since the parable has two distinct parts, where does the accent of its teaching lie?” (Hultgren 84)
       1. Bultmann (*HST* 192, 196) included the parable “among those that portray an antithesis of two types of characters.” (Hultgren 85)
          1. “But in neither case do the other parables cited by Bultmann have a true break between two parts in the stark manner that this one does. They are in each case clearly a unit in which one could not possibly stop prior to the end . . .” (Hultgren 85)
          2. “But in this one there are two distinct parts, and the history of interpretation—so often favoring an ending at 15:24—shows how marked the break is.” (Hultgren 85)
       2. Jeremias (131) “included this parable with others in a category of “double-edged parables,” in which the emphasis falls consistently on the second half.” (Hultgren 84)
          1. “In the German edition the term used is “*doppelgipflige* [84] *Gleichnisse*” . . .” (Jeremias, Joachim. *Die Gleichnisse Jesu*. 7th ed. Göttingen: Vandenhoeck & Ruprecht, 1965, 131.) (Hultgren 84-85 n. 66)
          2. Other double-edged parables: rich man and Lazarus (Luke 16:19-31), laborers in the vineyard (Matt 20:1-15), marriage feast (Matt 22:1-14). (Hultgren 84 n. 66)
       3. “. . . as it is heard or read, the emphasis falls where the story comes to an end.” (Jeremias 131; Linnemann 78; Stein 123; contra Scott 105. Price 67.) (Hultgren 85)
       4. Nevertheless the parable “is a unit that cannot come to an end prior to 15:32; it is about a man who had *two* sons.” (Hultgren 85)
    2. “. . . What is the point, or main thrust, of the parable?” (Hultgren 85)
       1. “Could it be that, by this parable, Jesus sought to illustrate the loving character of God?” (Nygren *Agape and Eros* 81-84) (Hultgren 85)
          1. “As if the Parables of the Lost Sheep (15:4-7) and Lost Coin (15:8-10) were not sufficient to drive the point across concerning the joy of God at the restoration of the lost, Jesus tells another. Sheep go astray, and coins get lost. There is a sense of loss in each case. But that does not begin to compare to the loss and pain felt in consequence of the breakup of a home and the assault of one member upon another. As the story unfolds, each of the brothers insists upon his rights—whether property or honor—and treats the father with contempt.” (Hultgren 86)
          2. “If a contrast of character types is to be made, it is not only between the two brothers, but also between the brothers and their father. The brothers differ in their contrasting lifestyles—the one going away and spending all he had, the other staying home and preserving the estate. But in one major way they are very much alike and stand in contrast to the father. Both are abusive of the father, while the father remains devoted to each. There can be little doubt but what the father is the main character of the story. It is his relationship with his two sons that is the dynamic thread throughout the story.” (Hultgren 86)
          3. “What is so striking in his dealings with each of the sons is that he extends unconditional love prior to repentance—indeed, even *apart from* repentance on the part of either son. To be sure, the younger son comes home (but that does not in itself indicate repentance; see above), and he makes a fine speech that sounds like repentance. But the twin facts that (1) he knows he can go home and (2) the father runs and embraces him before any speech is even allowed—these two points illustrate the father’s love as unconditional prior to—indeed, *apart from*—repentance. And with the unconditional love is total forgiveness. In the case of the older brother, in spite of his contemptuous comments to his father and about his brother, the father assures him that all he has belongs to him still. There is no need for the son to apologize for his harsh words to the father. According to the father, the bond between them has not been severed. The attitude of the father toward his sons is not determined by their character, but his.” (Hultgren 86)
          4. “Since the father clearly represents God, there is risk here in assuming or asserting that God sets aside judgment and wrath in favor of forgiveness no matter how great the offense, and no matter how sincere or insincere a person is who is moving toward change. But in so many cases it is only when the good news of divine forgiveness is offered as having been extended *already* that there [86] is a safe enough environment for transformation to occur in a person’s life. Moreover, how far is one willing to go to say that God requires repentance on our part before he can forgive our sins? . . . Even the person who is most insistent that repentance is necessary for salvation must finally leave all to the grace of God. Within human relationships—such as relationships between members of a family in particular—forgiveness happens all the time apart from apologies; the offended person simply forgives, and life moves on. The same must be true in the divine-human relationship. . . . even when a person has lived repentantly, he or she must leave all in the hands of a merciful and gracious God. The parable clearly portrays the love and forgiveness of God as unconditional and prevenient (= coming before human readiness to ask for them). It is not surprising that Anders Nygren, in his major study of the love that is characteristic of God (ἀγάπη, agape), included a study of the Parable of the Prodigal Son as a prime example.” (Nygren, Anders. *Agape and Eros*. Philadelphia: Westminster, 1953. 81-91.) (Hultgren 86-87)
       2. “Could it be that Jesus sought to vindicate his message and activities (fellowship with the outcast) in reply to his critics? . . . Could it be that he sought to teach his opponents that the time has arrived for celebrating the in-gathering of those who are repentant and are responding to his message?” (Jeremias 131; Linnemann 80; Stein 123) (Hultgren 85)
          1. There is “the accent on the father’s rejoicing and then his telling his elder son how necessary that is (15:24, 32). Those who assert their own claims of righteousness (“. . . never have I disobeyed your command”) find it most difficult to rejoice when those who cannot do the same are considered equal to them. It is hard to recognize the work of God in and through such persons. Yet that is what is at stake in the parable. Those who are righteous—or think they are—are still loved by God; the difficulty is to get them to realize that others are as well. Equally difficult—perhaps even more difficult—is to get them to realize that God’s grace, not their own imagined righteousness, is the basis for their own salvation as well. A moralistic view of the divine/human relationship stands in the way of one’s own fellowship with God, and it impedes the imagination in regard to God’s relationship with others.” (Hultgren 87)
       3. Both points “make common cause to depict the ministry of Jesus as the inauguration of the kingdom of God, a God whose love surpasses all typical expressions known to humanity, and which is celebrated by those who are caught up in the joy of the kingdom. The parable portrays the love of God in such a way that it evokes resentment in those who assume that they know all there is to know about it.” (Hultgren 86)

1. Luke’s meaning
   1. context
      1. Luke 15:1-2, “Now all the tax collectors and sinners were coming near to listen to him. 2 And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.””
      2. “What is said concerning 15:1-2 in [72] Appendix 2 on “The Three Parables of Luke 15” is presupposed here.” (Hultgren 72-73)
      3. “Luke places the parable in the broader context of 15:1-2 and the Parables of the Lost Sheep (15:4-7) and Lost Coin (15:8-10). At the level of Luke’s Gospel—whatever might have been the case prior to it—the parable responds to the grumbling of the Pharisees and scribes.” (Hultgren 72)

## Punishment of Disobedient Servants

(Luke 12:47-48) (> L)

1. **text**
   1. Luke 12:47-48, “That slave who knew what his master wanted, but did not prepare himself or do what was wanted, will receive a severe beating. 48 But the one who did not know and did what de­served a beating will receive a light beating. From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded.”
2. **introduction**
   1. Often “the Church *generalized* the meaning of a parable by adding a saying of Jesus [19] . . . (Luke 12.48b): ‘*Every one* to whom much is given, of him much will be required; and of him to whom men commit much they will demand the more.’ Comment: The parable deals with a misused trust, but the saying teaches that the greater the divine gift to a man is, the greater is his responsibility.” (Hunter *Interpreting* 19, 120)

## Rash King

(Luke 14:31-32) (> L)

1. **text**
   1. Luke 14:31-32, “Or what king, going out to wage war against another king, will not sit down first and con­sider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? 32 If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace.”
2. **introduction**
   1. Form: parable? similitude? (multiple verbs; specific situation; plot/­action; but: fairly short; present tense). Hunter and Jeremias say parable. (Hunter *Parables* 20) (Jeremias *Parables* 247-48)
   2. This parable teaches about the men of the kingdom, i.e., about the true meaning of discipleship. It shows that “Before men decide to follow Jesus, . . . they must sit down and reckon the cost” (Hunter *Parables* 20)
   3. See also Hunter *Parables* 74-77.
   4. Often “the Church *generalized* the meaning of a parable by adding a saying of Jesus [19] . . . (Luke 14.33): ‘So therefore *whoever* of you does not renounce all that he has, cannot be my disciple.’ Comment: The two parables [tower builder and rash king] summon to self-examination, the logion to self-denial: two different things.” (Hunter *Interpreting* 19, 120)
   5. These “probably come from the height of the Galilean Ministry when many were offering to follow him (Luke 9.57-62) . . .” (Hunter *Interpreting* 65)
   6. “In the first parable Jesus says, ‘Sit down and reckon whether you can afford to follow me.’ In the second he says: ‘Sit down and reckon whether you can afford to refuse my demands.’” (Hunter *Interpreting* 65)
   7. “Before men decide to follow Jesus, . . . they must sit down and reckon the cost” (Hunter *Parables* 20)
   8. “It belongs to the essence of the idea of election that the elect are a small band, an excep­tion. . . . Thus the coming kingdom leads to separation and decision . . .” Matt 7:13-14 (narrow gate), 8:22, 13:24-30 (weeds), 13:47-50 (net), 24:40; Mark 3:35; Luke 9:62, 14:28-33. (Conzelmann *Jesus* 78)
   9. The section from Luke 9:20 to 14:34 has to do with patience, or steadfast­ness. “Peter’s confession of faith (9.20) leads into the challenge to take up the cross (9.23). The transfigu­ration (9.28-36) leads into the journey to Jerusalem which begins with the proclamation of the surrender required of the would-be disciple (9.57-60), and of the wholeheart­ed, continu­ing stead­fastness that must follow. ‘No-one who puts his hand to the plough and looks back is fit for the kingdom of God’ (9.62). . . . the parable of the Great Supper (14.15-24) speaks of the wide­spread invitation to the kingdom’s banquet. But the promise of the parable is immediately tempered by the demands which follow it . . . [The demands] are directed to the multitudes who [repres­ent those] drawn into the banquet from all sides. . . . the initial response leads to greater demands, the foundations need a costly edifice to be built upon them [i.e., rash builder, 14:28-30] the declaraiton of war leads to an out-and-out, prolonged engagement of the enemy (14.28-32 [i.e., rash king, 14:31-32]). Salt is excellent, but salt that can no longer perform the functions of salt is worse than useless (14.34).” (Franklin *Christ the Lord* 11)
   10. On Luke 14:25-34: “Nowhere else are the conditions of disciple­ship stated so forcibly (hatred for kith and kin, v. 26; readiness to carry the cross, v. 27; complete renunciation of possessions, v. 33). In strange contrast we get the twin parables of the tower builders and the king going to war (vv. 28-32). They are hardly meant to illustrate the uncondi­tional demands of discipleship. For the unconditional following for which Jesus is calling here [14:25-34, cf. Luke 9:62] is originally based on his eschatological challenge. There is no time for reflexion . . . Yet the parables demand [75] that men should look into the future and make an estimate of their present human resources. . . . [Luke inserted the two parables.] He [God] demands unreserved confidence in the midst of suffering (v. 27), and the surren­der of possessions (v. 33) without anxiety for the morrow. And yet within limits man does have a responsibility for this future. He has to plan and count the cost, and thus engage all his faculties.” (Flender *St Luke* 75-76)

## Return of the Unclean Spirit

(Matt 12:43-45; Luke 11:24-26) (> Q)

1. **texts**
   1. Matt 12:43-45, “When the unclean spirit has gone out of a person, it wanders through waterless regions look­ing for a resting place, but it finds none. 44 Then it says, ‘I will return to my house from which I came.’ When it comes, it finds it empty, swept, and put in order. 45 Then it goes and brings along seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first. So will it be also with this evil generation.”
   2. Luke 11:24-26, ““When the unclean spirit has gone out of a person, it wanders through waterless regions look­ing for a resting place, but not finding any, it says, ‘I will return to my house from which I came.’ 25 When it comes, it finds it swept and put in order. 26 Then it goes and brings seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first.”
2. **introduction**
   1. form criticism
      1. similitude: present tense
      2. parable: fairly long; multiple verbs; atypical situation; plot
      3. conclusion: parable
   2. The conflict-with-evil parables (a subdivision of the coming-and-growth-of-the-kingdom par­ables) are: divided kingdom, strong man bound, return of the unclean spirit, fasting wedding guests. They date from the Galilean ministry. (Hunter Interpreting 47-48)
   3. This is a “grisly little story . . .” (Hunter Interpreting 49)
   4. “Is Jesus warning an ex-demoniac of the danger of relapse . . .?” (Hunter *Interpreting* 49)
   5. Is he “telling a sinner that it is not enough merely to receive forgiveness, he must resolve to grow in holiness?” (Hunter *Interpreting* 49)
   6. Hunter thinks it is “more likely that he is thinking of his [disciples whose] release from the pow­ers of evil will be a blessing only if they are ready, by following him, to submit them­selves to the beneficent power of God’s Rule. Grace, like nature, abhors a vacuum . . .” (Hunter *Interpreting* 49)

## Rich Fool

(Luke 12:16-21; *Thomas* 63) (> L)

1. **text**
   1. Luke 12:16-21, “Then he told them a parable: “The land of a rich man produced abundantly. 17 And he thought to himself, ‘What should I do, for I have no place to store my crops?’ 18 Then he said, ‘I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. 19 And I will say to my soul, “Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.”‘ 20 But God said to him, ‘You fool! This very night your life is being demanded of you. And the things you have pre­pared, whose will they be?’ 21 So it is with those who store up treasures for them­selves but are not rich toward God.””
2. **introduction**
   1. The parable is only in Luke.
   2. Form: a parable (fairly long; multiple verbs; past tense; atypical situation; plot).
   3. The parable is “one of Luke’s four parables of exemplary behavior . . .” (Hultgren 106)
      1. Bultmann 177-78; Jülicher 1: 114.
      2. good Samaritan (10:25-37); rich fool (12:16-21); rich man and Lazarus (16:19-31); Pharisee and tax collector (18:9-14)
      3. “. . . the parable sets forth an example of a way of living that is to be avoided.” (Hultgren 108)
      4. “The parable provides an example of what one ought not to be like.” (Hultgren 109)
      5. This is one of the four “example stories,” “which teach not by analogy but by direct example (The Pharisee and the Publican, Dives and Lazarus, The Rich Fool, and The Good Samari­tan).” (Hunter *Interpreting* 11)
   4. wisdom-literature parallels
      1. Sir 11:18-19
         1. Sir 11:18-19, “One becomes rich through diligence and self-denial, and the reward allotted to him is this: 19 when he says, “I have found rest, and now I shall feast on my goods!” he does not know how long it will be until he leaves them to others and dies.”
         2. “It is possible that the parable has been inspired by this passage in some way, even if it is not directly dependent upon it. If so, the author of the parable has recomposed the material into parabolic, or pictorial, form.” (Hultgren 105)
      2. “Both the passage from Sirach and the parable stand within the wisdom tradition of Israel, in which it is held that having or seeking wealth can be a person’s downfall . . .” (Hultgren 105)
         1. Ps 49:5-20, “Why should I fear in times of trouble, when the iniquity of my persecutors surrounds me, 6 those who trust in their wealth and boast of the abundance of their riches? 7 Truly, no ransom avails for one’s life, there is no price one can give to God for it. 8 For the ransom of life is costly, and can never suffice 9 that one should live on forever and never see the grave. 10 When we look at the wise, they die; fool and dolt perish together and leave their wealth to others. 11 Their graves are their homes forever, their dwelling places to all generations, though they named lands their own. 12 Mortals cannot abide in their pomp; they are like the animals that perish. 13 Such is the fate of the foolhardy, the end of those who are pleased with their lot. Selah 14 Like sheep they are appointed for Sheol; Death shall be their shepherd; straight to the grave they descend, and their form shall waste away; Sheol shall be their home. 15 But God will ransom my soul from the power of Sheol, for he will receive me. Selah 16 Do not be afraid when some become rich, when the wealth of their houses increases. 17 For when they die they will carry nothing away; their wealth will not go down after them. 18 Though in their lifetime they count themselves happy—for you are praised when you do well for yourself—19 they will go to the company of their ancestors, who will never again see the light. 20 Mortals cannot abide in their pomp; they are like the animals that perish.”
         2. Sir 31:1-11, “Wakefulness over wealth wastes away one’s flesh, and anxiety about it drives away sleep. 2Wakeful anxiety prevents slumber, and a severe illness carries off sleep. 3 The rich person toils to amass a fortune, and when he rests he fills himself with his dainties. 4 The poor person toils to make a meager living, and if ever he rests he becomes needy. 5 One who loves gold will not be justified; one who pursues money will be led astray by it. 6 Many have come to ruin because of gold, and their destruction has met them face to face. 7 It is a stumbling block to those who are avid for it, and every fool will be taken captive by it. 8 Blessed is the rich person who is found blameless, and who does not go after gold. 9 Who is he, that we may praise him? For he has done wonders among his people. 10 Who has been tested by it and been found perfect? Let it be for him a ground for boasting. Who has had the power to transgress and did not transgress, and to do evil and did not do it? 11 His prosperity will be established, and the assembly will proclaim his acts of charity.”
         3. *1 Enoch* 97:8-10; 98:3.
   5. *Thomas* 63
      1. *Thomas* 63 is shorter than Luke’s version. (Hultgren 105)
         1. “Its comparative brevity is due in part to” lacking Luke 12:20 (God’s judgment on the rich man). “A somewhat similar saying appears at the end of” *Thomas* 88. (Hultgren 105)
            1. Luke 12:20, “But God said to him, ‘You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?’”
            2. *Thomas* 88 (Doresse trans.), “Jesus says: “The angels and prophets are coming to you; they will give you the things that belong to you. You, give them what you possess, and say: ‘When will they come and take what is theirs?’”
      2. “It portrays a man who plans for a long future, but fails to realize his true situation.” (Crossan 85) (Hultgren 105)
      3. source criticism
         1. Some say *Thomas* 63 “is a revised and shortened version of Luke 12:16-20.” (Hultgren 105)
            1. Schweizer *Luke* 207.
            2. Fieger, Michael. *Das Thomasevangelium*: *Einleitung Kommentar Systematik*. NTAbh 22. Münster: Aschendorff, 1991. 183.
            3. Grant, Robert M., and David N. Freedman. *The Secret Sayings of Jesus*. Garden City: Doubleday, 1960. 169.
            4. Schrage, Wolfgang. *Das Verhältnis des ThomasEvangelium zur synoptischen Tradition und zu den koptischen Evangelienübersetzungen*: *Zugleich ein Beitrag zur gnostischen Synoptikerdeutung*. BZNW 29. Berlin: Alfred Töpelmann, 1964. 131
            5. Wilson, R. McL. *Studies in the Gospel of Thomas*. London: A.R. Mowbray, 1960. 69, 99.
         2. Some say “it is based on an independent tradition.” (Funk 508. Patterson, Stephen J. *The Gospel of Thomas and Jesus*. Sonoma: Polebridge, 1992. 47-48.) (Hultgren 105)
         3. “. . . there are sufficient differences between the two versions to conclude that they may well be based upon separate traditions.” (Hultgren 105)
            1. “In Luke’s version the man has abundant crops, but in the *Thomas* version he has [105] much money; in the latter there is nothing about replacing small barns with larger ones; and the man is not regarded as a fool.” (Hultgren 105-06 n. 13)
      4. “As a text for a gnostic readership, its main point seems to be that attempts at material self-sufficiency are futile.” (Montefiore, Hugh. “A Comparison of the Parables of the Gospel according to Thomas and of the Synoptic Gospels.” *Thomas and the Evangelists*. Turner, H.E.W., and H. Montefiore. SBT 35. Naperville: Alec R. Allenson, 1962. 57.) (Hultgren 105)
   6. Often “the Church *generalized* the meaning of a parable by adding a saying of Jesus [19] . . . (Luke 12.21): ‘So is he who lays up treasure for himself and is not rich toward God.’ Comment: This saying moralizes the parable, blunting the sharp edge of its eschatological warning.” (Hunter *Interpreting* 19, 120)
   7. Luke 12:21 is “a generalizing conclusion . . . Since D a b omit the verse, its authen­tici­ty is doubt­ful.” (Hunter *Interpreting* 77 n 2)
   8. “The parable of The Rich Fool has usually been taken as ‘an awful warning’ against greed. But is it not more likely to have been a parable of ‘the times’?” (Hunter *Interpreting* 77)
   9. “The introductory dialogue (Luke 12.13-15), with its invitation to Jesus to decide a family dispute over money, may well preserve the original occasion.” (Hunter *Interpreting* 77)
   10. “The man’s decisive confrontation by God in the midst of his money-making is the climax of the story. May we not then read it as our Lord’s dramatic warning to the bro­thers—and all like them—to wake [77] up to what is happening? ‘You senseless creatures! Here you are squabbling about money—and catastrophe may overwhelm you any day!’” (Hunter *Interpreting* 77-78)
3. **12**:**16**
   1. Luke 12:16, “Then he told them a parable: “The land of a rich man produced abundantly.””
   2. “Then he told them a parable”
      1. “The opening sentence (12:16a) is typically Lukan in style (cf. 6:39; 15:3; 19:11; 21:29).” (Hultgren 106)
   3. “the land of a rich man produced abundantly”
      1. “The parable itself begins with a description of the man’s land, which bore abundantly. No moral judgment is made concerning the landowner.” (Hultgren 106)
      2. “land” (*xora*, χῶρα)
         1. Scott (132): *xora* means “extensive holdings, normally a district or region . . .” (thus too Beavis 63) But that need not be the case. (Hultgren 106 n. 15)
         2. It means “land” or “farm.” (BAGD 889) (Hultgren 106 n. 15)
         3. “. . . it simply means “cultivated land” or a “field,” as in James 5:4 and John 4:35.” (Sanger, Dieter. “χῶρα.” *EDNT* 3: 491. See also Jülicher 2: 609.) (Hultgren 106 n. 15)
            1. John 4:35b, “see how the fields are ripe for harvesting.”
            2. James 5:4, “The wages of the laborers who mowed your fields, which you kept back by fraud, cry out . . .”
4. **12**:**17**
   1. Luke 12:17, “And he thought to himself, ‘What should I do, for I have no place to store my crops?’”
   2. interior monologue (12:17-19)
      1. Sellew, Philip. “Interior Monologue as a Narrative Device in the Parables of Jesus.” *JBL* 111 (1992): 239-53.
      2. Interior monologues are not uncommon in Luke’s parables. (Hultgren 106)
         1. 12:17-21, rich fool
         2. 12:45, faithful and wise slave
         3. 15:17-19, prodigal son
         4. 16:3-4, shrewd manager
         5. 18:4-5, unjust judge
         6. 20:13, wicked tenants
      3. “It provides access to the man’s inner thoughts, which are known to God and to the hearer of the parable.” (Hultgren 106)
   3. “He is initially perplexed about what to do in response to an unexpected abundance of crops.” (Hultgren 106)
5. **12**:**18**
   1. Luke 12:18, “Then he said, ‘I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods.”
   2. The “resolution of the man’s problem [is] a plan of action. He resolves to replace his existing barns with larger ones. Certainly there is nothing wrong with that. He plans to do what is right. It is in the next verse that his problem becomes apparent.” (Oesterley 170) (Hultgren 106)
   3. One might ask questions . . .” (Hultgren 106)
      1. “Where will he store his goods while the bigger barns are being built?” (Perkins 74) (Hultgren 106)
      2. “And why tear down existing barns? Why not simply build additional ones?” (Hultgren 106)
      3. “Such questions are not dealt with in the story; it is typical for parables to portray “all-or-nothing” activity.” (Scott 134) (Hultgren 106)
6. **12**:**19**
   1. Luke 12:19, “And I will say to my soul, ‘Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.’”
   2. “soul”
      1. “The term “soul” does not designate a particular part of the man’s being, but rather the entire self.” (Hultgren 107)
   3. interior monologue (12:17-19)
      1. The man speaks to himself using direct address (“Soul,”), “as though talking [106] to a separate personality . . . To do so is not unique in the scriptural tradition . . . and Jewish literature.” (Hultgren 106-07)
         1. Pss 42:5; 103:1; 104:1, 35
         2. *Ps*. *Sol*. 3:1 (“a prime example”) (Hultgren 107 n. 20)
   4. The man “rehearses the . . . consequences of the action regarding his future. [106] . . . He assures himself that he will have plenty; that he will have no need or want for many years.” (Hultgren 106-07)
   5. “eat, drink, be merry”
      1. This “is commonplace . . . in Jewish tradition . . .” (Hultgren 107)
      2. Tob 7:10, (Raguel to Tobias) “Eat and drink, and be merry tonight. For no one except you, brother, has the right to marry my daughter Sarah.”
      3. Qoh 2:24, “There is nothing better for mortals than to eat and drink, and find enjoyment in their toil.”
      4. Qoh 8:15, “there is nothing better for people under the sun than to eat, and drink, and enjoy themselves . . .” (LXX has the same verbs, τοῦ φαγεῖν καὶ τοῦ πιεῖν καὶ τοῦ εὐφρανθῆναι, as Luke 12:19, φάγε, πίε, εὐφραίνου)
      5. Isa 22:13, “there was joy and festivity, killing oxen and slaughtering sheep, eating meat and drinking wine. “Let us eat and drink, for tomorrow we die.””
      6. *1 Enoch* 98:11, “From where will you find good things that you may eat, drink, and be satisfied?” (*Old Testament Pseudepigrapha* 1: 79)
      7. 1 Cor 15:32, “If the dead are not raised, “Let us eat and drink, for tomorrow we die.””
7. **12**:**20**
   1. Luke 12:20, “But God said to him, ‘You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?’”
   2. “God speaks. It is not said how (directly, by a dream, or by an intermediary, such as an angel).” (Hultgren 107)
   3. “fool” (*aphron*, ἄφρων)
      1. Ps 14:1
         1. Ps 14:1, “Fools say in their hearts, “There is no God.””
         2. The MT has *nabal* (נָבָל), “the foolish.” RSV and NJB have “The fool”; NRSV and NAB have “Fools.”
         3. Ps 14:1 LXX (= 13:1), “The fool [ἄφρων] says in his heart, ‘There is no God.’” (Hultgren 107)
         4. “. . . the connection to the psalm is no doubt to be recognized.” (Hultgren 107)
      2. “The term appears frequently elsewhere in the LXX for various Hebrew words—particularly in wisdom literature—to refer to someone who “rejects the order of the world articulated by the wise, that is, one who refuses to acknowledge dependence upon God.” That person then becomes presumptuous in speech and behavior, damages the community, and becomes self-destructive.” (Zeller, Dieter. “ἄφρων.” *EDNT* 1: 185.) (Hultgren 107)
   4. “this very night”
      1. “The man’s foolishness is underscored by the divine pronouncement that he must relinquish his soul “this night” . . .” (Hultgren 107)
      2. “This night” “stands in sharp contrast to the man’s presumption of “ample goods laid up for many years” (12:19).” (Plummer *Luke* 324. Culpepper, R.A. “Luke.” *New Interpreter*’*s Bible* 9: 256.) (Hultgren 107)
   5. “demanded” (*apaitousin*, ἀπαιτοῦσιν)
      1. *Apaiteo* (ἀπαιτέω) means “to ask for” or “demand.” (Hultgren 104)
      2. “Some important Greek witnesses (including p75 and B) have [*aitousin*,] αἰτοῦσιν (“ask,” “ask for,” “demand” [BAGD 25, 80]) rather than the otherwise slightly more widely attested (א, A, et al.) ἀπαιτοῦσιν (“ask for,” “demand back” [BAGD 80]), but the meaning is not affected.” (Metzger *TCGNT* 160) (Hultgren 104)
      3. Literally the clause says, “they are demanding your soul . . .” (BAGD 80) (Hultgren 104) Who are they?
         1. Perhaps “they” are “the angels, who carry the dead to heaven, as in 16:22.” (Oesterley 172) (Hultgren 104) Luke 16:22, “The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried.”
         2. “Less convincingly, other interpreters claim that the expression is simply a circumlocution for God.” (Bailey *Peasant Eyes* 67; Hendrickx 103; Jeremias 165; Schweizer *Luke* 208) (Hultgren 104)
         3. KJV, RSV, NIV, and NRSV “use passive **. . .** to avoid the difficulty . . .” (Hultgren 104)
         4. NEB and TEV “make the man the subject . . .” (Hultgren 104)
            1. NEB: “you must surrender your life.”
            2. TEV: “you will have to give up your life.”
   6. “And the things you have prepared, whose will they be?”
      1. “As a property owner, the man must have had heirs.” (Hultgren 107)
         1. But “The question . . . is left unanswered.” (Hultgren 107)
         2. The question is rhetorical: God already knows the answer. (Hultgren 107)
      2. The question “adds to the unsettled existence of the man. All is uncertain.” (Hultgren 107)
         1. “The question reflects” OT passages. (Hultgren 107) E.g.,
            1. Ps 39:6, “Surely everyone goes about like a shadow. Surely for nothing they are in turmoil; they heap up, and do not know who will gather.”
            2. Qoh 2:21, “Then I considered all that my hands had done and the toil I had spent in doing it, and again, all was vanity and a chasing after wind, and there was nothing to be gained under the sun.”
            3. Sir 14:15, “Will you not leave the fruit of your labors to another, and what you acquired by toil to be divided by lot?”
8. **12**:**21**
   1. Luke 12:21, “So it is with those who store up treasures for themselves but are not rich toward God.”
   2. authenticity
      1. Marshall (524) says “the verse belongs to the original parable.” (Hultgren 107 n. 24)
      2. But “The verse is a secondary addition (not part of the original parable).” (Hultgren 107)
         1. Boucher 127; Bultmann 178; Cadoux 205; Fitzmyer 971; Hendrickx 104; Jülicher 2: 615.
         2. It “makes an application that differs from the meaning of the parable alone. It makes the man an example of the wrong use of one’s possessions. One ought to be generous and thereby have God’s approval, “being rich in those things which are pleasing to Him.” (Plummer *Luke* 325) (Hultgren 107)
   3. “The expression is comparable to those about treasures in heaven at 12:33 and 18:22.” (Hultgren 107)
      1. Luke 12:33, “Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys.”
      2. Luke 18:22, “There is still one thing lacking. Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me.”
9. **Jesus**’ **meaning and Luke**’**s meaning**
   1. authenticity
      1. Some say the parable was “composed by Jesus, even if he drew from imagery and language that was traditional.” (Funk 338 [pink font = Jesus said something like this]; Jülicher 2: 616; Manson *Sayings* 271-72; Oesterley 172) (Hultgren 108)
      2. “The authenticity of the parable is supported in part by its multiple attestation, that is, its appearance in the *Gospel of Thomas* as well as in the Gospel of Luke.” (Hultgren 108)
      3. “There is no need to challenge that conclusion.” (Hultgren 108)
   2. Jesus’ meaning
      1. Some say “the rich fool is an illustration of an oppressor who builds larger barns in order to withhold his agricultural goods and thereby raise prices and exploit the poor of the land—an example of greed.” (Beavis 64-68) (Hultgren 108)
         1. See Prov 11:26, “The people curse those who hold back grain, but a blessing is on the head of those who sell it.”
         2. But that view “is not likely . . . That is to read extraneous details into the story, making the man an example of callous and immoral behavior rather than of stupidity.” (Hultgren 108)
         3. Schweizer (*Luke* 207) “indicates (correctly) that there is no hint in the parable that the man, by storing his goods in larger barns, seeks to drive up prices (like the man of Prov 11:26).” (Hultgren 108 n. 29)
      2. Some say “the parable sets forth the rich fool as a person whose fundamental flaw is that he is selfish and does not share his goods with others.” (Hultgren 108)
         1. Cadoux 205; Jülicher 2: 617; Oesterley 170-71.
         2. Malina, Bruce J., and Richard L. Rohrbaugh. *Social-Science Commentary on the Synoptic Gospels*. Minneapolis: Fortress, 1992. 359.
         3. Culpepper, R.A. “Luke.” *New Interpreter*’*s Bible* 9: 256-57 (one of several flaws). (Hultgren 108 n. 27)
         4. But that view “is not likely . . . But sharing his goods would have been the antithesis of the life he led.” (Hultgren 108)
      3. The rich fool is guilty of “practical atheism . . .” (Hultgren 108)
         1. Ps 14:1 (“The fool says in his heart, ‘There is no God’”) “is a form of theoretical atheism.” (Hultgren 108)
         2. “The rich fool of the parable may or may not have such thoughts. But he places all his trust and faith in his possessions. That is a practical atheism . . .” (Hultgren 108)
      4. “The rich fool is so preoccupied with gaining and maintaining his possessions that he is in fact idolatrous.” (Hultgren 108)
         1. His idolatry “is recognized as such in Jewish tradition.” (Hultgren 108)
         2. In *Testament of Judah* 19:1 (perhaps 100s bc), Judah says to his children, ““love of money leads to idolatry,” for those who are led astray by such love “designate as gods those who are not gods.” Furthermore, this love “makes anyone who has it go out of his mind.”” (Qtd. from *Old Testament Pseudepigrapha* 1: 800.) (Hultgren 108)
      5. “The flaw that beset the rich fool . . . was not a life of work and prudence.” (Hultgren 109)
         1. “The Parable of the Rich Fool portrays a man who is in many ways exemplary. He is a person who works, plans, saves, and seeks to protect his belongings. He expects to enjoy what he has acquired and to make his future as secure as possible. Persons who conduct their lives in such a manner, caring for themselves and for those who depend upon them, are considered prudent and good stewards of what has been entrusted to them. . . . The way of work, planning, and saving is obviously better and wiser than the way of sloth, failure to plan, and waste.” (Hultgren 109)
      6. “The flaw that beset the rich fool . . . was that he was consumed by his possessions and that the meaning and value of his life depended upon them. The man and his possessions are so intimately tied together that they are inseparable.” (Hultgren 109)
         1. In the RSV and NRSV, “the personal pronoun “I” shows up six times and the possessive “my” five times (“my crops,” “my barns,” “my grain,” “my goods,” and “my soul”) in the six verses . . .” (Hultgren 109)
         2. “The person whose identity is tied up with his or her possessions, status, and/or achievements—and is driven by acquiring them—can so easily end up unaware of the call of God and the need of the neighbor. The alternative is a life that is “rich toward God,” one that is devoted to serving God daily, which includes having eyes open to the needs of others.” (Hultgren 109)
      7. “The parable provides a practical model for conducting one’s life before God, life that takes the reality of God into account and is sound (or healthy) in relationship to God, the self, and others.” (Fitzmyer 971) (Hultgren 108)
   3. Luke’s meaning
      1. context
         1. It is in Luke’s travel narrative (9:51-19:27). (Hultgren 105)
         2. “The immediate occasion for its being told is the dispute and the pronouncement of Jesus that the measure of a person’s life does not consist of the abundance of his or her possessions.” (Hultgren 106)
         3. It is “framed by verses warning against covetousness (12:15) and greed (12:21) . . .” (Hultgren 106)
         4. It is “set within the even larger framework of a dispute over an inheritance (12:13-14) and a series of sayings concerning anxiety over the necessities of daily life, such as food and clothing (12:22-31).” (Hultgren 106)
      2. audience
         1. “It is told to “them,” meaning either the two brothers in the dispute over the inheritance or the crowd as a whole that is presumably present (12:13).” (Hultgren 106)

## Rich Man and Lazarus

(Luke 16:19-31) (> L)

1. **text**
   1. Luke 16:19-31, “There was a rich man who was dressed in purple and fine linen and who feasted sump­tu­ously every day. 20 And at his gate lay a poor man named Lazarus, covered with sores, 21 who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. 22The poor man died and was carried away by the an­gels to be with Abraham. The rich man also died and was buried. 23 In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. 24 He called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.’ 25 But Ab­raham said, ‘Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. 26 Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.’ 27 He said, ‘Then, father, I beg you to send him to my father’s house—28 for I have five brothers—that he may warn them, so that they will not also come into this place of torment.’ 29 Abraham replied, ‘They have Moses and the prophets; they should lis­ten to them.’ 30 He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ 31 He said to him, ‘If they do not listen to Moses and the pro­phets, neither will they be convinced even if someone rises from the dead.’”
   2. See also Hunter *Parables* 112-15.
2. **introduction**
   1. The parable is only in Luke.
   2. Form: a parable (long; multiple verbs; past tense; atypical situation; plot).
   3. “. . . it is relatively free of issues in textual criticism” (except the rich man’s name). (Hultgren 111)
   4. context
      1. The parable is in the travel narrative (9:51-19:27).
      2. Immediately prior statements are a “catena of passages that speak of the dangers that arise from the love of wealth.” (Hultgren 111)
         1. Luke 16:9-15, ““make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes. 10 Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. 11 If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? 12 And if you have not been faithful with what belongs to another, who will give you what is your own? 13 No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.” 14 The Pharisees, who were lovers of money, heard all this, and they ridiculed him. 15 So he said to them, “You are those who justify yourselves in the sight of others; but God knows your hearts; for what is prized by human beings is an abomination in the sight of God.””
         2. They relate “primarily to the Pharisees (16:14).” (Hultgren 111)
   5. “Stories of the fate of the rich and the poor in the afterlife abound in various traditions and literatures.” (Hultgren 111)
      1. “A story of this kind is expressed in an Egyptian tale that was probably older than the time of Jesus . . .” (Summaries: Creed 209-10; Fitzmyer 1127-28; Jeremias 183; Scott 155-57. Texts: Gressmann.) (Hultgren 111)
      2. “. . . there are several versions of this kind within rabbinic literature (all dated later than the NT).” (Hultgren 111)
         1. (*Ruth Rab*. 3:3; *Eccl*. *Rab*. 1:15:1; y. *Sanh*. 6:23c.
         2. Texts and summaries: Lachs 313-14; McArthur and Johnston 195.
      3. “Yet the parable is not a replica of any. While it is related to common folklore, it is a creation in its own right.” (Hultgren 111)
   6. structure: “The parable consists of two main parts.” (Hultgren 112)
      1. 16:19-26: “a reversal of fortunes in the afterlife for the rich man and Lazarus.” (Hultgren 112)
      2. 16:27-31: “a discussion between the rich man and Abraham . . .” (Hultgren 112)
         1. The rich man “wants Abraham to direct Lazarus to do some errands on his behalf.” (Hultgren 114)
         2. 3 times he addresses Abraham; 3 times Abraham responds. (Hultgren 114)
         3. 16:24: the rich man wants Abraham to tell Lazarus to relieve his thirst.
         4. 16:25-26:
         5. 16:27-28: the rich man wants Abraham to tell Lazarus to warn his five brothers.
         6. 16:29:
         7. 16:30: the rich man objects that someone from the dead will persuade them.
         8. 16:31:
   7. This is one of the parables about “eternal issues”: “salvation, final judgment and eternal life.” (Hunter *Parables* 108)
   8. This is one of the four “example stories,” “which teach not by analogy but by direct example (The Pharisee and the Publican, Dives and Lazarus, The Rich Fool, and The Good Samari­tan).” (Hunter *Interpreting* 11)
   9. “. . . our Lord’s parables . . . follow the rules of popular story-telling. [One] is ‘the rule of contrast’ whereby virtue and vice, riches and poverty, wisdom and folly are set in sharp con­trast.” (Hunter *Interpreting* 11) E.g., the wise and foolish bridesmaids, Dives and Lazarus, the two houses. (Hunter *Parables* 12)
   10. The parable is in part about “the wrong use of wealth . . .” (Cadbury *Making* 262)
   11. Luke has so taken for granted the condemnation of wealth “that he has not quite made clear why the rich men in two parables in Luke [rich man and Lazarus, Pharisee and publican] and why Ananias and Sapphira and Simon Magus are all so severely punished . . .” (Cadbury *Making* 335)
   12. In a subgroup of the crisis-of-the-kingdom parables (barren fig tree, defendant, rich man and Lazarus), “. . . Jesus says: ‘Unless you repent, God’s judg­ment must fall.’” (Hunter *Interpreting* 81)
   13. This parable “was probably addressed not to the Sdribes and Pharisees but to the Sadducees [see T. W. Manson, *Sayings of Jesus* 296-97] and forms Jesus’ answer to their demand for a sign. (Mark 12.18-23 is evidence that Jesus at this time engaged in contro­versy with the Saddu­cees.)” 83 Dives “symbolizes the Saddu­cees . . .” (Hunter *Interpreting* 84)
   14. “It falls into two parts: (a) the story proper (19-26) . . . and (b) the epilogue (27-31) where the demand for a sign is refused.” (Hunter *Interpreting* 83)
   15. “It sounds as if the sceptical Sadducees had sought to evade Jesus’ challenge by saying they might change their minds about the future life if only he would give them some spectacular sign in proof of it. [83] [In verses 19-26] he does insist that there *is* a future life and that the Sadducees’ inhumanity has to do with their denial of it.” (Hunter *Interpreting* 83-84)
   16. “. . . if inhumanity has such terrible consequences for men in the next world, surely some impressive sign should be given to warn them. . . . In the Epilogue this objection, spoken by Dives, is repelled. If a man (says Jesus) cannot be humane with the Old Testament in his hand and Lazarus on his doorstep, noth­ing—neither a visitant from the other world nor a revelation of the horrors of Hell—will teach him otherwise. Such requests for signs are pure evasions.” (Hunter *Interpreting* 84)
   17. “Chapter 16 also contains the parable of Dives and Lazarus (16.19-31). The tale which the parable appears to take over takes up the Lucan emphasis upon the perils of wealth and the coming reversal of fortunes. In this it links up with the attack on the Pharisees in verses 14-15 ‘for what is exalted among men is an abomination in the sight of God’. However, it is not just about this theme, for it is separated from the earlier teaching about wealth by verses 16-18, which talk of the continuing validity of the Law and its abiding value in the saving purposes of God, in spite of the grace of the gift of the kingdom. [“It is the question of the Jews’ failure to repent which concerns Luke here, though the actual inclusion of the parable at this point may be because it refers to riches and so links up to the theme of much of chapter 16.” 215 n 21] The conclusion of the parable takes up this point, that Moses and the prophets rightly understood should have led men to repentance . . . The point of the parable is therefore found in the problem provided by the continuing Jewish rejection of Jesus. Neverthe­less, the use of the tale by Luke does show his antipathy towards the rich . . .” (Franklin *Christ the Lord* 16)
   18. “Luke’s interpretation of the two main points in the parable can be seen on the one hand in vv. 14 f. [“The Pharisees . . . were lovers of money”], and on the other in vv. 16-18 [“The Law and the prophets were until John . . .” Cf. 16:31, “If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead”]. The parable exemplifies the timeless, ethical application o fthe view of the hereafter . . .” (Conzelmann *Theology* 12)
3. **16**:**19**
   1. Luke 16:19, “There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day.”
   2. “rich man”
      1. “In contrast to Lazarus, the rich man has no name.” (Hultgren 111)
      2. “. . . names have been attached to him.” (Hultgren 111)
         1. P75 (200s, Alexandrian texttype) names him “Naric.” (Grobel 373-82; Fitzmyer 1130. Metzger *TCGNT* 165-66.) (Hultgren 111)
         2. Priscillian (d. ad 385) names him “Finees.” (Grobel 373-82; Fitzmyer 1130. Metzger *TCGNT* 165-66.) (Hultgren 111)
         3. “Dives”
            1. The Vulgate (300s, Western texttype) begins the parable, *homo quidam erat dives*. (Hultgren 111)
            2. Since *dives* “is a Latin adjective meaning “rich,” the phrase means “a certain man was rich.”” (Hultgren 111)
            3. “But it has been popularly understood as “there was a certain man, Dives.”” (As in Oesterley 203; B. Smith 134.) (Hultgren 111)
   3. “The rich man is not portrayed as particularly wicked; he is simply not attentive to the situation (the poor man nearby).” (Hultgren 112)
   4. “purple and fine linen”
      1. “The purple garment would be worn over linen undergarments.” (Creed 211; Plummer 391) (Hultgren 112)
      2. “Purple and fine linen” signify “royalty, or having royal favors at least, and wealth.” (Hultgren 112)
         1. Jülicher 2: 618.
         2. Sir 40:4; 1 Macc 8:4; 10:20, 62, 64; 11:58; 14:43-44; 2 Macc 4:38; 1 Esdr 3:6; Mark 15:17, 20; John 19:2, 5.
   5. “The opening scene provides a brief social description of the two men. They are two very different men in an essentially two-tier society of “haves” and “have nots.”” (Hultgren 112)
4. **16**:**20**
   1. Luke 16:20, “And at his gate lay a poor man named Lazarus, covered with sores . . .”
   2. “gate”
      1. “The fact that there is a “gate” at which Lazarus lay means that the rich man lives in a mansion surrounded by a wall designed to keep the “have nots” at a distance.” (Hultgren 112)
      2. “Although he may well be aware that poverty surrounds him, the rich man does not want to see it or do anything to alleviate it.” (Hultgren 112)
      3. “The gate and wall around the rich man’s mansion are outward barriers representing psychic and social barriers as well.” (Hultgren 116)
         1. “Although the modern reader is apt to conclude that the parable commends private charity in its modern, anonymous form [115] . . . The parable encourages private charity. But is that all? The rich man did, after all, let Lazarus have leftovers from his table, which is a form of charity.” (Hultgren 115-16)
         2. The rich man “knows Lazarus by name (while in Hades at least!). The parable presupposes an ancient agrarian [115] economy in which a person like Lazarus is more than just poor. He belongs among the outcasts of society. He is the type of person about whom it would have been socially acceptable for the rich man to be indifferent.” (Rohrbaugh, Richard L. *The Biblical Interpreter*: *An Agrarian Bible in an Industrial Age*. Philadelphia: Fortress, 1978. 77.) (Hultgren 115-16)
   3. “lay” (*ebeleto*, ἐβέλητο, perfect passive of *ballo*, βάλλω, “to throw”)
      1. KJV, NIV: Lazarus “was laid” at the gate. (Hultgren 112)
      2. RSV, NEB, NRSV: Lazarus “lay” at the gate. (Hultgren 112)
      3. *Ebeleto* is used for “a person confined to his or her sickbed (cf. Matt 8:6, 14; 9:2; Mark 7:30).” (Hofius, Otfried. “βάλλω.” *TDNT* 1: 191.) (Hultgren 112)
      4. “The use of the verb points to his helplessness.” (Hultgren 112)
      5. “He has to be placed at the gate every day by friends (cf. the words of the paralytic at John 5:7).” (Hultgren 112) John 5:7, (paralytic to Jesus) “I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me.”
   4. “Lazarus”
      1. Rich man and Lazarus “is the only parable of Jesus with a person named within it, and that is the poor man named Lazarus . . .” (Hultgren 111)
      2. “Lazarus” is “from the Hebrew name El-azar, meaning “God has helped.”” (Hultgren 111)
         1. Fitzmyer 1131; Collins, Raymond F. “Lazarus.” *Anchor Bible Dictionary* 4: 265.
         2. Easton (251): “‘Lazarus’ represents לַצְוַר, abbreviated . . . from אֶלְצָזַר (‘Eliezar’).” (Hultgren 111 n. 1)
      3. “The man’s only help is in God, rather than persons around him.” (Hultgren 111)
      4. This is not the Lazarus in John’s gospel, “the brother of Mary and Martha (11:1-44; 12:1-11),” whom Jesus resuscitated. (Hultgren 111)
   5. Luke does not say “that Lazarus was particularly good; he simply has no help but God alone in this world. Since Luke commonly equates poverty and piety, however, Lazarus is most likely to be understood as pious, even as his name suggests.” (Marshall 632) (Hultgren 112)
5. **16**:**21**
   1. Luke 16:21, “who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores.”
   2. “longed to satisfy his hunger” (*epithymon chortasthenai*, ἐπιθυμῶν χορτασθῆναι)
      1. “Desired to be fed” is similar to *epethymei chortasthenai* (ἐπεθύμει χορτασθῆναι) in the prodigal son (Luke 15:16). (Hultgren 112)
      2. It suggests “a constant and unfulfilled longing.” (Donahue 170) (Qtd. in Hultgren 112)
   3. “with what fell from the rich man’s table”
      1. He desired “mere scraps that fell from the table.” (Hultgren 112)
      2. “It has been suggested that, in lieu of napkins, people used pieces of bread and then tossed them out. But no evidence is provided for such a practice.” (Jeremias 184; Montefiore 2: 1003) (Hultgren 112)
   4. “even the dogs would come and lick his sores”
      1. The dogs were probably “roaming street dogs that detect and taste the “fresh meat” that the sores on Lazarus would represent to them.” (Hultgren 112)
      2. “The licking would be very degrading and, if done continually, would prevent the sores from healing.” (Hultgren 112)
      3. “They wait for his death (for references to dogs that consume the dead, see 1 Kings 14:11; 16:4; 21:24; Ps 16:2; Jer 5:3).” (Hultgren 112)
6. **16**:**22-23**
   1. Luke 16:22-23, “The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. 23 In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side.”
   2. “carried away by the angels to be with Abraham”
      1. “The poor man is honored by being carried by angels, which implies an ascension into heaven.” (Hultgren 113 n. 12)
      2. “The scene recalls the taking of Enoch to heaven by God (Gen 5:24) and the taking of Elijah to heaven in a whirlwind (2 Kings 2:11).” (Hultgren 113)
      3. In *T Asher* 6:5, angels help the righteous to ascend. (*Old Testament Pseudepigrapha* 1: 818) (Hultgren 113 n. 12)
      4. In *1 Enoch* 22:1-14, “the abode of the dead [is] with the angels . . .” (*Old Testament Pseudepigrapha* 1: 24-25) (Hultgren 113 n. 12)
      5. In a rabbinic parallel (Lachs 314-15), “Gabriel and Michael escort the righteous to heaven.” (Hultgren 113 n. 12)
      6. Fitzmyer (1132) and Herzog (120) say “the body of Lazarus was left unburied.” But that “seems unwarranted . . .” (Hultgren 113 n. 12)
   3. “The rich man also died and was buried”
      1. “While Lazarus is carried to heaven by angels, the rich man dies and is simply “buried.”” (Hultgren 113)
         1. Some say “the implication is that there was a proper funeral, followed by an honorable burial . . .” (Fitzmyer 1132; Herzog 120; B. Smith 136) (Hultgren 113 n. 13)
         2. “But nothing of the kind is said explicitly. It seems more likely that” the clause derogates the rich man. (Hultgren 113 n. 13)
   4. “There is a reversal of conditions at death.” (Hultgren 113)
   5. afterlife conditions
      1. See 2 Esdras 7:36 (first century ad): “Then the pit of torment shall appear, and opposite shall be the place of rest; and the furnace of Hell shall be disclosed, and opposite it the Paradise of delight.” (Qtd. from *Old Testament Pseudepigrapha* 1: 538.) (Hultgren 113)
      2. “It is not the purpose of the parable to reveal the nature of those conditions.” (Hultgren 113)
         1. “It should be evident that the parable draws upon common folkloric imagery of conditions after death . . .” (Hultgren 113)
         2. “. . . the imagery is used only here within the NT.” (Hultgren 113)
7. **16**:**23**
   1. Luke 16:23, “In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side.”
   2. “Hades” (*hades*, ᾅδης)
      1. “The term appears ten times in the NT and ordinarily refers to the realm of the dead.” (Hultgren 113)
         1. Matt 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Rev 1:18; 6:8; 20:13, 14.
         2. “Generally it is considered to be a place where the dead remain for only a short time (Acts 2:27, 31; Rev 20:13-14) prior to the final judgment (Rev 20:13).” (Hultgren 113)
            1. Acts 2:27, 31, “For you will not abandon my soul to Hades, or let your Holy One experience corruption. . . . 31 Foreseeing this, David spoke of the resurrection of the Messiah, saying, ‘He was not abandoned to Hades, nor did his flesh experience corruption.’”
            2. Rev 20:13-15, “And the sea gave up the dead that were in it, Death and Hades gave up the dead that were in them, and all were judged according to what they had done. 14 Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire; 15 and anyone whose name was not found written in the book of life was thrown into the lake of fire.”
      2. But in Luke 16:23 it is “a permanent abode and a place of torment . . .” (Hultgren 113)
         1. Agree: Creed 213; Montefiore 2: 1003; B. Smith 137. Belcher, Otto. “ᾅδης.” *EDNT* 1: 30-31.
         2. Disagree: Herzog 121-22; Jeremias 185; Marshall 636-37; Plummer *Luke* 393-94. Osei-Bonsu 115-30.
         3. “Being tormented” (lit. “in torment,” *en basanois*, ἐν βασάνοις) refers to “eschatological punishment . . .” (Stenger, Werner. “βασανίζω.” *EDNT* 1: 200.) (Hultgren 113)
         4. It is “comparable to “hell” [= NIV translation] (even having “flames” torment the man [16:24]) . . .” (Hultgren 113)
         5. “That the place is not simply an abode of the dead is clear from the fact that the rich man is there, but Lazarus is not.” (Hultgren 113)
         6. “By implication judgment has been passed upon the rich [113] man, and he has no way out of his situation. The persons can see one another (16:23); one is in bliss, the other in torment. The total effect is that the rich man is without hope of redemption, but he can still “look up” and see Abraham and Lazarus (16:23).” (Hultgren 113-14)
   3. “Abraham far away with Lazarus by his side”
      1. “Abraham’s “bosom” [KJV of 16:23] is a blessed state after death, even the final resting place, comparable to dining with the patriarchs, as portrayed in 13:28-29 (cf. also 4 Macc 13:17).” (Hultgren 113)
8. **16**:**24**
   1. Luke 16:24-26, “He called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.’ 25 But Abraham said, ‘Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. 26 Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.’”
   2. “The rich man still tries to be in charge of things.” (Hultgren 114)
   3. “He begins with a polite address, “Father Abraham,” as if reminding Abraham of his descent from the patriarch.” (Hultgren 114)
      1. “As part of Abraham’s family, he deserves some consideration.” (Hultgren 114)
      2. “. . . Abraham responds by calling him his child in 16:25.” (Hultgren 114)
   4. “water [to] cool my tongue”
      1. “He wants Lazarus to provide him relief from his horrible condition—something that he would not do for Lazarus when they were on earth.” (Hultgren 114)
      2. That the wicked suffer thirst in the realm of the dead is traditional; it is one of their punishments.” (2 Esdr 8:59; 15:58) (Hultgren 114)
9. **16**:**25-26**
   1. Luke 16:25-26, “But Abraham said, ‘Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. 26 Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.’”
   2. “The man’s wish is not granted.” (Hultgren 114) Reasons:
      1. The status quo is just.
         1. The rich man “has already received his share of good things (as though there is a limited supply).” (Hultgren 114)
         2. It is “only right that Lazarus now receive good and remain in bliss where he is . . .” (Hultgren 114)
      2. The status quo is unalterable.
         1. “. . . it is impossible for [Lazarus] to make the journey . . .” (Hultgren 114)
         2. The chasm “is too great to cross.” (Hultgren 114)
         3. “has been fixed”: by God. (Hultgren 114)
10. **16**:**27-28**
    1. Luke 16:27-28, “He said, ‘Then, father, I beg you to send him to my father’s house—28 for I have five brothers—that he may warn them, so that they will not also come into this place of torment.’”
    2. “Having abandoned one unsuccessful approach, the rich man asks Abraham” anew. (Hultgren 114)
    3. The five brothers “must repent . . .” (Hultgren 114)
11. **16**:**29**
    1. Luke 16:29, “Abraham replied, ‘They have Moses and the prophets; they should listen to them.’”
    2. “Moses and the prophets (referring to OT books) are clear in their teaching. God’s will is not difficult to figure out. One is supposed to help the poor and miserable that are nearby. The brothers are without excuse.” (Hultgren 114)
12. **16**:**30**
    1. Luke 16:30, “He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’”
    2. “The rich man’s third remark is argumentative. He objects to what Abraham has just said. His brothers will certainly repent if someone goes to them from the dead.” (Hultgren 114)
    3. “. . . the rich man seeks to have his five brothers rescued by a miraculous event.” (Hultgren 112)
    4. “That a person from the realm of the dead would visit the brothers seems at first sight to depend on post-Easter Christian imagery. But the motif is older than Christianity. Various texts speak of the dead contacting the living, especially through dreams.” (Hultgren 114)
       1. 1 Sam 28:6-19; 2 Kings 21:6; Isa 8:19.
       2. Rabbinic texts: Lachs 315-16.
13. **16**:**31**
    1. Luke 16:31, “He said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.’”
    2. “Even a messenger from the dead (Lazarus) would not be able to bring the five brothers to repentance. Persons who will not repent on the basis of the teachings of the Scriptures will not repent just because a resurrection from the dead takes place.” (Hultgren 114)
    3. “even if someone rises from the dead”
       1. “Unmistakably the present wording (“if someone should rise from the dead”) has been conformed to Christian language concerning the resurrection of Jesus.” (Hultgren 114)
       2. “If persons are not converted to belief in Jesus as the Messiah on the basis of Moses and the prophets, neither will they be on [114] the basis of the preaching of the resurrection of Jesus.” (Creed 209; Easton 254; Montefiore 2: 1006) (Hultgren 114-15)
       3. “The [need] for such a miraculous sign is itself an indication of unbelief in the word of God given in the Scriptures.” (Hultgren 115)
14. **Jesus**’ **meaning and Luke**’**s meaning**
    1. authenticity
       1. Some say “the parable consists essentially of a traditional, pre-Christian tale that has been attributed to Jesus.” (Bultmann 203; Donahue 170; Funk 360-61 (16:19-26 is gray font, 16:27-31 is black); Montefiore 2: 1002. Beare *Earliest Records of Jesus* 183.) (Hultgren 115)
       2. Some say “the first part (16:19-26) may well have been composed by Jesus, but the second (16:27-31) is from early Christian teaching and application.” (Crossan 66-68; Oesterley 209-11; Scott 142-46) (Hultgren 115)
       3. Some say “there is no reason to preclude its having been told by Jesus.” (Hultgren 115)
          1. Cadoux 124-28; Fitzmyer 1127; Hendrickx 210-11; Herzog 116; Jeremias 186; Jülicher 2: 640; Marshall 634.
          2. Hultgren’s view
             1. “. . . it would seem that a nucleus of the parable can be attributed to Jesus. This will include the second part as well.” (Hultgren 115)
             2. But “present wording has clearly been transformed by Christian allegorization . . .” (Hultgren 115)
    2. Jesus’ meaning
       1. “. . . there is a reversal of conditions at death for rich and poor . . .” (Hultgren 115)
       2. Also, “The will of God . . . in the law and the prophets [is, help] unfortunates.” (Hultgren 115)
       3. “Interpreters have concluded that the main point of the parable is to be found in the second part (16:27-31).” (Hultgren 115)
          1. Fitzmyer 1128-29; Jeremias 186; Manson *Sayings* 298, 301.
          2. “That is to say, the parable is primarily a warning to persons who, like the five brothers of the rich man, still have time to repent and do the will of God.” (Hultgren 115)
    3. Luke’s meaning
       1. “At the level of Luke’s Gospel the parable serves to warn the rich about the peril of neglecting the needs of the poor.” (Hultgren 115)
       2. reversal
          1. “It also exemplifies the words of the Magnificat (1:52, God puts down the mighty and exalts those of low degree)
          2. And “the Beatitudes (5:20, 24, the poor are declared blessed, and a woe is pronounced upon the rich).” (Hultgren 115)
       3. “The parable warns the well-to-do about any arrogance they may have that looks upon the unfortunates of the world as less than human.” (Hultgren 116)
       4. The parable is an exemplary story: “the rich man illustrates what one is not to be like.” (Hultgren 116)
          1. “He is not overtly wicked, but he is indifferent to the needs of the poor, including the type of person who can be written off as a companion to the stray dogs of the streets, hardly a human being.” (Hultgren 116)
          2. “In modern times Lazarus corresponds to the person who begs, but one dare not look into his or her eyes, lest a claim is made upon one’s compassion. It is acceptable to give aid to the worthy poor, but it is also socially permissible to regard some as not worthy.” (Hultgren 116)
       5. “In spite of technological progress, poverty and the division between “haves” and “have nots” continue to exist in the world. The solution to the problems of poverty is moral and spiritual as well as—perhaps even more than—technological.” (Hultgren 116)
       6. “The parable also implicitly exhorts the disciples of Jesus to “see” the conditions of those who suffer, and to see them as persons created in the image of God. Moreover, since systems (governmental and economic) are part of the cause of inequities, and then perpetuate them, those same systems are needed to fix them as well.” (Hultgren 116)

## Salt

(Matt 5:13; Mark 9:50; Luke 14:34-35) (> Q, Mark)

1. **texts**
   1. Matt 5:13, “You are the salt of the earth; but if salt has lost its taste, how can its saltiness be re­stored? It is no longer good for anything, but is thrown out and trampled under foot.” (> Q)
   2. Mark 9:50, “Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in your­selves, and be at peace with one another.” (> Mark)
   3. Luke 14:34-35, “Salt is good; but if salt has lost its taste, how can its saltiness be restored? 35 It is fit nei­ther for the soil nor for the manure pile; they throw it away. Let anyone with ears to hear listen!” (> Q)
2. **introduction**
   1. Form: similitude (multiple verbs, but: short; present tense; typical situation; a hint of plot [“they throw it away”]). Jeremias says similitude. (*Parables* 247)
   2. This parable is about the crisis of the kingdom. In it “he tells Israel’s leaders they will be held account­able before God for their unfaithful stewardship of his revelation.” (Hunter *Parables* 21)
   3. In a subgroup of the crisis-of-the-kingdom parables (savorless salt, lamp and bushel, faithful and unfaithful stewards, ­tal­ents/­pounds), “. . . Jesus says to Israel’s leaders, ‘You have been unfaith­ful, and are in peril of judgment.’” (Hunter *Interpreting* 78)
   4. This parable “has come down in three different versions. St Mark’s is the shortest and simplest (Mark 9.50). St Matthew’s, with its opening, ‘You are the salt of the earth’, is the correct interpretation for Christians (Matt 5.13). But St Luke’s may well be closest to what Jesus actually said . . .” (Hunter *Interpreting* 78)
   5. “‘Land’ may be a mistranslation of an Aramaic word which meant ‘seasoning’. In that case the translation would be: ‘fit neither for seasoning nor for dunging.’” (Hunter *Interpreting* 78 n 1)
   6. “This is clearly a warning—a warning to Judaism. . . . the Jews should have been ‘a savour of life’ to the world. But they had lost their ‘tang’—that saving knowledge of God which made them unique among the nations—and were in danger of being thrown on the scrap heap.” (Hunter *Interpreting* 78)
   7. Jesus “tells Israel’s leaders they will be held account­able before God for their unfaithful steward­ship of his revelation.” (Hunter *Parables* 21)
   8. “. . . there are a number of indirect testimonies [in the Sermon on the Mount] to the Messianic character of the preacher. . . . The sayings to disciples about the salt and the light are grounded in the conviction that they have recieved from him a power that brings salt and light into the world.” See [Matt] 4:16, “the people who sat in darkness have seen a great light,” 5:16, “let your light so shine before men,” and 10:27, “What I tell you in the dark, utter in the light . . .” (Windisch *Meaning* 17 or 127)

## Seed Growing Secretly

(Mark 4:26-29) (> Mark)

1. **text**
   1. Mark 4:26-29, “He also said, “The kingdom of God is as if someone would scatter seed on the ground, 27 and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. 28 The earth produces of itself, first the stalk, then the head, then the full grain in the head. 29 But when the grain is ripe, at once he goes in with his sickle, be­cause the harvest has come.””
2. **introduction**
   1. name
      1. Some call this parable “patient husbandman” or “patient farmer.” (Hultgren 386)
         1. Jeremias 151; B. Smith 129. Dahl 157.
         2. That “is also quite fitting, considering its emphasis on patience.” (Hultgren 386)
   2. source criticism
      1. The parable is only in Mark.
      2. It is the only Markan parable without a parallel in Matthew or Luke. (Hultgren 386)
      3. “Instead of this parable, and in its place, the Gospel of Matthew contains the Parable of the Weeds in the Wheat (13:24-30), which is peculiar to that gospel alone.” (Hultgren 386)
   3. form criticism
      1. It is a similitude. (Hultgren 386)
         1. Bultmann 172-73; Guelich 238; Linnemann 9; Stein 19.
         2. “. . . the comparison being made is between the kingdom and some timeless and general phenomenon . . .” (Hultgren 386)
      2. It is a parable.
         1. Jülicher (2: 538-46) and Dodd (6) say it is a parable proper (*Parabel*).
         2. It is fairly long; multiple verbs; present tense; typical situation; plot?
      3. Conclusion: parable.
   4. This parable teaches that the kingdom comes and grows “Quietly, but nevertheless irresis­tibly . . .” (Hunter *Parables* 19)
   5. See also Hunter *Parables* 39-43.
   6. The parable shows that the kingdom of God is like a field ripening for the harvest. (Fransen, Peter. *The New Life of Grace*. Trans. Georges Dupont. Foreword John MacQuarrie. Tournai: Desclée, 1969. 218.)
   7. The parables of growth, such as the seed growing secretly, “mostly concerned seed-time and harvest, clearly befitting a Galilean *milieu*.” (Hunter *Interpreting* 47)
   8. Hunter calls this “The Seed Growing Spontaneously.” (Hunter *Interpreting* 45) “. . . the seed sprouts and grows—how he does not know.” (Hunter *Parables* 39) Similarly, “*vis medicatrix*, that recuperative and healing power in the human body . . ., works by itself . . .” (Hunter *Parables* 40)
   9. “. . . the farmer’s work is described with the very [39] minimum of words. All the stress falls on the mysterious and miraculous process of growth. . . . The point is the divine inevitability of the whole process.” (Hunter *Parables* 40)
   10. Jesus addressed this parable to Zealots, “men of this militant temper . . .” (Hunter *Parables* 39) Men like Simon the Zealot “want­ed to acceler­ate the King­dom’s ad­vance by direct action.” (Hunter *Interpreting* 45)
   11. “It is a call to patience, with an assuring promise.” (Hunter *Interpreting* 45)
   12. The kingdom comes and grows “Quietly, but nev­ertheless irresistibly . . .” (Hunter *Parables* 19)
   13. “What this parable says is that, just as in nature (which is God’s creation) there is a freely-given power which man does not make or direct, so in history there is a divine power—the Spirit of God—which brings God’s kingdom from seed to harvest. [40] . . . None of us knows how a seed grows. Everyone knows that it does. And we can be just as sure that God’s new order—the Kingdom—is operating in history . . .” (Hunter *Parables* 40-41)
   14. On Mark 4:29: “as our God is a living and judging God, there will come a time when he ‘sets to work with the sickle’ because the harvest time of the ages is come.” (Hunter *Parables* 42)
3. **4**:**26**
   1. Mark 4:26, “He also said, “The kingdom of God is as if someone would scatter seed on the ground, . . .”
   2. “the kingdom of God”
      1. “This is the first instance in Mark’s Gospel where a parable begins by making a comparison between the kingdom of God and the parabolic imagery to follow (cf. 4:30).” (Hultgren 386) Mark 4:30, “He also said, “With what can we compare the kingdom of God, or what parable will we use for it?””
      2. “As in other cases, the comparison is not exactly between the kingdom and the word following “like,” in this case “a man.” The comparison is more broadly diffused to encompass the full scope of what is being narrated.” (Jeremias 101) (Hultgren 386)
   3. “as if someone”
      1. text criticism: four readings
         1. Nestle-Aland 27th ed. has “as a person” (*hos anthropos*, ὡς ἄνθρωπος). (Hultgren 385)
         2. Two readings, “if not original, are attempts at improving the syntax in anticipation of several subjunctive verbs to follow.” (BDF 192 [#380, 4]) (Hultgren 385)
            1. Some manuscripts have “as a man whenever” (*hos anthropos hotan*, ὡς ἄνθρωπος ὅταν). (Hultgren 385)
            2. Some manuscripts have “as if a man” (*hos ean anthropos*, ὡς (ἐ)ἂν ἄνθρωπος). (Hultgren 385)

“According to the conventions of classical Greek, one should expect ὡς ἐάν (“as if”), rather than simply ὡς (“as”) to introduce the comparative clause . . .” (Hultgren 386)

* + - 1. The fourth reading is “just like a man” (*hosper anthropos*, ὡσπερ ἄνθρωπος), “which has the same syntactical problem as” *hos anthropos*. (Hultgren 385)
      2. “In none of these cases, however, is the variant as well attested as the reading in the text.” (Hultgren 385)
    1. Even with “as” (*hos*, ὡς) instead of “as if” (*hos*, ὡς ἐάν), “one can still see here that a present general condition is meant. That is to say, life is full of instances where a person sows seeds, and then proceeds with ordinary living.” (Hultgren 386)
  1. “would scatter seed on the ground”
     1. “The man’s sowing is not the main thing. There is no accent at all upon his working the soil or tending to the plants as they come up. Quite the opposite. He simply sows, then waits.” (Hultgren 388)

1. **4**:**27**
   1. Mark 4:27, “and would sleep and rise night and day, and the seed would sprout and grow, he does not know how.”
   2. Mark 4:26-27 “contain several verbs that are in the subjunctive mood.” (Hultgren 386)
      1. 4:26 has 1 aorist subjunctive: “would scatter seed.” (Hultgren 386)
      2. 4:27 has 4 present subjunctives: “would sleep,” “would rise,” “would sprout,” “would grow.” (Hultgren 386)
   3. “sleep and rise night and day”
      1. We think in the order, rise in the morning and sleep at night.
      2. “But the word order “night and day” would be familiar in a Jewish context. There a specific day begins at sundown. So a person experiences night prior to daylight.” (Hultgren 387)
   4. “he does not know how”
      1. “. . . the seed sprouts and grows; it happens all the time. The one who sows cannot and need not explain how the growth takes place.” (Hultgren 386)
      2. Scott (367) says “that the man is not patient but ignorant, perhaps even a sluggard. But the man’s not knowing how the plants grow is a sign of wonder at a mystery, not of his ignorance.” (Hultgren 388 n. 14)
2. **4**:**28**
   1. Mark 4:28, “The earth produces of itself, first the stalk, then the head, then the full grain in the head.”
   2. authenticity
      1. Some say 4:28 is a later addition. (Hultgren 387)
         1. Crossan (“Seed Parables” 251-52) says 4:28 seems “to restate what 4:27 has already said . . .” (Hultgren 387)
         2. Hence the earlier parable was 4:26-27, 29. (Hultgren 387)
      2. But 4:28 “redirects the attention of the hearer or reader away from the sower’s sense of mystery at the end of 4:27 to the earth, seed, and process of growth, which are so central to the story. The verse therefore belongs to the essential structure of the parable.” (Hultgren 387)
   3. “then” (*eiten*, εἶτεν)
      1. “Then” occurs twice in 4:28.
      2. text criticism
         1. Some manuscripts have “then” (*eiten*, εἶτεν). (Hultgren 386)
            1. א, B, L, and A have *eiten*. (Hultgren 386)
            2. Westcott-Hort and Nestle-Aland 25th ed. adopt *eiten*. (Hultgren 386)
         2. Some manuscripts have “then” (*eita*, εἶτα). (Hultgren 386)
         3. *Eiten* and *eita* mean the same. (Hultgren 386)
         4. “There is strong evidence for both readings . . .” (Hultgren 386)
         5. *Eita* “may have an edge since it is more widely attested.” (Hultgren 386)
         6. *Eiten* “is typically the Hellenistic form, which scribes may have tended to use by habit when copying texts.” (BDF 19 [#35, 3]) (Hultgren 386)
   4. “of itself” (*automate*, ἀυτομάτη)
      1. The usual translation—“by itself” (RSV, NIV) or “of itself” (NRSV)—“sounds to the modern ear as though the seed grows “naturally,” excluding even divine power or causation. But the phrase can mean simply “without visible cause.”” (BAGD 122) (Hultgren 387)
         1. Josh 6:5 LXX “clearly alludes to divine activity” . . .” (Hultgren 387) Josh 6:5, “all the people shall shout with a great shout; and the wall of the city will fall down flat [LXX “fall of itself,” πεσεῖται αὐτόματα] . . .”
         2. Acts 12:10 (the phrase’s only other NT occurrence) “clearly alludes to divine activity . . .” (Hultgren 387) Acts 12:10, “After they had passed the first and the second guard, they came before the iron gate leading into the city. It opened for them of its own accord . . .”
      2. Jesus speaks of divine causation more clearly in other sayings. (Hultgren 387)
         1. Matt 6:26, 30 (//Luke 12:24, 28), “the birds of the air . . . neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. . . . 30 [God] clothes the grass of the field . . .”
      3. “Here, too, divine causation would be taken for granted . . .” (Weder 118. Stuhlmann 154-56) (Hultgren 387)
      4. “But in its present context the primary meaning of the term is that the growth takes place without the farmer’s efforts.” (Gnilka *Markus* 1: 184; Guelich 241-42) (Hultgren 387)
   5. “first the stalk, then the head, then the full grain in the head”
      1. “The sequence of stalk, head, and grain gives the hearer and reader a vivid and moving picture of the development.” (Hultgren 387)
      2. The so-called “rule of three” is operative here to good effect.” (Hultgren 387)
   6. Mark 2:28 at Qumran
      1. O’Callaghan, José. “Papiros neotestamentarios en la cueva 7 de Qumran?” *Bib* 53 (1972): 91-100.
      2. Translation: O’Callaghan, José. “New Testament Papyri in Qumran Cave 7.” *Supplement to JBL* 91/2 (1972). Society of Biblical Literature, 1972.
      3. In 1972 José O’Callaghan claimed
         1. “that a fragment of Mark 2:28 was discovered in Cave 7 at Qumran . . .” (O’Callaghan 97-99, ET 10-12) (Hultgren 387) and
         2. “that additional fragments in that cave correspond to Mark 6:52-53 and James 1:23-24.” (O’Callaghan 93-97, 99-100, ET 4-10, 12-14) (Hultgren 387)
         3. “All that appears on the fragment are a few marks and letters in three lines”: (Hultgren 387)

.

ειτ..

.λη.. (Hultgren 388)

* + - 1. O’Callaghan claimed that, “when Mark 4:28 is printed with only seventeen to nineteen letters on a line, these represent a dot from a scribe on the first line, ειτ from εἶπεν on the second, and λή from πλήρη on the third.” (Hultgren 388)
      2. “If so, these data would show that [Mark and James] originated by the middle of the first century.” (Hultgren 387)
    1. “The claim has been discounted by a host of scholars.” (Hultgren 387)
       1. Baillet 508-16; Benoit 321-24; Fitzmyer “Qumran” 647-50; Hemer “New” 125-28; Roberts 446-47.
       2. “It rests on an insufficient sample of writing. . . . Obviously the fragment could be from any number of Greek texts. To claim that it is from the Gospel of Mark on the basis of the slim evidence provided is going well beyond the bounds of credibility.” (Hultgren 388)

1. **4**:**29**
   1. Mark 4:29, “But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.”
   2. “he goes in with his sickle” (*apostellei to drepanon*, ἀποστέλλει τὸ δρέπανον)
      1. Hultgren translates “he puts in the sickle.” (Hultgren 388)
      2. See Joel 3:13 (LXX 4:13), “Put in the sickle, for the harvest is ripe.”
         1. Joel 4:13 LXX has “put forth the sickle” (*eksaposteilate drepana*, ἐξαποστείλατε δρέπανα).” (Hultgren 388)
         2. “The wording in Mark is actually closer to the MT and Targum . . .” (Gnilka *Markus* 1: 183; R. Guelich 242. Stuhlmann 161-62.) (Hultgren 388)
   3. A harvest is an image “for universal judgment . . .” (Hultgren 388)
      1. See Joel 3:13.
      2. See Rev 14:15, (an angel to Jesus) “Use your sickle and reap, for the hour to reap has come, because the harvest of the earth is fully ripe.”
2. **Jesus**’ **meaning and Mark**’**s meaning**
   1. authenticity
      1. “The parable is generally thought to have been spoken by the earthly Jesus.” (Hultgren 388)
         1. Funk 58 (pink font = Jesus said something like this).
         2. Gnilka *Markus* 1: 185-86; Guelich 238; Jülicher 2: 545-46; Klauck 224-25; Perrin 159.
   2. audience
      1. If Jesus told the parable, to whom did he address it? (Hultgren 388)
      2. Some say it “was spoken to counter [revolutionaries] (including Zealots) who believed that one cannot wait for the kingdom but must bring it about by force.” (Hultgren 388)
         1. Jeremias 152; Schweizer *Mark* 103; B. Smith 130. Dahl, “Parables of Growth,” 157.
         2. “Yet nothing within the parable itself, or [388] even in its setting in Mark, would indicate that . . .” (Hultgren 388-89)
         3. Also, “the degree of revolutionary movement at the time of Jesus’ ministry is less certain today than was assumed in earlier studies.” (Rhoads, David. “Zealots.” *ABD* 6: 1043-54.) (Hultgren 389)
      3. Some say it “could have been addressed to anyone, including the disciples, who had heard Jesus’ preaching about the kingdom and then questioned him about the means and manner of its coming.” (Hultgren 389)
   3. Jesus’ meaning
      1. Some say “the parable teaches a “realized eschatology.”” (Hultgren 389)
         1. “That is to say, in the preaching of Jesus, the time had already come for the harvest, and so the parable ends with the man’s bringing in the sickle for the harvest. Just so, the argument goes, the time of Jesus’ ministry was a time of crisis; one could already experience the kingdom with his coming.” (Dodd 144; Taylor 266) (Hultgren 389)
         2. “But that seems to ignore the nuance of patient waiting that is present in the parable and the accent upon God’s bringing the kingdom to a triumphant conclusion.” (Hultgren 389)
      2. “The essential meaning of the parable is . . . that the kingdom of God, inaugurated by God himself, is inexorably coming into being, even apart from human efforts to bring it about or oppose it.” (Hultgren 388)
         1. Guelich 244-46; Jeremias 151-52; Jülicher 2: 545; Schweizer *Mark* 102-3; B. Smith 130; Weder 118.
         2. “The focus is . . . on the growth and fruition of the seed that was sown. That process takes place apart from human effort. So the coming of the kingdom of God can be expected as a certainty.” (Hultgren 388)
      3. “The parable speaks to a perennial concern. In light of the bold affirmations of Scripture and the Christian faith about the coming of the kingdom, . . . why does nothing seem to be happening? Should something be done?” (Hultgren 389)
      4. “The question has been dealt with” in James 5:7-8. (Hultgren 389) James 5:7-8, “Be patient, therefore, beloved, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains. 8 You also must be patient. Strengthen your hearts, for the coming of the Lord is near.”
      5. A Christian “will lean into the future that God has in store for the universe. Nevertheless, there is no way that anyone can force” the coming of the kingdom. (Hultgren 389)
      6. Martin Luther on “your kingdom come”: “The kingdom of God comes of itself, without our prayer, but we pray in this petition that it may also come to us.” (*Small Catechism*. In *The Book of Concord*. Ed. Theodore G. Tappert. Philadelphia: Fortress, 1959. 346.) (Qtd. in Hultgren 390)
      7. “Waiting in patience does not mean being absolutely passive.” But “God will bring about the kingdom.” (Hultgren 390)
   4. Mark’s meaning
      1. context
         1. “Mark has placed this parable in a series of parables and sayings about parables (4:3-34). It is the second of three “seed parables”” (with sower before and mustard seed after). (Hultgren 386)
         2. Mark 4:3-34
            1. sower (4:3-9)
            2. reason for parables (4:10-12)
            3. interpretation of sower (4:13-20)
            4. lamp under a bushel (4:21)
            5. hid made manifest (4:22)
            6. he who has ears (4:23)
            7. measure you give (4:24)
            8. to him who has (4:25)
            9. seed growing secretly (4:26-29)
            10. mustard seed (4:30-32)
            11. Jesus’ use of parables (4:33-34)
      2. “Within the Gospel of Mark the parable has an added meaning. That is that the sowing of the seed upon the earth has been inaugurated already in the ministry of the earthly Jesus. The present is a time of waiting for the harvest, the consummation of the kingdom and the parousia of Jesus. Even in spite of persecution (4:17), the church can continue in confidence that God will bring these realities about. Although no one knows the time of the coming of God’s kingdom (13:32), nothing can finally impede the purposes and promises of God for the community of faith.” (Hultgren 389)

## Sheep and Goats

(Matt 25:31-46) (> M)

1. **text**
   1. Matt 25:31-46, “When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. 32 All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, 33 and he will put the sheep at his right hand and the goats at the left. 34 Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom pre­pared for you from the foundation of the world; 35 for I was hungry and you gave me food, I was thirsty and you gave me some­thing to drink, I was a stranger and you wel­comed me, 36 I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ 37 Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you some­thing to drink? 38 And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? 39 And when was it that we saw you sick or in prison and visited you?’ 40 And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’ 41 Then he will say to those at his left hand, ‘You that are accursed, depart from me into the eternal fire pre­pared for the devil and his angels; 42 for I was hungry and you gave me no food, I was thir­sty and you gave me nothing to drink, 43 I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.’ 44Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?’ 45 Then he will an­swer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ 46 And these will go away into eternal punishment, but the righteous into eternal life.”
2. **introduction**
   1. Form: a parable (future tense, but: long; multiple verbs; some met­aphoric comparisons [“as a shepherd separates the sheep from the goats,” the Son of Man is “the king”], but mostly literal).
   2. One of the parables about “eternal issues”: “salvation, final judgment and eternal life.” (Hunter *Parables* 108)
   3. See also Hunter *Parables* 115-18.
   4. “. . . the Last Judgment scene, often called the par­able of The Sheep and the Goats, refuses to be classified.” (Hunter *Interpreting* 11)
   5. “One parable—if we may call it so, for it is part similitude, part allegory, part apoca­lyp­tic—[is] The Sheep and the Goats . . .” (Hunter *Interpreting* 88)
   6. “This passage is one of the supreme glories of the New Testament . . .” (Hunter *Interpret­ing* 89)
   7. Théo Preiss (*Life in Christ* 45-46) “convincingly suggests that Jesus used the Aram­aic verb *abad*, which means both ‘do’ and ‘serve’. This is confirmed by the fact that in their reply the condemned use the verb ‘serve’ (*diakoneo*), which breaks the symme­try otherwise so strict in Greek but presumably did not break it in the or­i­ginal Aramaic.” (Hunter *In­ter­preting* 89 n 1)
   8. originality
      1. “. . . despite signs of stylization by the evangelist, [Matt 25:31-46] [89] contains too many originalities not to go back to Jesus himself.” (Hunter *Interpreting* 90)
      2. See Hunter’s Appendix 3 in *Interpreting* (pp. 116-118).
      3. “the least of these my brethren” (Matt 25:40)
      4. “The words ‘my brethren’ are omitted by B and some Old Latin Versions. They may have been a gloss.” (Hunter *Interpreting* 90 n 2)
      5. Who are “‘the least of these my brethren’ (verse 40)? Are they Christ’s disci­ples? Or does the phrase describe all needy folk? We follow several modern scholars in taking the latter view. The parable may then be regarded as Christ’s answer to the question: By what criterion will those who have not known Christ be judged on Judg­ment Day? The answer is: by the deeds of mercy they have shown to the needy and the outcast.” (Hunter *Interpreting* 90)
   9. “. . . the great parable of the last judgment (Matt 25:31-46) . . . here, by means of the myth of the disclosure at the last judgment . . . Jesus is the kind of world judge who desires no personal honor, who rather is to be found only where people comply with what he desires (Luke 6:46).” (Braun *Jesus* 100)

## Shrewd Manager

(Luke 16:1-9) (> L)

1. **text**
   1. Luke 16:1-9, “Then Jesus said to the disciples, “There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. 2 So he summoned him and said to him, ‘What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.’ 3 Then the manager said to himself, ‘What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. 4 I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.’ 5 So, summoning his master’s debtors one by one, he asked the first, ‘How much do you owe my master?’ 6 He answered, ‘A hundred jugs of olive oil.’ He said to him, ‘Take your bill, sit down quickly, and make it fifty.’ 7 Then he asked another, ‘And how much do you owe?’ He replied, ‘A hundred containers of wheat.’ He said to him, ‘Take your bill and make it eighty.’ 8 And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. 9 And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.””
   2. See also Hunter *Parables* 99-101.
2. **introduction**
   1. This parable is only in Luke.
   2. Form: a parable (long; multiple verbs; past tense; atypical situation; plot/action).
   3. narrative audience
      1. “Although Jesus speaks the parable to his disciples (16:1), the Pharisees and the scribes have been present since 15:1-2 . . .” (Hultgren 146)
      2. “. . . the Pharisees are mentioned [146] again as among the listeners in 16:14. They heard everything, and they are branded as “lovers of money.”” (Hultgren 146-47)
      3. Luke 16:14, “The Pharisees, who were lovers of money, heard all this, and they ridiculed him.”
   4. the problem of an immoral protagonist
      1. “The parable is often regarded as the most puzzling of all within the Synoptic Gospels. Why the main figure of a parable would be a dishonest person, and then, too, a model for emulation by others, seems exceedingly strange.” (Hultgren 147)
      2. “Various interpreters have attempted to get around the problem by suggesting that the so-called dishonest manager was not dishonest at all . . .” (Hultgren 147)
         1. Some say “he would have reduced the debts owed his master . . . by eliminating any hidden usurious interest they owed . . .” (Herzog 255-57. Derrett “Parable” 48-77) (Hultgren 147)
         2. Some say “he would have reduced the debts owed his master . . . by eliminating the commission that he had claimed for himself previously in writing up the transactions.” (Fitzmyer 1098; Perkins *Parables* 167-68) (Hultgren 147)
      3. “But all such attempts are unnecessary.” (Hultgren 147)
         1. “The manager is called dishonest (actually “wicked” would be a more literal translation) within the parable itself (16:8).” (Hultgren 147)
         2. “Moreover, it is his cleverness, not his wickedness, that earns commendation by his employer.” (Hultgren 147)
      4. other praised tricksters
         1. “. . . other stories exist that tell of clever slaves who act as rascals and tricksters, some of whom subsequently receive praise from their masters.” (“Several are gathered in the essay by M. Beavis, “Ancient Slavery,” 43-52.” 147 n. 5) (Hultgren 147)
         2. “. . . a subordinate outwitting a superior and being commended for it is also . . . in a famous Egyptian folktale recorded by Herodotus [*History* 2:121]. That is the story of Rhampsinitus (identified also as Ramses III, who ruled 1182-1151 b.c.). The builder of his treasury left a secret entrance, and after his death his two sons stole from it. One was trapped, and the other beheaded him so that he could not be identified. Subsequently, at the request of their mother, the surviving brother also obtained his brother’s body by intoxicating and tricking the guards. After even further events of cunning involving an escape from the king’s daughter (to whom the surviving brother had related his story during her seduction of him), the king was astonished. He admired the man’s ingenuity and daring, and he gave him his daughter for a wife for his outstanding cleverness.” (Hultgren 147)
   5. “The parable begins at 16:1, but where does it end?” (Hultgren 147)
      1. opinions
         1. Some say 16:7.
            1. “The parable ends at 16:7, and 16:8a is already a comment, attributed to Jesus, that has been appended to the parable secondarily.” (Hultgren 148)
            2. Bultmann 175; Crossan 108-09; Michaelis 228-29; Perrin 115.
         2. The majority say 16:8a.
            1. Donahue 163; Fitzmyer 1105; Funk 358-59; Hendrickx 192-93; Herzog 236; Michaelis 228-29; Scott 258; B. Smith 110; Via 156-57; Weder 263-64. Binder 41-49; Coutts 54-60; Hoeren 620-29; Loader 518-32; Kloppenborg 474-95; Parrott 499-515.
            2. “The parable ends at 16:8a [147] (“because he had acted shrewdly”), and all else that follows is secondary to it.” (Hultgren 147-48)
         3. Many say 16:8b.
            1. Bailey *Poet* 107-9; Creed 201-03; Jeremias 182; Jülicher 2: 505; Manson *Sayings* 291-92; Marshall 621; Oesterley 198; Schweizer *Luke* 254, 256. Lee 520-28
            2. “The parable (16:1-8a) and its application (16:8b) are a unit, ending at 16:8.” (Hultgren 147)
         4. A few say 16:9.
            1. Luke 16:9, “And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.”
            2. Plummer 380, 386. Wansey 39-40.
            3. They argue that, “Although the parable may well end earlier, its application must be included within the same unit, which ends at 16:9 . . .” (Hultgren 147)
            4. “There can be no doubt that 16:9 is an interpretive application of the parable for Luke the evangelist and perhaps even within the tradition available to him.” (Hultgren 148)
      2. Hultgren’s assessments
         1. “The parable can hardly end with 16:7, for then no judgment is made upon the manager’s action by the master who has been defrauded; the master has to come back on the scene, which he does in 16:8a.” (Hultgren 148)
         2. “The question remaining is whether 16:8b—clearly an application—belongs with the parable from the beginning.” (Hultgren 148)
            1. “The total lack of any application to this parable would seem unusual . . .” (Hultgren 148)
            2. “It is difficult to imagine that the parable would have survived without some kind of significance attached to it from the beginning.” (Hultgren 148)
            3. “. . . the application appears to flow out of the parable itself without difficulty.” (Hultgren 148)

Manson (*Sayings* 291): “The point of the parable lies in v. 8; and it does not depend on anything but the story itself.” (Qtd. in Hultgren 148 n. 10)

* + - * 1. “What could the parable possibly have meant without it?” (Hultgren 148)
        2. “Furthermore, the language used (“children of light” and “children of this age”) is otherwise not found in Luke-Acts; it is terminology used in the Dead Sea Scrolls, pointing to origins in Palestinian Judaism of the first century a.d.” (Hultgren 148)
      1. “. . . whether [16:9] represents the parable’s meaning from the beginning is highly questionable.” (Hultgren 148)
         1. It is “the second of two applications.” (Hultgren 148)

“Already in 16:8b there is an application about the “children of light” not being as shrewd as the “children of this age.” That serves indirectly as an exhortation to those who consider themselves “children of light” to become more shrewd in spiritual matters.” (Hultgren 148)

“Verse 16:9, on the other hand, exhorts the disciples of Jesus to be generous with any wealth that they might possess.” (Hultgren 148)

* + - * 1. Therefore 16:9 “appears to be an addition that has been attached in the transmission and application of the parable . . .” (Hultgren 148)
  1. authenticity
     1. “. . . interpreters have generally attributed the parable to Jesus of Nazareth.” (Hultgren 153)
        1. Hendrickx 192-93; Jeremias 46, 182; Marshall 614; Perrin 114-15; B. Smith 109; Stein 106; Weder 266-67. Derrett 50, 75.
        2. Funk (358-59) “has 16:1-8a in red font (= from Jesus).” (Hultgren 153 n. 36)
     2. Drury (149) says it is “a composition of Luke” because “it contains many Lukan linguistic features . . .” (Hultgren 153 n. 35)
     3. “As indicated previously, the main issue among them [interpreters] relating to this question is how much of the present text of Luke 16:1-9 can be considered a unit from the point of the parable’s origin.” (Hultgren 153)
  2. This parable is about the crisis of the kingdom. It shows that “he warns his hearers not to be caught unprepared in the approaching crisis and (like the steward) to act with resolution in it.” (Hunter *Parables* 21)
  3. Often “the Church *generalized* the meaning of a parable by adding a saying of Jesus . . .” [19] Proof that Luke 16.10 is a later addition: ‘He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much.’ Comment: The parable calls for re­sourcefulness in a crisis, the saying for faithfulness in unimportant things.” (Hunter *Interpreting* 19, 120)
  4. “What qualities does Jesus desiderate in disciples? [66] . . . [One is] shrewdness . . .” (Hunter *Interpreting* 67)
  5. “Be wise as serpents and harmless as doves.” (Matt 10:16) (Hunter *Interpreting* 67)
  6. “. . . an estate manager . . ., when he mismanaged his master’s affairs and was dis­missed, quickly realized that, in his situation, friendship meant more to him than hard cash . . .” (Hunter *Interpreting* 67)
  7. “. . . notice its ending: ‘And the Lord (*kyrios*) praised the unjust steward because he had acted wisely for the sons of this world are wiser in their own generation than the sons of light.’ We take ‘the Lord’ to be Jesus, not the steward’s master (Cf. [*sic*] Luke 16.8). What Jesus applauded was not the man’s roguery but his resourceful­ness in a tight spot. . . . Jesus is saying in effect: ‘Give me men who will [67] show as much practical sense in God’s business as worldlings do in theirs.’” (Hunter *Interpreting* 67-68)
  8. “‘How much do you owe my master?’ ‘A hundred quarters of wheat.’ ‘Very well, here is your bill . . . just enter eighty.’ Thus, by sacrificing his own ‘commission’, the steward secured his future and a roof over his head.” (Hunter *Interpreting* 104)
  9. “If, as Luke says, Jesus was addressing his disciples, his meaning was something like this: ‘Oh, if only my disciples would show as much practical prudence in God’s affairs as the worldlings do in theirs!’ [104] . . . men are at great pains to insure themselves against all the chances and changes of this fleeting world, while neglect­ing to put themselves in a state of preparedness for the next one.” (Hunter *Interpreting* 106)
  10. Jesus “warns his hearers not to be caught unprepared in the approaching crisis and (like the steward) to act with resolution in it.” (Hunter *Parables* 21)
  11. It is “‘easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God’. But Luke is nevertheless aware that not all his readers are poor . . . His Gospel therefore contains a block of teaching which discusses and suggests the right use of riches. This is found in Chapter 16 [16:1-8, unjust steward; 16:9-13, mammon] . . . Luke 16.1 makes a new beginning, so that the teaching is now addressed specifi­cal­ly to the disciples and through them, in accordance with Lucan usage, to the contemporaries of the Evangelist. Though the parable may have been more generally about . . . decisisve action in view of an impending crisis, . . . Luke appends verses 9-13 to it and therefore [verse 9] is concerned with the right use of money . . . the steward [has] *adikia*, that is, he adopts the charac­teristic attitudes of this age [155] . . . for him wealth . . . becomes almost an inevitable mark of God’s disfavour, a guarantee of impending doom . . . Nevertheless, verse 9 enjoins use of riches, not their complete abandonment and rejection, for verses 10-13 talk of faithful stewardship of that which basically belongs to another. . . . But the whole ends with a warning nevertheless: ‘You cannot serve God and mammon’ (16.13).” (Franklin *Christ the Lord* 155-56)

1. **16**:**1**
   1. “Then Jesus said to the disciples, “There was a rich man who had a manager, and charges were brought to him that this man was squandering his property.””
   2. “The parable opens with two major figures . . .” (Hultgren 149)
      1. rich man
         1. Fitzmyer (1097) and Marshall (616) say the rich man is an absentee landlord. (Hultgren 149)
         2. “Whether [he] is . . . or not does not seem to add materially to the course or meaning of the story.” (Hultgren 149)
         3. The master is “extremely wealthy . . .” (Hultgren 150) See the amounts owed: 1000 gallons of oil (16:6) and 1100 bushels of wheat (16:7).
      2. “manager . . . of the rich man’s estate” (Hultgren 148)
         1. Older translations (e.g., KJV, RSV) translate “steward.” NIV and NRSV translate “manager.” (Hultgren 148)
         2. “. . . the manager has authority to carry out the business of the estate.” (Hultgren 148)
            1. Malina, Bruce J., and Richard L. Rohrbaugh. *Social-Science Commentary on the Synoptic Gospels*. Minneapolis: Fortress, 1992. 88-91, 373-74.
            2. “He can make sales and loans, and he can collect, forgive, and pay off debts for his master. He earns his own living [148] by commissions or fees resulting from various transactions.” (Hultgren 148-49)
            3. Note that “the manager can deal directly with persons who are indebted to his master.” (Hultgren 149)
            4. Bailey (*Poet* 88-91) “dismisses the idea (originating in 1902) that the manager could simply inflate the bills to enrich himself.” (Hultgren 149 n. 11)

“What was recorded would be known to the master . . .” (Hultgren 149 n. 11)

When Jeremiah buys a field, he makes a copy of the deed (Jer 32:9-15). (Hultgren 149 n. 12)

“According to a rabbinic source [*M*. *B*. *Bat*. 10:4], copies of transactions were customarily produced in duplicate—one for each party.” (Hultgren 149)

“As the parable unfolds, it is obvious that [the manager] had to keep careful records of all his transactions.” (Hultgren 149)

“. . . if the manager had tried to inflate the bills, the debtors would know and could appeal to the master.” (Hultgren 149 n. 11)

* 1. “charges were brought to him that this man was squandering his property”
     1. “The syntax of the second clause is complicated.” (BDF 151 [290, 1].) (Hultgren 149)
        1. The antecedent of “this” (*houtos*, οὗτος) is “manager” (*oikonomon*, οἰκονόμον). (Hultgren 149)
        2. The antecedent of “him” (*auto*, αὐτῷ) is “man” (*anthropos*, ἄωθρωπος). (Hultgren 149)
        3. “The sense is that the manager was accused by someone of wasting his master’s goods, and the charges were brought to the manager.” (Hultgren 149)
     2. “It is not said whether the charges are true or not; one simply has to accept that they are, since he does not seek to defend himself.” (Hultgren 149)
     3. How did the manager squander property?
        1. Crossan (109-10) says “the manager was lazy.” (Hultgren 149 n. 17)
        2. Probably “to squander” (*diaskorpizo*, διασκορπίζω) suggests “he had spent money on himself with total abandon”: the same verb is in prodigal son (15:13). (Hultgren 149)
        3. “In the end it does not matter what he was doing, except that he was wasteful with his master’s goods.” (Hultgren 149)

1. **16**:**2**
   1. “So he summoned him and said to him, ‘What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.’”
   2. “The manager is summoned . . .” (Hultgren 149)
   3. “The records of his management are demanded immediately.” (Hultgren 149)
2. **16**:**3**
   1. “Then the manager said to himself, ‘What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg.”
   2. “At the outset an “interior monologue” takes place . . . in which the manager discusses his situation within his own mind; he “talks to himself.” But the reader is let in on the discussion.” (Hultgren 150)
   3. Interior monologue “is characteristic of a number of parables in the Gospel of Luke . . .” (Hultgren 150)
      1. Sellew, Philip. “Interior Monologue as a Narrative Device in the Parables of Jesus.” *JBL* 111 (1992): 239-53.
      2. Luke 12:17, 45; 15:17-19; 16:1-8 (present instance); 18:4-5; 20:13.
   4. “He says that he does not have the physical strength to dig.” (Hultgren 150)
      1. “The implication could be that, as a punishment, he would be sent away to do hard labor in a stone quarry.” (Beavis 49) (Hultgren 150)
      2. “Or it could mean digging in construction, agriculture, or landscaping.” (Hultgren 150)
      3. “In any case, full-time digging is implied, which was considered the most difficult work in antiquity.” (Hultgren 150)
         1. Aristophanes, *Birds* 1432: “I do not know [how] to dig” (“σκάπτειν γὰρ οὐκ ἐπίσταμαι”). (Qtd. from BAGD 753 [under σκάπτω].) (Hultgren 150 n. 21)
   5. “The alternative would be to go begging. That he is ashamed to beg is not surprising, since for many people of his station in life “it is better to die than to beg” (Sir 40:29).” (Hultgren 150)
3. **16**:**4**
   1. “I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.’”
   2. “The Greek word [*egnon*,] ἔγνων (first person, aorist, active of γινώσκω) is used here in the sense of “I have come to know.” (Hultgren 150)
      1. C.F.D. Moule says it can mean: “I found out (a moment ago).” (*An Idiom-Book of New Testament Greek*/ 2nd ed. Cambridge: Cambridge UP, 1959. 11.) (Hultgren 150 n. 22)
   3. “The manager [is] dismissed from his position.” (Hultgren 149)
      1. “. . . he is an employee, not a slave, of the master. If he were a slave, he would not have been dismissed but reduced to another form of work.” (Bailey *Poet* 92; Fitzmyer 1097; Herzog 241; Manson *Sayings* 291; Plummer *Luke* 381. Hoeren 622-23.) (Hultgren 149)
      2. “Although it is not said explicitly, he would have to leave the estate (which would have been his residence) immediately.” (Hultgren 149)
   4. what the manager has decided
      1. “. . . he is going to go out and make friends for himself in spite of his situation. What is so attractive about him to the reader is that, as a victim of being fired (even if justly so) . . ., he is now in the position of doing damage to his master . . .” (Hultgren 150)
      2. “Right or wrong, he is going to get even, which catches the attention of the hearer or reader, for a plot to get even always makes an interesting story.” (Scott 263; Via 159-60) (Hultgren 150)
4. **16**:**5**
   1. “So, summoning his master’s debtors one by one, he asked the first, ‘How much do you owe my master?’”
   2. In 16:5-7 “the manager seeks to win friends by reducing the bills of creditors, that is, people who owe money to his boss, the rich man. . . . The manager reduces the bills by 50 percent and 20 percent, thereby perpetuating his pattern of dishonesty.” (Hultgren 150)
   3. “debtors”
      1. “In this particular case the manager deals with debtors of his master.” (Hultgren 149)
         1. “The debtors could have been persons who had purchased goods from the estate, for which they have not yet paid.” (Manson *Sayings* 291) (Hultgren 149)
         2. “Or they could have been tenant farmers who had agreed to pay a fixed amount of produce for the yearly rent.” (Bailey *Poet* 94; Herzog 247) (Hultgren 149)
         3. “In the end, one need not know precisely.” (Hultgren 149)
   4. “one by one” (*hena hekaston*, ἕνα ἕκαστον)
      1. RSV, NEB, and NRSV translate “one by one.”
      2. NIV translates “each one,” which the Greek “actually means . . . or “every single one.”” (BAGD 236) (Hultgren 146)
   5. “Several debtors of his master are brought in—“each one” of them, in fact. Two are given as examples in 16:5-7.” (Hultgren 150)
   6. “Each [of the two example debtors] is asked how much he owes. Of course the amount is written on the bill. But this detail is intended for the hearer or reader of the parable.” (Hultgren 150)
5. **16**:**6**
   1. “He answered, ‘A hundred jugs of olive oil.’ He said to him, ‘Take your bill, sit down quickly, and make it fifty.’”
   2. “measure”
      1. “The Greek term for “measure” (applied to olive oil) is [*batos*,] βάτος (a loan word from Hebrew, בַּת, *bath*), a liquid measure of approximately ten gallons (39.384 liters).” (Hultgren 150)
         1. Fuchs, Albert “βάτος.” *EDNT* 1: 209, “relying on Josephus, *Ant*. 8.57.” (Hultgren 150 n. 24)
         2. BAGD 137, “slightly smaller figures.” (Hultgren 150 n. 24)
      2. The debtors’ “debts are very large”: [150] 100 measures is about 1000 gallons, “an immense amount.” (Hultgren 150-51)
   3. “The debtors do not know that the manager has been fired.” (Hultgren 151)
      1. “The transactions [in 16:5-7] are done “quickly” (ταχέως),” before the debtors learn of the manager’s dismissal. (Hultgren 151)
      2. “If the transactions are going to be done at all, the debtors must assume that the manager has authority to do what he is doing.” (Bailey *Poet* 98-100) (Hultgren 151)
   4. “The manager offers a copy of the bill to each debtor. The bills have therefore been in his possession. Moreover, they are written up in the handwriting of each of the debtors. The situation envisioned is that the master (or the manager acting on his behalf) has handed over money or goods to each debtor. The latter have signed promissory notes acknowledging their indebtedness. When the manager hands them their notes, they can rewrite them and put in the amount that he authorizes them to write.” (Hultgren 151)
6. **16**:**7**
   1. “Then he asked another, ‘And how much do you owe?’ He replied, ‘A hundred containers of wheat.’ He said to him, ‘Take your bill and make it eighty.’”
   2. “measure”
      1. “The Greek word translated “measure” (applied to wheat) is [*koros*,] κόρος (another loanword from Hebrew, כֹּר, *kor*), a dry measure of approximately 11 bushels (393 liters).” (BAGD 444-45, relying on Josephus, *Ant*. 15.314.) (Hultgren 151)
   3. The debtors’ “debts are very large”: [150] 100 measures is over 1100 bushels, “again an immense amount.” (Hultgren 150-51)
7. **16**:**8**
   1. “And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light.”
   2. “the master” (*ho kyrios*, ὁ κύριος)
      1. KJV translates “the Lord.”
         1. Approve: Cadoux 132-33; Jeremias 45-46, 182; Manson *Sayings* 292; Michaelis 227-28; Perrin 115; B. Smith 110. Ellis, E. Earle. *The Gospel of Luke*. NCB, rev. ed. London: Marshall, Morgan & Scott, 1974. 199.
         2. Dodd (17-18) “considers it a possibility.” (Hultgren 151 n. 28)
         3. That translation is “lexically possible . . .” (Hultgren 146)
         4. “The Lord” refers to Jesus elsewhere in Luke: 7:13, 19; 10:1; etc. (Hultgren 146)
         5. That translation makes 16:8 a comment by Jesus; therefore, “the parable ended with 16:7 . . .” (Hultgren 146)
         6. 16:8a (the “master commended the dishonest manager because he had acted shrewdly”) “would have to be considered a narrator’s comment, composed by Luke or a predecessor.)” (Hultgren 151)
      2. RSV, NEB, JB, TEV, NIV, and NRSV translate “the master.” (Hultgren 146)
         1. Approve: Bailey *Poet* 102-04; Bultmann 176; Easton 242; Fitzmyer 1101; Jülicher 2: 503; Marshall 620; Stein 107.
         2. “. . . if one translates it as “the master,” referring to the rich man (as at 16:5), the verse belongs within the parable. It is the rich man, or master, who commends the dishonest manager.” (Hultgren 146)
      3. “The one who commends the manager is “the master” (i.e., the “rich man” of 16:1), . . . not “the Lord” (meaning Jesus) . . .” (Hultgren 146)
   3. “Why does the master commend him?” (Hultgren 151)
      1. “The reason is that the manager . . . has used his wits to make friends and thereby feather his own nest . . . The manager is, for sure, a rascal, but he is a marvelously clever one!” (Hultgren 151)
      2. “Less convincing is the view of W. Herzog [257] that the master recognized that his manager was “gifted” to operate within a system of injustice.” (Hultgren 151 n. 29)
      3. “In the final analysis, the master can do little else than make the most of the situation. He cannot reverse the actions of the manager. By the time he comes on the scene, all those who had had their debts reduced would have been grateful to him, and would have applauded him for his generosity if and when [151] he ever appeared in public or in their presence. If he would tell them then, or send notice to them, that the transactions done by his manager are null and void, he would have faced tremendous ridicule and anger.” (Hultgren 151-52)
   4. 16:8b
      1. “The application follows. A distinction is made between the “children of this age” and the “children of light.”” (Hultgren 152)
         1. “children of this age”
            1. “The “children of this age,” that is, persons driven by secular values, are clever in arranging things for themselves, and they are prudent in their dealings with one another. Generally the “children of this age” are wise and resourceful enough to get on in life quite well.” (Hultgren 152)
         2. “children of light”
            1. Similar distinctions are made in Jewish literature . . .” (Hultgren 152)

See the Dead Sea Scrolls: 1QS 1:9-10; 2:16; 3:13, 20-21, 24-25; 1QM 1:1, 7, 9, 11, 13-14. (Hultgren 152 n. 30)

“At *1 Enoch* 108:11 the distinction is between persons “born of light” and those “born of darkness.”” (Hultgren 152 n. 30)

* + - * 1. In the NT “children of light” “is applied to the disciples of Jesus (John 12:36) and Christians (1 Thess 5:5; Eph 5:8).” (Hultgren 152)
    1. “Unfortunately the “children of light,” that is, persons committed to the light that Jesus and his proclamation bring, do not begin to match them in their wisdom and resourcefulness in relationship to God and to one another. They do not commit themselves in the same way, and above all to the same degree, as though their well-being and future depend upon those commitments.” (Hultgren 152)
    2. Hence “the parable has a hortatory function, even if that is expressed indirectly.” (Hultgren 152)
       1. “Unpersuasive is the view of some interpreters that the parable was spoken by Jesus in reference to his own ministry, that is, that the manager’s canceling of debts portrays his own ministry of forgiving sins.” (Binder 41-49; Lee 520-28; Loader 518-32) (Hultgren 152 n. 31)
       2. Bailey’s view (*Poet* 86) “that the parable serves as a warning to sinners of eschatological judgment seems too restricted, especially if persons who could even remotely be called the “children of light” are being addressed.” (Hultgren 152 n. 31)

1. **Jesus**’ **meaning and Luke**’**s meaning**
   1. Jesus’ meaning
      1. original audience
         1. “. . . the original audience can hardly be determined with accuracy.” (Hultgren 152)
         2. “. . . the parable may indeed have been addressed to the disciples, as Luke has it (16:1) . . .” (Hultgren 152)
            1. The parable “has a hortatory function,” namely, that “persons committed to the light that Jesus and his proclamation bring . . . do not commit themselves . . . as though their well-being and future depend upon those commitments.” (Hultgren 152)
         3. “It could have been addressed to both the disciples and others in general, or even to the disciples, the crowds, and the opponents (cf. 16:1, 15).” (Hultgren 152)
            1. Jeremias (47-48) claims “the original parable would have been addressed to the crowds, not the disciples, but it was later transformed to have a hortatory purpose in the church.” (Hultgren 152 n. 32)
         4. “It seems less likely that it would have been addressed to Jesus’ opponents only.” (Thus Cadoux 135-37; Dodd 18.) (Hultgren 152)
   2. Luke’s meaning
      1. “Within the context of Luke’s Gospel the parable is interpreted further.” (Hultgren 152)
         1. This parable is in Luke’s travel narrative (9:51-19:27).
         2. “The parable follows without pause from the Parable of the Prodigal Son (15:11-32).” (Hultgren 147)
         3. “With the addition of the sayings in 16:9-13, the parable becomes an occasion to take up the use of wealth . . .” (Hultgren 152)
            1. “And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes. 10 Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. 11 If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? 12 And if you have not been faithful with what belongs to another, who will give you what is your own? 13 No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.”
            2. “. . . the verses that follow (including 16:9) are secondary expansions.” (Hultgren 154)
            3. 16:9-13 “stress how generosity toward others is a specific way that the children of light exercise their way of living.” (Hultgren 154)
         4. “. . . the use of wealth [is] a major theme in this gospel, which is highlighted again in the Parable of the Rich Man and Lazarus (16:19-31).” (Hultgren 152)
         5. “Taken together, the parable and these sayings serve as a summons and challenge to discipleship, which includes the right attitude toward wealth and the use of one’s resources [152] in generous service to others . . .” (Hultgren 152-53)
            1. Manson *Sayings* 293; Plummer *Luke* 380-81. Derrett 74-77; Ireland 293-318; Mathewson 29-39; Plessis 120; Francis Williams 293-97.
            2. This is “a theme that appears elsewhere in the Gospels as well (Matt 6:19-21; Mark 10:21; Luke 12:33-34).” (Hultgren 153)
2. **exposition**
   1. “Here Jesus creates one of his most provocative stories. The manager who arranges things for himself dishonestly is so clever, so wise, that the rich man, the owner of the estate, cannot help but be amazed. One can only imagine what he might do. He might slap his knee and say: “That scoundrel! I fired him just a couple of days ago for mismanagement. But now look. He has feathered his nest among my debtors. And he has used what belongs to me to do it. What gall! But how clever! He is a rascal, but a remarkably clever one!”” (Hultgren 153)
   2. “The “children of this age” are generally wise in securing their own future. They try to arrange things for themselves, and many know how to do that quite well. They learn the system of rewards and punishments that goes with their choices; and they make plans for themselves and their dependents from the beginning of their working years and on into retirement. Of course readers of this parable should not think of the children of this age as people other than themselves. To some extent every reader of the parable is a child of this age and has something in common with the manager, who acts shrewdly in an emergency. That is to secure the future.” (Hultgren 153)
   3. “But what does the parable say to those who are not only children of this age and generation, but claim also to be children of the light on the basis of hearing the gospel? The parable places each reader or hearer under judgment and provides a challenge: the children of light do not measure up in wisdom to the children of this age. In other words, although they stand in an emergency situation before God and the final judgment to come, they do not take their situation seriously.” (Hultgren 153)
   4. “The children of light, no less than the children of this age, give attention to many matters. But no matter is as important, or as urgent, as their relationship to God. That relationship is sound when there is daily repentance, followed by selfless service to others.” (Hultgren 154)
   5. “Paul’s message to the Thessalonians relates beautifully and appropriately to the parable. He addresses his readers as “children of light,” assures them that they are “destined for salvation,” and exhorts them to encourage one another and to build each other up in faith and love (1 Thess 5:5-11). Such is the way of life of those who seek to be as wise in spiritual matters as others are in the normal transactions of this world.” (Hultgren 154)

## Shut Door

(Matt 25:10-12; Luke 13:24-30) (> Q)

1. **texts**
   1. Matt 25:10-12, “And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. 11 Later the other bridesmaids came also, saying, ‘Lord, lord, open to us.’ 12 But he replied, ‘Truly I tell you, I do not know you.’”
   2. Luke 13:24-30, “Strive to enter through the narrow door; for many, I tell you, will try to enter and will not be able. 25 When once the owner of the house has got up and shut the door, and you be­gin to stand outside and to knock at the door, saying, ‘Lord, open to us,’ then in reply he will say to you, ‘I do not know where you come from.’ 26 Then you will begin to say, ‘We ate and drank with you, and you taught in our streets.’ 27 But he will say, ‘I do not know where you come from; go away from me, all you evildoers!’ 28 There will be weep­ing and gnashing of teeth when you see Abraham and Isaac and Jacob and all the pro­phets in the kingdom of God, and you yourselves thrown out. 29 Then people will come from east and west, from north and south, and will eat in the kingdom of God. 30 In­deed, some are last who will be first, and some are first who will be last.”
2. **introduction**
   1. Form: a parable (fairly long; multiple verbs; past [Matthew] or present-and-future [Luke] tenses; atypical situation; plot).
   2. Related to ten bridesmaids.
   3. (On Luke 13:24, narrow door:) one of the parables about “eternal issues”: “salvation, final judgment and eternal life.” (Hunter *Parables* 108)
   4. See also Hunter *Parables* 119-21.
   5. See Hesiod, *Works and Days* 287-89 (Plato *Republic* 364d): “Vice in abundance is easy to choose, The road is smooth [Hesiod has “short”] and it lies very near, While the [Hesiod adds “deathless”] gods have set sweat before virtue, And it is a long road, rough and steep.”

## Sower

(Matt 13.3-23; Mark 4.3-20; Luke 8:5-15; *Thomas* 9) (> Mark)

1. **texts**
   1. Matt 13:1-9, “That same day Jesus went out of the house and sat beside the sea. 2 Such great crowds gath­ered around him that he got into a boat and sat there, while the whole crowd stood on the beach. 3 And he told them many things in parables, saying: “Listen! A sower went out to sow. 4 And as he sowed, some seeds fell on the path, and the birds came and ate them up. 5 Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. 6 But when the sun rose, they were scorched; and since they had no root, they withered away. 7 Other seeds fell among thorns, and the thorns grew up and choked them. 8 Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. 9 Let anyone with ears lis­ten! . . . 18 Hear then the parable of the sower. 19 When anyone hears the word of the king­dom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. 20 As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; 21 yet such a person has no root, but endures only for a while, and when trouble or persecu­tion arises on account of the word, that person immediately falls away. 22As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. 23 But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”
   2. Mark 4:3-9, ““Listen! A sower went out to sow. 4 And as he sowed, some seed fell on the path, and the birds came and ate it up. 5 Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly, since it had no depth of soil. 6 And when the sun rose, it was scorched; and since it had no root, it withered away. 7 Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. 8 Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold.” 9 And he said, “Let anyone with ears to hear listen!” . . . 13 And he said to them, “Do you not understand this parable? Then how will you understand all the parables? 14 The sower sows the word. 15 These are the ones on the path where the word is sown: when they hear, Satan immedi­ately comes and takes away the word that is sown in them. 16 And these are the ones sown on rocky ground: when they hear the word, they immediately receive it with joy. 17 But they have no root, and endure only for a while; then, when trouble or persecution arises on account of the word, immediately they fall away. 18 And others are those sown among the thorns: these are the ones who hear the word, 19 but the cares of the world, and the lure of wealth, and the desire for other things come in and choke the word, and it yields nothing. 20 And these are the ones sown on the good soil: they hear the word and accept it and bear fruit, thirty and sixty and a hundred­fold.””
   3. Luke 8:4-8, “When a great crowd gathered and people from town after town came to him, he said in a parable: 5 “A sower went out to sow his seed; and as he sowed, some fell on the path and was trampled on, and the birds of the air ate it up. 6 Some fell on the rock; and as it grew up, it withered for lack of moisture. 7 Some fell among thorns, and the thorns grew with it and choked it. 8 Some fell into good soil, and when it grew, it produced a hundredfold.” As he said this, he called out, “Let anyone with ears to hear listen!” . . . 11 Now the parable is this: The seed is the word of God. 12 The ones on the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. 13 The ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe only for a while and in a time of testing fall away. 14 As for what fell among the thorns, these are the ones who hear; but as they go on their way, they are choked by the cares and riches and plea­sures of life, and their fruit does not mature. 15 But as for that in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance.”
   4. *Thomas* 9, “Jesus said, “Now the sower went out, took a handful (of seeds), and scattered them. Some fell on rock, did not take root in the soil, and did not produce ears. And others fell on thorns; they choked the seed(s) and worms ate them. And others fell on the good soil and it produced good fruit: it bore sixty per measure and a hundred and twenty per measure.”” (Qtd. from *Nag Hammadi Library in English* 127.) (Hultgren 183)

sower

(Mark 4:3-8//Matt 13:3-8//Luke 8:5-8//*Thomas* 9)

|  |  |  |
| --- | --- | --- |
| Matt | 3 | And he told them many things in parables, saying: “Listen! A sower went out to sow. |
| Mark | 3 | Listen! A sower went out to sow. |
| Luke | 5a | A sower went out to sow his seed; |
| *Thom*. |  | Jesus said, “Now the sower went out, took a handful (of seeds), and scattered them. |
|  |  | ——————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————— |
| Matt | 4 | And as he sowed, some seeds fell on the path, and the birds came and ate them up. |
| Mark | 4 | And as he sowed, some seed fell on the path, and the birds came and ate it up. |
| Luke | 5b | and as he sowed, some fell on the path and was trampled on, and the birds of the air ate it up. |
| *Thom*. |  | [not in *Thomas*] |
|  |  | ——————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————— |
| Matt | 5 | Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. |
| Mark | 5 | Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly, since it had no depth of soil. |
| Luke | 6ab | Some fell on the rock; and as it grew up, |
| *Thom*. |  | Some fell on rock, did not take root in the soil, and did not produce ears. |
|  |  | ——————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————— |
| Matt | 6 | But when the sun rose, they were scorched; and since they had no root, they withered away. |
| Mark | 6 | And when the sun rose, it was scorched; and since it had no root, it withered away. |
| Luke | 6c | it withered for lack of moisture. |
| *Thom*. |  | [not in *Thomas*] |
|  |  | ——————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————— |
| Matt | 7 | Other seeds fell among thorns, and the thorns grew up and choked them. |
| Mark | 7 | Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. |
| Luke | 7 | Some fell among thorns, and the thorns grew with it and choked it. |
| *Thom*. |  | And others fell on thorns; they choked the seed(s) and worms ate them. |
|  |  | ——————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————— |
| Matt | 8 | Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. |
| Mark | 8 | Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold. |
| Luke | 8a | Some fell into good soil, and when it grew, it produced a hundredfold. |
| *Thom*. |  | And others fell on the good soil and it produced good fruit: it bore sixty per measure and a hundred and twenty per measure.” |
|  |  | ——————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————— |
| Matt | 9 | Let anyone with ears listen! |
| Mark | 9 | Let anyone with ears to hear listen! |
| Luke | 8b | As he said this, he called out, “Let anyone with ears to hear listen!” |
| *Thom*. |  | [not in *Thomas*] |

interpretation of the sower

(Matt 13:18-23//Mark 4:13-20//Luke 8:11-15)

|  |  |  |
| --- | --- | --- |
| Matt | 18 | Hear then the parable of the sower. |
| Mark | 13 | And he said to them, “Do you not understand this parable? Then how will you understand all the parables?” |
| Luke | 11a | Now the parable is this: |
|  |  | ——————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————— |
| Matt |  |  |
| Mark | 14 | The sower sows the word. |
| Luke | 11b | The seed is the word of God. |
|  |  | ——————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————— |
| Matt | 19 | When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. |
| Mark | 15 | These are the ones on the path where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them. |
| Luke | 12 | The ones on the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. |
|  |  | ——————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————— |
| Matt | 20 | As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; |
| Mark | 16 | And these are the ones sown on rocky ground: when they hear the word, they immediately receive it with joy. |
| Luke | 13a | The ones on the rock are those who, when they hear the word, receive it with joy. |
|  |  | ——————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————— |
| Matt | 21 | yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. |
| Mark | 17 | But they have no root, and endure only for a while; then, when trouble or persecution arises on account of the word, immediately they fall away. |
| Luke | 13b | But these have no root; they believe only for a while and in a time of testing fall away. |
|  |  | ——————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————— |
| Matt | 22 | As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. |
| Mark | 18-19 | And others are those sown among the thorns: these are the ones who hear the word, 19 but the cares of the world, and the lure of wealth, and the desire for other things come in and choke the word, and it yields nothing. |
| Luke | 14 | As for what fell among the thorns, these are the ones who hear; but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. |
|  |  | ——————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————————— |
| Matt | 23 | But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty. |
| Mark | 20 | And these are the ones sown on the good soil: they hear the word and accept it and bear fruit, thirty and sixty and a hundredfold. |
| Luke | 15 | But as for that in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance. |

1. **introduction**
   1. “The parable appears in all three Synoptic Gospels and in the Coptic *Gospel of Thomas*.” (Hultgren 183)
   2. source criticism
      1. “. . . Matthew’s version is based on Mark’s, but it has been revised significantly.” (Hultgren 183)
      2. “Luke’s version, shorter than the other two, appears to be based on Mark’s as well.” (Fitzmyer 700; Marshall 317-18) (Hultgren 183)
         1. Funk (54, 305) entertains the “possibility that Luke’s version is based on an independent tradition . . .” (Hultgren 183 n. 4)
         2. Scott (350) “suggests that Luke’s version may be dependent on both Mark and an independent tradition.” (Hultgren 183 n. 4)
         3. “Although there are some differences (primarily the addition of “trodden under foot” [8:5] and the substitution of “because it lacked moisture” for lack of soil [8:6]), these are not significant enough to claim a different, or additional, source . . .” (Hultgren 183)
      3. *Gospel of Thomas* 9
         1. “. . . some similarities between the parable in the Coptic version of the *Gospel of Thomas* and the parable in the Coptic (Sahidic) version of Mark’s Gospel . . . provide grounds for claiming dependence.” (Hultgren 184)
            1. Blomberg, Craig L. “Tradition and Redaction in the Parables of the Gospel of Thomas.” *The Jesus Tradition outside the Gospels*. Ed. David Wenham. Sheffield: JSOT, 1985. 184-86.
            2. Schrage, Wolfgang. *Das Verhältnis des Thomas-Evangeliums zur synoptischen Tradition und zu den koptischen Evangelienübersetzungen*: *Zugleich ein Beitrag zur gnostischen Synoptikerdeutung*. BZNW 29. Berlin: Alfred Töpelmann, 1964. 45-47.
            3. Tuckett, Christopher. “Thomas and the Synoptics.” *NovT* 30 (1988): 153-56.
         2. “Nevertheless, the differences between the *Thomas* version [184] and the Synoptic versions are so many that interpreters have generally attributed the origins of the *Thomas* version to an independent tradition.” (Hultgren 184-85)
            1. Crossan 39; Funk 54, 478; Scott 350. Crossan “Seed Parables” 24-51; Horman 326-43.
            2. Fieger, Michael. *Das Thomasevangelium*: *Einleitung Kommentar Systematik*. NTAbh 22. Münster: Aschendorff, 1991. 53.
            3. Ménard, Jacques-É. *L’Évangile selon Thomas*. NHS 5. Leiden: Brill, 1975. 91.
            4. Patterson, Stephen J. *The Gospel of Thomas and Jesus*. Sonoma: Polebridge, 1992. 22-23.
         3. If “that is the case, the Thomas version provides additional witness to the great age of the parable. It goes without saying, however, that it also provides witness to a gnosticized version. The seed symbolizes the light, or enlightenment, which is strewn about, but which is not received by ordinary persons. The good soil represents the Gnostic, who alone can bring forth good fruit.” (Fieger *Thomasevangelium* 54) (Hultgren 184-85)
         4. That *Thomas* 9 is “from a tradition independent of the Synoptic versions is possible, even likely.” (Hultgren 184)
   3. form criticism: a parable (long; multiple verbs; past tense; atypical situation; plot).
   4. “Even a quick review of differences . . . shows an immediate problem in interpreting the parable. Setting the *Thomas* version aside, there are six texts to deal with (three versions of the parable, and three versions of its interpretation), and it is difficult to follow the symbolic significance of the seeds. . . . Do the seeds represent the word of God, or do they symbolize people, for example? (Sometimes they can symbolize both in the same piece of literature, e.g., at 2 Esdr 8:41 [seed = people] and 9:31 [seed = the law].) What is the significance of the singular and plural? In hortatory contexts (within the three Synoptic interpretations) is the seed or the soil exemplary? All these questions have to be dealt with case by case, text by text.” (Hultgren 185)
   5. *2 Esdras* 8:41 (c. ad 1-100): “For just as the farmer sows many seeds in the ground and plants a multitude of seedlings, and yet not all that have been sown will come up in due season, and not all that were planted will take root; so also those who have been sown in the world will not all be saved.” (Qtd. in Hultgren 185)
      1. “Here the picture of a farmer sowing seeds, the failure of many seeds to take root and grow, but the growth nevertheless of some is identical to what one finds in the parable. The accent on only a few being saved, however, is not in the parable.” (Hultgren 185)
   6. *2 Esdras* 4:30-32: “For a grain of evil seed was sown in Adam’s heart from the beginning, and how much ungodliness it has produced until now—and will produce until the time of threshing comes! . . . When heads of grain without number are’; sown, how great a threshing floor they will fill!” (Qtd. in Hultgren 186)
      1. This “passage speaks of the great abundance that can come from sowing . . .” (Hultgren 185)
   7. “The parable receives an interpretation in the three Synoptic Gospels (Mark 4:13-20//Matt 13:18-23//Luke 8:11-15), but not in the *Gospel of Thomas*. The differences among the three versions are illustrated in Table 2 . . .” (Hultgren 185)
   8. “The abundance appears particularly at the harvest.” (Hultgren 186)
   9. Did sowing precede plowing?
      1. Jeremias (11-12) noted “that the parable contains remarkable realism. He claims that an important detail can be seen against the [186] background of ancient Palestinian life where sowing preceded plowing. The sower in the parable, according to Jeremias, sows “on the path” (which he regards as the correct translation, rather than “along the path”), upon rocky soil, and among the thorns, because he will plow it all up when he is done.” (Hultgren 186)
         1. “The viewpoint of Jeremias is often repeated.” (Taylor 252) (Hultgren 187)
         2. Jeremias’s view “yields . . . the conclusion that the sower is portrayed not as a wasteful person, but as a man who follows an ancient custom.” (Hultgren 187)
      2. problems
         1. It is not certain that sowing preceded plowing.
            1. “That is the sequence in *Jub*. 11:11, where crows eat seeds prior to the plowing under of the seeds . . .” (Hultgren 187 n. 9)
            2. “The sequence may be presupposed at *m*. *Shab*. 7:2, but the evidence is exceedingly slim.” (Hultgren 187 n. 9)
            3. “At Isa 28:24; Jer 4:3 it appears that plowing normally preceded sowing.” (Hultgren 187 n. 9)
            4. White (“Parable of the Sower” 300-07) says plowing normally preceded sowing. (Hultgren 187 n. 9)
            5. Payne (“Order of Sowing” 123-29) says “neither Jeremias nor White can be confident that he is right.” (Hultgren 187 n. 9)
         2. “. . . once the plowing is done, there should be an abundant harvest indeed—not just from the seeds that fell on the good soil, but also from all that fell in other places, since all the land would be turned over by the plow. But that is precisely what does not happen. The seeds get eaten by birds, scorched, and choked.” (Hultgren 187)
         3. “On the path” for *para ten hodon* (παρὰ τὴν ὁδόν) “instead of “along the path” is forced . . .” (Hultgren 187)
            1. According to Black, “an Aramaic retroversion of the Greek phrase would be ambiguous; it could mean either on or alongside the path.” (Black, Matthew. *An Aramaic Approach to the Gospels and Acts*. 3rd ed. Oxford: Clarendon, 1967. 162.) (Hultgren 187 n. 8)
            2. BAGD 611 (παρά, III, 1, d) allows “on the road.” But BAGD 553-54 (ὁδός, 1, a) “favors “along the road”” (and refers to Matt 20:30; Mark 10:46; Luke 18:35).
            3. Crossan (“Seed Parables” 245 n. 3) has “other items that speak against the translation “on the road” . . .” (Hultgren 187 n. 10)
            4. One should reject “on the path” and translate “along the path.” [187] The seed/s fall “alongside a footpath—not upon it . . .” [191] (Hultgren 187, 191)
         4. Conclusion: “it is going too far to say that the imagery implies that some seeds are deliberately sown “on the path” and in the other places in order to be plowed under later.” (Hultgren 187)
   10. Luke “reduces the length of the parable and its interpretation drastically, even though he adds some touches to it.” (Hultgren 196)
       1. Luke’s parable (8:5-9) is 30 words shorter than Mark’s (“68 words verses 98 words, respectively, in Greek; about 70 percent the length of Mark’s”). (Hultgren 196)
       2. Luke’s interpretation (8:11-15) is shorter “(104 words in Greek) than . . . Mark’s (132 words), slightly less than 80 percent the length of the latter. (It is also shorter than Matthew’s version of 128 words.)” (Hultgren 197)
   11. This parable teaches that the kingdom comes and grows “In spite of all hazards and failures, yield­ing a fine harvest . . .” (Hunter *Parables* 19)
   12. See also Hunter *Parables* 35-39.
   13. Jeremias on Palestinian sowing
       1. “b. Shab. 73b: ‘In Palestine ploughing comes after sowing’; this is still done today . . .” (Jeremias *Parables* 11 n 3)
       2. The sower “sows intentionally on the path which the villagers have trodden over the stubble, since he intends to plough the seed in when he ploughs up the path. He sows intentionally among the thorns standing withered in the fallow because they, too, will be ploughed up. Nor need it surprise us that some of the grains should fall upon rocky ground; the underlying limestone, thinly covered with soil, barely shows above the surface until the ploughshare jars against it. What appears to the western mind as bad farming is simply customary usage in Palestinian conditions.” (Jeremias *Parables* 12)
       3. Hunter cites Jeremias: “the Sower cast his seed on the unploughed stubble . . . this is precisely what happens in Palestine, where sowing *precedes* ploughing.” (Hunter *Interpreting* 15)
       4. But Jeremias’ understanding of Palestinian farming (*Parables of Jesus* 1) was challenged by K.D. White (*Journal of Theological Studies* 15:300-1). Jeremias afterward con­ceded that plowing preceded sowing in Palestine (*New Testament Studies* 13:48-53).
   14. “The Sower, which contains three or four different points of comparison, hovers between par­able and allegory. (C.F.D. Moule calls it ‘a multiple par­able’.)” (Hunter *Parables* 24)
   15. “. . . the Sower cast his seed on the unploughed stubble . . . this is precisely what happens in Palestine, where sowing *precedes* ploughing.” (Hunter *Interpreting* 15)
   16. “If in The Sower and other parables we find a reference to ‘the harvest’, we remember that the harvest was a familiar Jewish symbol for ‘the day of the Lord’ . . .” (Hunter *Interpreting* 96)
   17. “. . . the ‘explanations’ appended to The Sower, The Tares and The Dragnet [are] early Chris­tian expositions. . . . The inter­pretations appended to The Tares and The Drag­net are, as Jeremias shows, studded with ‘Mattheanisms’; and the Sower explanation reveals a vo­cab­u­lary strongly reminis­cent of the early Church.” (Hunter *Interpreting* 50 n 1) All three interpretations are allegorical. (Hunter *Interpreting* 23)
   18. The parables of growth, such as the sower, “mostly concerned seed-time and harvest, clearly be­fitting a Galilean *milieu*.” (Hunter *Interpreting* 47)
   19. The sower is the most famous of the parables of growth. (Hunter *Interpreting* 47)
   20. modern interpretation
       1. According to “its setting in Mark’s gospel . . . [35], there had been setbacks and dis­cour­agement; and his own family had shown misgivings about him. Small wonder that even his disciples and followers began to show signs of discourage­ment also.” (Hunter *Parables* 35-36)
       2. “Modern scholars, for the most part, lay the stress on the abundant harvest, and not with­out reason . . .” (Hunter *Interpreting* 47)
          1. Since “tenfold was reck­oned an average crop in Palestine [“10% was reck­oned a good harvest,” Hunter, *Interpreting* 47], this was a bumper harvest . . .” (Hunter *Parables* 36)
          2. One rule of popular storytelling is the rule of end stress, and the end of this empha­sizes the abundant harvest. So:
          3. The kingdom comes and grows “In spite of all hazards and failures, yielding a fine har­vest . . .” (Hunter *Parables* 19)
          4. “‘In spite of all hazards and losses,’ Jesus is saying, ‘the farmer reaps a splendid crop. Even so, in spite of all frustra­tions and failures, God’s rule advances, and his har­vest exceeds expecta­tion.’” (Hunter *Parables* 36)
          5. “On this view, the parable carries a ringing assur­ance for faint-hearted disci­ples. . . . God’s Rule advanc­es, and his harvest exceeds all expecta­tion. Cour­age!” (Hunter *In­terpreting* 47) “On this view, the parable was originally a message of encour­agement to faint-hearted disciples, and such it will remain when we preach it today.” (Hunter *Interpreting* 100-1)
   21. traditional interpretation
       1. “Nevertheless much can also be said for the older exege­sis . . .” (Hunter *Interpreting* 47) “. . . this was not the only purpose Jesus had in mind . . .” (Hunter *Parables* 37)
       2. “When the Old Testament prophets had pictured God’s action in the new age, they had of­ten depicted him as the Great Sower (Hos. 2.23; Jer. 31.27; Ezek. 36.9; Zech. 10.9. Cf. Isa. 55.10f.).” (Hunter *Parables* 19, cf. 36)
       3. “. . . Jes­us is ad­dress­ing the multi­tudes.” (Hunter *Interpreting* 47)
       4. “. . . every­thing de­pends on the soil into which it falls. So inter­preted, it is a parable on the responsi­bility of hearing the Gospel . . .” (Hunter *Interpreting* 47)
       5. The sower is “a parabol­ic comment on ‘Take heed how you hear.’ On this view, the par­able shows how the same Word of God gets a different recep­tion from different peo­ple. Ad­dressed to the multitudes, it was original­ly a challenging word on the respon­si­bil­ity of hearing the Gospel of the Kingdom . . . And such the parable remains today, fac­ing the hearer with the very pointed and personal question, ‘What kind of soil am I?’” (Hunter *Interpreting* 101)
       6. The “description of the various soils [reflects Jesus’] awareness of the need for attentive hear­ing. It is therefore also a parable about hearing the gos­pel—about the need for a hear­ing which issues in decision and action.” (Hunter *Parables* 37)
       7. “The real truth is that in each of us there is something of all four soils, and what the par­able says is . . . Be good soil—give God his chance to do his gracious work on you . . .” (Hunter *Parables* 38)
       8. “Many modern scholars think that the ‘explanation’ of the Sower in Mark 4.14-20 is the early church’s work. The arguments for this view are fully stated in Jeremias, *The Par­ables of Jesus*, 77f. The case for its substantial authenticity is well put by C.F.D. Moule in *Neotestamentica et Semitica* [Edinburgh (1969)], 95ff. Whether the ‘explana­tion’ is the work of Jesus or of the church, it is existentially true, since it reflects the causes which still lead men to reject the gospel. [Even though] we decide for Jeremias . . ., any good sermon on the parable today would include both elements, both the Lord’s teaching and the church’s exposition.” (Hunter *Parables* 39)
   22. “Luke viii, 13 [“believe for a while and in time of temptation fall away”] stresses, in contrast to Mark iv, 17, that the persecution of the Church is something that will last, and renders the eschatological expression *thlipsis* by the charac­teristically Lucan *peirasmos* (N.B. *en kair\_*).” (Conzelmann *Theology* 9)
   23. On Luke 8:4: “The section [Luke] 8:4-18 [parable discourse] is again removed from the lake. [In] v, 1-11 [draught of fishes], Luke may have used Mark iv, 1 for the composition of the scene there; therefore he does not repeat the setting here.” (Conzelmann *Theology* 4)
2. **Matt 13**:**3**//**Mark 4**:**3**//**Luke 8**:**5a**
   1. Matt 13:3, “And he told them many things in parables, saying: “Listen! A sower went out to sow.”
   2. Mark 4:3, ““Listen! A sower went out to sow.”
   3. Luke 8:5a, “A sower went out to sow his seed . . .”
   4. “Listen!”
      1. This is the only Markan parable introduced by “Listen.” “Others may be introduced by other devices, such as “Who among you?” or the like.” (Hultgren 190)
      2. Matthew and Luke lack “Listen” here. (Hultgren 190)
      3. “The direct form of speech is characteristic of Jesus’ parables (see chapter 1, “The Parables of Jesus: An Introduction”).” (Hultgren 190)
      4. “Its closest biblical analogue would be commands to hear in the OT and other sources . . .” (Deut 6:4; Judg 9:7; Isa 28:23; Ezek 20:47; *2 Esdras* 9:30; *1 Enoch* 37:1) (Boucher 45) (Hultgren 190)
   5. “sower”
      1. “The “sower,” though essential for the story, is nondescript. He comes on the scene to do his sowing, but then the attention shifts to the seeds sown and the outcome of their conditions.” (Hultgren 190)
      2. N.T. Wright (232-33) “refers to Isa 55:10-11 as an illustration of sowing seed as a metaphor (in parallelism) for proclamation of the word. But the parallel is actually between rain and snow from heaven and the word (of God) from God.” (Hultgren 189 n. 21) Isaiah 55:10, “For as the rain and the snow come down from heaven, and do not return there until they have watered the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, 11 so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it.”
   6. “sow”
      1. Allegorically, “sowing (= proclamation) . . .” (Hultgren 188)
   7. “seed”
      1. “Actually the word “seed” does not appear within Mark’s and Matthew’s versions in either the parable or its interpretation, even though its presence is implied.” (Hultgren 185)
      2. “It does appear in Luke’s and Thomas’s versions, however.” (Hultgren 185)
3. **Matt 13**:**4**//**Mark 4**:**4**//**Luke 8**:**5bc**
   1. Matt 13:4, “And as he sowed, some seeds fell on the path, and the birds came and ate them up.”
   2. Mark 4:4, “And as he sowed, some seed fell on the path, and the birds came and ate it up.”
   3. Luke 8:5bc, “and as he sowed, some fell on the path and was trampled on, and the birds of the air ate it up.”
   4. “. . . the proclamation’s seeming failure [is] illustrated by the “rule of three”” (path, rock, thorns). (Hultgren 188)
   5. “seed”
      1. Greek terms used
         1. Matthew 13:4, 5, 7, 8 (path, rock, thorns, good soil):
            1. *ha* (ἅ, relative pronoun as demonstrative, “the ones”), *alla* (ἄλλα, substantive, “others”), *alla*, *alla*

ὅς (of which ἅ is the nominative neuter plural) is “the relative pronoun *who, which, what, that* . . .” (BAGD 141)

But “At times there is a demonstrative pronoun ‘concealed’ within the relative pronoun, so that it means *the one who*, etc.” (BAGD 141)

“In still other instances the relative pronoun functions as a demonstrative . . .” ὃς μὲν . . . ὃς δέ: “this . . . that”; ἃ μὲν . . . ἃ δέ, “some . . . others.” (BAGD 141)

* + - * 1. NRSV: “some seeds,” “other seeds,” “other seeds,” “other seeds.”
      1. Mark 4:4, 5, 7, 8 (path, rock, thorns, good soil):
         1. *ho* (ὅ, relative pronoun as demonstrative, “the one”), *allo* (ἄλλο, substantive, “another”), *allo*, *alla* (ἄλλα, substantive, “others”) (Hultgren 181)
         2. NRSV: “some seed,” “other seed,” “other seed,” “other seed.”
         3. KJV, RSV, NEB, NAB, and NIV also use plurals. (Hultgren 181)
         4. Mark has three singular terms (4:4, 5, 7), then a plural. (BAGD 585 [15g, II, 2]; BDF 131 [#250]) (Hultgren 181)

Gnilka *Markus* 1: 156; Gundry *Mark* 192. Guelich 187-88; Hahn 134-36; Marcus *Mystery* 42 n. 98.

“The singular (“one” and “another”) ought to be maintained prior to 4:8.” (Hultgren 182)

“There is no basis . . . for translating ὅ as “a part” [so Taylor 252] [or] “this portion of seed” [so Bratcher and Nida 129] . . .” (Bratcher, Robert G., and Eugene A. Nida. *A Translator*’*s Handbook on the Gospel of Mark*. Helps for Translators 2. Leiden: Brill, 1961.) (Hultgren 182 n. 1)

* + - 1. Luke 8:5a: *sporos* (σπόρος) (NRSV: “[A sower went out to sow his] seed.”)
      2. Luke 8:5b, 6, 7, 8 (path, rock, thorns, good soil):
         1. *ho* (ὅ, relative pronoun as demonstrative, “the one”), *heteron* (ἕτερον, “another”), *heteron*, *heteron*
         2. NRSV: “his seed,” “some,” “some,” “some,” “some”
    1. use of plurals and singulars
       1. Matthew has plurals throughout.
       2. Mark has three singulars, then a plural. (Hultgren 196)
       3. Luke has singulars throughout. “He is more consistent than Mark.” (Hultgren 196-97)
    2. In Mark “the seed is the word of God [that] gets different responses. The various seeds that are scattered clearly are not persons in Mark’s account (but they become such in Matthew’s interpretation).” (Hultgren 190)
  1. “trampled on”
     1. “Luke alone has the term [*katepatethe*,] κατεπατήθη (“it was trampled under foot”).” (Hultgren 197)
     2. “If the seed were alongside the path, why would it be trampled on? [Because] The term is also a metaphor for disdain.” (BAGD 415) (Hultgren 197)
  2. “birds of the air” (*ta peteina tou ouranou*, τὰ πετεινὰ τοῦ οὐρανοῦ)
     1. The Greek is literally “the birds of heaven.” That “could imply birds within heaven to the modern reader, but ordinary birds are meant.” (Hultgren 197)
     2. KJV translates “fowls of the air.” (Hultgren 197)
     3. RSV, NIV, and NRSV translate “the birds of the air.” (Hultgren 197)
     4. NEB and TEV translate “birds.” (Hultgren 197)

1. **Matt 13**:**5**//**Mark 4**:**5**//**Luke 8**:**6ab**
   1. Matt 13:5, “Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil.”
   2. Mark 4:5, “Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly, since it had no depth of soil.”
   3. Luke 8:6ab, “Some fell on the rock; and as it grew up . . .”
   4. “rocky ground”
      1. Matthew and Mark have “rocky ground” (*to petrodes*, τὸ πετρῶδης). Luke has simply “rock” (*epi ten petran*, ἐπὶ τὴν πέτραν).
      2. “Rocky ground” is probably not “ground with rocks in it, [but rock] over which a thin layer of soil is spread” (note “where it did not have much soil”). (BAGD 655) (Hultgren 191)
   5. “The problem with the seed is that, once it began to germinate, it could not grow into a plant since it could not develop roots.” (Hultgren 191)
   6. “The figure is surely metaphorical . . .” See Sir 40:15: “The children of the ungodly put out few branches; they are unhealthy roots on sheer rock.” (Hultgren 191)
2. **Matt 13**:**6**//**Mark 4**:**6**//**Luke 8**:**6c**
   1. Matt 13:6, “But when the sun rose, they were scorched; and since they had no root, they withered away.”
   2. Mark 4:6, “And when the sun rose, it was scorched; and since it had no root, it withered away.”
   3. Luke 8:6c, “it withered for lack of moisture.”
   4. For Matthew and Mark, “the seed had four things against it: lack of soil, no depth of soil, the scorching of the heat, and no root. . . . The result was that . . . it was scorched ([*ekaumatisthe*,] ἐκαυματίσθη) . . .” (Hultgren 197)
   5. “For Luke, the seed merely lacked moisture. The result was that it withered away or was dried up ([*ekseranthe*,] ἐξηράνθη) . . .” (Hultgren 197)
   6. Luke 6 is “a major abridgment of Luke’s source.” (Hultgren 197)
3. **Matt 13**:**7**//**Mark 4**:**7**//**Luke 8**:**7**
   1. Matt 13:7, “Other seeds fell among thorns, and the thorns grew up and choked them.”
   2. Mark 4:7, “Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain.”
   3. Luke 8:7, “Some fell among thorns, and the thorns grew with it and choked it.”
   4. “Before sowing, one should clear the land of thorns (Jer 4:3), or it will be unproductive. But a seed falls there too.” (Hultgren 191) Jer 4:3, “For thus says the Lord to the people of Judah and to the inhabitants of Jerusalem: Break up your fallow ground, and do not sow among thorns.”
4. **Matt 13**:**8**//**Mark 4**:**8**//**Luke 8**:**8a**
   1. Matt 13:8, “Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty.”
   2. Mark 4:8, “Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold.”
   3. Luke 8:8a, “Some fell into good soil, and when it grew, it produced a hundredfold.”
   4. Matt 13:8
      1. “While Mark has individual seeds being cast into various places, Matthew has them as plurals in 13:4-8a. However, it is clear that his allegorical interests have taken over by the time he writes 13:8b. There he switches over to “one” (Greek 6), meaning one seed (contra the RSV and the NRSV, which read “some”). The idea is that one produces “a hundredfold, one sixtyfold, and one thirtyfold.” No doubt he has individual persons in mind.” (Kingsbury 53; McNeile 188-89; Schweizer *Matthew* 301) (Hultgren 194)
   5. “thirty and sixty and a hundredfold”
      1. text criticism
         1. Matthew has *ho men hekaton*, *ho de hexekonta*, *ho de triakonta* (ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα).
            1. The words ὃ μὲν . . . ὃ δὲ function as demonstratives (see above under Matt 13:4//Mark 4:4//Luke 8:5bc).
            2. That yields, literally, “this a hundredfold, that sixty, that thirty.” (BAGD 141)
         2. In Mark some manuscripts have three prepositions (εἰς . . . ἐν . . . ἐν).
            1. That yields, literally, “into thirty and in sixty and in a hundred” (*eis triakonta kai en hexekonta kai en hekaton*, εἰς τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν). But the prepositions “cannot be translated literally.” (Hultgren 182)
            2. This reading is adopted by the Greek New Testaments, Westcott-Hort and Nestle-Aland edition 25. (Hultgren 182)
         3. In Mark some manuscripts have three numerals (ἕν . . . ἕν . . . ἕν, *hen* meaning “one”). (Hultgren 182)
            1. That yields “one thirtyfold, one sixtyfold, and one a hundredfold” (*hen triakonta kai hen hexekonta kai hen hekaton*, ἕν τριάκοντα καὶ ἕν ἑξήκοντα καὶ ἕν ἑκατόν). (Hultgren 182)
            2. This reading is adopted by Nestle-Aland editions 26 and 27. (Hultgren 182)
         4. In Mark “By far most texts have some form of εν . . . εν . . . εν, to which markings can be added—the earliest uncials being unmarked—to get either the prepositions ἐν . . . ἐν . . . ἐν or the numerals.” (Hultgren 182)
         5. “The reading adopted in [Nestle-Aland] 26th and 27th editions has fairly good support, and it is the only one that makes good sense.” (Taylor 254. Metzger *TCGNT* 83.) (Hultgren 182)
      2. order of numbers
         1. Matthew
            1. “The figures are reversed in comparison to Mark’s version. Now they read in the descending order of 100, 60, and 30.” (Hultgren 194)
            2. “. . . there seems to be no clear reason.” (Hultgren 194)
            3. “One suggestion, which does not seem plausible, is that a Hebrew acrostic is involved.” (Bernardi 398-402) (Hultgren 194)
            4. “More plausible is the view . . . that Matthew sought to shift the focus of attention away from the ascending order to a variegated outcome. His major concern is to indicate that there are various degrees of fruit-bearing among hearers of the word, and that can be done better by avoiding the climactic structure.” (Hultgren 194)

Carlston 25; Gnilka *Matthäus* 1: 478; McNeile 188-89.

Pamment, Margaret. “The Kingdom of Heaven according to the First Gospel.” *NTS* 27 (1981): 218.

* + - 1. In Mark “There is a crescendo: one seed produces thirtyfold, one sixtyfold, and one a hundredfold.” (Hultgren 191)
      2. Luke
         1. “Luke’s version lacks the other numerical figures (thirty and sixty). He goes straight to the highest of the numbers, indicating the abundant yield within the good soil.” (Hultgren 197)
         2. Luke has “a more abrupt contrast between the three seeds that have failed endings (8:5-7) and the single one that brings forth a great yield—a hundredfold; nothing short of that is contemplated.” (Hultgren 198)
    1. Is the yield “overwhelming or typical”? (Hultgren 187)
       1. “In all versions of the parable the yield from the seeds falling into good soil is abundant.” (Hultgren 187)
       2. Some say the yield is “marvelous, thereby symbolizing the fullness of divine blessing eschatologically.” (Donahue 34; Jeremias 150; Schweizer *Mark* 90-91; Taylor 251, 257. Dahl “Parables of Growth” 160-62; Wilder “Telling” 93.) (Hultgren 187)
       3. Some say “the yield, while abundant, is rather typical.” (Linnemann 181 n. 13; Scott 357-58. Guelich *Mark* 195; White 300-307.) (Hultgren 187)
       4. Dalman says “a hundredfold yield is possible within the Jordan Valley, and therefore Jesus remains within the realm of the possible in the parable.” (Dalman, Gustaf. *Arbeit und Sitte in Palästina*. Gütersloh: C. Bertelsmann, 1928-41. 3: 153, 163, respectively. 7 vols.) (Hultgren 188)
       5. Some say “even a thirtyfold yield would have been considered miraculous in ancient Palestine.” (McIver 606-08) (Hultgren 188)
       6. “. . . such computations are beside the point. It is doubtful whether anyone, including Jesus or his original hearers, would have sat down and counted how many seeds are produced in an ear of grain (e.g., wheat) from one seed any more than the hearer or reader does today.” (Hultgren 188)
       7. “The sheer piling up by the “rule of three” [30, 60, 100; or Luke’s “hundredfold”] signifies an extraordinary, magnificent abundance.” (Hultgren 188)
       8. In Gen 26:12 Isaac “sowed and reaped a hundredfold . . ., which is taken to be a sign of blessing and wealth.” (Hultgren 188) Gen 26:12, “Isaac sowed seed in that land, and in the same year reaped a hundredfold. The Lord blessed him . . .”
  1. “growing up and increasing and yielding”
     1. “. . . Matthew omits [these] verbs . . .” (Hultgren 194)
     2. Mark has them. (Hultgren 194)
     3. Luke has “when it grew, it produced . . .”
  2. In the synoptics, the seeds yield; in *Thomas*, the field does. (Hultgren 187 n. 11)

1. **Matt 13**:**9**//**Mark 4**:**9**//**Luke 8**:**8b**
   1. Matt 13:9, “Let anyone with ears listen!”
   2. Mark 4:9, “And he said, “Let anyone with ears to hear listen!””
   3. Luke 8:8b, “As he said this, he called out, “Let anyone with ears to hear listen!””
   4. “. . . the person with ears ought to listen . . .” (Hultgren 191)
   5. “The admonition—but not the exact wording—comes from Ezekiel 3:27 . . .” (Hultgren 191) Ezek 3:27, “you shall say to them, “Thus says the Lord God”; let those who will hear, hear [LXX ὁ ἀκούων ἀκουέτω]; and let those who refuse to hear, refuse; for they are a rebellious house.”
   6. The saying appears 6 times: Mark 4:23; 8:18; Matt 11:15; 13:43; Luke 14:35; and the present instance, which is “the only place where the three have the statement in common.” (Hultgren 191)
   7. “The saying can probably be attributed to Jesus, but it became a free-floating saying that was attached to various teachings within the transmission of the Gospel tradition. Whether it was attached by Jesus to the parable, or was attached subsequently, the saying does not actually belong to the parable itself.” (Hultgren 191)

intervening verses

(Matt 13:10-17//Mark 4:10-12//Luke 8:9-10)

1. “For comment on these intervening verses, see Appendix 1, “The Purpose of the Parables according to the Evangelists.” (Hultgren 191)

interpretations

(Matt 13:18-23//Mark 4:13-20//Luke 8:11-15)

1. **Matt 13**:**18-23**//**Mark 4**:**13-20**//**Luke 8**:**11-15**
   1. The interpretations are allegorical. (Hultgren 191)

|  |  |  |
| --- | --- | --- |
| path | Matt 13:19, “When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path.” | a type of person  and a seed |
|  | Mark 4:15, “These are the ones on the path where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them.” | people  and terrain |
|  | Luke 8:12, “The ones on the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved.” | people  and terrain |
| rock | Matt 13:20-21, “As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; 21 yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away.” | a type of person  and a seed |
|  | Mark 4:16-17, “And these are the ones sown on rocky ground: when they hear the word, they immediately receive it with joy. 17 But they have no root, and endure only for a while; then, when trouble or persecution arises on account of the word, immediately they fall away.” | people  and plants |
|  | Luke 8:13, “The ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe only for a while and in a time of testing fall away.” | people  and plants |
| thorns | Matt 13:22, “As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing.” | a type of person  and a seed |
|  | Mark 4:18-19, “And others are those sown among the thorns: these are the ones who hear the word, 19 but the cares of the world, and the lure of wealth, and the desire for other things come in and choke the word, and it yields nothing.” | people  and a field |
|  | Luke 8:14, “As for what fell among the thorns, these are the ones who hear; but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature.” | people  and a field |
| good soil | Matt 13:23, “But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.” | a type of person  and a seed |
|  | Mark 4:20, “And these are the ones sown on the good soil: they hear the word and accept it and bear fruit, thirty and sixty and a hundredfold.” | people  and good soil |
|  | Luke 8:15, “But as for that in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance.” | people  and a seed (Hultgren 186) |

* 1. parable’s meaning versus interpretation’s meaning
     1. The parable “focused on the sowing of the seeds and the outcome of it all . . .” (Hultgren 192)
     2. The interpretations focus on “the receiving end of the process, and [analyze] the circumstances that caused the seeds to fail or to produce.” (Hultgren 192)
     3. In the interpretation “the focus is upon people and their reaction to the preaching and teaching of the word.” (Hultgren 196)
  2. Matthew’s interpretation in general
     1. “The interpreter using Matthew’s text will most likely find the task of following the argument easier [than when using Mark’s text]. The transition from the parable to its interpretation works more smoothly.” (Hultgren 196)
     2. “Matthew has integrated the parable (13:3-9) and the interpretation (13:18-23) thoroughly. . . . the allegorical interpretation makes clear connections between particular seeds [193] and categories of persons. It appears that the evangelist may have been as frustrated as any subsequent reader in trying to align elements in Mark’s interpretation with the parable. Matthew has gone on to make clearer connections between the two sections.” (Hultgren 193-94)
     3. “In Matthew’s version of the interpretation, there is a remarkable consistency. All four parts of the interpretation contain exact equivalencies, in which each seed (singular) is identified as a particular type of person. For Matthew, the seeds are various categories of people. Each produces to a different degree—or fails to do so.” (Hultgren 194)
     4. “There is now a consistency between the parable and its interpretation. To be sure, there is a difference in emphasis: whereas in the parable the emphasis is upon sowing the seed, in the interpretation the focus of interest is upon the persons who hear the word. But there is a connection. As seeds sown differ in their fate, so, too, do persons in the church who hear the word. Some lack “understanding” or are victimized by external or internal problems. They are unproductive. But those who hear and “understand” bear fruit. For the evangelist Matthew, his Gospel, and his community, the interpretation exhorts persons in the church to be careful lest they be like the unfortunate seeds.” (Hultgren 195)
  3. Mark’s interpretation in general
     1. Mark switches to plurals throughout. (Hultgren 191)
     2. “The syntax of the sentences lacks clarity. For example, 4:15 begins, “these are the ones along the path.” Who are the “these” that are intended? The verse goes on to speak of persons who hear the word, but Satan takes it from them. [Such] Circumlocutions are necessary for each comparison . . .” (Hultgren 192)
     3. “. . . there is a lack of precision. Comparisons are made between what happens to seeds and what happens to persons, to be sure. But the comparisons are not equivalencies. They are exceedingly loose. That makes the correlation between the parable and its interpretation difficult.” (Hultgren 192)
     4. “. . . the use of metaphors is inconsistent. Analogies are made between people and the terrain, plants, a thorn-infested field, and good soil.” (Hultgren 192)

1. **Matt 13**:**18**//**Mark 4**:**13**//**Luke 8**:**11a**
   1. Matt 13:18, “Hear then the parable of the sower.”
   2. Mark 4:13, “And he said to them, “Do you not understand this parable? Then how will you understand all the parables?””
   3. Luke 8:11a, “Now the parable is this: . . .”
   4. “Matthew gives a name to the parable. For him, as for most persons ever since, it is “the parable of the sower” (13:18). He gives a name to a parable at one other place in his Gospel, and that is “the parable of the weeds of the field” (13:36). The process of giving names to the parables of Jesus began therefore in the first century.” (Hultgren 193)
2. **Mark 4**:**14**//**Luke 8**:**11b**
   1. Mark 4:14, “The sower sows the word.”
   2. Luke 8:11b, “The seed is the word of God.”
   3. Matthew lacks this explicit explanation. But his next verse (Matt 13:19) says, “When anyone hears the word and does not understand it, the evil one . . . snatches away what is sown in the heart . . .” So the word is what is sown.
   4. Luke 8:11b: “Again (as at 8:5) Luke alone uses the word “seed” . . .” (Hultgren 197)
   5. Luke identifies the seed “as the word of God. But that identification causes problems for what is to follow. The logic becomes tortuous.” (Hultgren 197)
3. **Matt 13**:**19**//**Mark 4**:**15**//**Luke 8**:**12**
   1. Matt 13:19, “When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path.”
   2. Mark 4:15, “These are the ones on the path where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them.”
   3. Luke 8:12, “The ones on the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved.”
   4. Hultgren says the analogies are:
      1. Matthew: a type of person and a seed (Hultgren 186)
         1. “. . . the one who hears but does not “understand” . . . that person is “the one sown along the path.”” (Hultgren 194)
         2. “That person is like a seed sown by the pathway, which a bird will devour.” (Hultgren 195)
         3. (I disagree: the antecedent of “what” in “what is sown on the path” might be “what is sown in the heart.”)
      2. Mark: “people and terrain” (Hultgren 186)
         1. “There are persons who hear the word, but Satan robs them of it. They are like the terrain along a path where a seed falls, but a bird grabs it before it is productive. Here the analogy is between persons and a type of soil.” (Hultgren 192)
      3. Luke: “people and terrain” (Hultgren 186)
         1. If the reader ignores what has just been said (8:11), one can expect that the term “those along the path” refers to seeds. But that is not possible, for it has just been established in the previous verse that the seed is the word of God. Whatever “those” are, they signify a category of persons who hear the word, but the devil takes it from them—right out of their hearts. The analogy must be then, as in Mark’s version, between the terrain along the path (on which seeds are sown, but where they are also vulnerable) and persons in this group. That is a strict analogy, but it is exceedingly cumbersome.” (Hultgren 197)
   5. Matt 13:19
      1. dramatic beginning
         1. Mark begins the interpretation, “The sower sows the seed.” Matthew begins, “When anyone hears the word of the kingdom and does not understand” (13:19).
         2. “More dramatically than in Mark’s version, the attention shifts away from the [sower sowing] to *the recipient* of the proclamation (the one who hears but does not “understand”) . . .” (Hultgren 194)
      2. “understand” (*syniemi*, συνίημι)
         1. Matthew uses *syniemi* 9 times (13:13, 14, 15, 19, 23, 51; 15:10; 16:12; 17:13). (Hultgren 195)
            1. Two are quotations from Isaiah (13:14, 15). (Hultgren 195)
            2. Six occur in chapter 13. (Hultgren 195)
            3. “Jesus told his parables for the sake of understanding (13:13).” (Hultgren 195)
            4. “The disciples of Jesus are asked whether they understand the seven parables of Matthew 13 (13:51), to which they say yes.” (Hultgren 195)
            5. “Twice more it is said that the disciples understood Jesus’ teaching (16:12; 17:13).” (Hultgren 195)
            6. A disciple “does not simply listen but understands the teachings of Jesus (takes them to heart). The term can also be translated “to grasp” or “to comprehend.”” (Balz, Horst. “συνίημι.” *EDNT* 3: 307-08.) (Hultgren 195)
            7. “The lack of understanding is the basis for allowing “the evil one” opportunity to take away what has been sown, a feature that is distinctive to Matthew’s version.” (Gundry *Matthew* 259) (Hultgren 195)
      3. “the evil one”
         1. Matthew has “the evil one” (*ho poneros*, ὅ πονηρός), which “is distinctive of Matthew (cf. 5:37; 6:13; 13:38).” (Hultgren 195)
         2. Mark has “Satan” (*ho satan*, ὁ σατάν).
         3. Luke has “the devil” (*ho diabolos*, ὁ διάβολος).
   6. Luke 8:12
      1. “Having started with the singular seed, Luke now switches to the plural, “those along the path.”” (Hultgren 197)
      2. “. . . the result of the devil’s stealing the word from the hearts of the people is that they cannot believe and be saved.” (Hultgren 198)
4. **Matt 13**:**20-21**//**Mark 4**:**16-17**//**Luke 8**:**13**
   1. Matt 13:20-21, “As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; 21 yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away.”
   2. Mark 4:16-17, “And these are the ones sown on rocky ground: when they hear the word, they immediately receive it with joy. 17 But they have no root, and endure only for a while; then, when trouble or persecution arises on account of the word, immediately they fall away.”
   3. Luke 8:13, “The ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe only for a while and in a time of testing fall away.”
   4. Hultgren says the analogies are:
      1. Matthew: a type of person and a seed (Hultgren 186)
         1. “A person who has no root falls away during trouble. The analogy is that of a seed that is sown on rocky ground.” (Hultgren 195)
      2. Mark: “people and plants” (Hultgren 186)
         1. Persons who “fall away under persecution . . . are like seeds that fall on rocky ground, but they lack roots and therefore cannot endure. Here the analogy is between persons and plants that cannot grow for lack of roots.” (Hultgren 192)
         2. “Here is where the thesis put forth by P. Payne [“Seeming Inconsistency” 564-68] breaks down, that is, that the participle [*speiromenoi*,] σπειρόμενοι consistently means soil sown with seeds in Mark 4:16, 18, 20.” (Hultgren 192 n. 28)
      3. Luke: “people and plants” (Hultgren 186)
         1. “Again, one is inclined at first to read “those on the rock” as seeds (cf. 8:6), but that does not work if the seed is the word of God. What is clear in the verse is that those on the rock represent another category of persons, and that is persons who hear the word (= the seed), receive it with joy, but fall away in temptation. They lack roots. But now the analogy is between plants that will not grow on rocks (for they have no roots) and persons whose commitments are ephemeral, and who then fall away “in a time of testing.” In the final analysis, then, the analogy is between plants and persons.” (Hultgren 198)
   5. “The reference to persecution [in all three] is an indicator that the interpretation is from the post-Easter church.” (Hultgren 192)
   6. “fall away”
      1. Matthew and Mark use the verb *skandalidzo* (σκανδαλίζω), “which is used frequently to refer to a person’s falling away from faith, going astray to his or her ruin. The reference here is to persons who have already accepted the gospel with joy, but go astray in light of persecution.” (Stählin, Gustav. “σκάνδαλον.” *TDNT* 7: 349.) (Hultgren 189 n. 22)
      2. Luke uses *aphistantai* (ἀφίστανται, from *aphistemi*, ἀφίστημι).
         1. RSV, NIV, and NRSV translate “fall away.” (Hultgren 198)
         2. But “it really means “to desert” (NEB) or “become apostate.”” (BAGD 126) (Hultgren 198)
         3. “The combination of this verb with the phrase [*en kairo peirasmou*,] ἐν καιρῷ πειρασμοῦ (“in a time of testing”) is the language of the church for becoming apostate due to testing of the church.” (Hultgren 198)
5. **Matt 13**:**22**//**Mark 4**:**18-19**//**Luke 8**:**14**
   1. Matt 13:22, “As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing.”
   2. Mark 4:18-19, “And others are those sown among the thorns: these are the ones who hear the word, 19 but the cares of the world, and the lure of wealth, and the desire for other things come in and choke the word, and it yields nothing.”
   3. Luke 8:14, “As for what fell among the thorns, these are the ones who hear; but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature.”
   4. Hultgren says the analogies are:
      1. Matthew: a type of person and a seed (Hultgren 186)
         1. “A person who is overcome by cares of the world and the delight in riches is unfruitful. That type of person is comparable to a seed falling among the thorns in a field.” (Hultgren 195)
      2. Mark: “people and a field” (Hultgren 186)
         1. “There are persons who hear the word, but they are so in love with the world that [they] are like a field that contains thorns, into which a seed is sown, but it gets choked by the thorns and is unproductive. Here the comparison is between persons and a field that cannot provide a place for a seed to grow because of the thorns.” (Hultgren 192)
      3. Luke: “people and a seed” (Hultgren 186)
         1. “Here the analogy is clear. The seed (singular in Greek) among the thorns represents that category of persons who hear the word, but are choked by cares, riches, and the pleasures of life. The analogy is straightforward between a seed and a group of persons.” (Hultgren 198)
6. **Matt 13**:**23**//**Mark 4**:**20**//**Luke 8**:**15**
   1. Matt 13:23, “But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”
   2. Mark 4:20, “And these are the ones sown on the good soil: they hear the word and accept it and bear fruit, thirty and sixty and a hundredfold.”
   3. Luke 8:15, “But as for that in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance.”
   4. Hultgren says the analogies are:
      1. Matthew: a type of person and a seed (Hultgren 186)
         1. “A person who hears and *understands* the word bears fruit. This type of person is comparable to a seed that fell into good soil. The result is that the teaching of Jesus becomes a matter of the heart (13:19), and the person transformed by his teaching seeks to do the will of God (15:18-19).” (Hultgren 195)
      2. Mark: “people and good soil” (Hultgren 186)
         1. “. . . persons who hear the word, accept it, and bear fruit . . . are like a field of good soil, which produces abundantly. Here the comparison is between persons and good soil.” (Hultgren 192)
      3. Luke: “people and a seed” (Hultgren 186)
         1. “Again the analogy is clear. The seed (singular) that fell into good soil represents that category of persons who hear the word, hold it fast in an honest and good heart, and bear fruit with [patient endurance]. The analogy is between a seed and a group of persons.” (Hultgren 198)
   5. “patient endurance” (*hypomone*, ὑπομονή)
      1. *Hypomone* “is found only here [Luke 8:15] and one other time in the Gospels (Luke 21:19), but often in the letters of Paul, expressing Christian endurance related to hope (e.g., Rom 5:3-4; 8:25; 15:4; 2 Cor 1:6-7).” (Hultgren 198)
   6. numerals
      1. Mark and Matthew “repeat the figures earlier in each, Mark 4:8; Matt 13:8 . . .” (Hultgren 198)
      2. “. . . not every person is alike. There are even varying degrees of fruit-bearing, as the threefold use of the demonstrative pronoun indicates. One produces to this extent, another to that, and so on.” (Hultgren 195)
      3. In Luke “There is no reference to the “hundredfold” yield of 8:8 . . .” (Hultgren 198)
   7. “understands”
      1. “The kind of seed that one ought to be is spelled out in [Matthew] 13:23: Hear the word and gain understanding of it; then you will bear fruit, that is, you will be a true disciple.” (Hultgren 195)
   8. “an honest and good heart”
      1. This is only in Luke.
      2. “. . . a noble and good heart [is] the only place in which the word of God is secure (held fast) . . .” (Hultgren 199)
      3. “One could conclude that only those persons who have integrity and character are therefore eligible to hear the word of God, hold it fast, and be productive. And that would mean, in addition, that a person must cultivate the heart prior to hearing the word of God; there must be a “preparation” for the gospel (*praeparatio evangelii*).” (Hultgren 199)
      4. “But that is probably pushing details too far. The gospel itself transforms the heart [and] the heart becomes purified.” (Hultgren 199)
      5. “But when and where that transformation will take place is the decision of God, who is ever an electing God. The human factor in the entire transaction is the proclamation of the word of God. That leads one back to the imagery at the outset of the parable.” (A very Lutheran interpretation.—Hahn) (Hultgren 199)
7. **Jesus**’ **meaning and the evangelists**’ **meanings**
   1. authenticity of the parable
      1. authentic
         1. Lambrecht *Astonished* 102; Perrin 156; Taylor 250; Weder 108-11.
         2. Funk (54): pink (= Jesus said something like this). Funk (478): *Thomas* is closer to the original. (Hultgren 189 n. 19)
         3. Black *Aramaic Approach* 63’ Cranfield 405-12; Payne “Authenticity” 1: 162-207.
         4. Klauck, Hans-Josef. *Allegorie und Allegorese in synoptischen Gleichnistexten*. NTAbh 13. Münster: Aschendorff, 1978. 186-98, 206.
         5. “If *Gospel of Thomas* 9 can be considered dependent on a tradition independent of the canonical Gospels, it provides evidence of an early tradition.” (Hultgren 189 n. 19)
         6. Crossan (“Seed Parables” 246) says “the pre-Markan parable consisted of 4:3-5a, 6a, 7-8a.” (Hultgren 189 n. 19)
         7. “One reason . . . is its abundance of Semitisms, which does not in itself establish authenticity, but it does indicate an early origin.” (Taylor 250. Black *Aramaic Approach* 63; Payne “Seeming Inconsistency” 564-68.) (Hultgren 189)
   2. authenticity of the interpretation
      1. authentic: “it originated with Jesus.” (Hultgren 189)
         1. “Several interpreters have argued that the parable and its interpretation are indeed integral, and that that would have been so from their point of origin, whether from Jesus or the early church.” (Hultgren 189)
            1. Boucher 49-53.
            2. Gerhardsson 187; Knowles 149; Moule 111; Payne “Authenticity” 1: 162-207; Payne “Seeming Inconsistency” 564-68; Wenham 305; Wright 238-39.
         2. “Some have maintained that the [189] interpretation can essentially be attributed to Jesus himself.” (Hultgren 189-90)
            1. McNeile *Matthew* 195-96.
            2. Brown “Parable and Allegory Reconsidered” 326-33; Moule 113; Wright 230-39.
      2. inauthentic
         1. *Thomas* lacks the interpretation.
         2. “. . . while the parable is replete with translation Greek from Aramaic in Mark’s Gospel, the interpretation is in common Greek . . .” (Hultgren 189)
         3. “. . . the interpretation contains imagery and themes already in Mark’s version that express Christian concerns . . .” (Hultgren 189)
            1. “sowing the seed as sowing the word”
            2. “persecution as occurring on account of the word”
            3. “falling away from faith after once hearing the word [= the gospel] with joy”
         4. “. . . while the parable encourages proclamation of the word in spite of obstacles, the interpretation takes up and presses the question of the readiness of the recipients to hear the word and let it transform them. [This] point is the most difficult for the view that the interpretation originated at the same time as the parable. If the interpretation is not integral to the parable, that speaks in favor of its being from a later stratum of tradition.” (Hultgren 189)
         5. “. . . it is likely that the interpretation is an early Christian composition.” (Hultgren 190)
            1. Cadoux 20-24; Crossan 41-42; Dodd 145; Fitzmyer 711; Gnilka *Markus* 1: 161; Guelich 218; Jeremias 77-79; Jülicher 2: 524, 532-33; Lambrecht *Astonished* 97; Linnemann 117-19; Schweizer *Mark* 96-98; B. Smith 125, 128; Taylor 258-62; Weder 111-14.
            2. Borsch 202; Crossan “Seed Parables” 247-51. Klauck, Hans-Josef. *Allegorie und Allegorese in synoptischen Gleichnistexten*. NTAbh 13. Münster: Aschendorff, 1978. 186-98, 204-06.
   3. Jesus’ meaning
      1. To discern “the message of Jesus when he spoke the parable in his time and place . . . is a somewhat tricky task beset with a level of speculation.” (Hultgren 193)
      2. The sower is about Jesus’ “own ministry of proclaiming the word (4:14; cf. 4:33).” (Hultgren 457)
      3. “. . . it is likely that the original parable was about proclaiming the word, that the imagery of casting the seed had to do with proclamation, and that the seeds corresponded to the word . . .” (Hultgren 196)
      4. “If one sticks to the parable alone [i.e., ignores the interpretations], the message is primarily one of encouragement. By the time the reader has reached this portion of the gospel, Jesus has called his disciples, has launched his public ministry, and has already met opposition. So he teaches the parable before the crowds gathered and sets forth a prognosis of the proclamation of the word of God. There is both abject failure and surprising fruition in store. But one does not allow failures to rule the day. The mission of proclamation will, in the end, bring about an abundant yield. God will bring about an ending that is beyond human calculation. That message is needed for the church of every generation.” (Hultgren 193)
      5. If one ignores the interpretations, “The essential meaning of the story . . . must be found in the huge contrast between the indiscriminate, so often useless-in-effect, sowing of the sower, on the one hand, and the abundant yield of the few seeds on the other.” (Hultgren 188)
      6. “But even if that is agreed upon, there remain various possible meanings.” (Hultgren 188)
         1. Taylor (250-51) lists four. (Hultgren 188 n. 16)
         2. Davies and Allison (2: 375-76) list four different ones. (Hultgren 188 n. 16)
         3. Linnemann (181-84 n. 15) lists six. (Hultgren 188 n. 16)
         4. “Two commend themselves . . .” (Hultgren 188)
            1. “. . . the parable is linked to the ministry of Jesus and his disciples, and it provides encouragement to the disciples for sowing (= proclamation) in spite of obvious rejection of the message . . .” (Gnilka *Markus* 1: 161; Jeremias 150-51; Oesterley 39-41; B. Smith 126) (Hultgren 188)
            2. “. . . it anticipates the coming of the kingdom of God in spite of small beginnings.” (Perrin 156. Dahl, “Parables of Growth” 160-62) (Hultgren 188)

“The problem with the latter is that the term “kingdom of God” is nowhere to be found in the parable (nor in its interpretation).” (Hultgren 188)

“Yet, since the kingdom was indeed at the heart of Jesus’ proclamation, and because the harvest was a common figure for the arrival of the kingdom in its fullness, the parable cannot be detached from Jesus’ proclamation of the kingdom.” (Hultgren 188)

* + - * 1. “. . . an either/or is not necessary.” (Hultgren 188)

“The parable can be understood within the historical ministry of Jesus to have been a word of encouragement in proclaiming the kingdom.” (Hultgren 188)

“In spite of the proclamation’s seeming failure, . . . there will be an abundant harvest in due course. The present is not therefore a time to be fainthearted. The ministry of proclamation must go on.” (Hultgren 188)

* 1. Matthew’s meaning
     1. context
        1. “The parable appears as the first of seven in the Parable Discourse of Matthew’s Gospel (13:1-50).” (Hultgren 193)
     2. “The distinctions made among persons are that there are some who do not understand, some who are weak in faith, some who are worldly (for lack of a better term), and some who hear God’s word, understand it, and bear fruit. Persons of those types must have been evident within the community of Matthew the evangelist. . . . The types are actually perennial.” (Hultgren 196)
     3. “The fourth type is what all Christians should be. It is not enough simply to hear the Christian message. It is imperative to “understand” it in the sense of grasping hold of it, considering it in depth, pondering it, and embedding it into one’s very being by living it out. It is not a matter of understanding all the mysteries of the faith (the Trinity, etc.), but of contemplating what it means to be a disciple of Jesus—what he teaches, asks, points toward for one’s daily life. That is what leads to true discipleship and life in its most fulfilling sense.” (Hultgren 196)
  2. Mark’s meaning
     1. context
        1. “The parable is located relatively early in Mark’s Gospel. It is situated in the Galilean ministry of Jesus, and it is spoken to a large crowd beside the Sea of Galilee (4:1-2).” (Hultgren 190)
     2. allegorical meaning
        1. Mark does not mean “three kinds of persons, each one producing at different levels. The reality being referred to is the outcome of the word when it falls on good soil; it produces abundantly. The focus is still on the sowing and its results, not on the seed or the soil.” (Hultgren 191)
     3. “The meaning of the parable within the Gospel of Mark runs as follows. Jesus, God’s envoy, proclaims the word. Unfortunately, as history has shown, his message was and has been unfruitful in many cases, but it also produces an abundance. This is encouragement for the church. The church is to be faithful in proclamation of the word. In spite of how ineffectual the word is in so many cases, it does produce in surprising, abundant ways.” (Hultgren 191)
     4. “The parable shows a contrast regarding what happens when (1) most seeds scattered about do not produce; they are devoured, withered, or choked (4:4-7); but (2) some do produce abundantly (4:8).” (Hultgren 190)
     5. In the interpretations “Readers are challenged to consider whether they are receptive . . . many persons have opportunities for discipleship cut short by the assaults [192] of Satan, from weakness during persecution, or from love of the world. On the other hand, where the word is heard and accepted, there is a response that is comparable to an abundant yield of fruit. Therein lies a challenge to hear the word, accept it, and thus bear fruit that befits a true disciple.” (Hultgren 192-93)
     6. “The [interpretations] go beyond the emphasis on the course of the word of God in the world to make a theological analysis of its recipients. . . . The accent will now be upon people as recipients of the word and what happens to them.” (Hultgren 193)
  3. Luke’s meaning
     1. context
        1. “The parable is placed within the larger framework of Jesus’ ministry conducted primarily in Galilee (4:14-9:50). Up to this point in the narrative, Jesus has already called the Twelve (6:13; 8:1), cast out demons (4:31-37, 40-41), healed the sick (5:12-13, 18-26; 6:6-10; 7:1-17), and taught the crowds, including the Sermon on the Plain (6:17-49).” (Hultgren 196)
        2. “But by this time he had also run into considerable opposition for his words and deeds (4:28-30; 5:21; 6:1-11; 7:39).” (Hultgren 196)
        3. “Both positive and negative reactions have been expressed. He has many followers (8:3), but an opposition is forming.” (Hultgren 196)
     2. “. . . the center of Luke’s attention is the cluster of Christian themes within the interpretation rather than the parable itself.” (Hultgren 198)
        1. In Luke’s interpretation “the vocabulary of the church is used to a higher degree—“word of God,” “to believe,” “to be saved,” “to fall away” (or “become apostate”), and “patient endurance” (8:11-12, 13, 15).” (Hultgren 198)
        2. “. . . Luke has an accent on the word being possessed in the heart (8:12), indeed held fast “in a noble and good heart” (8:15).” (Hultgren 198)
     3. “Since the correlations between the parable and its interpretation are difficult (as in Mark’s version), the interpreter may want to refrain from trying to make them explicit.” (Hultgren 199)
     4. “. . . Luke’s version, including the interpretation, contains a straightforward message. There are essentially two ways set before anyone. The one leads to destruction by the devil, by lack of any depth of commitment that fails in a time of testing, or by cares, riches, or the pleasures of life. The other leads to faith, salvation, and good works.” (Hultgren 199)

## Speck and Log

(Matt 7:3-5; Luke 6:41-42; *Gospel of Thomas* 26) (> Q)

1. **texts**
   1. Matt 7:3-5, “Why do you see the speck in your neigh­bor’s eye, but do not notice the log in your own eye? 4 Or how can you say to your neighbor, ‘Let me take the speck out of your eye,’ while the log is in your own eye? 5 You hypo­crite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor’s eye.”
   2. Luke 6:41-2, “Why do you see the speck in your neigh­bor’s eye, but do not notice the log in your own eye? 42 Or how can you say to your neighbor, ‘Friend, let me take out the speck in your eye,’ when you yourself do not see the log in your own eye? You hypo­crite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neigh­bor’s eye.”
   3. *Gospel of Thomas* 26, “You (sg.) see the mote in your brother’s eye, but you do not see the beam in your own eye. When you cast the beam out of your own eye, then you will see clearly to cast the mote from your brother’s eye.”
   4. Form: similitude (long; characters and action; but: present tense; atypical [in fact, impossi­ble] situation).
   5. “Along with this parable [the unmerciful slave] should go that of The Mote and The Beam . . ., which is a warning against censoriousness. It is worth noting that the man who tries to remove the ‘splin­ter’ from his bro­ther’s eye is said to have a ‘plank’ in his own! It is the same point as in The Unmerciful Servant.” (Hunter *Interpreting* 71 n 1)
   6. “The terms chosen for extremes of size are as conventional as the English “need­le in the haystack.” The rabbis spoke . . . of recriminating critics demanding that one should remove the “mote” or the beam from between the teeth or eyes.” (Cadbury *Making* 148 n 10)

## Strong Man Plundered

(Matt 12:29; Mark 3:27; Luke 11:21-22; *Gospel of Thomas* 35) (> Mark)

1. **texts**
   1. Matt 12:29, “Or how can one enter a strong man’s house and plunder his property, without first tying up the strong man? Then indeed the house can be plundered.”
   2. Mark 3:27, “But no one can enter a strong man’s house and plunder his property without first tying up the strong man; then indeed the house can be plundered.”
   3. Luke 11:21-22, “When a strong man, fully armed, guards his castle, his property is safe. 22 But when one stronger than he attacks him and overpowers him, he takes away his armor in which he trus­ted and divides his plunder.”
   4. *Gospel of Thomas* 35, “It is not possible for anyone to enter the house of a strong man and take it by force unless he binds his hands; then he will (be able to) ransack his house.”
2. **introduction**
   1. Form: similitude (multiple verbs; present tense; dramatic situation).
   2. The conflict-with-evil parables (a subdivision of the coming-and-growth-of-the-kingdom par­ables) are: divided kingdom, strong man bound, return of the unclean spirit, fasting wedding guests. They date from the Galilean ministry. (Hunter Interpreting 47-48)
   3. Jesus’ “wording very signifi­cantly echoes Isa. 49.24 f. (a Servant passage).” (48) “Compare Luke 11.22, ‘He divides his spoils’, with Isa. 53.12, ‘He will divide the spoils with the strong’.” (48 n 1) (Hunter *Interpreting* 48 n 1)
   4. “It is the Servant Messiah who speaks: ‘My exor­cisms [48] show that I am the devil’s mas­ter. The captives of the mighty, as Isaiah foretold, are being taken and the prey of the tyrant res­­cued.’” (Hunter *Interpreting* 48-49)
   5. “Among the manifold benefits of the New Age . . ., one stands out with special prominence, the conquest of Satan.” (Jeremias *Parables* 122)

## Talents

(Matt 25:14-30) (> M)

1. **text**
   1. Matt 25:14-30, “For it is as if a man, going on a journey, summoned his slaves and entrusted his pro­perty to them; 15 to one he gave five talents, to another two, to another one, to each ac­cord­ing to his ability. Then he went away. 16 The one who had received the five talents went off at once and traded with them, and made five more talents. 17 In the same way, the one who had the two talents made two more talents. 18 But the one who had received the one talent went off and dug a hole in the ground and hid his master’s money. 19 After a long time the master of those slaves came and settled accounts with them. 20 Then the one who had received the five talents came forward, bringing five more talents, saying, ‘Mas­ter, you handed over to me five talents; see, I have made five more talents.’ 21 His mas­ter said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your mas­ter.’ 22And the one with the two talents also came forward, saying, ‘Master, you handed over to me two talents; see, I have made two more talents.’ 23 His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’ 24 Then the one who had received the one talent also came forward, saying, ‘Master, I knew that you were a harsh man, reaping where you did not sow, and gather­ing where you did not scatter seed; 25 so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ 26 But his master replied, ‘You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? 27 Then you ought to have in­vested my money with the bankers, and on my return I would have received what was my own with interest. 28 So take the talent from him, and give it to the one with the ten tal­ents. 29 For to all those who have, more will be given, and they will have an abun­dance; but from those who have nothing, even what they have will be taken away. 30 As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.’”
   2. See also Hunter *Parables* 96-99.
2. **introduction**
   1. major differences with pounds (Luke 19:12-27)
      1. “The major figure in Matthew’s account is a man (25:14); in Luke he is a nobleman (19:12).” (Hultgren 272)
      2. “The amounts of money are very different. In Matthew eight talents are divided (unequally) between three slaves (25:15); in Luke ten pounds (a considerably smaller amount) is divided evenly among ten slaves (19:13).” (Hultgren 272)
      3. “The number of slaves is different. In Matthew there are three; in Luke there are ten.” (Hultgren 272)
      4. “The master’s purpose in leaving is not indicated in Matthew’s account; in Luke’s it is to receive a kingdom (19:12).” (Hultgren 272)
      5. “Matthew’s account narrates what the slaves did (or did not do) with the [272] amounts entrusted to them (25:16-18); this feature is missing in Luke’s account.” (Hultgren 272-73)
      6. “The results of the slaves’ activities differ. In Matthew’s account the first two slaves double the amount entrusted (25:20, 22); in Luke’s they do much better (the first makes a tenfold increase, and the second a fivefold one, 19:16, 18).” (Hultgren 273)
      7. “The rewards differ. In Matthew’s account the slaves who increase the amounts are simply given greater responsibilities (25:21, 23); in Luke’s they are set over ten cities or five cities, respectively (19:17, 19).” (Hultgren 273)
   2. linguistic similarities with pounds (Hultgren 273)
      1. “. . . at the outset where the master calls his slaves and gives to each a sum of money (Matt 25:14//Luke 19:13) . . .” (Hultgren 273)
      2. “. . . near the end where the master orders that the third slave be deprived of his sum and that it be given to the first (Matt 25:28//Luke 19:24) . . .” (Hultgren 273)
      3. “. . . the saying that follows (Matt 25:29//Luke 19:26).” (Hultgren 273)
   3. source criticism
      1. For “A bibliography on the issue of sources for the two parables”: Kloppenborg, John S. *Q Parallels*: *Synopsis*, *Critical Notes*, *and Concordance*. Sonoma, CA: Polebridge, 1988. 200. (Hultgren 273 n. 3)
      2. Some say talents and pounds are from Q. (Hultgren 273)
         1. Brown 119; Donahue 105; Fitzmyer 1230-33; Funk 255; Gnilka, *Matthäus* 2: 356; Lambrecht, *Astonished* 19, 167-68; Lambrecht, *Treasure* 20, 217-18; Polag 26, 80-83; Streeter 291; Weder 193.
      3. But “Since the two are so different in detail,” they are probably from M and L. (Crossan 100-101; Dodd 114; Dupont 376-91; France 184; Hagner 733; Jeremias 59-60; Luz 3: 495; Manson, *Sayings* 245, 313; Weiser 256; Wohlgemut 105. Davies and Allison 3: 376 [a possibility]) (Hultgren 273)
         1. The “three similarities can be accounted for. The first and the second belong to the very foundation of the story and its telling. And the third, a saying, is found elsewhere in the Gospel tradition . . . and could have been part of a parable that originated with Jesus of Nazareth.” (Hultgren 273)
      4. Some say Jesus told “two different parables at different times and places.” (Hultgren 273)
         1. Blomberg 220; Morris 626; Oesterley 143-44; Plummer, *Luke* 437; Plummer, *Matthew* 348.
         2. This is possible but cannot be demonstrated. (Hultgren 273)
      5. Some say “. . . Matthew derived his version from his own tradition, while Luke derived his from Q.” (Hultgren 273)
         1. Davies and Allison (3: 376) note this as “a possibility.” (Hultgren 273 n. 5)
         2. This is possible but cannot be demonstrated. (Hultgren 273)
      6. Eusebius cites the parable (*Theophania*, on Matt 25:14-15) from the now-lost *Gospel of the Nazarenes*; it is “based primarily on Matthew’s version.” (Hultgren 274)
      7. “It is possible that both versions of the parable attest to an earlier form, which has been adapted and edited in the course of transmission. Such an “original” can be, and is often, called the Parable of Money in Trust.” (Hultgren 274)
   4. Form: a parable (long; multiple verbs; past tense; atypical situation; plot).
   5. Talents/pounds is fairly allegorical. (Davies and Allison 3: 402; Dodd, *Parables*, 115-20; Jeremias, *Parables*, 63; Luz, *Matthäus* 3: 506, 509; Schweizer, *Matthew* 473) (Hultgren 277)
   6. This parable is about the crisis of the kingdom. It shows that “he tells Israel’s leaders they will be held account­able before God for their unfaithful stewardship of his revelation.” (Hunter *Parables* 21)
   7. “. . . our Lord’s parables . . . follow the rules of popular story-telling.” Examples of “the rule of three” are: the good Samaritan (3 passersby), the great supper (3 excuse-makers), the tal­ents (3 servants). (Hunter *Parables* 12)
   8. “. . . our Lord’s parables . . . follow the rules of popular story-telling.” (Hunter *Parables* 12) One is “the ‘rule of end stress’ whereby the spot­light falls on the last in the series, whether it is the young­est son or the final adventure.” (Hunter *Interpreting* 11) E.g., the talents, the wicked vine­dressers. (Hunter *Parables* 12)
   9. Often “the Church *generalized* the meaning of a parable by adding a saying of Jesus [19] . . . (Matt. 25.29. Cf. Luke 19.26): ‘For to *every one* who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away.’ Com­ment: A floating saying, found also in Mark 4.25; Matt. 13.12; and Luke 8.18. In its present context it tears apart vv. 28 and 30.” Matt 25:28‑30 NRSV, “So take the talent from him, and give it to the one with the ten talents. 29For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. 30As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.” (Hunter *Interpreting* 19, 120)
   10. In a subgroup of the crisis-of-the-kingdom parables (savorless salt, lamp and bushel, faithful and unfaithful stewards, ­tal­ents/­pounds), “. . . Jesus says to Israel’s leaders, ‘You have been unfaith­ful, and are in peril of judgment.’” (Hunter *Interpreting* 78)
   11. Jesus “tells Israel’s leaders they will be held account­able before God for their unfaithful steward­ship of his revelation.” (Hunter *Parables* 21)
   12. “. . . Matthew’s version is to be preferred, because Luke’s has been conflated with another parable about a nobleman who went [79] abroad to seek a king­dom—’the parable of the Prince Royal. [*sic*]” 79-80 “See Luke 19.12, 14, 15, 27. ‘A nobleman went into a far country to receive kingly power and then return. But his citizens hated him and sent an embassy after him, saying, “We do not want this man to reign over us.” When he returned, having received the kingly power, he said, “As for these enemies of mine, bring them here and slay them before me.”‘ This reads like a true story of Herod the Great’s son Archelaus and the Jews of Judea, as told by Josephus. Excise these ‘intrusions’, and Luke’s parable is basically the same as Matthew’s.” (Hunter *Interpreting* 80 n 1)
   13. “The time-honoured way of treating the Talents is to regard them as personal endowments which God has given each man . . . All this is fair enough, and Chris­tian. But . . . the original thrust [106] [was] a stern warning addressed to the religious leaders of Israel . . .” 106-7 “We may be sure Jesus was not moral­iz­ing gener­al­ly about the right use of personal gifts, as preachers do today. The contexts show that both Mat­thew and Luke, by their placing of the parable, made it carry a lesson for the Church in the interval before Christ’s Second Coming. Again, the re-application is fair enough. But . . . we seek the original setting in the ministry of Jesus . . .” (Hunter *Interpreting* 81)
   14. “In parables with three characters like this one, the spotlight falls, by the rule of ‘end stress’, on the third character in the story—that is, on the servant who did nothing with his money. (The successful two, be it noted, are only there as foils to him.) Who was this ‘slothful and wicked servant’ whose caution amounted to a breach of trust? The answer is that he typified the pious Pharisee who hoarded the light God gave him (the Law) and kept for himself waht was meant for all mankind. Such a policy of selfish exclusivism yields God no interest on his capital; it is tantamount to defrauding him and must incur his judgment. And the time for settling accounts is approaching.” 81 “From Ezra’s time (444 bc), . . . Their very zeal for the purity of their religion had sterilized it. They wanted to keep God for themselves alone.” (Hunter *Interpreting* 81 n 1)
   15. “. . . the application today must be in terms of the Church of Christ, which is the New Israel. . . .preoccupied and absorbed in its own ecclesiastical concerns and disabled by denomi­national differences and disputes, is the Church in fact ‘block­ing’ the witness which God’s People ought to be making to [the] world?” (Hunter *Interpreting* 107)
   16. But “the parable also warns the individual Christian. Each member of Christ’s Body has, as St Paul says, his own gift and function . . .” (Hunter *Interpreting* 107)
3. **25**:**14**
   1. “For it is as if”
      1. “The wording of 25:14 is similar to that of Mark 13:34 at the outset of the [waiting servants, 13:34-37//Luke 12:35-39] and may indeed be affected by it.” (Hultgren 274)
         1. Mark 13:34, “It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch.”
      2. “The opening words ([*hosper gar*,] ὥσπερ γάρ, “for as”) seem to link the parable to” 25:13. (Thus Schweizer, *Matthew*.) (Hultgren 274)
         1. Matt 25:13, “Keep awake therefore, for you know neither the day nor the hour.”
      3. “More likely, however, the linkage is to the whole of 25:1-13 [ten bridesmaids], resuming the theme of the kingdom of heaven.” (Hultgren 274)
         1. Davies and Allison 3: 404; McNeile 364.
         2. See KJV 25:14, “For the *kingdom of heaven is* as a man . . .”
      4. “The kingdom therefore is like, or can be imagined to be like, the following situation, in which a man entrusts his property to his slaves while he goes away on a journey.” (Hultgren 274)
   2. “a man, going on a journey”
      1. “. . . the theme of a king or wealthy man leaving some of his slaves or servants in charge while being away is a popular motif . . .” (Hultgren 274)
      2. It appears in 5 parables. (Hultgren 274)
         1. waiting slaves (Mark 13:34-37//Luke 12:35-38)
         2. faithful and wise slave (Matt 24:45-51//Luke 12:42-46)
         3. talents (Matt 25:14-30)
         4. pounds (Luke 19:12-27)
         5. wicked tenants (Matt 21:33-46//Mark 12:1-12//Luke 20:9-19)
      3. “Three known rabbinic parables, all attributed to rabbis from times later than Jesus, share the same theme.” (*Abot R*. *Nat*. 14:6; *Mek*. *Bachodesh* 5:81-92; *Cant*. *Rab*. 7:14:1) (Hultgren 284)
         1. For Hultgren’s comments on these rabbinic parables, see his discussion of waiting slaves (13:34-37//Luke 12:35-39), p. 264.
   3. “summoned his slaves”
      1. “Slave” occurs in 25:14, 19, 21, 23, 26, 30.
      2. “On the translation of δοῦλος [*doulos*] as “slave” (as in the NRSV) rather than “servant” (as in the KJV, RSV, and NIV), see Appendix 2.” (Hultgren 274)
4. **25**:**15**
   1. “talent” (*talanton*, τάλαντον)
      1. Harl, Kenneth W. *Coinage in the Roman Economy*, *300 b*.*c*. *to a*.*d*. *700*. Baltimore: Johns Hopkins UP, 1996. 482.
      2. Powell, Marvin A. “Weights and Measures.” *Anchor Bible Dictionary* 6: 907-98.
      3. Originally a talent was “a weight that varied in differing [274] parts of the Near East.” (Hultgren 274-75 n. 8)
      4. “In Greco-Roman times it amounted to ca. 42.5 kilograms (ca. 93.7 pounds). By virtue of its weight, a talent could designate value; a talent of gold or silver, for example, would have a customary value.” (Hultgren 275 n. 8)
      5. “But in the first century a.d. the term customarily referred to a monetary unit equivalent to 6,000 denarii.” (Hultgren 275 n. 8)
      6. “In modern English the word “talent” has come to refer almost exclusively to a mental endowment, skill, aptitude, or physical ability that a person might have.” (*Oxford English Dictionary* [2d ed.] 17: 580) (Hultgren 275)
         1. “Apparently it appeared for the first time in the fifteenth century.” (Schwank, Benedikt. “τάλαντον.” *EDNT* 3: 332.) (Hultgren 275)
         2. “The modern understanding is based on this parable.” (Hultgren 275)
         3. “The English usage has become important in the interpretation of the parable in modern times (an issue to be taken up later).” (Hultgren 275)
   2. the three amounts
      1. “The sums distributed to the three slaves are enormous. . . . a denarius was a day’s wages for a [274] common laborer, and . . . such a person might work some 300 days per year . . .” (Hultgren 274-75)
      2. “Five talents would be worth approximately 30,000 denarii or a hundred years’ wages . . .” (Hultgren 275)
      3. Two talents “would be worth about 12,000 denarii or forty years’ wages.” (Hultgren 274)
      4. One talent would be worth 6,000 denarii or “nearly twenty years’ wages.” (Hultgren 274-75)
      5. Translations underestimate a talent’s value.
         1. “The textual notes for the RSV and NRSV say that a talent was “more than fifteen years’ wages of a laborer.” That appears somewhat conservative.” (Hultgren 275 n. 9) (verbatim text at Hultgren 23 n. 8)
         2. “The textual note in the NIV reads, “A talent was worth more than a thousand dollars,” which is surprisingly meager, even to the point of being misleading.” (Hultgren 275 n. 9)
         3. At Matt 18:24 (unmerciful slave), “The textual note in the NIV reads, “That is, several million dollars,” which is surprisingly meager.” (Hultgren 23 n. 8)
         4. At Matt 18:24, Funk (*Five Gospels* 217) “has “ten million dollars,” which is small in the extreme.” (Hultgren 23 n. 8)
   3. “ability” (*dynamis*, δύναμις)
      1. In Luke 19:13, each of ten slaves receives one pound.
      2. But in Matt 25:15, “The amounts entrusted are based on the “ability” [of] each slave . . .” (Hultgren 275)
   4. three slaves
      1. “. . . three different slaves provides . . . for the “rule of three” of good storytelling . . .” (Hultgren 275)
      2. “The hearer or reader expects that the third slave will be an object of scorn or derision.” (Hultgren 275)
5. **25**:**16-18**
   1. 25:16
      1. “at once”
         1. 25:15-16: “In some ancient witnesses (including A, C, D, and the Majority text) the adverb εὐθέως ([*eutheos*,] “immediately,” “at once”) is made to modify the verb ἀπεδήμησεν ([*apedemesen*,] “went away”) of 25:15. . . . The KJV (“straightway took his journey”) reflects [this reading].” (Hultgren 274)
         2. “Superior texts (including א and B), however, have it modify πορευθείς ([*poreutheis*,] “went”) of 25:16. . . . The RSV, NEB, NIV, NRSV, and others reflect [this reading].” (Hultgren 274)
         3. “This also makes better sense. There is no point to the immediate departure of the master, but there is a point for the first, diligent slave to go to work.” (Metzger, *TCGNT* 63) (Hultgren 274)
   2. “The three slaves do what they can (or are willing to do).” (Hultgren 275)
      1. The metaphor of doing business in such a way that the amount is doubled (25:16) is powerful, signifying great efforts in the use of the gifts one has.” (Hultgren 280)
      2. Burying “that which has been entrusted (25:18) signifies lack of use, acting in such a way that nothing has been entrusted at all.” (Hultgren 280)
   3. “traded with them”
      1. “The phrase [*ergasato en autois*,] ἠργάσατο ἐν αὐτοῖς in 25:16 means “he worked with them,” [BAGD 307] meaning that he worked with the talents at his disposal, and in this case it will mean specifically that he engaged in business, although we are not told what kind.” (Hultgren 275)
         1. “The verb has the specific connotation of engaging in business at LXX Prov 31:18; Rev 18:17; cf. also the related noun form ἐργασία ([*ergasia*,] “business”) at Acts 16:16, 19; 19:24-25.” (Hultgren 275 n. 12)
         2. “The same would be true for the second person who received two talents (25:17).” (Hultgren 275)
         3. That the two may have simply made wise investments is ruled out by what is said to the third slave at 25:27.” (25:27, “you ought to have invested my money with the bankers . . .”) (Hultgren 275)
         4. “We are not told how much time their dealings took, except that a great deal of time is meant (25:19).” (25:19, “After a long time . . .”) (Hultgren 275)
   4. “The third slave is the odd man out. He places the talent entrusted to him in a safe place; he can think only of security and must rule out risk.” (Hultgren 275)
      1. “To place money into the ground for safekeeping was not unusual in the world of Jesus. It is illustrated already at 13:44.” (Hultgren 275)
      2. “Furthermore, when the Romans had conquered Jerusalem in a.d. 70, for example, they [275] discovered hoards of gold, silver, and other treasured articles that had been stored underground prior to the war.” (Josephus, *JW* 7.115) (Hultgren 275-76)
6. **25**:**19**
   1. “The man who entrusted his property to his slaves and returns is now designated for the first time as “master” ([*kyrios*,] κύριος in Greek) or “lord.” This appears to be, at the Matthean level at least, a term capable of an allegorical meaning in which “lord” is heard and read as “Lord,” and his return “after a long time” is heard and read as the parousia of Christ, which has been delayed.” (Hultgren 276)
   2. “The man on a journey (called the κύριος [*kyrios*, “lord”] in 25:19-24, 26) is a metaphor for Christ, who has gone, but will come again and judge.” (Hultgren 278)
   3. “The master’s return “after a long time” (25:19, μετὰ πολὺν χρόνον [*meta polyn chronon*]) is unmistakably a metaphor for the delay of the parousia.” (Jeremias 63) (Hultgren 278)
7. **25**:**20-23**
   1. “Since the slaves belong to the master, their earnings do too.” (Hultgren 276)
   2. equal rewards
      1. The first two “have doubled the amount entrusted to them. The master commends each one by using exactly the same words in each case (25:21, 23). He calls them “good and faithful,” gives each one more authority on the basis of their having been faithful in “little,” and invites each into his joy. The rewards are identical, even though . . . the yield of the first slave’s work is much larger than that of the other. The fidelity of the two to their respective tasks, not the amounts gained, is what is important.” (Meier, *Matthew* 299) (Hultgren 276)
   3. “The fact that at the end of the story (25:28) the first slave receives even more does not contradict the matter of equal rewards in the final judgment.” (Hultgren 276 n. 14) Matt 25:28, “take the talent from him, and give it to the one with the ten talents.”
   4. “little”
      1. “The fact that the amounts entrusted are called “little,” when in fact talents are huge, indicates that Matthew has inflated the amounts given in an earlier version of the parable.” (Davies and Allison 3: 403) (Hultgren 276)
      2. “. . . the amounts of money entrusted in Matthew’s version (in talents!) reflect that evangelist’s penchant for the grandiose. . . . the three slaves are hardly faithful in “a little” (25:21, 23), since talents amount to so much.” (Hultgren 279)
   5. “joy”
      1. “The phrase “Enter into the joy of your master” (25:21, 23), while ostensibly referring to the joy of [277] the master in the story, carries with it the meaning of the entering of the faithful into the eschatological kingdom of Christ, the [*kyrios*,] κύριος (“Master,” “Lord”) of the Christian community (cf. Rom 14:17).” (Hultgren 277-78)
8. **25**:**24-25**
   1. “. . . the metaphors of reaping without sowing and gathering without broadcasting seed (25:24 [and 26]) indicate that the master enriches himself at the cost of others.” (McNeile 366) (Hultgren 276)
9. **25**:**26-28**
   1. 25:26
      1. “The words “wicked and lazy” in 25:26 stand in antithesis to “good and faithful” in 25:21, 23.” (Hultgren 276)
      2. The third slave buried his talent out “of fear of the master. That does not actually make him “wicked” . . ., but he is judged so [by his master] because he does not do what his master would do.” (Hultgren 276)
      3. “The master admits that he is known to be ruthless and rapacious in business. Therefore, in his mind at least, the slave should have acted in the same manner as the master would have—and as the other two slaves did.” (Hultgren 276)
   2. “Moreover, if he was not able to take risks, he ought minimally to have invested the funds with bankers (who can take some risks at least) and earned some interest.” (Hultgren 276)
   3. The master orders that the third slave’s talent “be given to the one who took the greatest risk . . .” (Hultgren 276)
10. **25**:**29**
    1. The saying appears elsewhere.
       1. Mark 4:25//Matt 13:12//Luke 8:18
          1. Mark 4:25, “For to those who have, more will be given; and from those who have nothing, even what they have will be taken away.”
          2. Matt 13:12, “For to those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away.”
          3. Luke 8:18, “Then pay attention to how you listen; for to those who have, more will be given; and from those who do not have, even what they seem to have will be taken away.”
       2. Luke 19:26 (end of pounds, //Matt 25:29), “I tell you, to all those who have, more will be given; but from those who have nothing, even what they have will be taken away.”
       3. *Thomas* 41: “Whoever has something in his hand will receive more, and whoever has nothing will be deprived of even the little he has.” (Qtd. from *Nag Hammadi Library in English* 131) (Hultgren 277 n. 17)
    2. “The saying is difficult and appears to be unfair. The basic idea is that only the person who has been tested in small matters can be entrusted with larger ones. It is located here to extend and explain the thought of 25:28: one dare not fail, for the master is impatient.” (Hultgren 277) Matt 25:28, “take the talent from him, and give it to the one with the ten talents.”
    3. authenticity of 25:29
       1. “. . . the verse is often considered to represent an authentic saying of Jesus . . .” (Donahue 105) (Hultgren 277)
       2. But some “regard it as not belonging to the original parable.” (Hultgren 277)
          1. Bultmann 176; Davies and Allison 3: 410; Dodd 116-18; Jeremias 62; Lambrecht, *Treasure* 230-32; McNeile 367; B. Smith 167; Via 114; Weiser 267.
          2. “The reason is that within the parable the slave was deprived of his talent not because he had little, but because he had not increased the value of what had been entrusted to him.” (Hultgren 277)
       3. But “a similar (though not identical) saying . . . at the end of Luke’s version (19:26) indicates that such a saying was present within the parable before the two streams of tradition (M and L) had gone their separate ways.” (Hultgren 277) Luke 19:26, “I tell you, to all those who have, more will be given; but from those who have nothing, even what they have will be taken away.”
       4. Parallels of the saying (quoted above: Mark 4:25//Matt 13:12//Luke 8:18; Matt 13:12; Luke 8:18; *Thomas* 41) “are attributed to Jesus; here the saying is attributed to the master within the parable, and thus only indirectly to Jesus. To attribute an otherwise dominical saying to a figure within a parable, rather than as an appendage to it, lends some weight to its originality within the parable.” (Hultgren 277)
       5. The verse “cohere[s] with the parable. . . . wherever God’s gift has already borne fruit, God gives in greater abundance; where it has been fruitless, it is lost completely.” (Schweizer *Matthew* 472) (Hultgren 277)
       6. “In the final analysis, whether it was spoken by Jesus himself in the telling of the parable, or was added to it by early transmitters of the tradition, cannot be determined.” (Hultgren 277)
11. **25**:**30** (“outer darkness,” “weeping and gnashing of teeth”)
    1. Some say “the verse did not belong to the parable that Matthew received.” (Bultmann 176; Manson *Sayings* 248; Oesterley 149) (Hultgren 277 n. 21)
       1. Virtually the same saying appears at 8:12 and 22:13 and similar ones at 13:42, 50; 24:51.” (Hultgren 277)
       2. “The wording is Matthean in its present form.” (Hultgren 277)
    2. “Outer darkness” and “weeping and gnashing of teeth” refer to the “eschatological judgment . . .” (Hultgren 278)
12. **Jesus**’ **meaning**
    1. authenticity
       1. Some say the parable can be attributed to Jesus . . . in some “original” form.” (Hultgren 278)
          1. Davies and Allison 3: 403; Dodd 117; Gnilka, *Matthäus* 2: 363; Jeremias 61-62; Jülicher 2.482; Lambrecht *Astonished* 183-84; Lambrecht *Treasure* 232-36; Luz 3: 497-98; Manson *Sayings* 245; Schweizer *Matthew* 472; B. Smith 168; Via 115; Weiser 259-72.
          2. In Funk (255-56), “The parable (minus 25:29-30 and the closing statements of 25:21, 23) is in pink font (= Jesus said something like this) . . . (See also Herzog 155.) (Hultgren 278 n. 27)
       2. “The fact that it is doubly attested gives weight to such a conclusion.” (Hultgren 279)
       3. “The “original” would have been more like Matthew’s than Luke’s version . . .” (Schweizer *Matthew* 472-73; Scott 223; B. Smith 162; Wohlgemut 106) (Hultgren 279)
    2. original audience
       1. “There is no basis for claiming that, in an original situation, the parable would have been spoken by Jesus against his opponents, so that the third slave represents either the Pharisaic Jew who “seeks personal security in a meticulous observance of the Law” [Dodd 119] or the scribes, who have been entrusted with the Word of God but have not used it properly, “for they had frustrated the operation of the divine word by self-seeking and careless neglect of God’s gift.”” (Jeremias 62. Similarly: Lambrecht *Treasure* 234-35 [against both scribes and Pharisees]; B. Smith 168-69.) (Hultgren 279)
       2. “The original parable would have been a parable addressed by Jesus to his disciples . . .” (Hultgren 279)
    3. original meaning
       1. In “The original parable . . . the allegorical elements would be fewer and not at all explicitly christological. It would be a parable in which those elements (the man on a journey, the gifts given) would refer to God’s giving gifts that are to be used in the service of God; the commendation of the first two slaves would signify their salvation at the final judgment, while the word to the third would signify condemnation.” (Hultgren 279)
       2. The parable would have functioned “as an exhortation to use the gifts one has been given for the sake of the kingdom of God. Concern for one’s own personal security is ruled out; the disciple who is faithful will take risks for the kingdom, that is, in service to God.” (Hultgren 279)
       3. “Nor is there a sound basis for the view that in its original setting the parable was in some way a critique of exploitation of the poor by the rich and powerful.” (Herzog 150-68; Rohrbaugh 32-39. Criticism of these: Wohlgemut 103-20.) (Hultgren 279)
13. **Matthew**’**s meaning**
    1. “The meaning of the parable at the Matthean level must be discerned in light of the allegorical elements within it.” (Hultgren 278)
       1. Talents is fairly allegorical. (Davies and Allison 3: 402; Dodd, *Parables*, 115-20; Jeremias, *Parables*, 63; Luz, *Matthäus* 3: 506, 509; Schweizer, *Matthew* 473) (Hultgren 277)
       2. allegorical meaning of the talents
          1. “The giving of the talents to each according to his ability must signify not only the different gifts given but also the different levels of responsibility each person [i.e., each Christian] has been given. What is given is what the master considers appropriate. Nothing is given that is more than one can manage.” (Hultgren 278)
       3. allegorical meaning of the slaves
          1. With the references elsewhere to Christ (*kyrios* in 19-24, 26), the parousia (19), and hell (30), “the slaves themselves then become metaphors for Christians, to whom much has been given.” (Hultgren 278)
       4. allegorical meaning of the talents
          1. “The type of gift that one might have to employ is not specified . . .” (Hultgren 278)
          2. The modern sense of “talent”
             1. “Such gifts are normally considered natural endowments given by the Creator in creation (abilities in music, finances, the arts, and so on).” (Hultgren 280)
             2. “. . . to limit a person’s gift to the modern sense of a “talent” is too restrictive . . .” (Hutgren 278)

“At the Matthean level, . . . such an understanding of the word “talent” would not have been in view.” (Gundry 510; Manson *Sayings* 246) (Hultgren 278)

* + - * 1. But “to exclude such in a modern interpretation would be too restrictive, too.” (Hultgren 278)

Hagner (733): “The parable sets the responsibility of the servants in terms of money (‘talents’), but the symbolism points to something obviously more comprehensive.” (Qtd. in Hultgren 278)

“The tradition of identifying those gifts as “talents” (abilities) that one has (rather than money) need not be ruled out . . .” (Hultgren 280)

* + - 1. charisms
         1. “But there are also particular spiritual gifts given by the Spirit . . .” (Hultgren 280)
         2. The talents parable “reminds the Christian community that God has bestowed various gifts, and gifts in various measure, to all.” (Hultgren 279)
         3. Rom 12:6-8, “We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; 7 ministry, in ministering; the teacher, in teaching; 8 the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.”
         4. 1 Cor 12:4, “Now there are varieties of gifts, but the same Spirit; 5 and there are varieties of services, but the same Lord; 6 and there are varieties of activities, but it is the same God who activates all of them in everyone. 7 To each is given the manifestation of the Spirit for the common good. 8 To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, 9 to another faith by the same Spirit, to another gifts of healing by the one Spirit, 10 to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. 11 All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.”
         5. Eph 4:11-12, “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, 12 to equip the saints for the work of ministry, for building up the body of Christ, 13 until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.”
         6. 1 Pet 4:10, “Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received.”
      2. “Strictly speaking, the talents doled out to the three slaves were not gifts . . .” They were money that continued to belong to the master. “But then all the gifts of God are temporary; they are . . . entrusted to people but for a while.” (Hultgren 279)
      3. “In any case, all gifts entrusted are to be enlisted in the service of Christ.” (Hultgren 280)
  1. For Matthew “and his intended readers . . . the parable has to do with Christian responsibility prior to the parousia and final judgment.” (Hultgren 278)
     1. Davies and Allison 3: 403-04; Donahue 109; Gnilka *Matthäus* 2: 364; Hagner 737; Montefiore 2: 747; Schweizer *Matthew* 472-74; Weder 208-09.
     2. This follows from the references to Christ (*kyrios* in 19-24, 26), the parousia (19), hell (30), and the inference of the slaves as Christians. (Hultgren 278)
  2. “The accent is upon the disciple’s being faithful in his or her use of the gift given, regardless of how much has been entrusted.” (Hultgren 278)
     1. “In fact, even the disciple who thinks that he or she has little to employ in the service of Christ must use what has been given. One enlists what one has. Each one is given according to his or her ability (25:15). To be afraid or to refuse to use one’s gift signifies failure, and the final judgment will disclose that.” (Hultgren 278)
  3. the parable’s context in Matthew
     1. “The parable appears [in] the eschatological discourse of Matthew 24-25. It is the third in a string of parables concerning events at the end.” (Hultgren 274)
        1. faithful and wise slave (24:45-51)
        2. ten maidens (25:1-13)
        3. talents (25:14-30)
        4. (followed by the final judgment scene, 25:31-46)
     2. But these “parables had to do more obviously with wisdom” than the end times. (Hultgren 274)
        1. Faithful and wise slave “had to do . . . with the responsibility of leaders in the church . . .” (Hultgren 274)
        2. Ten maidens “had to do . . . [with] the responsibility of all . . .” (Hultgren 274)
        3. Talents also has to do with wisdom, “in the sense that two slaves act wisely, but a third is foolish. . . . [But primarily talents] has to do with the use of the gifts given to various persons.” (Hultgren 274)
  4. risk-taking
     1. “The note of judgment is clear on the one who buries that which has been entrusted (25:26-30). But there is also within the parable much that can be celebrated. Taking risks [is] the work of faith in action. When it comes to serving Christ, one should be bold and not be afraid of risks. That is another way of saying something like the famous slogan of Martin Luther [in a letter to Philip Melanchthon]: “Sin boldly, but believe and rejoice in Christ even more.” The words of promise from Jesus, inviting disciples into the joy of his kingdom, are meant to be heard by all who do not worry too much about securing their own lives, but get on with lives of self-abandon and witness, knowing that the grace of God in Christ will more than compensate for any mistakes they might make.” (Hultgren 280)

## Ten Bridesmaids

(Matt 25:1-12) (> M)

1. **text**
   1. Matt 25:1-13, “Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. 2 Five of them were foolish, and five were wise. 3 When the foolish took their lamps, they took no oil with them; 4 but the wise took flasks of oil with their lamps. 5 As the bridegroom was delayed, all of them became drowsy and slept. 6 But at midnight there was a shout, ‘Look! Here is the bridegroom! Come out to meet him.’ 7 Then all those bridesmaids got up and trimmed their lamps. 8 The foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ 9 But the wise replied, ‘No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.’ 10 And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. 11 Later the other bridesmaids came also, saying, ‘Lord, lord, open to us.’ 12 But he replied, ‘Truly I tell you, I do not know you.’ 13 Keep awake therefore, for you know neither the day nor the hour.”
2. **introduction**
   1. Ten maidens is only in Matthew.
   2. Jewish marriage in Jesus and Matthew’s time “typically involved two stages.” (Hultgren 170)
      1. *kiddushin* or *erusin* (“betrothal”)
         1. “. . . the marriage contract was arranged by the [couple’s] parents (or at least with their consent) . . .” (Hultgren 170)
            1. *m*. *Qidd*. 2.1.
            2. Apple 11: 1027. Hamilton 4: 562-63. Moore 2: 121.
            3. This was an ancient tradition: Ishmael (Gen 21:21), Isaac (24:1-4), Joseph (37:45-46), Er (38:6), and David (1 Sam 18:21). (Hultgren 170)
         2. “. . . marriages initiated by the man are known as well”: Esau (Gen 28:9), Judah (38:2), and David’s subsequent marriages (1 Sam 25:40-42; 2 Sam 2:2-5). (Hultgren 170)
         3. “The betrothal amounted to more than an engagement in modern times.” (Hultgren 170)
            1. “The translation “engaged” at Matt 1:18 concerning Joseph and Mary in the NRSV is unfortunate . . .” (Hultgren 170)
            2. “The betrothal was in fact a marriage contract, at which the woman was consecrated to her husband and was legally his wife from that time on . . .” (Hultgren 170)

rabbinic literature: *m*. *Ketub*. 3:3; 4:2; *m*. *Qidd*. 1:1. Moore 2: 122.

“. . . it could be broken only by divorce (a legal matter), as indicated in the story of Joseph and Mary (Matt 1:19) . . .” (Hultgren 170)

“. . . the NRSV translation “dismiss” is again unfortunate . . .” (Hultgren 170)

* + 1. *nissu*’*in* or *ḥuppah* (wedding ceremony)
       1. This “customarily took place a year later . . .” (*m*. *Ketub*. 5:2. Posner 11: 1032.) (Hultgren 170)
       2. *Joseph and Aseneth* 21:1 (100 bc-ad 135): “It does not befit a man who worships God to sleep with his wife before the wedding.” (Qtd. from *Old Testament Pseudepigrapha* (ed. Charlesworth) 2: 235. See also *m*. *Ketub*. 4:5.) (Hultgren 170 n. 9)
       3. “Marriages took [170] place while the two were usually quite young—the bride about 12 to 13 years of age, the groom about 18.” (Hultgren 170-71)
          1. bride around 12-13

*b*. *Yebam*. 62b; *b*. *Qidd*. 2b. Jeremias, *Jerusalem* 365; Hamilton 4: 562-63.

In *Joseph and Asenath* 1:4, “Aseneth was eighteen when she married Joseph . . .” But C. Burchard (“Joseph and Aseneth.” *Old Testament Pseudepigrapha* 2: 203 n. j) claims that “that was because she had fought off suitors for many years . . .” (Hultgren 171 n. 10)

* + - * 1. groom around 18 (*m*. *Abot*. 5:21. Hamilton 4: 562-63. Moore 2: 119.)
      1. details relevant to the parable
         1. Festive processions typically preceded the marriage celebration. (Hultgren 171)

processions of the bride and her attendants: Ps 45:13-15; 1 Macc 9:37. (Hultgren 171)

processions of the groom and his attendants: 1 Macc 9:39; Matt 9:15, “where the “sons of the bridegroom” are attendants.” (Hultgren 171)

Matt 9:15, “The wedding guests cannot mourn as long as the bridegroom is with them, can they?”

The Greek is *hoi hyioi tou nymphonos* (οἱ υἱοι τοῦ νυμφῶνος), literally “sons of the wedding hall/bridal chamber [νυμφών].”

RSV and NRSV translate “wedding guests,” but the phrase means “the groom’s attendants . . .” (BAGD 545; Hagner 243) (Hultgren 171 n. 12)

* + - * 1. “The marriage ceremony typically took place at the home of the groom’s parents . . .” (Posner 11: 1032) (Hultgren 171)

See wedding feast (Matt 22:1-14) and great banquet (Luke 14:16-24). (Hultgren 171)

In Tob (7:10-14; 8:19-21) the “marriage and feasting taking place at the home of the bride . . ., but that is necessary since the groom is marrying her in a foreign land.” (Hultgren 171 n. 13)

“. . . at the home of the groom’s parents . . .—and especially if it is elsewhere—it could be conducted under the traditional *ḥuppah* (“wedding canopy”), which existed prior to the Christian era (cf. Ps 19:5).” (Hultgren 171) Ps 19:5, the sun “comes out like a bridegroom from his wedding canopy . . .”

* + - * 1. “The marriage was followed by the “marriage feast,” which by custom lasted seven days.” (Hultgren 171)

Gen 29:27, (Laban to Jacob,) “Complete the week of this one, and we will give you the other also in return for serving me another seven years.”

Judg 14:10-12, “His father went down to the woman, and Samson made a feast there as the young men were accustomed to do. 11 When the people saw him, they brought thirty companions to be with him. 12 Samson said to them, “Let me now put a riddle to you. If you can explain it to me within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty festal garments.””

*Joseph and Asenath* 21:8-9

* + - * 1. “It was then (after the marriage ceremony proper and during the days of celebration) that the couple began to live together.” (Hultgren 170)
  1. overview: “the story develops as follows.” (Hultgren 173)
     1. “The ten young women gather at the place of the wedding (presumably inside the house of the groom’s parents) awaiting the coming of the groom, whom they plan to meet as he comes toward the house.” (Hultgren 173)
     2. “The lamps of all ten women were lit and burned throughout the evening” (implied by 25:8, “our lamps are going out”). (Hultgren 173)
     3. The foolish have no extra oil (25:3); the wise have extra oil “in flasks” (25:4). (Hultgren 173)
     4. Trimming the lamps includes pouring oil from flasks into the lamps (25:7). (Hultgren 173)
     5. The foolish women’s oil in the lamps “has been consumed” (25:8), and they go to get more oil (25:10). (Hultgren 173)
     6. The bridegroom approaches, and the wise women go out and meet him (25:6). They and the bridegroom’s party enter the house (25:10). (Hultgren 173)
  2. Form: a parable (long; multiple verbs; past tense; atypical situation; plot).
  3. This parable is about the crisis of the kingdom. It shows that “he warns his hearers not to be caught unprepared in the approaching crisis . . .” (Hunter *Parables* 21)
  4. See also Hunter *Parables* 101-04.
  5. “. . . our Lord’s parables . . . follow the rules of popular story-telling. [One] is ‘the rule of contrast’ whereby virtue and vice, riches and poverty, wisdom and folly are set in sharp con­trast.” (Hunter *Interpreting* 11) E.g., the wise and foolish bridesmaids, Dives and Lazarus, the two houses. (Hunter *Parables* 12)
  6. Some parables the early Christians “‘re-applied’ to their own eschatological situation ‘be­tween the times’ (the Resurrection and the *Parousia*). Thus The Ten Virgins, which had been in Christ’s mouth a rousing ‘Be prepared!’ to Israel in view of [18] the great crisis set in motion by his ministry, has become, in the Church’s use, a call to be ready for Christ’s Sec­ond Advent.” (Hunter *Interpreting* 18-19)
  7. Often “the Church *generalized* the meaning of a parable by adding a saying of Jesus [19] . . . [Thus Matt 25:13:] ‘Watch therefore, for you [119] know neither the day nor the hour.’ Com­ment: This saying misses the parable’s point completely, since in fact all the maidens, wise as well as foolish, fell asleep! It may have come from the parable of The Watchman (Mark 13.35).” (Hunter *Interpreting* 19, 119-20)
  8. One can “detect the beginnings of allegorical interpretation in Mat­thew—es­pe­cially in his understanding of The Marriage Feast (Matt. 22) [and] The Ten Virgins which doubtless he understood as an allegory of the return of Christ the heavenly bridegroom (Matt. 25).” (Hunter *Interpreting* 23)
  9. In another subgroup of the crisis-of-the-kingdom parables (absent householder, householder whose house is broken into, ten bridesmaids), “The burden . . . is: ‘Be pre­pared!’” (Hunter *Interpreting* 84)
  10. “Village girls, perhaps neighbours’ children—not bridesmaids. For bridesmaids (a) would not have been on the road, but with the bride; (b) would not have been expected to supply their own oil; and (c) would not have been excluded from the wedding ceremony.” (Hunter *Interpreting* 85 n 2)
  11. “The parable, as it now stands in Matthew, refers to the Second Advent. This is shown by the ‘then’ of verse 1, and by the command ‘Watch therefore’ of the last verse. But the ‘then’ is Matthw’s, and the command must have been added by the early Church, since manifestly it does not fit the parable—*all* the maidens, wise and foolish, ‘slumbered and slept’!” (Hunter *Interpreting* 86)
  12. “For an unspecified reason, the bridegroom delayed, and one after another the young girls fell asleep while their lamps con­tinued to burn. . . . They all awoke and tried to revive the flame in their lamps.” (Cuttaz, F. *Our Life of Grace*. Trans. Angeline Bouchard. Chicago: Fides Publishers Association, 1958, p. 28)
  13. “. . . The Ten Virgins, which had been in Christ’s mouth a rousing ‘Be prepared!’ to Israel in view of [18] the great crisis set in motion by his ministry, has be­come, in the Church’s use, a call to be ready for Christ’s Second Advent.” (Hunter *Interpreting* 18-19)
  14. “. . . in his parable, [86] Jesus said to his hearers: ‘The crisis is at hand, and will bring with it inexorable severance. Be prepared for it!’” (Hunter *Interpreting* 86-87)
  15. Jesus “warns his hearers not to be caught unprepared in the approaching crisis” (Hunter *Parables* 21)

1. **25**:**1**
   1. “Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom.”
   2. “will be like” (*homoiothesetai*, ὁμοιωθήσεται, future passive of ὁμοιόω)
      1. The only NT occurrences are here and Matt 7:24, 26 (“Everyone then who hears these words of mine and acts on them will be like a wise man . . . 26 will be like a foolish man”). (Hultgren 172)
      2. The kingdom is not “like ten maidens”: “rather it will be like the following case at its consummation, in which some are admitted to the wedding feast (metaphorically understood), and others are shut out.” (Hultgren 172)
         1. Jeremias *Par*. 101 (on “the introductory formula using words of likeness”). (Hultgren 172 n. 19)
         2. Carson, D.A. “The ὅμοιος Word-Group as Introduction to Some Matthean Parables.” *NTS* 31 (1985): 278.
   3. “bridesmaids” (*parthenois*, παρθένοις, sg. παρθένος)
      1. *Parthenois* is repeated in 25:7, 11.
      2. translations (Hultgren 169)
         1. KJV and NIV’s “virgins” is a “correct” translation. (BAGD 627) But “the point of the parable does not depend on their ‘virginity’ in the strict sense.” (Fitzmyer, Joseph A. “παρθένος.” *EDNT* 3: 40.) (Qtd. in Hultgren 169)
         2. RSV has “maidens,” NEB and TEV have “girls.”
         3. JB, NAB, and NRSV have “bridesmaids,” which “helps to convey the sense of the text for the modern reader.” (Hultgren 169)
      3. “The term can mean, as here, simply “young women” of marriageable age . . . Within the parable the women are attendants to the bride.” (Hultgren 169)
   4. “lamps” (*lampadas*, λαμπάδας)
      1. KJV, RSV, NRSV, NEB, NIV, and TEV translate “lamps.” TEV has “oil lamps.” (Hultgren 172)
      2. *Lampas* (λαμπάς) “appears nine times in the NT, and five occurrences are in this parable (25:1, 3, 4, 7, 8).” (Hultgren 172)
      3. Some say *lampadas* means “torches.” (Hultgren 172)
         1. Gundry 498; Jeremias174; Luz *Matthäus* 3: 469-71. Jeremias, “*Lampades*” 83-87.
         2. NAB translates “torches.” (Hultgren 172)
         3. “These would have consisted of wooden poles wrapped with rags at the upper end, which were saturated with olive oil and would have been lit at the time that the groom would appear (and perhaps specifically in a dance by the women).” (Hultgren 172)
         4. *Lampadas* as “torches” is in John 18:3 (“with lanterns and torches,” *meta phanon kai lampadon*, μετὰ φανῶν καὶ λαμπάδων). (For other instances see Oepke 4: 16-17.) (Hultgren 172)
      4. Some say *lampadas* means “oil lamps.”
         1. Davies and Allison 3: 395-96; Jülicher 2: 448; Schweizer *Matthew* 465-66; Senior 275; Weder 241 n. 149. Donfried 417; Maisch 247-59; Oepke 4: 17 n. 2; Schneider 2: 338.
         2. TEV has “oil lamps.” (Hultgren 172)
         3. Oil lamps were “made of metal or clay, furnished with wicks . . .” (Hultgren 172)
         4. *Lampadas* as “oil lamps” is in Acts 20:8 (“clearly meaning indoor lamps”). (For other instances see Oepke 4: 17.) (Hultgren 172) Acts 20:8, “There were many lamps [λαμπάδες] in the room upstairs where we were meeting.”
      5. “The choice of meaning here is difficult.” (Hultgren 172)
         1. “When it is said that the bridesmaids “trimmed their lamps [or torches]” (25:7), . . . it could mean that the women cut (or tore) away the outer layer of rags on their torches, dipped the remainder in oil, and lit them again. By that time the foolish bridesmaids have run out of oil.” (Jeremias 175) (Hultgren 173)
            1. “A variation on [this] possibility is that it is only at the arrival of the groom that the women, for the first time, seek to light their torches. But since they have brought no oil, they cannot do so.” (Gundry 499-500; Luz *Matthäus* 3: 476) (Hultgren 173)
         2. On the other hand, “trimmed their lamps” “could mean that the women adjusted the wicks and added oil to their lamps . . .” (Davies and Allison 3: 398; McNeile 362; Schweizer *Matthew* 467; R. Smith 293) (Hultgren 172)
      6. Hultgren opts for “oil lamps.”
         1. The “ten have brought oil lamps (not torches) . . .” (Hultgren 173)
         2. Since 25:4 says the reserve oil is “in flasks,” “The trimming of the lamps in 25:7 includes pouring oil into them from flasks (not cutting away outer, burned rags).” (Hultgren 173)
   5. “Do the women go out to meet the groom once or twice?” (Hultgren 173)
      1. “In 25:1 it is said that the women “went out” to *meet* the bridegroom. Does that mean that they had gathered in a house, and then went out as a group—prior to their falling asleep (25:5)—to meet the groom?” (Hultgren 173)
      2. In 25:6 “the women are summoned to come out to meet the groom as he approaches.” (Hultgren 173)
      3. “Are we to imagine that the women had gone out once (25:1), then returned and fell asleep, and now they are called to go out again?” (Hultgren 173)
      4. “More likely the women go out only once, and what is said in 25:1 anticipates what is said in 25:6; in short, what is said in 25:1 is an “overture” to the story that follows.” (Hultgren 173)
   6. “went to meet the bridegroom”
      1. Where are the bridesmaids awaiting the groom?
         1. the groom’s parents’ house
            1. “The scene [is] the procession of the groom on his way to the wedding and wedding feast. Since the wedding festivities typically took place at the home of the bridegroom’s parents, the groom is apparently expected to arrive at his parents’ home where others (including the bride) are waiting, as are the bridesmaids themselves.” (Hultgren 171)
         2. the bride’s parents’ house
            1. “Some interpreters [say] the groom is expected at the home of the bride’s parents, and the bridesmaids are awaiting him there. Then there are two possible scenarios . . .” (Hultgren 171)

“. . . the groom is going there to fetch the bride and will subsequently go [171] to his parents’ home . . .” (Luz *Matthäus* 3: 468-69; Manson *Sayings* 242-43; R. Smith 293); (Hultgren 171-72)

Or “he is going there because that is where the wedding festivities are going to take place.” (B. Smith 100; Schweizer *Matthew* 467) (Hultgren 172)

“But neither of these scenarios is satisfactory.” (Hultgren 172)

“The entire story takes place at one setting . . .” (Hultgren 172) (This proves nothing: the “one setting” could be the bride’s parents’ house.)

“. . . at 25:10-12 the groom is the one who is in charge of things [rather than the bride’s parents?] and prohibits the foolish bridesmaids from entering the house.” (Hultgren 172)

“The ten bridesmaids go out to meet the groom [and] accompany him to the wedding and its festivities.” (Hultgren 172) (I.e., it’s more likely they would go out to meet the groom and accompany him back to the wedding than meet and accompany him to his future in-laws’ house, after which all—groom, bridesmaids, future in-laws, groom’s attendants—would go the groom’s house.)

* + 1. “It is possible that he has fetched the bride at the home of her parents and that she is accompanying him as he approaches . . .” (Hultgren 171)
       1. Gundry 498. Senior (274) considers this scenario “more likely . . .” (Hultgren 171 n. 15)
       2. “This way of conceiving the picture may account for the additional phrase “and the bride” in some ancient manuscripts at 25:1 [“Ten bridesmaids . . . went to meet the bridegroom *and the bride*”] (D, Θ, family 1, etc.); but it does not exist in most, nor in the most weighty, witnesses (א, B, family 13, and many others).” (Hultgren 171 n. 15)
       3. “. . . since she is not mentioned, one should probably not read that into the parable.” (Hultgren 171)

1. **25**:**2**
   1. “Five of them were foolish, and five were wise.”
   2. “The polarity between wise and foolish” is like that in wise and foolish builders (7:24-27//Luke 6:47-49). (Hultgren 173)
2. **25**:**3**
   1. “When the foolish took their lamps, they took no oil with them; . . .”
   2. “took no oil with them”
      1. The foolish had oil in their lamps (25:8, “our lamps are going out”). (Hultgren 173)
      2. “They simply did not have extra oil in additional containers.” (Hultgren 173)
3. **25**:**4**
   1. “. . . but the wise took flasks of oil with their lamps.”
   2. “flasks of oil” (*en tois anggeiois*, ἐν τοῖς ἀγγείοις)
      1. Literally, “in flasks” or “in containers.” (BAGD 6) (Hultgren 173)
      2. RSV, NEB, NRSV translate “flasks of oil.” NIV translates “in jars” (“presumably jars made of clay”). (Hultgren 173)
4. **25**:**5**
   1. “As the bridegroom was delayed, all of them became drowsy and slept.”
   2. “Why is the bridegroom delayed until midnight?” (Hultgren 174)
      1. “One proposal is that the groom had to travel a long distance between the homes of his and her parents.” (B. Smith 100) (Hultgren 174)
      2. “Another is that it took an unusual amount of time for him (and perhaps his parents) to settle financial matters with the bride’s parents.” (Gundry 499-500; Jeremias 172) (Hultgren 174)
      3. “Such suggestions are based either on the assumption that the parable is an account of an actual event or that its composer (Jesus or whoever) would have needed a reason in case he was asked about it.” (Hultgren 174)
      4. “Actually there is no need for a reason . . . [It allows] the ten women to fall asleep and . . . be exposed later as either prepared or unprepared . . .” (Hultgren 174)
   3. “became drowsy” (*nystadzo*, νυστάζω)
      1. “The verb . . . appears only here in the NT.” (BAGD 547) (Hultgren 174)
      2. KJV and RSV translate “slumbered,” which “implies a deep sleep.” (Hultgren 174)
      3. NEB translates “dozed off.” (Hultgren 174)
      4. NIV and NRSV translate “became drowsy,” which “is better . . .” (Hultgren 174)
5. **25**:**6**
   1. “But at midnight there was a shout, ‘Look! Here is the bridegroom! Come out to meet him.’”
   2. “With the arrival of the groom, the women are summoned to come out and meet him. Presumably this is their first venture outdoors in the darkness . . .” (Hultgren 174)
6. **25**:**7**
   1. “Then all those bridesmaids got up and trimmed their lamps.”
   2. “trimmed” (*kosmeo*, κοσμέω)
      1. BAGD 445. Balz, Horst. “κοσμέω.” *EDNT* 2: 309. Sasse, Hermann. “κοσμέω.” *TDNT* 3: 867.
      2. *Kosmeo* means “put in order” or “adorn.” “The former is meant in this context.” (Hultgren 174)
      3. KJV, RSV, NEB, TEV, NIV, and NRSV have “trimmed their lamps.” NAB has “got their torches ready.” (Hultgren 174)
      4. Trimming “would involve getting the wicks positioned rightly and adding oil . . .” (Hultgren 174)
7. **25**:**8**
   1. “The foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’”
   2. “A sharp interchange ensues between the wise and foolish bridesmaids.” (Hultgren 174)
   3. “are going out” (*sbennyntai*, σβέννυνται)
      1. *Sbennymi* means “extinguish, put out.” (BAGD 180, 745) (Hultgren 174)
      2. As “a present passive,” it means “that the lamps are going out one-by-one, not that they are each beginning to sputter (as torches with oil-soaked rags might do).” (Hultgren 174)
8. **25**:**9**
   1. “But the wise replied, ‘No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.’”
   2. “Where can they [the foolish women] find a dealer willing to sell oil in the middle of the night?” (Hultgren 174)
   3. “In any case, a parable, to be a good one, need not have verisimilitude in every detail.” (Hultgren 174)
9. **25**:**10**
   1. “And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut.”
   2. “When the bridegroom comes, it is those who are ready ([*hai hetoimoi*,] αἱ ἕτοιμοι) who are admitted . . .” (Hultgren 174)
   3. They enter the marriage feast. The marriage ceremony itself has not been mentioned.” (Hultgren 174)
   4. “The shutting of the door indicates a finality.” (Hultgren 174)
10. **25**:**11-12**
    1. “Later the other bridesmaids came also, saying, ‘Lord, lord, open to us.’ 12 But he replied, ‘Truly I tell you, I do not know you.’”
    2. The foolish women’s return implies that they were able to obtain oil. [174] They “return with oil and (presumably) have their lamps lit.” (Hultgren 174-75)
    3. “The refusal to let them in is based not on whether they possess oil and have lamps burning, but on their having missed the grand moment of the groom’s arrival.” (Hultgren 175)
    4. “Lord, lord” (*kyrie*, *kyrie*, κύριε, κύριε)
       1. disciples who acknowledge Jesus but disobey him “Lord, lord” is said by bad disciples in Matt 7:21-23.
          1. Matt 7:21-24, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. 22 On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?’ 23 Then I will declare to them, ‘I never knew you; go away from me, you evildoers.’ 24 Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock.” (The parable of the two builders follows.)
          2. Luke 6:46-47, “Why do you call me ‘Lord, Lord,’ and do not do what I tell you? 47 I will show you what someone is like who comes to me, hears my words, and acts on them.” (The parable of the two builders follows.)
          3. Luke 13:25-27, “When once the owner of the house has got up and shut the door, and you begin to stand outside and to knock at the door, saying, ‘Lord, open to us,’ then in reply he will say to you, ‘I do not know where you come from.’ 26 Then you will begin to say, ‘We ate and drank with you, and you taught in our streets.’ 27 But he will say, ‘I do not know where you come from; go away from me, all you evildoers!’”
       2. NEB translates “Sir, sir.” (Hultgren 175)
       3. But hearers and readers of the parable would think of the “lord” as Jesus.
    5. “I do not know you”
       1. See Matt 7:23 (“I never knew you”).
       2. See Luke 13:25, 27 (“I do not know where you come from”).
    6. authenticity of 25:10-12
       1. inauthentic
          1. Some say all or part of 25:10-12 is “a Matthean addition.” (Hultgren 175)
             1. 25:10-12: Manson (*Sayings* 242). (Hultgren 175 n. 33)
             2. 25:10c-12 (10c, “and the door was shut”): Davies and Allison 3: 393; Gnilka 2: 348-49; Lambrecht *Treasure* 205.
             3. 25:11-12: McNeile (363). (Hultgren 175 n. 33)
          2. “. . . it is possible that a Q saying (Luke 13:25-27//Matt 7:22-23) was drawn upon by the evangelist.” (Polag [25, 68] says Luke 13:25-27//Matt 7:22-23 are Q.) (Hultgren 175)
       2. authentic
          1. “It is more likely, however, that the traditional ending of the parable stands behind these verses, and that it has been reworked by the evangelist in light of the Q saying. As the first to put the parable into writing, Matthew can be expected to have drawn phrases from the larger Gospel tradition.” (Luz *Matthäus* 3: 468) (Hultgren 175)
          2. “Without the ending represented by these verses (25:10c-12), the parable lacks the consequences of being foolish . . .” (Hultgren 175)
11. **25**:**13**
    1. “Keep awake therefore, for you know neither the day nor the hour.”
    2. “keep awake” (*gregoreite*, γρηγορεῖτε) (BAGD 167)
       1. The Greek verb is in the imperative. (Hultgren 175)
       2. It can mean “keep awake.” NRSV translates “keep awake.” (Hultgren 175)
       3. It can also mean “be on the alert” or “be watchful.” (Hultgren 175)
          1. RSV translates “watch.” NIV translates “keep watch.” (Hultgren 175)
          2. “In this particular case the term should be translated as “watch” [or] “keep watch” . . . That they fell asleep was not the problem of the foolish women; even the wise had done that. Here the verb must mean to be vigilant, ready at all times for the coming of the bridegroom.” (Hultgren 175)
    3. Does 25:13 refer to an imminent or delayed parousia?
       1. imminent
          1. “A similar saying appears at 24:42 (cf. also 24:36).” (Hultgren 175)
             1. Matt 24:42, “Keep awake therefore, for you do not know on what day your Lord is coming.”
             2. Matt 24:36, “But about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father.”
             3. In 24:42 “it means that the day of the parousia of the Son of man may be very soon.” (Hultgren 175)
          2. Borsch says that 25:13 “opposes the thought that the judgment is far off in the future; instead, it will come soon.” (Borsch, Frederick H. *Many Things in Parables*: *Extravagant Stories of New Community*. Philadelphia: Fortress, 1988. 85-86.) (Hultgren 175 n. 37)
       2. delayed
          1. Hagner 730; Schweizer *Matthew* 468.
          2. Hultgren agrees: 25:13 “means that it might be later than expected.” (Hultgren 175)
    4. authenticity of 25:13
       1. “The verse is commonly assigned to Matthew and not regarded as integral to the parable itself.” (Davies and Allison 3: 400; Gnilka 2: 348-49; Lambrecht *Treasure* 205; B. Smith 104) (Hultgren 175)
    5. “in which the Son of man is coming”
       1. “Some texts (including many Greek witnesses and the Vulgate) conclude the verse with the phrase . . . “in which the Son of man is coming.” (Hultgren 169)
       2. “Superior Greek witnesses (including p35, א, B, and others), however, do not contain the phrase.” (Hultgren 169)
          1. “It is not included in the Westcott-Hort Greek text nor in the 27th edition of the Nestle-Aland Greek text.” (Hultgren 169)
          2. “It has most likely been added by copyists from a similar phrase at 24:44.” (Hultgren 169) Matt 24:44, “you also must be ready, for the Son of Man is coming at an unexpected hour.”
       3. KJV includes the phrase. RSV, NEB, NIV, NRSV omit it. (Hultgren 169)
12. **Jesus**’ **meaning and Matthew**’**s meaning**
    1. authenticity
       1. “A decision on the matter is extremely difficult.” (Hultgren 176)
       2. inauthentic
          1. Some say the early church “composed [it] as an allegory . . .” (Hultgren 176)
             1. Bultmann 119, 176; Linnemann 126-27; Scott 70-72. Funk 253-55: gray font (“not from Jesus, even if some ideas in it may be close to his own”). Bornkamm, “Verzögerung” 125; Grässer 125-27. (Hultgren 176 n. 41)
          2. Some say Matthew “composed [it] as an allegory . . .” (Hultgren 176)
             1. Beare 481; Gundry 497; Senior 274. Donfried, “Allegory” 415-28.
          3. “Allegorical features that are apparent at the Matthean level include the following . . .” (Hultgren 176)
             1. “. . . the marriage feast represents the gathering of the Messiah and his people . . .” (Hultgren 176)

Matt 8:11 (“nonnuptial feasting”), “many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven . . .”

Matt 22:1-14, wedding feast

Luke 14:15-24 (“nonnuptial feasting”), great banquet

Rev 19:9, “Blessed are those who are invited to the marriage supper of the Lamb.”

rabbinic literature (*b*. *Pesah* 119b; *Exod*. *Rab*. 25:10)

* + - * 1. “. . . the bridegroom represents Christ . . .” (Hultgren 176)

Mark 2:19-20 (//Matt 9:15), “The wedding guests cannot fast while the bridegroom is with them, can they? As long as they have the bridegroom with them, they cannot fast. 20 The days will come when the bridegroom is taken away from them, and then they will fast on that day.”

John 3:29-30, “He who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom’s voice. For this reason my joy has been fulfilled. 30 He must increase, but I must decrease.”

2 Cor 11:2, “I feel a divine jealousy for you, for I promised you in marriage to one husband, to present you as a chaste virgin to Christ.”

Eph 5:25-27, “Husbands, love your wives, just as Christ loved the church and gave himself up for her, 26 in order to make her holy by cleansing her with the washing of water by the word, 27 so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish.”

Rev 19:7b-9a, ““the marriage of the Lamb has come, and his bride has made herself ready; 8 to her it has been granted to be clothed with fine linen, bright and pure”—for the fine linen is the righteous deeds of the saints. 9 And the angel said to me, “Write this: Blessed are those who are invited to the marriage supper of the Lamb.””

Rev 21:9, “Then one of the seven angels . . . said to me, “Come, I will show you the bride, the wife of the Lamb.””

25:10c-11 (“and the door was shut. 11 Later the other bridesmaids came also, saying, ‘Lord, lord, open to us’”): “what is intended for the reader of Matthew’s Gospel is a plea to the Lord (Jesus), who has the authority to close the door of the kingdom and refuse admission.” (Hultgren 175)

* + - * 1. The bridegroom’s “delay and eventual coming represent the delay and yet the certainty of the parousia . . .” (Hultgren 176)

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Rev 21:2, “And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.”

* + - * 1. “. . . the closing of the [176] door represents the final judgment . . .” (Hultgren 176-77)
        2. “. . . the wise and foolish women symbolize those who are prepared at the final judgment (true Christians) and those who are not.” (Hultgren 177)
        3. “The figure of the bride as the church, however, does not appear as it does elsewhere in the NT . . .” (Hultgren 177)

2 Cor 11:2, “I feel a divine jealousy for you, for I promised you in marriage to one husband, to present you as a chaste virgin to Christ.”

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Rev 18:23, “and the light of a lamp will shine in you no more; and the voice of bridegroom and bride will be heard in you no more; for your merchants were the magnates of the earth, and all nations were deceived by your sorcery.”

Rev 19:7, “the marriage of the Lamb has come, and his bride has made herself ready . . .”

Rev 21:9, “Then one of the seven angels . . . said to me, “Come, I will show you the bride, the wife of the Lamb.””

* + - * 1. “Some interpreters go so far as to call it an allegory (rather than a parable), claiming that it was an allegory from the moment of its composition.” (Donahue 101-05; Perkins 104) (Hultgren 176)
    1. authentic
       1. Some say the parable “was uttered by Jesus . . .” (Hultgren 176)
          1. Davies and Allison 3: 392-94; Dodd 137; Gnilka 2: 353-54; Jeremias 52-53, 175; Jülicher 2: 448, 457; Lambrecht *Astonished* 161-63; Lambrecht *Treasure* 209-11; Luz *Matthäus* 3: 471-72; McNeile 360; B. Smith 103-04; Stein 38, 57; Weder 246-47.
          2. Kümmel 56-58; Puig i Tàrrech.
       2. “. . . in spite of their evident christological associations in the post-Easter era, the allegorical elements are traditional Jewish symbols” and do not necessary “presuppose . . . the rise of Christianity.” (Hultgren 177)
          1. “God as Israel’s husband” (Hultgren 177)

Isa 54:5-8, “For your Maker is your husband, the Lord of hosts is his name; the Holy One of Israel is your Redeemer, the God of the whole earth he is called. 6 For the Lord has called you like a wife forsaken and grieved in spirit, like the wife of a man's youth when she is cast off, says your God. 7 For a brief moment I abandoned you, but with great compassion I will gather you. 8 In overflowing wrath for a moment I hid my face from you, but with everlasting love I will have compassion on you, says the Lord, your Redeemer.”

Isa 62:5, “For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you.”

Jer 31:32, “It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord.”

Ezek 16:8-14, “I passed by you again and looked on you; you were at the age for love. I spread the edge of my cloak over you, and covered your nakedness: I pledged myself to you and entered into a covenant with you, says the Lord GOD, and you became mine. 9 Then I bathed you with water and washed off the blood from you, and anointed you with oil. 10 I clothed you with embroidered cloth and with sandals of fine leather; I bound you in fine linen and covered you with rich fabric. 11 I adorned you with ornaments: I put bracelets on your arms, a chain on your neck, 12 a ring on your nose, earrings in your ears, and a beautiful crown upon your head. 13 You were adorned with gold and silver, while your clothing was of fine linen, rich fabric, and embroidered cloth. You had choice flour and honey and oil for food. You grew exceedingly beautiful, fit to be a queen. 14 Your fame spread among the nations on account of your beauty, for it was perfect because of my splendor that I had bestowed on you, says the Lord God.”

Hos 2:1-23, “Say to your brother, Ammi, and to your sister, Ruhamah. 2 Plead with your mother, plead—for she is not my wife, and I am not her husband—that she put away her whoring from her face, and her adultery from between her breasts, 3 or I will strip her naked and expose her as in the day she was born, and make her like a wilderness, and turn her into a parched land, and kill her with thirst. 4 Upon her children also I will have no pity, because they are children of whoredom. 5 For their mother has played the whore; she who conceived them has acted shamefully. For she said, “I will go after my lovers; they give me my bread and my water, my wool and my flax, my oil and my drink.” 6 Therefore I will hedge up her way with thorns; and I will build a wall against her, so that she cannot find her paths. 7 She shall pursue her lovers, but not overtake them; and she shall seek them, but shall not find them. Then she shall say, “I will go and return to my first husband, for it was better with me then than now.” 8 She did not know that it was I who gave her the grain, the wine, and the oil, and who lavished upon her silver and gold that they used for Baal. 9 Therefore I will take back my grain in its time, and my wine in its season; and I will take away my wool and my flax, which were to cover her nakedness. 10 Now I will uncover her shame in the sight of her lovers, and no one shall rescue her out of my hand. 11 I will put an end to all her mirth, her festivals, her new moons, her sabbaths, and all her appointed festivals. 12 I will lay waste her vines and her fig trees, of which she said, “These are my pay, which my lovers have given me.” I will make them a forest, and the wild animals shall devour them. 13 I will punish her for the festival days of the Baals, when she offered incense to them and decked herself with her ring and jewelry, and went after her lovers, and forgot me, says the Lord. 14 Therefore, I will now allure her, and bring her into the wilderness, and speak tenderly to her. 15 From there I will give her her vineyards, and make the Valley of Achor a door of hope. There she shall respond as in the days of her youth, as at the time when she came out of the land of Egypt. 16 On that day, says the Lord, you will call me, “My husband,” and no longer will you call me, “My Baal.” 17 For I will remove the names of the Baals from her mouth, and they shall be mentioned by name no more. 18 I will make for you a covenant on that day with the wild animals, the birds of the air, and the creeping things of the ground; and I will abolish the bow, the sword, and war from the land; and I will make you lie down in safety. 19 And I will take you for my wife forever; I will take you for my wife in righteousness and in justice, in steadfast love, and in mercy. 20 I will take you for my wife in faithfulness; and you shall know the Lord. 21 On that day I will answer, says the Lord, I will answer the heavens and they shall answer the earth; 22 and the earth shall answer the grain, the wine, and the oil, and they shall answer Jezreel; 23 and I will sow him for myself in the land. And I will have pity on Lo-ruhamah, and I will say to Lo-ammi, “You are my people”; and he shall say, “You are my God.””

* + - * 1. “. . . a marriage feast and feasting as metaphors for the kingdom is commonplace in the proclamation of Jesus . . .” (Hultgren 177)

Matt 8:11 (//Luke 13:29), “

Matt 22:1-10, “

Luke 12:37; 22:16, “

* + - * 1. “It is possible that Jesus used the traditional imagery within a parable, in which he set forth the need for his disciples to be prepared, and therefore wise, at the coming of the kingdom in its fullness, a time that is associated with judgment, exclusion of some, and feasting by those who are admitted.” (Hultgren 177)
  1. Jesus’ meaning
     1. “No one knows the timing of the end, the coming of the Lord. For most persons, the encounter with him will be at death. But there is also the end of all things, the beginning of the new, with the coming of Christ. The NT pictures it both as soon and as distant. No one can know. It might be soon: so one should take care today and be ready. But it might be far: so do not grow weary in doing good. In any case, near or far, one must come to terms with living in the world, the place God has given for human habitation. For modern Christians, that includes care of the earth and making peace for the sake of future generations. It is imperative to plan for the long haul, remain faithful, and be wise and strong.” (Hultgren 177)
  2. Matthew’s meaning
     1. Ten maidens is in Matthew’s eschatological discourse (Matt 24:1-25:46). (Hultgren 176)
        1. 24:36-44: no one knows the time of the Son of man’s coming
        2. 24:45-51 (faithful and wise servant): the disciples must “not to abandon their obligations but to fulfill them . . .”
        3. 25:1-13 (ten maidens): the disciples must “be wise about these things and realize that the coming of the Son of man (or Lord) may be later than expected . . .”
        4. 25:14-30 (talents): “it is urgent in the interval to give of one’s best in serving the Lord who is to come . . .”
        5. 25:31-46: “with the coming of the Son of man the judgment will be carried out, based on whether or not one has served the unfortunates of the world . . .”
        6. Ten maidens is “between two other parables that, like this one, anticipate the final judgment . . .” (Hultgren 170)
     2. “Within its present Matthean context the parable signifies that the disciples of Jesus are to be wise, as the five maidens were, in some respect. That is that Jesus as the Bridegroom may be delayed, even though his coming is certain. [175] No one can know when that will be. The coming may be later than expected. Therefore, the disciples of Jesus should be ready for the long haul.” (Hagner 727; Hare 286; Schweizer *Matthew* 468) (Hultgren 175-76)
     3. “The Parable of the Ten Maidens is assigned regularly for reading late in the church year in lectionaries most commonly used in modern times; in the past it was even assigned for reading on the last Sunday of the church year.” (Hultgren 177)
     4. “. . . the parable can strike the hearer in two ways. On the one hand, it provides a warning. Be wise and prepared for the long haul. On the other hand, what wondrous good news it is to know that the Bridegroom will come and gather in all those who are his.” (Hultgren 178)

## Tower Builder

(Luke 14:28-30) (> L)

1. **text**
   1. Luke 14:28-30, “For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? 29 Otherwise, when he has laid a foun­da­tion and is not able to finish, all who see it will begin to ridicule him, 30 saying, ‘This fel­low began to build and was not able to finish.’”
2. **introduction**
   1. Form: parable? similitude? (fairly long; multiple verbs; presents a dramatic situation; but: pres­ent tense; fairly typical situation [ridiculing someone who has lacked foresight]). Jer­emias says parable. (*Parables* 247-48)
   2. This parable teaches about the men of the kingdom, i.e., about the true meaning of disciple­ship. It shows that “Before men decide to follow Jesus, . . . they must sit down and reckon the cost . . .” (Hunter *Parables* 20)
   3. See also Hunter *Parables* 74-77.
   4. These “probably come from the height of the Galilean Ministry when many were offering to follow him (Luke 9.57-62) . . .” (Hunter *Interpreting* 65)
   5. “In the first parable Jesus says, ‘Sit down and reckon whether you can afford to follow me.’ In the second he says: ‘Sit down and reckon whether you can afford to refuse my demands.’” (Hunter *Interpreting* 65)
   6. “Before men decide to follow Jesus, . . . they must sit down and reckon the cost” (Hunter *Parables* 20)
   7. “It belongs to the essence of the idea of election that the elect are a small band, an excep­tion. . . . Thus the coming kingdom leads to separation and decision . . .” Matt 7:13-14 (narrow gate), 8:22, 13:24-30 (weeds parable), 13:47-50 (fishnet parable), 24:40; Mark 3:35; Luke 9:62, 14:28-33. (Conzelmann *Jesus* 78)
   8. Flender, like Klostermann (ad loc.), attributes the *gar* of 14:28 to Luke. (Flender *St Luke* 76 n 2)
   9. The parables of the tower builder (Luke 14:28-30) and the rash king (14:31-32) “are incorporated into the speech on the conditions of discipleship. According to the concluding verse (ch. 14:33), which gives the moral of the twin parables, Jesus makes admit­tance to his community of disciples, and perhaps also entrance to the Kingdom of God, dependent on the renunciation of all posses­sions. . . . According to the content of the parables themselves, a man can come to him only after having reached the conviction . . . that he can really carry out the conditions of Jesus’ dis­cipleship. The concluding saying therefore hardly recapitu­lates the actual meaning of the parables. . . . [Jesus] expects that many will “be able” to fulfill the condition [107] he lays down. His only advice to the rest is not to attempt it at all. He shows no pity for them, nor does he offer them any comfort. As a matter of fact we are here . . . in the sphere of apocalyptic doctrine. . . . in the Sermon on the Mount . . . the eschatological situaiton is echoed only in the saying about the few.” (Windisch *Meaning* 107-08)
   10. The section from Luke 9:20 to 14:34 has to do with patience, or steadfastness. “Peter’s confession of faith (9.20) leads into the challenge to take up the cross (9.23). The transfigu­ration (9.28-36) leads into the journey to Jerusalem which begins with the proclamation of the surrender required of the would-be disciple (9.57-60), and of the wholeheart­ed, continu­ing stead­fastness that must follow. ‘No-one who puts his hand to the plough and looks back is fit for the kingdom of God’ (9.62). . . . the parable of the Great Supper (14.15-24) speaks of the wide­spread invitation to the kingdom’s banquet. But the promise of the parable is immediately tempered by the demands which follow it . . . [The demands] are directed to the multitudes who [repres­ent those] drawn into the banquet from all sides. . . . the initial response leads to greater demands, the foundations need a costly edifice to be built upon them [i.e., rash builder, 14:28-30] the declaraiton of war leads to an out-and-out, prolonged engagement of the enemy (14.28-32 [i.e., rash king, 14:31-32]). Salt is excellent, but salt that can no longer perform the functions of salt is worse than useless (14.34).” (Franklin *Christ the Lord* 11)
   11. On Luke 14:25-34: “Nowhere else are the conditions of disciple­ship stated so forcibly (hatred for kith and kin, v. 26; readiness to carry the cross, v. 27; complete renunciation of possessions, v. 33). In strange contrast we get the twin parables of the tower builders and the king going to war (vv. 28-32). They are hardly meant to illustrate the uncondi­tional demands of discipleship. For the unconditional following for which Jesus is calling here [14:25-34, cf. Luke 9:62] is originally based on his eschatological challenge. There is no time for reflexion . . . Yet the parables demand [75] that men should look into the future and make an estimate of their present human resources. . . . [Luke inserted the two parables.] He [God] demands unreserved confidence in the midst of suffering (v. 27), and the surren­der of possessions (v. 33) without anxiety for the morrow. And yet within limits man does have a responsibility for this future. He has to plan and count the cost, and thus engage all his faculties.” (Flender *St Luke* 75-76)
   12. “Le v. [Matt 5:]43, commen­çant par un *gar*, sembler­ait devoir nous interdire de faire une coupure à cet endroit. Nous croyons qu’on ne doit pas exagérer la portée de cette transi­tion, qui peut être purement littéraire.” [199] “Ce serait commetre une erreur que de chercher toujours dans *gar* l’indice du sens causal ou explicatif de la phrase que cette conjonction introduit. Bien souvent on l’emploie pour unir deux phrases ou deux développe­ments qui n’ont aucun lien réel entre eux, là où l’on attendrait plutôt le *de* (il est d’ailleurs assez frappant de voir le nombre de cas où la tradition manuscrite du n T. montre une hésitation entre *gar* et *de*). On l’emploie aussi plus simplement pour renforcer une affirmation («certes»), sans que cette affirmation fournisse l’ex­pli­ca­tion de ce qui a été dit antérieurement. Cet usage est bien connu en ce qui concerne Paul (cf. Rom., 1, 18; 2, 25; 4, 3. 9; 5, 7; 12, 3; 14, 5; 1 Cor., 10, 1; 2 Cor., 1, 12; 10, 12; 11, 5; Gal., 1, 11; 5, 13. Voir Bauer-Arndt, p. 151). Il semble qu’on pourrait expliquer de la même manière un certain nombre de *gar* dans les textes de Luc . . . par exemple, Luc, 1, 15; 12, 58 (cf. Mat., 5, 25); 14, 28; Act., 2, 34; 4, 34*a*; 8, 39; 13, 27; 15, 28; 16, 37; 23, 11 . . . [In Luke 6:43,] on peut approuver Osty qui n’essaie pas de traduire le *gar*; s’il faut le rendre, on pensera à «certes” ou à «sans doute” plutôt qu’à «car».” (Dupont *Béatitudes* 199, 199 n 1)
3. **authenticity**
   1. “. . . no one seems to doubt the authenticity of the parable itself.” (Jarvis 197; Perrin, *Teaching* 127) (Hultgren 139)
4. **the parable**’**s framework**
   1. This parable is L.
   2. “It is followed immediately by the Parable of the King Going to War (14:31-33), and the two can be considered twin parables.” (Hultgren 137)
   3. “The two parables appear within the Travel Narrative of the Gospel of Luke (9:51-19:27). Earlier in chapter 14 Jesus tells the Parable of the Great Banquet (14:16-24), in which there is the command to go forth to “the roads and lanes” to invite all that can be found to the banquet. So God desires the kingdom to be filled with all manner of persons.” (Hultgren 138)
   4. 14:25-27
      1. “At 14:25 and following, however, there is a shift. Just as “large crowds” are following Jesus—and therefore those of “the roads and lanes” are accompanying him—he speaks harsh words by means of two sayings concerning the cost of true discipleship (14:25-27). These sayings have parallels in Matthew (10:37-38) and can be considered to have come from Q.” (Hultgren 138)
         1. Luke 14:25-27 (just prior to tower builder), “Now large crowds were traveling with him; and he turned and said to them, 26 “Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. 27 Whoever does not carry the cross and follow me cannot be my disciple.””
         2. Matthew 10:37-38, “Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; 38 and whoever does not take up the cross and follow me is not worthy of me.”
      2. 14:26
         1. “In the first saying . . . “hate” is hyperbolic, but it is also a Semitism meaning to love one thing or person less than another. At Genesis 29:30, for example, it is said that Jacob loved Rachel more than Leah, and in the next verse it is said (as in a paraphrase) that the latter was hated. [Jarvis 196] So also the parallel in Matthew says that one must not love family members more than one loves Jesus (10:37). In both Gospels the saying means essentially that one must disregard all others in one’s loyalty to Jesus (cf. Matt 8:21-22//Luke 9:59-60).” (Giesen, Heinz “μισέω.” *EDNT* 2: 431.) (Hultgren 138)
         2. Epictetus (*Discourses* 3.35, c. ad 50-120; Oldfather trans.): “the good is preferred above every form of kinship. My father is nothing to me, but only the good.” (Qtd. in Hultgren 138)
      3. 14:27
         1. “The second saying, on bearing one’s cross (14:27), means that one must renounce self-serving and be willing to suffer, even die, along with Jesus to be one of his disciples.” (Kuhn, Heinz-Wolfgang “σταυρός.” *EDNT* 3: 269. Fletcher, Donald R. “Condemned to Die: The Logion on Cross-Bearing: What Does It Mean?” *Int* 18 (1964): 161.) (Hultgren 138)
         2. “In addition to this Q saying (Matt 10:38//Luke 14:27), cf. Mark 8:34//Matt 16:24//Luke 9:23.” Hultgren 138 n. 4) Mark 8:34, “If any want to become my followers, let them deny themselves and take up their cross and follow me.”
      4. “According to 14:25-27, one must be willing to make sacrifices to be a disciple. That teaching is followed by the twin parables on exercising wisdom. The verse after the two parables (14:33 [“none of you can become my disciple if you do not give up all your possessions”]) is intended to be an application for both, but in thought it actually follows the sayings of 14:26-27 (verses on renunciation) better than the parables themselves (verses on being wise). In fact, if the parables are dropped out, the text that remains (14:26-27, 33) reads more smoothly.” (Bultmann 170-71; Fitzmyer, *Luke* 1061; Jarvis 196; Montefiore, *Synoptic Gospels* 2: 981; Marshall, *Luke* 594-95; B. Smith 221) (Hultgren 138)
5. **14**:**28**
   1. “for which of you” (τίς γὰρ ἐξ ὑμῶν)
      1. “The words [are] used here and [138] elsewhere (with minor variations) in a rhetorical question to introduce important sayings.” (Hultgren 138-39)
         1. Luke 11:5, 11 (//Matt 7:9); 12:25 (//Matt 6:27); 15:4; 17:7; Matt 12:11; John 8:46.
      2. “The phrase is an arresting one. It sounds as though Jesus is appealing to his hearers’ personal experience. Of course that is not so, since the hearers of the parable are not likely to be in a financial position to build a tower at all. Nevertheless, the question sets the imagination into a course of pictorial thinking.” (Hultgren 139)
   2. “tower” (πύργος)
      1. “The imagery of the parable is rooted in the wisdom tradition (cf. Prov 24:3-6) . . .” (Derrett 241-61) (Hultgren 139)
         1. Prov 24:3-6, “By wisdom a house is built, and by understanding it is established; 4 by knowledge the rooms are filled with all precious and pleasant riches. 5 Wise warriors are mightier than strong ones, and those who have knowledge than those who have strength; 6 for by wise guidance you can wage your war, and in abundance of counselors there is victory.”
         2. “Derrett’s claim that the parables could be the residue of a midrashic sermon, however, seems too speculative of adopt.” (Hultgren 139 n. 11)
      2. “The term πύργος can mean either “tower” or “farm building,” according to BAGD 730. Cf. also texts and inscriptions listed in LSJ 1556 and MM 560.” (Hultgren
      3. “The remains of hundreds of stone structures—circular or square, usually less than eight meters in diameter—are scattered across the Near East, including Israel. Some of them were used in antiquity for military purposes. But others, as indicated in other biblical references (Isa 5:2; Mic 4:8; Mark 12:1-2//Matt. 21:33), were for agricultural purposes. Farmers used them for the storage of agricultural equipment and produce (like modern barns, sheds, and silos), for lodging, and as lookouts to protect their crops from thieves and animals.” (Banning, Edward B. “Towers.” *Anchor Bible Dictionary* 6: 622.) (Hultgren 139)
      4. “Some interpreters have suggested that the term [in 14:28] means “farm building.”” (Hultgren 139)
         1. B. Smith 220 n. 2; Manson, *Sayings* 281; Jeremias 196; Perrin, *Teaching* 127.
         2. “Since towers were in fact farmers’ outbuildings, the term “farm building” is not to be ruled out.” (Hultgren 139)
      5. But *Púrgos* is “usually translated “tower.” . . . Most likely [that] is to be preferred. . . . “tower” is more fitting, as long as it is understood to be the designation of a structure that could have various purposes.” (Hultgren 139)
   3. “By implication the structure being contemplated is of grand size.” (Hultgren 139)
      1. “The farmer has to sit down and “calculate the cost” (ψηφίζει τὴν δαπάνην) or “make an estimate of the cost” of what he has in mind.” (Hultgren 139)
      2. “It is typical of Jesus’ parables to portray grandeur for the imagination.” (Hultgren 139)
6. **14**:**29-30**
   1. “If the tower is only partially built, it looks ridiculous.” (Hultgren 139)
      1. “. . . a culture of honor and shame . . . can be presupposed here . . .” (Hultgren 139)
      2. *Empaidzo* (ἐμπαίζω) means to “ridicule, make fun of, mock.” (BAGD 255) (Hultgren 139)
         1. It occurs 13 times in the synoptics. (Hultgren 139)
         2. 1 “time the verb is used in reference to a person [14:29].” (Hultgren 139)
         3. “. . . otherwise it is used in reference to Jesus, such as in passion predictions (Mark 10:34//Matt 20:19//Luke 18:32) and in the passion narrative itself (Mark 15:31//Matt 27:41, etc.). The verb does not signify playful teasing but mean-spirited derision.” (Hultgren 139)
7. **Jesus**’ **meaning and Luke**’**s meaning**
   1. “It [139] is possible . . . that the meaning of the parable has undergone a slight shift from the proclamation of Jesus to its meaning in the Gospel of Luke.” (Hultgren 139-40)
   2. Jesus’ meaning
      1. “Clearly the parable presents the hearer or reader with a challenge; that would have been so in the preaching of Jesus no less than in Luke.” (Hultgren 140)
         1. Joachim Jeremias (196): Jesus is saying, “Do not act without mature consideration, for a thing half-done is worse than a thing never begun.” (Qtd. in Hultgren 140)
      2. “That would mean, in reference to his hearers, that one must count the cost of discipleship before making an ill-informed commitment to it.” (Dodd 87; Perrin, *Teaching* 126-28; Stein 112-13; Wenham 203-05) (Hultgren 140)
         1. Fitzmyer (*Luke* 1062): “Jesus counsels his followers not to decide on discipleship without advance, mature self-probing.” (Qtd. in Hultgren 140)
         2. Marshall (*Luke* 591): “The disciple should be sure that he is able to pay the cost, lest his life should resemble a task half-completed and worthy of scorn.” (Qtd. in Hultgren 140)
      3. “Such a consideration could result in some hearers turning away.” (Hultgren 140)
         1. “. . . Jesus may well have sought to turn some prospective followers away, or at least he challenged them to look before they leaped. Discipleship is not for everyone, and certainly not possible for everyone.” (Hultgren 140)
         2. The parable “poses a challenge to the hearer and reader to consider whether discipleship is a real possibility. Discipleship is costly. . . . it is possible [140] that one does not have what it takes to be a disciple.” (Hultgren 140-41)
      4. “Other sayings of Jesus cohere with the thought of the parable . . .” (Hultgren 140)
         1. Mark 10:38, “Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?”
         2. Luke 9:62, “No one who puts a hand to the plow and looks back is fit for the kingdom of God.”
   3. Luke’s meaning
      1. “At the level of Luke’s Gospel, various interpreters have discerned essentially the same message. . . . the parable calls for such wisdom, or discernment, even at the level of Luke’s Gospel . . .” (Schweizer, *Luke* 241; Stein, *Luke* 396; Fitzmyer, *Luke* 1062; Marshall, *Luke*, 591) (Hultgren 140)
      2. But the parable “has a hortatory function as well, even if that is secondary. As the parable is read, it poses a challenge to the lukewarm or halfhearted person who is a disciple already. The parable is not present in Luke’s Gospel to drive persons away, but to get them to consider their own situation. The hearer or reader has already crossed over into discipleship. The building of the tower has begun. It is necessary therefore to continue and complete that which has been commenced.” (Hultgren 140)
8. **conclusion**
   1. “Through it all there is an implicit call to committed discipleship. Whoever would be a disciple should know that discipleship involves ways of thinking and acting that do not come easily.” (Hultgren 141)
   2. “. . . discipleship is costly.” (Hultgren 141)
      1. “There are times when a person must set other things aside in order to focus on what is most important.” (Hultgren 141)
      2. “Or one must enlist what one has (time, energy, skills, and financial means) for the sake of living out a life of commitment to Jesus and his gospel.” (Hultgren 141)
   3. There is no such thing as easy discipleship. It involves an either/or in terms of one’s primary commitment. A third possibility is excluded.” (Hultgren 141)

## Two Debtors

(Luke 7:40-43) (> L)

1. **text**
   1. Luke 7:40-43, “Jesus spoke up and said to him, “Simon, I have something to say to you.” “Teacher,” he replied, “Speak.” 41 “A certain creditor had two debtors; one owed five hundred den­arii, and the other fifty. 42 When they could not pay, he canceled the debts for both of them. Now which of them will love him more?” 43 Simon answered, “I suppose the one for whom he canceled the greater debt.” And Jesus said to him, “You have judged rightly.””
2. **introduction**
   1. source criticism
      1. The parable is only in Luke.
      2. But two debtors’ frame story, sinful woman at a Pharisee’s house (Luke 7:36-50), is similar to anointing at Bethany.
         1. Luke lacks anointing at Bethany, but it is in Matt 26:6-13//Mark 14:3-9; John 12:1-8. (Hultgren 213)
         2. Mark 14:3-9, “While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. 4 But some were there who said to one another in anger, “Why was the ointment wasted in this way? 5 For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.” And they scolded her. 6 But Jesus said, “Let her alone; why do you trouble her? She has performed a good service for me. 7 For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. 8 She has done what she could; she has anointed my body beforehand for its burial. 9 Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.””
         3. Luke 7:36-50, “One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee’s house and took his place at the table. 37 And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee’s house, brought an alabaster jar of ointment. 38 She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. 39 Now when the Pharisee who had invited him saw it, he said to himself, “If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner.” 40 Jesus spoke up and said to him, “Simon, I have something to say to you.” “Teacher,” he replied, “Speak.”

41 “A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. 42 When they could not pay, he canceled the debts for both of them. Now which of them will love him more?” 43 Simon answered, “I suppose the one for whom he canceled the greater debt.” And Jesus said to him, “You have judged rightly.”

44 Then turning toward the woman, he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. 45 You gave me no kiss, but from the time I came in she has not stopped kissing my feet. 46 You did not anoint my head with oil, but she has anointed my feet with ointment. 47 Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.” 48 Then he said to her, “Your sins are forgiven.” 49 But those who were at the table with him began to say among themselves, “Who is this who even forgives sins?” 50 And he said to the woman, “Your faith has saved you; go in peace.”

* + - 1. similarities between Mark 14:3-9 and Luke 7:36-50
         1. “the host’s name is Simon;
         2. “the event takes place in a house;
         3. “Jesus reclines at table;
         4. “an uninvited woman enters; and
         5. “she brings an alabaster jar of ointment.” (Hultgren 213)
      2. Luke 7:36-50 has “an origin independent of” anointing at Bethany. (Hultgren 213)
      3. But Luke “incorporated materials from Mark’s story [and] added further details.” (Hultgren 213)
         1. Bultmann 21; Fitzmyer 685; Jülicher 2: 299-300. Hultgren, Arland J. *Jesus and His Adversaries*: *The Form and Function of the Conflict Stories in the Synoptic Tradition*. Minneapolis: Augsburg, 1979. 84-87.
         2. Hultgren (*Jesus* 97 n. 82) reviews other reconstructions by Pierre Benoit, Georg Braumann, Raymond E. Brown, Robert Hoist, André Legault, and Barnabas Lindars.
         3. Lukan additions are: (Hultgren 213)

“brought an alabaster jar of ointment” (7:37)

“anointing them [his feet] with the ointment” (7:38)

“she has anointed my feet with ointment” (7:46)

“Then he said to her, “Your sins are forgiven.” 49 But those who were at the table with him began to say among themselves, “Who is this who even forgives sins?” 50 And he said to the woman, “Your faith has saved you; go in peace.”” (7:48-50)

“Simon” three times (7:40, 43, 44)

* + - * 1. “When those materials are removed, a coherent story remains. It is no longer the story of an anointing of Jesus’ feet with ointment, but of a penitent woman who entered a Pharisee’s house where Jesus was reclining for a meal, wept at his feet, and then wiped her tears from his feet with her hair and kissed them. Her action aroused the indignation of the Pharisaic host since she was known to be a “sinner.”” (Hultgren 213)

Luke 7:37, “a woman in the city, who was a sinner, . . . brought an alabaster jar . . .”

Some say “woman of the city” means prostitute. (Jeremias 127; Jülicher 2: 290; Schweizer *Luke* 139) (Hultgren 216 n. 14)

Hultgren says she is “known to be a “sinner” (for whatever reasons) . . .” (Hultgren 216)

The Pharisee’s “words of criticism are spoken “to himself” (7:39, or literally, “within himself,” [*en heauto*,] ἐν ἑαυτῷ)—another instance of “interior dialogue” within the Gospel of Luke [see Luke 12:17; 15:17; 16:3; 18:4, 11]—but the reader is to understand that his consternation was obvious. In any case, the reader is filled in on the situation, as though no words were necessary within the story itself.” (Hultgren 213)

* + - * 1. Jesus tells two debtors (7:41-43) “in defense of the woman and her activity, as well as in defense of himself for allowing her to touch him. This is followed by statements [that contrast] the behavior of the woman and the Pharisee [7:44-46], and he declares that the person who is forgiven much will love more than the one who has been forgiven little (7:47).” (Hultgren 213)
        2. “The translation of 7:47 is notoriously difficult.” (Hultgren 213 n. 5)

“Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.”

“It is clear that an antithetical parallelism is intended; the great love of the woman is in consequence of having been forgiven much (not prior to it), just as the one forgiven little loves less. The NRSV rendering expresses the parallelism . . .” (Hultgren 213 n. 5)

“The ὅτι-clause [213] [ὅτι ἠγάπησεν πολύ, lit. “because she has loved much”] can be taken to speak of evidence for her forgiveness . . .” (Fitzmyer 686-87; Marshall 313. Moule, C.F.D. *An Idiom-Book of New Testament Greek*. 2nd ed. Cambridge: Cambridge UP, 1959. 147.) (Hultgren 213 n. 5)

* 1. form criticism: a parable (fairly long; multiple verbs; past tense; atypical situation; plot/action; paired characters).
  2. This parable teach­es the grace of the king­dom of God, i.e., God’s mer­cy to sin­ners (“all these parables about the wideness of God’s mer­cy were spoken to his crit­ics in defence of his ‘good news’.” 20). This one shows “God’s extravagant goodness to undeserving men . . .” (Hunter *Parables* 20
  3. See also Hunter *Parables* 52-55.
  4. Six parables (a subgroup of the grace-of-the-kingdom parables: la­borers in the vineyard, two sons, two debtors, great supper/mar­ri­age feast, places at table, Pharisee and publi­can) “concern Scribes and Phari­sees, vindi­cate Jesus’ ministry among the out­casts, and proclaim the wideness of God’s mer­cy . . .” (Hunter *Interpreting* 52)
  5. The Two Debtors has much in common with the Two Sons: “the number two, Pharisees and prostitutes . . .” (Hunter *Interpreting* 55)
  6. Luke 7:44-46, “44you gave me no water for my feet . . . 45You gave me no kiss . . . 46You did not anoint my head with oil . . .” “. . . these three little courtesies—all character­is­ti­cal­ly Orien­tal—were far from trivial. They revealed the woman, just as Simon’s omission of them revealed Simon . . .” (Hunter *Parables* 54)
  7. The parable illustrates “God’s extravagant goodness to undeserving men . . .” (Hunter *Parables* 20)
  8. “It comes to us embedded in the tale of the sinful woman—no doubt a woman of the streets—[“a well-known prostitute,” Hunter, *Parables* 52] who anointed Jesus’ feet in Simon the Phari­see’s house (Luke 7:36-50).” (Hunter *Interpreting* 55)
  9. “Her quite extraor­dinary display of gratitude compels us to assume that Jesus had previously assured her of God’s forgive­ness as only he could.” (Hunter *Interpreting* 55) “What lay behind her extraordinary demonstration of devotion to Jesus which horrified his host? The only convincing explanation is that Jesus had met the woman before and, by his assurance of God’s love for sinners, had brought her to a true repentance.” (Hunter *Parables* 53)
  10. “Forgetting it was something a respectable woman would never do before men, she let down her hair . . .” (Hunter *Parables* 52) “Why, according to Jesus, do people like this woman ‘go first into God’s kingdom’ (Matt. 21.31)? It is because no pride, no self-respect hinders them from seeing Jesus.” (Hunter *Parables* 55)
  11. Luke 7:44, “he said to Simon: “do you see this woman?”” “‘This woman’ was precisely what Simon could not see. All he could see was the sort of woman she was. [54] . . . [To Simon,] this woman’s class was ‘sinner’. And having established her class, he knew how she should be treated. Jesus . . . saw individual men and women in their situations and sin. . . . God, to whom all hearts are open, sees people in the way Jesus did . . .” (Hunter *Parables* 54-55)
  12. “Jesus says, ‘. . . God must have remitted very great spiritual debts for her, since she shows so much gratitude.’” (Hunter *Interpreting* 55) Her gratitude “was not hysterics, it was regener­a­tion . . .” [Quoted from James Denny, *Chris­tian Doc­trine of Recon­ciliation* (London, 1917) 14.] (Hunter *Parables* 53 n 1) (Note that the regeneration/forgive­ness of sins caused the grati­tude, not vice versa. See below under “the lost coin,” p. 205.)
  13. “There is a creditor who has two debtors. One owes him five hundred denarii, the other fifty. Neither can pay. The creditor cancels what each owes. ‘Which of the two will love the giver more?’ asks Jesus at the conclu­sion of this probably authentic parable (Luke 7:41f.). It is evident that thankful­ness and love grow out of receiving. [God] makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust . . . Every person has a share in the basic gifts of life . . . This primal generosity is meant to attract a person to similar generos­ity . . . Love for one’s enemy grows out of occurrence of world­wide generosi­ty.” (Braun *Jesus* 109)
  14. “It is no wonder that the older sequence, first achievement, then grace, can find an echo in the synoptics. One probably has to understand Luke 7:47a in a sense of this old sequence: ‘Her sins, which are many, are forgiven, for she loved much’ (RSV) . . . in the parable itself (Luke 7:41-42) . . . *because* the creditor has canceled the debt, the debtors love him.” (Braun *Jesus* 111)

1. **7**:**41**
   1. Luke 7:41, “A certain creditor had two debtors; one owed five hundred denarii, and the other fifty.”
   2. “creditor” (or “moneylender,” *danistes*, δανιστής)
      1. *Danistes* is “found only here in the NT . . .” (Hultgren 214)
      2. It “has no special significance; the person is one of substantial means who has loaned money.” (Hultgren 214)
      3. The moneylender is “a metaphor for God, to whom everyone is indebted.” (Hultgren 214)
         1. “Debts” “is a metaphor for sins against God.” (Matt 6:12; 18:23-35) (Hultgren 214)
         2. Debts as sins in rabbinic literature: *Exod*. *Rab*. 31; Str-B 1:798-99, 800-801; Moore *Judaism* 2: 95.
   3. “five hundred denarii”
      1. A denarius (*denarion*, δηνάριον) was “a day’s wages for a common laborer”; so 500 denarii is a common laborer’s wage “for about a year and a half (allowing for the inclusion of sabbaths).” (Hultgren 214)
   4. “fifty denarii”
      1. This is a common laborer’s wage “for about two months (allowing for the inclusion of sabbaths).” (Hultgren 214)
2. **7**:**42a**
   1. Luke 7:42a, “When they could not pay, he canceled the debts for both of them.”
   2. “The debtors (rather than the debts they owed) are forgiven. The outward means by which they are forgiven is that their debts are cancelled. But at a deeper level the debtors themselves are forgiven.” (Hultgren 214)
   3. “when they could not pay”
      1. “The reason for their being forgiven as debtors is simply their inability to pay what they owe . . .” (Hultgren 214)
      2. See the slave’s plea in unmerciful slave for contrast, “Lord, have patience with me, and I will pay you everything” (Matt 18:26). (Hultgren 214)
      3. “The forgiveness is pure grace. Forgiving debts purely on the grounds of the debtors’ inability to pay is “rather unheard of, which drives home the point of the parable.”” (Fitzmyer 690) (Hultgren 214)
   4. “canceled”
      1. “The verb used for forgiveness ([*xaridzomai*,] χαρίζομαι) can be used in a legal sense, as in granting property to another person, but it can also signify forgiveness and showing favor to another.” (BAGD 876-77) (Hultgren 214)
      2. Klaus Berger (“χαρίζομαι.” *EDNT* 3: 456-57) says that “the use of the term to express forgiveness does not appear in the LXX, but first in Josephus, *Ant*. 6.144. . . . it has such a meaning at Col 3:13.” (Hultgren 214 n. 9) Col 3:13, “forgive [χαριζόμενοι] each other; just as the Lord has forgiven [ἐχαρίσατο] you, so you also must forgive [οὕτως καὶ ὑμεῖς].”
3. **7**:**42b-43**
   1. Luke 7:42b-43, ““Now which of them will love him more?” Simon answered, “I suppose the one for whom he canceled the greater debt.” And Jesus said to him, “You have judged rightly.””
   2. “The story line of the parable has ended. It is not followed by a statement, but by a question addressed to the Pharisee, an answer, and a concluding statement by Jesus. In this respect, the parable concludes like the Parable of the Good Samaritan, in which Jesus asks the lawyer a question, the lawyer responds, and there is a closing statement by Jesus (10:36-37).” (Hultgren 214)
   3. “The greater the forgiveness, the greater the level of appreciation in return.” (Hultgren 214)
   4. “love” (*agapao*, ἀγαπάω)
      1. KJV, RSV, NEB, NIV, and NRSV translate “love.” (Hultgren 214-15)
      2. But Joachim Jeremias has an alternative translation, “thank.”
         1. Jeremias (127; see also Marshall 311. Wood 319-20): “Hebrew, Aramaic, and Syriac have no word for ‘thank’ and ‘thankfulness.’” (Qtd. in Hultgren 215)
         2. “So other verbs are used. In this particular case the question of Jesus means: “Which of them will feel the deepest thankfulness?” (Hultgren 215)
      3. But to translate “love” “is fitting. It coincides with the action of the woman and the statement of 7:47. And within the parable itself the debtors’ gratitude is suffused with genuine, and demonstrative, affection. . . . In Near Eastern fashion, the one who is forgiven more will make more ado about the matter and make more of a public demonstration of affection . . .” (Hultgren 215)
4. **Jesus**’ **meaning and Luke**’**s meaning**
   1. authenticity
      1. inauthentic
         1. “. . . it is possible that the entire episode and the parable within it have been composed by a storyteller in the early church . . .” (Hultgren 216)
         2. “Since the parable is so utterly dependent upon its narrative, it could be secondary to it . . .” (Fitzmyer 690) (Hultgren 215)
         3. Funk and B. Smith say that Luke created the parable. (Funk 304; B. Smith 216) (Hultgren 215)
         4. Stanton says all of Luke 7:36-50 is “a Lukan composition, but based on oral tradition . . .” (Stanton, Vincent H. *The Gospels as Historical Documents*. Cambridge: Cambridge UP, 1903-20. 3 vols. 2: 298-99.) (Hultgren 215 n. 12)
      2. authentic
         1. Jeremias 127, 145; Jülicher 2: 302. Braumann 487-93; Wilckens 416-22.
         2. “. . . it is surely possible that the parable arose out of a specific situation in the ministry of the earthly Jesus, a situation that is related in Luke’s narrative. That would mean that the parable and its narrative setting were told together from the beginning.” (Drexler 165-66; Wilckens 398-402) (Hultgren 215)
         3. The episode and the parable “cohere with other known traditions about Jesus’ behavior and words, as well as of those around him—both opponents and followers.” (Hultgren 216)
   2. Jesus’ meaning
      1. Some say “that Jesus used the parable to speak of the inconceivable goodness of God.” (Hultgren 216)
         1. Bailey *Peasant Eyes* 12; Jeremias 145; Schweizer *Luke* 140-41.
         2. Braumann 492; Drexler 166; Macgregor 346.
      2. Some say he was teaching the greater the forgiveness, the greater the gratitude. (Hultgren 216)
         1. Cadoux 140; Creed 111; Jülicher 2: 298-99, 302; Plummer *Luke* 212; Scott 213; B. Smith 211.
      3. “The proposals do not cancel each other out.” (Hultgren 216)
      4. “If indeed the parable was spoken within the context of the woman’s action and the indignant response of the Pharisaic host, it would have driven home the point that God’s forgiveness is greater than human reckoning normally conceives or allows, and that the one who experiences its abundance is like the person who has been forgiven an enormous debt (in comparison to one forgiven only a little by comparison).” (Hultgren 216)
      5. “The parable is therefore both didactic and polemical, as it must be. . . . it is necessary to clear away human misunderstandings and even opposition in order for the gospel of divine favor to be heard.” (Hultgren 216)
      6. “The Pharisee loves little because he has not experienced divine [216] grace; and he has not experienced divine grace because of his presumed lack of its need. But those who know their need are able to receive it.” (Hultgren 216-17)
      7. “Divine forgiveness is more abundant than human piety will normally allow. Right at the point where human piety is affronted, that is the threshold at which one can begin to get a glimpse at the abundance of divine grace.” (Hultgren 217)
      8. “Deep within the heart and mind of nearly everyone there lurks . . . a sense of divine justice. . . . judgments are made about other persons, and those judgments are [assumed to be God’s]. The judgments of God are thought to be much like our own.” (Hultgren 217)
         1. “It is then thought that there are persons who are so far removed from the realm of right living that they are “beyond the pale.” They do not deserve forgiveness from God, and they do not deserve “a place at the table” among respectable persons or in the church.” (Hultgren 217)
         2. “But what happens if such persons, without any outward signs of reform, appear . . . in the church? . . . People stare and feel awkward. There is an uneasy feeling that such persons should work their way into the community of faith over time by some tangible, apparent signs of repentance and amendment of life.” (Hultgren 217)
         3. “Could it be that divine forgiveness precedes repentance? Could it be that it is more important for the company of Jesus to show signs of acceptance and joy than for the one who has come into its midst to demonstrate qualities of worthiness? The answer to both questions is an unqualified yes.” (Hultgren 217)
   3. Luke’s meaning
      1. context
         1. Two debtors is the only L parable “outside of his travel narrative (9:51-19:27); it is placed in what is sometimes called Luke’s “little interpolation” (6:20-8:3).” (Hultgren 215)
         2. “. . . it is the only one [in Luke? in synoptics?] told to a particular person, rather than to the crowds, a group of opponents, or the disciples. There is no indication in the narrative that others are supposed to be present besides Jesus, the Pharisee, and the penitent woman.” (Hultgren 215)
         3. “. . . the parable arises out of a specific occasion. That is not distinctive, for specific occasions elicit other parables as well (such [good Samaritan] in response to a lawyer’s question and the three parables of Luke 15 in response to the criticism of some scribes and Pharisees). But both its reason for being and its message are dependent upon the narrative in which it is embedded.” (Hultgren 215)
         4. “The parable appears within the midst of a conflict story (Luke 7:36-50), . . . often called the [212] Sinful Woman at a Pharisee’s House.” (Hultgren 212-13)
            1. “After having heard Jesus proclaim the forgiveness of God, and having experienced such forgiveness, a woman followed Jesus into the home of a person, possibly a Pharisee, and expressed herself through the acts related. The host’s response was one of shock and indignation.” (Hultgren 215)

“It would have been appropriate enough for Jesus to have proclaimed that God forgives sins, a [215] teaching familiar enough in Jewish tradition.” (Hultgren 215-16)

“Further, it would have been appropriate for the woman—known to be a “sinner” (for whatever reasons)—to hear and accept such good news.” (Hultgren 216)

“But for her to assume, or to conclude, that she personally had actually been forgiven, and for her to express her gratitude by her loving gesture, was to go beyond the bounds of propriety. The only way that one could possibly qualify for receiving God’s forgiveness is repentance and some obvious change of behavior, tested over time. The host would have considered her temerity to enter the house and to perform her gesture in front of the invited guests to be an act of spiritual arrogance, to say nothing of social disgrace. The obvious consternation of the host was then met by means of the parable.” (Hultgren 216)

## Two Masters

(Matt 6:24; Luke 16:13; *Gospel of Thomas* 47) (> Q)

1. **text**
   1. Matt 6:24, “No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and de­spise the other. You cannot serve God and wealth.”
   2. Luke 16:13, “No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and de­spise the other. You cannot serve God and wealth.”
   3. *Gospel of Thomas* 47a, “It is impossible for a man to mount two horses or to stretch two bows.”
2. **introduction**
   1. Form: similitude (short; present [and future] tense; flat characters; little action).
   2. Luke 16:9-13, mammon: It is “‘easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God’. But Luke is nevertheless aware that not all his readers are poor . . . His Gospel therefore contains a block of teaching which discusses and suggests the right use of riches. This is found in Chapter 16 [16:1-8, unjust steward; 16:9-13, mammon] . . . Luke 16.1 makes a new beginning, so that the teaching is now addressed specifically to the disciples and through them, in accordance with Lucan usage, to the contemporaries of the Evangelist. Though the parable may have been more generally about . . . decisive action in view of an impending crisis, . . . Luke appends verses 9-13 to it and therefore [verse 9] is concerned with the right use of money . . . the steward [has] *adikia*, that is, he adopts the characteristic attitudes of this age [155] . . . for him wealth . . . becomes almost an inevitable mark of God’s disfavour, a guarantee of impending doom . . . Nevertheless, verse 9 enjoins use of riches, not their complete abandonment and rejection, for verses 10-13 talk of faithful stewardship of that which basically belongs to another. . . . But the whole ends with a warning nevertheless: ‘You cannot serve God and mammon’ (16.13).” (Franklin *Christ the Lord* 155-56)
   3. “. . . the warning against the service of mammon . . . That the exhortation . . . may also be enforced with eschatological sanction can be observed, for instance, in Matt. 6:19 f. [treasure in heaven] . . . 19:21 [Jesus tells the young man, “Sell what you possess and give to the poor”] . . . and . . . 12:33 [Luke’s version of treasure in heaven]. But . . . in Matt. 6:24 . . . The motive is the thought of the jealous God, who . . . desires to exercise sole lordship over him.” (Windisch *Meaning* 3)
   4. “The radicalism involved in eschatology expresses itself by compelling the sacrifice of an apparently indispensable member of the body [Matt 5:29-30, cut off hand], if that member should have caused a man to sin, and by strictly forbidding or enjoining against any kind of accumula­tion such as is encouraged by the conditions of earthly existence [Matt 6:19-21, treasure in heaven]. Taken together with the saying about mammon [Matt 6:24], the logia show how completely eschatological and religious radicalism coincide in their practical demands.” (Windisch *Meaning* 3)
   5. “The warning against the service of mammon [Matt 6:24] and the discussion of the tree and its fruits [7:16-20] have related traits. In both cases the impossibility of a synthesis of opposites in the ethicoreligious sphere is enforced by an illustration taken from ordinary life. . . . The concept of an integrated character is expressed in vivid, pictorial language. . . . 6:24 has its root in the so-called “First Commandment” of the Decalogue (cf. Matt. 4:10 [“You shall worship the Lord your God and him only shall you serve”] with Deut. 6:13 [“You shall fear the Lord your God; you shall serve him, and swear by his name”]). The only difference is that “You shall not” has become “You cannot.” But the difference is psychological rather than real. The strict prohibition “You shall not” naturally constitutes the undertone and inference of “You cannot.”” (Windisch *Meaning* 8)

## Two Sons

(Matt 21:28-32) (> M)

1. **text**
   1. Matt 21:28-31, ““What do you think? A man had two sons; he went to the first and said, ‘Son, go and work in the vineyard today.’ 29 He answered, ‘I will not’; but later he changed his mind and went. 30 The father went to the second and said the same; and he answered, ‘I go, sir’; but he did not go. 31 Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly I tell you, the tax collectors and the prostitutes are go­ing into the kingdom of God ahead of you. 32 For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.””
2. **introduction**
   1. The parable is only in Matthew.
   2. text criticism
      1. “There are three major textual traditions (all in Greek witnesses) concerning the sequence of responses from the two sons . . .” (Hultgren 218)
         1. “The first son says yes to his father but does nothing, and the second says no but then changes his mind. The hearers agree that the latter did the father’s will.” (Hultgren 218)
            1. This is in “B, Θ, family 13, and others . . .” (Hultgren 219)
            2. It’s in Westcott-Hort (1881) and Nestle-Aland 25th ed. (1963). (Hultgren 219)
            3. NEB and NAB accept it. (Hultgren 219)
         2. “The first son says no to his father but afterward changes his mind, and the second son says yes but does nothing. The hearers agree that the latter did the father’s will.” (Hultgren 219)
            1. This is in D and some “Old Latin and Syriac texts.” (Hultgren 219)
            2. “No modern editions represent this reading.” (Hultgren 219)
         3. “The first son says no to his father but afterward changes his mind, and the second son says yes but does nothing. The hearers agree that the first of the sons did the father’s will.” (Hultgren 219)
            1. This is in “א, C, some Old Latin and Vulgate texts, and some Syriac texts.” (Hultgren 219)
            2. It’s in Nestle-Aland 26th (1979) and 27th (1993) eds. (Hultgren 219)
            3. KJV, RSV, TEV, JB, NIV, and NRSV accept it.
      2. “The third reading is to be preferred . . .” (Hultgren 219)
         1. “The first reading is possible”; some favor it. (Hultgren 219)
            1. Lambrecht 93-94; B. Smith 209-10. Derrett 109-16.
            2. Langley seems to favor it (230), but says (243) “it makes no difference, for both sons are disobedient . . . either in word or deed.” (Hultgren 219 n. 3)
            3. The reading “may be due to an allegorical alignment of the parable with the sequence of salvation history by later scribes, in which the Jewish people by and large (= the first son) say no, and Christians (= the second son) say yes.” (Gnilka *Matthäus* 2: 219; Hagner 611-12; Luz *Matthäus* 3: 204-5; Metzger *TCGNT* 55-56; Senior 237) (Hultgren 219)
         2. “The second reading makes no sense . . .” (Hultgren 219)
            1. Cadoux (117-18) and Michaels (15-26) say “it is the text original to Matthew . . . Michaels understands the use of the verb ἀπέρχομαι as meaning to “go away” from the father, instead of to go off into the vineyard. While that is a possible understanding of the verb, the reading is very limited in textual support; the other readings have much weightier evidence.” (Hultgren 219 n. 2)
            2. Scott (80-85) says it is “based on oral tradition but not favored by Matthew’s “ideology.” Apparently Scott [thinks] the reading is not Matthean, but nevertheless pre-Matthean (the earliest, or original, also?).” (Hultgren 219 n. 2)
         3. “The third reading . . . has better support in the ancient texts.” (Hultgren 219)
            1. Metzger *TCGNT* 55-56. Aland, Kurt, and Barbara Aland. *The Text of the New Testament*. 2nd ed. Grand Rapids: Eerdmans, 1989. 312-16.
   3. form criticism: a parable (fairly long; multiple verbs; past tense; atypical situation; paired characters).
   4. structure
      1. “The parable and its application consist of three parts . . .” (Hultgren 220)
         1. 21:28-29: “introductory material [and] the father and the first son”
         2. 21:30: “the father and the second son”
         3. 21:31-32: “application”
   5. Though not listed as one of the four “example stories,” “which teach not by analogy but by direct example (The Pharisee and the Publican, Dives and Lazarus, The Rich Fool, and The Good Samaritan)” (Hunter *Interpreting* 11), in the two sons “hearers are ex­pec­ted to apply the story to their own lives either as an example or a warning.” (Hunter *In­ter­preting* 99)
   6. Six parables (a subgroup of the grace-of-the-kingdom parables: la­borers in the vineyard, two sons, two debtors, great supper/mar­ri­age feast, places at table, Pharisee and publi­can) “concern Scribes and Phari­sees, vindi­cate Jesus’ ministry among the out­casts, and proclaim the wideness of God’s mer­cy . . .” (Hunter *Interpreting* 52)
   7. “. . . the first son represents the publicans and harlots, the second the Scribes and Pharisees . . .” (Hunter *Interpreting* 54)
   8. This parable is “a rebuke of the Scribes and Pharisees. ‘They say and do not’, was Jesus verdict on them (Matt. 23.3) . . .” (Hunter *Interpreting* 54)
   9. “. . . penitent publicans and prostitutes are nearer to God’s grace than professing churchmen who ignore his call.” (Hunter *Interpreting* 55)
3. **21**:**28-29**
   1. Matt 21:28-29, “What do you think? A man had two sons; he went to the first and said, ‘Son, go and work in the vineyard today.’ 29 He answered, ‘I will not’; but later he changed his mind and went.”
   2. “What do you think?”
      1. The introductory question occurs elsewhere in Luke (17:25; 18:12 [lost sheep]; 22:17, 42; 26:66; John 11:56; see Luke 10:36, “Which of these three, do you think”). (Hultgren 220)
      2. It “is probably redactional (an original parable could begin without it).” (Hultgren 220)
      3. “It is an arresting phrase, asked in this case of the opponents of Jesus. It does not allow their previous silence (21:27 [“they answered Jesus, “We do not know””]) to go unchallenged.” (Hultgren 220)
   3. “I will not”
      1. “The first son refuses to work for his father. The refusal is not only an outright rejection of the father’s request, but an act of rebellion as well, which is an affront to the father.” (Hultgren 220)
   4. “he changed his mind” (*metameletheis*, μεταμεληθείς)
      1. *Metamelomai* (μεταμέλομαι) can mean ““feel regret,” “repent,” “change one’s mind,” or “feel remorse.”” (BAGD 511; *EDNT* 2: 414-15) (Hultgren 219)
      2. “It does not always have to mean “repent” . . .” (Hultgren 219)
         1. Otto Michel (“μεταμέλομαι.” *TDNT* 4: 626): “repent” (*metanoein*, μετανοεῖν) “implies that one has later arrived at a [219] different view of something . . .” (Qtd. in Hultgren 219-20)
         2. Otto Michel (“μεταμέλομαι.” *TDNT* 4: 626): *metamelomai* implies “that one has a different feeling about it . . .” (Qtd. in Hultgren 220)
         3. Otto Michel (“μεταμέλομαι.” *TDNT* 4: 626): “But it is easy for the two ideas to come together.” (Qtd. in Hultgren 220)
      3. translations
         1. KJV, RSV have “repented” in 21:29.
         2. “. . . other terms . . . are preferable . . .” (Hultgren 220)
         3. NEB, TEV, NIV, and NRSV have “changed his mind.” (Hultgren 220)
            1. But “That he simply changed his mind is too bland.” (Hultgren 220)
         4. JB has “thought better of it.” (Hultgren 220)
         5. NAB has “regretted it.” (Hultgren 220)
         6. Hultgren prefers “felt remorse,” “to capture the sense of regret.” (Hultgren 220)
      4. The verb reappears in 21:32 (“you did not change your minds” about John).
         1. The use of “did not repent” seems fitting in 21:32, however . . .” (Hultgren 220)
   5. The son “goes to work in the vineyard. So the initial refusal is followed by actual obedience after all.” (Hultgren 220)
4. **21**:**30**
   1. Matt 21:30, “The father went to the second and said the same; and he answered, ‘I go, sir’; but he did not go.”
   2. “The second son assents to his father’s request, but he fails to do what he was asked to do. Nothing is said about his changing his mind; that is not needed. He simply fails to carry out what he is supposed to do. But at a deeper level, he also breaks a promise.” (Hultgren 221)
   3. “sir”
      1. “The latter son actually calls his father “lord”( *kyrios*, κύριος). (Hultgren 221)
         1. KJV, RSV, NIV, and NRSV have “sir.” (Hultgren 221)
         2. The first son did not call his father “sir.”
      2. “Clearly the term κύριος has a metaphorical significance. Many are those who say κύριε, κύριε (“Lord, Lord”), but do not do the will of God (7:21).” (Hultgren 221)
   4. The second son “is all words, not deeds—all talk, not obedience.” (Hultgren 221)
5. **21**:**31**
   1. Matt 21:31, ““Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you.””
   2. The parable has ended. 21:31-32 are application: “now there is a question and a response.” (Hultgren 221)
   3. “the first”
      1. “By saying that “the first” son did the father’s will, the chief priests and elders (21:23) pass judgment upon themselves. They correspond to the second son in that they claim to be workers in the vineyard, but they have failed in their duties.” (Hultgren 221)
   4. “going in . . . ahead of you” (*proagousin*, προάγουσιν)
      1. “The tax collectors and prostitutes “precede” . . . the Pharisees . . .” (Hultgren 221)
      2. “Tax collectors and prostitutes” occurs in the NT only here (21:31 and 32). (Hultgren 221)
      3. “Tax collectors and sinners” is more common. (Matt 9:10-11//Mark 2:15-16//Luke 5:30; Matt 11:191/ Luke 7:34; Luke 15:1) (Hultgren 221)
      4. Tax collectors and prostitutes “may be linked primarily—already in the tradition prior to Matthew—because both were regarded as major collaborators with the occupying Roman forces. On this matter the tax collectors were infamous; the prostitutes can be included because they worked near Roman military camps.” (Gibson 430-31, referring to Josephus *Ant*. 19.356; *B*. *Shab*. 33b; *B*. *Abod*. *Zar*. 18a) (Hultgren 221)
      5. Some say *prosago* (προσάγω) means “the chief priests and elders are excluded” from the kingdom.” (Bornkamm 79; Davies and Allison 3: 169-70; Jeremias 125) (Hultgren 221)
         1. But “the verb (used 20 times in the NT) normally [221] means a temporal or spatial sequence (“to go before”), not exclusion.” (Hultgren 221-22)
            1. Luz *Matthäus* 3: 211; McNeile 306.
            2. Bühner, Jan-Adolf. “προάγω.” *EDNT* 3: 150-51.
            3. Kümmel, Werner G. *Promise and Fulfilment*: *The Eschatological Message of Jesus*. SBT 23. Naperville: Alec R. Allenson, 1957. 78.
         2. “Therefore the door is left open for the Pharisees finally to repent and enter the kingdom—but they shall be at the end of the line.” (Hultgren 222)
   5. “kingdom of God”
      1. Matthew uses “kingdom of heaven” 32 times. (Hultgren 222)
      2. He uses “kingdom of God” only at 12:28; 19:24; 21:31, 43. (Hultgren 222)
      3. It was “probably embedded in the tradition that Matthew has received (although that is not a proof for a pre-Matthean origin, since the same phrase is used at 21:43, which is redactional).” (Hultgren 222)
6. **21**:**32**
   1. Matt 21:32, “For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.”
   2. “The verse serves as a “proof” of the application (21:31).” (Hultgren 222)
   3. “John”
      1. “. . . Jesus links his opponents explicitly with the second son. They had given assent to God’s law and prophets (and were therefore like people who say yes), but they refused John, the greatest of the prophets.” (Hultgren 221)
      2. “On the other hand, the tax collectors and prostitutes made no claims of accepting the law and the prophets, but accepted the preaching of John.” (Hultgren 221)
   4. “the way of righteousness”
      1. “righteousness” (*dikaiosune*, δικαιοσύνη)
         1. Matthew uses *dikaiosune* 7 times (3:15; 5:6, 10, 20; 6:1, 33; 21:32). (Hultgren 222)
         2. It “can refer simply to that standard of moral conduct which is demanded by God (5:20; 6:1).
      2. If *dikaiosune* means “that standard of moral conduct . . . demanded by God,” then “the way of righteousness” could mean “a way of life or conduct that God demands . . .” (Hultgren 222)
         1. Allen 227; Davies and Allison 3: 170; Weder 238. Kleist 196.
         2. Robert Bratcher, “Righteousness in Matthew,” *BT* 40 (1989): 234.
         3. Strecker, Georg. *Der Weg der Gerechtigkeit*: *Untersuchung zur Theologie des Matthäus*. FRLANT 82. Göttingen: Vandenhoeck & Ruprecht, 1962. 187.
         4. Scobie, Charles H.H. *John the Baptist*. Philadelphia: Fortress, 1964. 85.
         5. This is the meaning in the LXX: Job 24:13; Prov 21:16, 21; “ways of righteousness” in Prov 8:20; 12:28. (Hultgren 222)
         6. This is the meaning in 2 Pet 2:21. (Hultgren 222) 2 Pet 2:21, “For it would have been better for them [heretics] never to have known the way of righteousness than, after knowing it, to turn back from the holy commandment that was passed on to them.”
         7. NIV has “to show you the right way to live.” (Hultgren 222)
         8. TEV has “showing you the right path to take.” (Hultgren 222)
      3. “But that is not likely the meaning here; it is too narrow.” (Hultgren 222)
         1. At Matt 3:15, *dikaiosune* and John the Baptist are connected. (Hultgren 222)
            1. Matt 3:15, “Jesus answered him, “Let it be so now; for it is proper for us in this way to fulfill all righteousness.””
            2. Jesus’ baptism was “to fulfill all righteousness, that is, to conform to the will and purpose of God.” (Kertelge, Karl “δικαιοσύνη.” *EDNT* 1: 329.) (Hultgren 222)
         2. Consequently, the “way of righteousness” in 21:32 refers “to John, and it designates John as one who followed the path of the purpose of God.” (Hultgren 222)
            1. Hagner, Donald A. “Righteousness in Matthew’s Theology.” *Worship*, *Theology and Ministry in the Early Church*: *Essays in Honor of Ralph P*. *Martin*. Ed. Michael J. Wilkins and Terence Paige. Sheffield: JSOT, 1992. 117-18.
            2. Przybylski, Benno. *Righteousness in Matthew and His World of Thought*. SNTSMS 41. Cambridge: Cambridge UP, 1980. 94-96.
         3. Also, Luke 7:30 says that the Pharisees, by rejecting John, rejected the purpose of God . . .” (Hultgren 222) Luke 7:30, “But by refusing to be baptized by him, the Pharisees and the lawyers rejected God's purpose for themselves.”
         4. And “accepting the way of righteousness (21:32) relates in a positive way to doing the father’s will (21:31).” (Hultgren 222)
   5. “even after you saw it, you did not change your minds”
      1. “Even though they “saw” the response of the tax collectors and prostitutes to the preaching of John, they did not “change their minds” and believe him (and his message).” (Hultgren 221)
      2. “And those who reject John reject Jesus.” (Hultgren 221)
      3. “you did not change your minds” (*metemelethete*, μετεμελήθητε)
         1. *Metamelomai* (μεταμέλομαι) can mean ““feel regret,” “repent,” “change one’s mind,” or “feel remorse.”” (BAGD 511; *EDNT* 2: 414-15) (Hultgren 219)
         2. In 21:29 it was best translated “felt remorse.” (Hultgren 220)
         3. Here it is best translated “did not repent.” (Hultgren 220)
            1. KJV, RSV, NAB, and NIV have “did not repent.” (Hultgren 220)
            2. NEB, TEV, and NRSV have “did not change your minds.” (Hultgren 220)
            3. JB has “refused to think better of it.” (Hultgren 220)
7. **Jesus**’ **meaning and Matthew**’**s meaning**
   1. authenticity: parable
      1. Some say Matthew created the parable. (Hultgren 223)
         1. Boring 8: 411; Gundry *Matthew* 422-24. Merkel 254-61; Cameron 191-209.
         2. Funk 231-33: 21:28a = black font; 21:28b-31 = gray font; 21:32: black font.
         3. It has “many stylistic features of Matthew . . .” (Gundry *Matthew* 422 provides a survey.) (Hultgren 224)
      2. Some say “the parable itself (21:28b-31b)—apart from the introductory question (21:28a) and [the] application [223] (21:31c-32)—is” authentic. (Hultgren 223-24)
         1. Davies and Allison 3: 165; Gnilka *Matthäus* 2: 219-20; Jülicher 2: 385 (definitely authentic); Lambrecht *Treasure* 98-100; Luz *Matthäus* 3: 207-08; Schweizer *Matthew* 410; Weder 230-35.
         2. It has “traditional expressions (as pointed out above) . . .” (Hultgren 224)
      3. “. . . there is no compelling need to exclude it from the preaching of Jesus.” (Hultgren 224)
   2. authenticity: 21:31c-32
      1. Matt 21:31c-32, “Jesus said to them, “Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. 32 For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.”
      2. inauthentic
         1. Some say 21:32 “must have been added to the rest of the application either by Matthew or by a pre-Matthean editor.” (Hultgren 223)
            1. by Matthew: Bultmann 177; Donahue 88; Manson *Sayings* 223. Richards 5-14.
            2. pre-Matthean: Jeremias 80-81; Perrin 119.
            3. 21:31 “is a fitting application of the parable.” (Hultgren 223)
            4. Also, “the parable proper has to do with obedience to the will of the father (therefore God), but the application in 21:32 has to do with a positive or negative attitude toward John the Baptist.” (Hultgren 223)
         2. Some say 21:31c-32 (beginning with “Jesus said”) is secondary, “which would mean that the parable had no application . . .” (Hultgren 223)
            1. Gnilka *Matthäus* 2: 219-20; Jülicher 2: 382-33; Lambrecht *Treasure* 95-99; Luz *Matthäus* 3: 205-07; Weder 231-33.
      3. authentic
         1. “Independently of [Matt 21:32], Luke claims also that tax collectors were baptized by John, that the Pharisees refused, and that they therefore rejected God’s purpose (7:29-30).” (Hultgren 222) Luke 7:29-30, “And all the people who heard this, including the tax collectors, acknowledged the justice of God, because they had been baptized with John’s baptism. 30 But by refusing to be baptized by him, the Pharisees and the lawyers rejected God’s purpose for themselves.”
         2. 21:31c-32 is at least pre-Matthean. (Hultgren 223)
            1. “The language of 21:31c is traditional, not Matthean, in its use of “tax collectors and prostitutes” and “kingdom of God.”” (Hultgren 223)
            2. “Moreover, if the “way of righteousness” (21:32) exemplified in the ministry of John is in fact the purpose and plan of God, all of 21:31c-32 is fitting as an application. The point of comparison would be that those who have not professed to be obedient (the tax collectors and prostitutes) . . . have in fact responded to the purposes of God, beginning with the ministry of John, while those who claim to be obedient (the chief priests and elders) . . . have not.” (Hultgren 223)
            3. Though the chief priests and elders saw the tax collectors and prostitutes repent, they themselves did not. “They have thus decided against John and his ministry twice.” (Davies and Allison 3: 171) (Hultgren 223)
            4. “The fact that believing John is so strongly emphasized twice (21:32a, c), thereby putting a very high estimate upon him, casts doubt on whether the saying was created within a Christian community. It must have originated in the earliest stratum of the tradition, reflecting the attitude of Jesus himself.” (Hultgren 223)

Dibelius, Martin. *Die urchristliche Überlieferung von Johannes dem Taufer*. FRLANT 15. Göttingen: Vandenhoeck & Ruprecht, 1911. 20-21.

Wink “considers it among a cluster of sayings concerning John, many of which are authentic.” (Wink, Walter. *John the Baptist in the Gospel Tradition*. SNTSMS 7. Cambridge: Cambridge UP, 1968. 18.) (Hultgren 223 n. 17)

Perrin thinks 21:32 is authentic (75), and even thinks it was “placed where it is in the pre-Matthean tradition” (119). (Hultgren 223 n. 17)

* 1. Jesus’ meaning
     1. allegorical features
        1. The father is God. (Thus in 21:37; 22:2; Luke 11:11; 15:11.) (Hultgren 221)
        2. The vineyard is Israel. (Thus in Isa 5:1-7; Matt 21:33-43.) (Hultgren 221)
        3. “Each of the sons is a metaphor for the obedient and disobedient within Israel . . .” (Hultgren 220-21)
        4. The chief priests and elders are “the disobedient son . . .” (Hultgren 223)
        5. The tax collectors and prostitutes are “the son who said no but then entered the vineyard . . .” (Hultgren 223)
     2. “Doing the will of God is more than a matter of words; it has to do with deeds (7:21-27; 25:31-46).” (Hultgren 224)
        1. Matt 7:21-27, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. 22 On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?’ 23 Then I will declare to them, ‘I never knew you; go away from me, you evildoers.’ 24 Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock.” Etc.
        2. Matt 25:31-46, “35 for I was hungry and you gave me food, I was thirsty and you gave me something to drink . . .” Etc.
     3. “The parable does more, however, than speak against the hypocrisy of uttering pious words that are not consonant with behavior. It also speaks against the view that the ways and will of God are always evident to those who presume to be the custodians of the tradition—and that they are always obscure to those outside. . . . To reject the new and unfamiliar may be right. But there may also be occasions where God is beckoning his children to serve in the kingdom in unexpected ways or places.” (Hultgren 224)
     4. “What is so intriguing is that God often gets a hearing and response in the lives of people whom the righteous despise. These are people who make no claims of being righteous or religious, but who carry on daily tasks given them by God. Precisely when people do not try to be religious, but simply do the will [224] of God through the normal course of living, they respond to God’s call. . . . God’s dominion takes place and gets done beyond the bounds of church activity in many corners of the world, even where the gospel has not been heard. That should be good news even for those who consider themselves the bearers of the gospel.” (Hultgren 224-25)
  2. Matthew’s meaning
     1. context
        1. Matthew’s Jerusalem ministry
           1. 21:1-11: entry into Jerusalem
           2. 21:12-17: cleansing of temple
           3. 21:18-22: cursing the fig tree
           4. 21:23-27: question of authority (a conflict story “in which the opponents of Jesus (the chief priests and elders) will not answer his question about the origins of John’s baptismal ministry”) (Hultgren 220)

“The immediate audience” is the chief priests and elders. (Hultgren 220) Matt 21:23, “When he entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, “By what authority are you doing these things, and who gave you this authority?””

“The situation is one of conflict.” Both the conflict story and the parable note that the chief priests and elders “refused to accept John and his message (21:27, 32).” (Hultgren 220)

Matt 21:27, “they answered Jesus, “We do not know.””

Matt 21:32, “For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.”

* + - * 1. 21:28-32: two sons
        2. 21:33-44: wicked tenants
        3. 22:1-11: wedding banquet
      1. “The parable is the first within a series of three parables that depict the unfaithfulness of the chief priests and elders.” (Hultgren 220)

## Unexpectant Homeowner

(Matt 24:43-44; Luke 12:39-40; *Gospel of Thomas* 21c; *Gospel of Thomas* 103) (> Q)

1. **texts**
   1. Matt 24:43, “But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. 44 There­fore you also must be ready, for the Son of Man is coming at an un­ex­pected hour.”
   2. Luke 12:39, “But know this: if the owner of the house had known at what hour the thief was com­ing, he would not have let his house be broken into. 40 You also must be ready, for the Son of Man is coming at an unexpected hour.”
   3. *Gospel of Thomas* 21c, “Therefore I say, if the owner of a house knows that the thief is coming, he will begin his vigil before he comes and will not let him dig through into his house of his domain to carry away his goods.”
   4. *Gospel of Thomas* 103, “Fortunate is the man who knows where the brigands will enter, so that [he] may get up, muster his domain, and arm himself before they invade.”
2. **introduction**
   1. form
      1. similitude (short; typical situation).
      2. or: parable (multiple verbs; past tense; characters; plot). Hunter calls it a “little parable.” (*Interpreting* 85)
   2. “When Jesus used the similitude of The Burglar, no doubt the whole town was talking about a recent case of homebreaking.” (Hunter *Interpreting* 16)
   3. In another subgroup of the crisis-of-the-kingdom parables (absent householder, burg­lar, ten bridesmaids), “The burden . . . is: ‘Be pre­pared!’” (Hunter *Interpreting* 84)
   4. “It reads like the ending of a vivid little tale from real life. No doubt there had been a recent burglary . . .” (Hunter *Interpreting* 85)
   5. “Once again Jesus is thinking of the time of stress inaugurated by the climax of his ministry . . .” (Hunter *Interpreting* 85)
   6. “Later, when the Lord’s return from heaven seemed to be delayed, the Church used the par­able to inculcate vigilance (cf. I Thess. 5.2).” (Hunter *Interpreting* 85)

## Unmerciful Slave

(Matt 18:23-35) (> M)

1. **text**
   1. Matt 18:23-35, “For this reason the kingdom of heaven may be compared to a king who wished to settle ac­counts with his slaves. 24 When he began the reckoning, one who owed him ten thou­sand talents was brought to him; 25 and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. 26 So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ 27 And out of pity for him, the lord of that slave released him and for­gave him the debt. 28 But that same slave, as he went out, came upon one of his fel­low slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ 29 Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ 30 But he refused; then he went and threw him into prison un­til he would pay the debt. 31 When his fellow slaves saw what had hap­pened, they were greatly distressed, and they went and reported to their lord all that had taken place. 32 Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. 33Should you not have had mercy on your fellow slave, as I had mercy on you?’ 34 And in anger his lord handed him over to be tortured un­til he would pay his entire debt. 35 So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”
2. **introduction**
   1. Unforgiving slave is only in Matthew.
   2. Form: a parable (long; multiple verbs; past tense; atypical situation).
   3. structure
      1. There are “three main parts, plus an application . . .” (Hultgren 22)
      2. 18:23-27: “the king’s dealing with his slave” (Hultgren 22)
      3. 18:28-31: the “slave’s dealing with his fellow slaves” (Hultgren 22)
      4. 18:32-34: “the king’s dealing with his slave once [22] more” (Hultgren 22-23)
      5. 18:35: “application” (Hultgren 23)
   4. This parable teach­es the grace of the king­dom of God, i.e., God’s mer­cy to sin­ners (“all these parables about the wideness of God’s mer­cy were spoken to his crit­ics in defence of his ‘good news’”). (Hunter *Parables* 20)
   5. See also Hunter *Parables* 67-69.
   6. “What qualities does Jesus desiderate in disciples? [66] . . . [One is] a forgiving spirit . . .” (Hunter *Interpreting* 66, 68)
   7. “Be merciful, as your Father is merciful.” (Luke 6:36) (Hunter *Interpreting* 70)
   8. “By the ‘servant’ in this tale we are to understand some high-ranking steward in a king’s service.” (Hunter *Interpreting* 71)
   9. “. . . its meaning is plain enough. The men of the Kingdom must show to others the forgiveness they have themselves received. He who refuses to forgive a man . . . ‘from the heart’ . . . must expect God to judge his sins with like severity.” (Hunter *Interpreting* 71)
   10. “The steward’s debt [was] a vast debt which he had no hope of repaying. By contrast, his fellow servant owed him five pounds. May not this be Jesus’ way of reminding us that the debt others owe us is but a drop beside the ocean of our indebtedness to God?” (Hunter *Interpreting* 71)
   11. “The Parable is a comment on the Fifth Beatitude, ‘Blessed are the merciful, for they shall obtain mercy’ (Matt. 5.7).” (Hunter *Interpreting* 71)
   12. “God’s “goodness” is received above all as the forgiveness of sins. I cannot detach the ac­cep­tance of this from my own behavior; otherwise I forfeit it (parable of the Unmerciful Ser­vant, Matt. 18:23-35). Consequently the petition for forgiveness is joined to . . . readiness to forgive (Matt. 6:15/Luke 11:4).” (Conzelmann *Jesus* 57)
   13. “There is a king who wishes to settle accounts with his slaves. One of them owes him . . . ten thousand talents . . . the king orders the sale of this slave . . . the slave . . . begs . . . the debt is canceled. The same slave . . . meets one of his fellow slaves, who owes him one hund­red denarii. He . . . has the debtor put in prison . . . Full of anger the master now hands the slave over for punish­ment (Matt. 18:23-34) . . . a person . . . is already living on the ba­sis of great forgiveness when he is called on to grant a little forgiveness. The lack of wil­ling­ness to forgive is rooted in the failure to recognize our own situation.” (Braun *Jesus* 110)
3. **18**:**23**
   1. Matt 18:23, “For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves.”
   2. “For this reason” (*dia touto*, διὰ τοῦτο)
      1. “The introduction begins with “therefore” . . ., which is normally used in the Gospel of Matthew to introduce a dominical pronouncement within a discourse in order to elaborate a point (6:25; 12:31; 13:52; 21:43; 23:34; 24:44) rather than to serve as a link between units.” (Hultgren 23)
      2. “The parable that follows is most likely then to be considered a further elaboration on the theme of forgiveness.” (Hultgren 23)
   3. “may be compared” (*homoiothe*, ὡμοιώθη, aorist passive of *homoioo*, ὁμοιόω)
      1. *Homoiothe* “appears also at 13:24 and 22:2,” where it introduces weeds among the wheat and wedding feast.” (Hultgren 23)
      2. “It is found only in Matthean introductions and can be translated along with its subject as . . . “the kingdom of heaven has become like,” followed by the parable proper.” (Hultgren 23)
         1. Carson, D.A. “The ΟΜΟΙΟΣ Word-Group as Introduction to Some Matthean Parables.” *NTS* 31 (1985): 278.
         2. On “the introductory formula using words of likeness” see Jeremias 101. (Hultgren 23 n. 5)
      3. “The kingdom is thus not “like a king,” but rather it has already dawned in the ministry of Jesus and has become like the following case, in which forgiveness received is the basis for forgiveness given. All who claim to be members of the kingdom are expected to heed the story that follows.” (Hultgren 23)
   4. “king”
      1. “The king is a metaphor for God as elsewhere in parables of Jesus . . . and often in rabbinic parables.” (Hultgren 27)
         1. Jesus’ king parables: Matt 18:23-35; 22:2-14; 25:31-46; Luke 14:31-33.
         2. rabbinic king parables: 24 (Stern treats 24 in *Parables in Midrash*), “approximately half of the rabbinic parables . . .” (See also McArthur and Johnston 174.) (Hultgren 25 n. 19)
4. **18**:**24**
   1. Matt 18:24, “When he began the reckoning, one who owed him ten thousand talents was brought to him; . . .”
   2. “was brought” (*prosenexthe*, προσηνέχθη, aorist passive of *prosphero*, προσφέρω)
      1. Instead of *prosenexthe* “some important texts (B and D included) have the virtual synonym [*prosexthe*,] προσήχθη (aorist passive of [*prosago*,] προσάγω, so “was brought” as well).” (Hultgren 21)
      2. *Prosexthe* is in Westcott-Hort and Nestle-Aland 25th edition. (Hultgren 21)
      3. *Prosenexthe* is in Nestle-Aland 26th and 27th editions and UBS 3rd edition. (Hultgren 21)
      4. *Prosenexthe* “is slightly better attested in witnesses at this place . . .” (Hultgren 21)
      5. Forms of *prosenexthe* occur 15 times in Matthew, “whereas there are no instances of” *prosexthe*.” (Hultgren 21)
      6. *Prosenexthe* “does have a nuance that the variant lacks. That is that the person was not only brought, but carried into the presence of the king.” (Hultgren 21)
      7. “That the slave was “brought” before the king does not mean that he was brought out of prison. [Contra Jeremias 211; Schweizer *Matthew* 377.] He was “brought” because the king wanted to settle accounts with (all) his servants (18:23), and he begins with this one.” (Hultgren 23)
   3. “ten thousand talents” (*talanton*, τάλαντον)
      1. *Talanton* “originally specified a weight . . .” (Hultgren 23)
         1. The weight “varied in differing parts of the Middle East . . .” (Hultgren 23)
         2. In Greco-Roman times it was c. 93.7 pounds (c. 42.5 kilograms). (Hultgren 23)
      2. “By means of its weight, a talent could designate value . . . [By 1-100 ad, it was] a monetary unit equivalent to 6,000 denarii.” (Hultgren 23)
         1. A “denarius was a day’s wages for a common laborer . . .” (Hultgren 23)
         2. Since “he might work some 300 days per year, a talent would be worth nearly twenty years’ wages.” (Hultgren 23)
      3. “Multiplied by 10,000, the amount owed by the slave would be equivalent to nearly 200,000 years’ wages for one man, or a year’s wages for 200,000 persons.” [23] That is “billions of dollars . . .” [31] (Hultgren 23, 31)
      4. ways to explain 10,000 talents in a sermon
         1. “One might compare the number of persons to the population of a city.” (Hultgren 31)
         2. “Or one can compare the value of the money involved to the annual payroll of some large multinational corporation.” [31] In 2000, GM North America had over 170,478 employees. Its “annual payroll [was] therefore somewhat smaller than [the purchasing power] of 10,000 talents in the first century a.d.” [31 n. 45] (Hultgren 31, 31 n. 45)
   4. “The amount owed is ridiculously high.” (Hultgren 24)
      1. Herod the Great (d. 4 bc) was “one of the richest persons of his day . . .” Yet his will only specified “the distribution of his territories, residences, . . . unspecified sums of money to his children and his sister Salome, and . . . some 1500 talents to various persons.” (Josephus, *Ant*. 17.146-47; 17.321-23) (Hultgren 24)
      2. “According to Josephus [*Ant*. 14.78], the Romans exacted 10,000 talents from the Jews after Pompey’s conquest of Palestine (63 b.c.). There is no reason to reduce the size of the debt owed.” (Hultgren 24)
      3. Some say Matthew “inflated the figure, and that in the original parable Jesus would have had a lower, more reasonable figure, such as ten talents or 10,000 denarii.” (Davies and Allison 2: 795, 798 [a lower figure but not specified]; Herzog 144 [100 talents]; Lambrecht *Treasure* 59-61 [100 talents]; Manson *Sayings* 213 [ten talents]; B. Smith 218 [a lower figure but not specified]. de Boer 278 [10,000 denarii].) (Hultgren 24)
      4. Some say “slave” was “actually a satrap (or governor) who owes taxes to the king from the province he controls.” (Hultgren 24)
         1. Bornkamm 86; Gnilka *Matthäus* 2: 145; Jeremias 210; Lachs 272-73; Montefiore 2: 685; Plummer *Matthew* 256; Via 138. Derrett 33.
         2. Herzog (137): “a highly placed bureaucrat in the hierarchy of the court.” (Qtd. in Hultgren 24 n. 11)
         3. But “nothing is gained by saying that the debtor must be the governor of a province.” (Hultgren 24)
            1. “According to Josephus [*Ant*. 17.319-20], the taxes for the whole of Judea, Idumea, and Samaria for an entire year at the time of the death of Herod the Great (4 b.c.) amounted to 600 talents, and those for Galilee and Perea combined amounted to 200 talents.” (Hultgren 24)
            2. “The sum is still stupendous.” (Hultgren 24)
      5. “. . . the parables of Jesus do not always reflect what is reasonable, true to life, or typical.” (Hultgren 24)
         1. Huffman, Norman A. “Atypical Features in the Parables of Jesus.” *JBL* 97 (1978): 207-20.
         2. “Frequently they contain hyperbole . . .” (Hultgren 24)
            1. Jeremias (210): “10,000” and “talent” are “the highest magnitudes in use (10,000 is the highest number used in reckoning, and the talent is the largest currency unit in the whole of the Near East).” (Hultgren 24)
         3. Often they are humorous. (Hultgren 24)
            1. “What slave could ever accumulate such a debt owed to a king?” (Hultgren 24)
            2. “The humor of the parable should not be lost.” (Hultgren 31)
         4. Often they display “actions that are surprising and outlandish—as this one does here, and as it will again when the king forgives such a debt.” (Hultgren 24)
         5. “It is precisely its [the number’s] fantastic size that makes the parable so memorable.” (Hultgren 24)
5. **18**:**25**
   1. Matt 18:25, “and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made.”
   2. “lord” (*kyrios*, κύριος)
      1. “In this verse, and in following verses (18:26, 27, 31, 32, 34), the [24] one who summons his slave is no longer called a “king” but the “lord” (or “master”) of that slave.” (Hultgren 24-25)
         1. Gundry (*Matthew* 373) erroneously says “lord” designates Jesus. (Hultgren 27 n. 29)
      2. Perhaps the pre-Matthean parable was “about a wealthy master and his slave, and . . . Matthew has turned him into a king at 18:23.” (Hultgren 25)
         1. A possibility: Davies and Allison 2: 796-97; Jeremias 28 n. 17; Lambrecht *Treasure* 60-61; McNeile 269. de Boer 226-27.
         2. “That is possible, but not necessarily the case . . .” (Hultgren 25)
            1. “. . . a king would be a slave’s “lord” or “master” . . .” (Hultgren 25)
            2. “. . . typically the counterpart of a “slave” is a “lord” or “master.” To speak of him as a king at the outset is sufficient to set the hearers’ or readers’ imaginations in motion to envisage the lord as a king in the scenes that follow.” (Linnemann 175 n. 8) (Hultgren 25)
   3. “ordered him to be sold, together with his wife and children”
      1. “Could a man, his wife, and children actually be sold for a debt he owes?” (Hultgren 25)
         1. “According to the Torah, a man can be sold as a slave if he cannot make restitution for theft (Exod 22:1) . . .” (Hultgren 25)
         2. “But there are no legal grounds in Jewish law for the sale of a man in debt.” (Hultgren 25)
            1. “. . . the passages in Jewish literature cited in Str-B 1:797 have to do with imprisonment for theft, not debt.” (Lachs 273) (Hultgren 25 n. 18)
         3. Yet there are OT passages that refer “to the sale of children as slaves for the debt of their deceased father (2 Kings 4:1) or to pay off debts during a time of famine (Neh 5:5).” (Hultgren 25)
            1. 2 Kgs 4:1, “Now the wife of a member of the company of prophets cried to Elisha, “Your servant my husband is dead; and you know that your servant feared the Lord, but a creditor has come to take my two children as slaves.””
            2. Neh 5:5, “we are forcing our sons and daughters to be slaves, and some of our daughters have been ravished; we are powerless, and our fields and vineyards now belong to others.”
         4. And “. . . Palestine was under Roman rule, and kings known to the hearers and readers of the parable were not observant Jews.” (Hultgren 25)
         5. “Parables that have kings as major figures within them . . . can be expected to portray them in ways that the popular imagination supposed that they would act. As stock characters, they are typically wealthy, powerful, and ruthless. That is what kings are supposed to be, and if that were not the image desired, the storyteller should use a figure other than a king.” (Hultgren 25)
      2. “. . . How would the sale of the slave and his family into the hands of another master lead to the repayment of the debt? Or why could not the debtor pay at least part of his debt . . .?” (Hultgren 25)
         1. “. . . some questions are out of order in listening to a parable; by asking them, one ruins a good story.” (Hultgren 25)
   4. “all his possessions” (*panta hosa exei*, πάντα ὅσα ἔχει, lit. “all, as many as he has”)
      1. “Instead of the present tense ἔχει (“he has”), some very important witnesses have the imperfect εἶχεν (“he had”).” (Hultgren 22)
      2. “Both verbs are well attested.” (Hultgren 22)
      3. Davies and Allison (2: 798) “adopt the imperfect.” (Hultgren 22 n. 1)
      4. But “The present tense is sometimes used to express relative time after verbs expressing speech.” (BDF 168 [#324]) (Hultgren 22)
      5. The present “is the more difficult reading.” (Hultgren 22)
6. **18**:**26**
   1. Matt 18:26, “So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’”
   2. text criticism
      1. “Some ancient witnesses (including א) include Κύριε (“Lord”) as a polite form of address in the second half of this verse (so, “Lord, have patience . . .”) . . . But a number of other important ancient witnesses (including B, D, Θ, and Old Latin and Syriac texts) omit it.” (Hultgren 22)
      2. “It may be present due to allegorical interpretation . . .” (Hultgren 22)
      3. “. . . the shorter reading is to be preferred.” (Hultgren 22)
      4. Westcott-Hort and Nestle-Aland 27th ed. omit “Lord.” (Metzger *TCGNT* 46) (Hultgren 22)
      5. KJV and RSV include “Lord.” (Hultgren 22)
      6. NEB, JB, TEV, NIV, and NRSV omit “Lord.” (Hultgren 22)
   3. “The slave pleads for more time to pay the debt. He actually has the gall to say that he will pay everything he owes, if he can only have more time. The idea that he could pay it off is as fantastic as the debt itself.” (Hultgren 31)
   4. “fell on his knees” (“fell down,” *peson*, πεσών) (“on his knees,” *prosekunei*, προσεκύνει)
      1. “The slave “fell down” (πεσών, an aorist participle, “after he had fallen down”) and “did obeisance” (προσεκύνει).” (Hultgren 25)
      2. The verbs are regularly paired “to express devotion to a high-ranking person, especially when making a petition.” (BAGD 659 [πίπτω 1.b.ב], citing Dan 3:5; Matt 2:11; 4:9; Rev 5:14; 19:4; 22:8; Josephus, *Ant*. 10.213.) (Hultgren 26)
      3. *Prosekunei* “is used either with [*peson*] or independently to designate the custom of prostrating oneself before a king.” (2 Sam 18:28; 24:20; 1 Kings 1:16, 53 [προσεκύνησεν τῷ βασιλεῖ]. LXX: 2 Sam 18:28; 24:20; 1 Kgs 1:16, 53) (Hultgren 26)
   5. “The slave . . . says that he will pay “everything” (πάντα) that he owes. . . . [But] There would not be enough years in the lifetime of the slave to pay it off.” (Hultgren 25-26)
7. **18**:**27**
   1. Matt 18:27, “And out of pity for him, the lord of that slave released him and forgave him the debt.”
   2. The slave asks only for an extension. (Hultgren 27)
      1. “The king is not obliged in any way even to be benevolent.” (Hultgren 30)
      2. But the king forgives the whole debt.
   3. “pity” (*splangxnidzomai*, σπλαγχνίζομαι)
      1. Koester, Helmut. “σπλάγχνον.” *TDNT* 7: 553-55.
      2. “The term for having compassion” occurs 12 times in the NT, always in the gospels. (Hultgren 26)
         1. 3 times “it refers to humans’ emotions,” but even here, to “persons who reflect divine compassion.” (Hultgren 26)
            1. unforgiving slave (Matt 18:27)
            2. good Samaritan (Luke 10:33)
            3. prodigal son (Luke 15:20)
         2. Nine times it refers “to God, expressing the divine compassion that is revealed in Jesus.” (Hultgren 26)
            1. Mark 1:41; 6:34//Matt 14:14; Mark 8:2//Matt 15:32; Mark 9:22; Matt 9:36; 20:34; Luke 7:13.
      3. After learning of the slave’s unforgiveness, the king “was angry” (contrasting term, 18:34). (Hultgren 26)
   4. “released” (*apelusen*, ἀπέλυσεν) and “debt”
      1. The parable uses together the words “freed” and “debt” (“*released* him and forgave him the *debt*”). (Hultgren 26)
      2. Josephus uses the words together when he says that in a jubilee year “debtors are freed from their debts.” (Josephus *Ant*. 3.282) (Hultgren 26)
      3. Derrett (33) mistakenly thinks “the king “freed” him from the hands of the officers who were about to take (or return) him to prison . . .” (Hultgren 26 n. 28)
   5. “forgave” (*apēken*, ἀφῆκεν)
      1. After “released,” “forgave” seems “redundant.” (Hultgren 26)
      2. But “forgive” (*aphiemi*, ἀφίημι) “is the usual word used for”: (Hultgren 27)
         1. forgiving sins: Matt 6:14-15; Mark 2:5-10; Luke 7:47-49; 11:4; etc.
         2. forgiving others: Matt 18:21, 35.
   6. “debt” (*daneion*, δάνειον)
      1. *Daneion* occurs “only here in the NT . . .” (Hultgren 26)
      2. It “normally means a “loan.”” (LSJ 369; BAGD 170) (Hultgren 26)
      3. Some say *daneion* is “decisive in some way for interpreting the parable . . .” (Hultgren 26)
         1. Derrett 39-40.
         2. Manson (*Sayings* 213): “the debtor had been working with capital lent for [investment]. . . . His deficiency could then be regarded as embezzlement.” (Qtd. in Hultgren 26 n. 25)
      4. Jeremias (211) considers it “an ill-chosen word to translate a word from an Aramaic version of the parable.” (Hultgren 26)
8. **18**:**28**
   1. Matt 18:28, “But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’”
   2. “denarii”
      1. Betlyon, John W. “Coinage.” *ABD* 1: 1086. Harl, K. *Coinage in the Roman Economy*: *300 b*.*c*. *to a*.*d*. *700*. Baltimore: Johns Hopkins UP, 1996. 278-79.
      2. “A denarius was a silver coin worth one day’s wages for a common laborer.” (Hultgren 27)
      3. “One hundred denarii would equal about four months’ wages (figuring 24 workdays per month).” (Hultgren 27)
      4. “The first slave’s debt [was] 600,000 times more . . .” (Hultgren 27)
   3. “seizing him by the throat”
      1. The *Mishnah* (*B*. *Bat*. 10:8) mentions “seizing a debtor by the throat . . .” (Hultgren 27)
   4. “what you owe” (*ei ti opheilēs*, εἴ τι ὀφείλης, literally “if you owe anything”)
      1. The Greek “is unfitting, [since] the second slave does owe the first . . .” (Hultgren 27)
      2. Classical Greek would say “whatever you owe” (ὅ τι ἂν ὀφείλῃς). (BDF 191 [#376]) (Hultgren 27)
9. **18**:**29**
   1. Matt 18:29, “Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’”
   2. text criticism
      1. Some Greek manuscripts include “at his feet” (*eis tous podas autou*, εἰς τοὺς πόδας αὐτοῦ). (Hultgren 22)
      2. KJV has “[fell down] at his feet.” (Hultgren 22)
      3. NEB has “[fell] at his [fellow-servant’s] feet.” (Hultgren 22)
      4. But more important witnesses lack the phrase. (Hultgren 22)
      5. Nestle-Aland 27th ed. omits it. (Hultgren 22)
      6. RSV, NIV, and NRSV omit it. (Hultgren 22)
      7. “The shorter reading is to be preferred in this case.” (Metzger *TCGNT* 46) (Hultgren 22)
   3. “The petition of the slave in 18:29 is virtually identical to that of 18:26, but it is actually a bit more modest. It is not as grandiloquent as that of the first slave, who confidently says that he can and will pay “everything” that he owes . . .” (Hultgren 27)
10. **18**:**30**
    1. Matt 18:30, “But he refused; then he went and threw him into prison until he would pay the debt.”
    2. The refusal is immediate. (Hultgren 27)
    3. The imprisonment is immediate. (Hultgren 27)
       1. “. . . one should normally expect a court procedure” first (Hultgren 27)
       2. Matt 5:25-26 (//Luke 12:57-59), “Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. 26 Truly I tell you, you will never get out until you have paid the last penny.”
       3. “But such details need not impede the progress of a parable.” (Hultgren 27)
    4. Imprisonment for debt was “forbidden by Jewish law,” biblical and rabbinic. (Elon, Menachem. “Imprisonment for Debt.” *EncJud* 8: 1304.) (Hultgren 27)
    5. But “it was a widespread custom allowed by Greco-Roman law in the first century (and reflected in the Q saying, Matt 5:25-26//Luke 12:57-59).” (Hultgren 27)
       1. See “the Florentine Papyrus (ca. a.d. 85) and others” cited in Deissmann, Adolf. *Light from the Ancient East*. Rev. ed. New York: George H. Doran, 1972. 270. (Hultgren 27 n. 35)
       2. See various sources cited in Arbandt, S., and W. Macheiner. “Gefangenschaft.” *RAC* 9: 327-28.
11. **18**:**31**
    1. Matt 18:31, “When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place.”
    2. “greatly distressed”
       1. At Matt 17:23; 26:22 the phrase expresses “feelings of dread.” (Hultgren 28)
          1. Matt 17:23, ““and they will kill him, and on the third day he will be raised.” And they were greatly distressed.”
          2. Matt 26:22, “And they became greatly distressed and began to say to him one after another, “Surely not I, Lord?””
       2. RSV, NIV, and NRSV have “greatly distressed.” (Hultgren 27)
       3. Hultgren translates “extremely upset.” (Hultgren 27)
12. **18**:**32**
    1. Matt 18:32, “Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me.””
    2. “wicked slave” (*doule ponēre*, δοῦλε πονηρέ)
       1. This direct address also occurs in talents//pounds (Matt 25:26//Luke 19:22), with the words switched (*ponēre doule*). (Hultgren 28)
    3. “I forgave you all that debt because you pleaded with me”
       1. The king’s forgiveness (18:27) was “a response to a simple petition” (18:26). (Hultgren 28)
13. **18**:**33**
    1. “Should you not have had mercy on your fellow slave, as I had mercy on you?’”
    2. “had mercy” (*ēleēsa*, ἠλέησα)
       1. The king’s forgiveness was “based on “mercy” . . .” (Hultgren 28)
       2. In 18:27 the verb was “have compassion” (*splangxnidzomai*, σπλαγχνίζομαι); but that is a close a synonym. (Hultgren 28)
14. **18**:**34**
    1. Matt 18:34, “And in anger his lord handed him over to be tortured until he would pay his entire debt.”
    2. “in anger his lord” (*orgistheis ho kyrios*, ὀργισθεὶς ὁ κύριος, literally “angering, his lord”)
       1. In 18:27 the lord is compassionate (*splangxnistheis*). (Hultgren 28)
       2. In 18:34 the lord is angry (*orgistheis*). (Hultgren 28)
       3. The contrast is “More evident in Greek than in English . . .” (Hultgren 28)
    3. “to be tortured” (*tois basanitais*, τοῖς βασανισταῖς, literally “to the torturers”)
       1. Or “to the jailers.” (BAGD 134) (Hultgren 28)
       2. The noun is “only here in the NT.” (Hultgren 28)
       3. Jewish law had “various forms of punishment, such as fines, imprisonment, flogging, and capital punishment. Flogging would be closest to torture, but it was allowed by Jewish law only as a corrective discipline, not for retribution.” (Hultgren 28)
          1. Cohn, Haim H. “Flogging.” *EncJud* 6: 1348-51.
          2. The main passage is Deut 25:1-3, “Suppose two persons have a dispute and enter into litigation, and the judges decide between them, declaring one to be in the right and the other to be in the wrong. 2 If the one in the wrong deserves to be flogged, the judge shall make that person lie down and be beaten in his presence with the number of lashes proportionate to the offense. 3 Forty lashes may be given but not more; if more lashes than these are given, your neighbor will be degraded in your sight.”

But Jewish literature had stories of “non-Jewish despots” torturing Jews. (Hultgren 28)

* + - 1. Antiochus IV Epiphanes: 2 Macc 7:13, 17; 9:6; 4 Macc 6:10-11; 16:3, 5.
      2. Herod the Great: Josephus *Ant*. 16.245-52, 315, 320, 388 (//*JW* 1.548);; 17.56-57.
      3. the Romans: Josephus *JW* 5.435-37; *Ant*. 19.34-35.
    1. KJV has “to the tormenters,” RSV “to the jailers,” NEB “to torture,” NIV “to the jailers to be tortured,” NRSV “to be tortured.” (Hultgren 28)
    2. “It is not likely that he [the king] hands him over for incarceration. . . . the Greek term always has the nuance of torture, and kings in parables can do as they please. Therefore “to the torturers” . . . [is] the best translation.” (Hultgren 28)
  1. “until he would pay his entire debt”
     1. 18:30 has “until he would pay the debt” (ἕως ἀποδῷ τὸ ὀφειλόμενον).
     2. 18:34 has “until he would pay his entire debt” (ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον).
     3. The only difference (beside *hou*, “who”) is *pan*, “all.” (Hultgren 28)
  2. the slave’s final condition
     1. “The slave has lost . . . the forgiveness that he had received . . .” (Hultgren 28)
     2. “. . . his debt is back on his shoulders . . .” (Hultgren 28)
     3. “. . . he must now face torture . . .” (Hultgren 28)
        1. That “will no doubt lead to premature death.” (Hultgren 28)
        2. Since he cannot pay 10,000 talents, he will never escape them. (Hultgren 28)

1. **18**:**35**
   1. Matt 18:35, “So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”
   2. This is the application. (Hultgren 28)
   3. Divine forgiveness is the motive for human forgiveness in other texts. (Hultgren 29)
      1. Sir 28:2-4, “Forgive your neighbor the wrong he has done, and then your sins will be pardoned when you pray. 3 Does anyone harbor anger against another, and expect healing from the Lord? 4 If one has no mercy toward another like himself, can he then seek pardon for his own sins?”
      2. Matt 6:12 (//Luke 11:4), “And forgive us our debts, as we also have forgiven our debtors.”
      3. Matt 6:15, “but if you do not forgive others, neither will your Father forgive your trespasses.”
      4. Mark 11:25, “Whenever you stand praying, forgive, if you have anything against anyone; so that your Father in heaven may also forgive you your trespasses.”
   4. “from your heart”
      1. To forgive “from the heart” means “to forgive genuinely, not hypocritically . . .” (Hultgren 29)
      2. Matt 15:19, “For out of the heart come evil intentions, murder, adultery,” etc.
      3. *T*. *Gad* 6.3 has “from the heart” “in contrast to deceit . . .” (Hultgren 29)
2. **Jesus**’ **meaning and Matthew**’**s meaning**
   1. authenticity
      1. inauthentic: Matthew composed the parable.
         1. “. . . the passage contains an uncommonly high proportion of Matthean words and phrases.” (Hultgren 29)
            1. Gundry (*Matthew* 371-72) gives a list. Drury 92.
            2. “. . . 79 of the 214 words in the parable can be considered Matthean.” (Goulder, Michael D. *Midrash and Lection in Matthew*. London: SPCK, 1974. 402-04.) (Hultgren 29 n. 39)
         2. Goulder (402-04) says “the imagery is typically Matthean . . .” (Hultgren 29 n. 39)
         3. Jones (211-26) says the parable “is an end-product of various stages of tradition, but composed at a pre-Matthean stage . . .” (Hultgren 29 n. 39)
      2. authentic: Jesus composed the parable. (Hultgren 29)
         1. Davies and Allison 2: 794; Funk 217-18 (only 18:23-34 is pink = Jesus uttered something like this); Gnilka *Matthäus* 2: 148; Jeremias 213; Jülicher 2: 305, 314; Lambrecht *Treasure* 62-63; Luz *Matthäus* 3: 66-68; Montefiore 2: 685; Weiser 94-98. Dietzfelbinger 448-51.
         2. “The Matthean words and phrases can be accounted for on the grounds that the evangelist was the first to place the parable in written form.” (Hultgren 29)
         3. “Its use of hyperbole . . . and its radical emphasis on the need to forgive are characteristic of the proclamation of Jesus.” (Hultgren 29)
      3. authentic, but beginning and ending inauthentic
         1. 18:23a (introduction) is inauthentic.
            1. Matt 18:23, “For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves.”
            2. 18:23a “has been recast into a familiar Matthean phrase; it is identical to what one finds at 13:24 and 22:2 except for the additional “therefore” (διὰ τοῦτο), which is also Matthean (used ten times in the Gospel, often to introduce dominical sayings; see comment on 18:23).” (Hultgren 29)
         2. 18:35 is inauthentic.
            1. Matt 18:35, “So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”
            2. 18:35 “is also, in its present form, cast into Matthean terminology by its use of “heavenly Father” (cf. 5:48; 6:14, 26, 32; 15:13; 23:9) and “brother” for another member of the Christian community (cf. 5:22-24, 47; 7:3-5; 10:21; 18:15, 21; 23:8).” (Hultgren 29)
            3. Hultgren says the application does not distort the parable. (Hultgren 30)
   2. Jesus’ meaning
      1. *Not* forgive to be forgiven.
         1. “Surely the parable does not teach that forgiving others is a prerequisite or means for gaining God’s forgiveness. If human forgiveness is a precondition for divine forgiveness, no one can ever be forgiven by God. Human forgiveness is never perfect. One must rely on the mercy of God even when one’s own best efforts to forgive have been made.” (Hultgren 29)
      2. Forgive.
         1. exhortation
            1. “The teaching here is hortatory by intent . . . The parable and its application seek to move the disciple to forgive: Since you have been forgiven so much, how can you not forgive the other person?” (Hultgren 29)
            2. “The slave who gets off lightly is a scoundrel. . . . The slave who will not forgive represents potentially the hearer and reader . . . Unless one is as ready to forgive others as God forgives, that person is like the slave who refuses to forgive . . .” (Hultgren 31)
            3. “Since God has forgiven the disciples so lavishly, they ought to forgive others in the same way.” (Donahue 77; Hagner 540-41; Lambrecht *Treasure* 63; Linnemann 110; Scott 269; Weiser 97-98) (Hultgren 28)
         2. warning
            1. But the exhortation “is stated most explicitly at 18:33.” (Hultgren 30) Matt 18:33, “Should you not have had mercy on your fellow slave, as I had mercy on you?”
            2. The application does not say that. It is a dour, negatively-stated admonition. (Hahn) Matt 18:35, “So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”
      3. God forgives inordinately.
         1. “Yet there is more to this parable than exhortation and warning.” (Hultgren 30)
         2. “God deals with his children by grace (= favor) in a way that surpasses all human calculations of benevolence.” (Hultgren 30)
         3. “Compassion (18:27) and mercy (18:33) are extended beyond what anyone could expect.” (Hultgren 30)
         4. “. . . the parable is a parable of hyperbole and surprise concerning God.” (Hultgren 30)
      4. relation of “forgive” to “God forgives inordinately”
         1. Anders Nygren (*Agape and Eros*. Philadelphia: Westminster, 1953. 91): “The feature of the Divine Agape that is most prominent here is its boundless and its unconditional character. But if God’s love and His will to forgive is [30] boundless and unconditional, it demands of those who receive its forgiveness that their love and forgiveness shall likewise be boundless and unconditional.” (Qtd. in Hultgren 30-31)
         2. “. . . because God is so hyperbolically portrayed in the proclamation of Jesus, the hearer and reader are faced with the question of their relationships, particularly their own manner of forgiveness (or lack thereof).” (Hultgren 30)
         3. “The message of the parable is clear. To live well means to live with a generous and forgiving heart. The presupposition of it all, however, is the extraordinary gospel of God’s compassion and mercy. Gospel, exhortation, and warning are woven together in this text—but in that order.” (Hultgren 32)
   3. Matthew’s meaning
      1. context
         1. The setting is Matt 18, the ecclesiastical discourse.
            1. Matt 18 “is not entirely one discourse. There are bits of narrative (18:1-2, 21) and questions from the disciples (18:1, 21).” (Hultgren 22)
            2. “. . . the chapter consists primarily of teachings of Jesus concerning the relationship of Jesus’ disciples to one another. At the level of the Gospel, it is devoted for the most part to ecclesiastical discipline.” (Hultgren 22)
         2. Within Matt 18, the parable is in “a longer section on forgiveness within the community.” (Hultgren 30)
            1. Just before unforgiving slave, Peter asks “how often he should forgive . . ., suggesting that seven times might suffice. Jesus replies that one should be willing to forgive “seventy-seven times” . . .” (Hultgren 22)

“. . . the identical Greek expression in the LXX version of Gen 4:24 . . . militates against the larger figure of “seventy times seven” . . .” (Hultgren 22) Gen 4:24, “If Cain is avenged sevenfold, truly Lamech seventy-sevenfold.”

KJV, RSV, and NEB incorrectly translate “seventy times seven.” (Hultgren 22) (But the RSV in Bibleworks 8 has “seventy-sevenfold.”)

NIV and NRSV correctly translate “seventy-seven times.” (Hultgren 22)

* + - * 1. Unforgiving slave closes Matt 18. (Hultgren 22)
      1. “The setting can be considered Matthew’s own . . .” (Hultgren 30)
      2. Some say the setting distorts the parable.
         1. “. . . since the parable has nothing to do with repeated forgiveness, it does not fit the Matthean context of 18:21-22 [forgive 77 times].” (Jeremias 97; Jülicher 2: 313; Linnemann 107; Perrin 125) (Hultgren 30)
         2. “Furthermore, the king (= God) does not live up to the saying about repeated forgiveness at all!” (Hultgren 30)
      3. Some say the setting does not distort the parable.
         1. “. . . 18:21-22 deals with the quantity of forgiveness . . . 18:23-34 deals with its quality.” (Donahue 73; Gnilka *Mattäus* 2: 143; Lambrecht *Treasure* 56) (Hultgren 30)
         2. “. . . there is no need for the parable to be an amplification of the saying of Jesus in 18:22.” (Hultgren 30)
      4. So the setting, though Matthean, does not distort the parable but interprets it. (Hultgren 30)
    1. “The subject [of the parable] is forgiveness within the community.” (Hultgren 30)

## Warring King

(Luke 14:31-33) (> L)

1. **text**
   1. Luke 14:31-33, “Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? 32 If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. 33 So therefore, none of you can become my disciple if you do not give up all your possessions.”
   2. Luke 14:31-33 (Hultgren’s translation), “Or what king, going to engage another king in war, will not sit down first and consider whether he is able with ten thousand to encounter him who comes against him with twenty thousand? 32 And if not, while the other is yet a great way off, he sends a delegation and asks terms of peace. 33 So therefore, whoever of you does not renounce all that he has cannot be my disciple.”
2. **introduction**
   1. Like the preceding tower builder (14:28-30), this parable is L. (Hultgren 142)
   2. It is a “twin parable” of the tower builder. (Hultgren 142)
   3. “. . . the stakes are higher in the second parable; as a story, it is more serious.” (Hultgren 142)
      1. “In the first the tower builder seeks to avoid shame; in the second both shame and death are possibilities for the king.” (Hultgren 142)
      2. “Moreover, if the tower builder turns out to be foolish, he alone bears the shame. But if the king is foolish, he may be responsible for the death of up to 10,000 men.” (Hultgren 142)
      3. In the tower builder, “One must stop and consider the cost of undertaking discipleship. Now comes an even more serious thought. Life and death are in the balance. . . . The issue is far more grave, critical, and dangerous than the first.” (Hultgren 144)
   4. authenticity
      1. “. . . some interpreters have denied its authenticity . . .” (Hultgren 143)
         1. John Drury (139)
            1. “. . . the uses of the phrases εἰ δὲ μή γε and πρὸς εἰρήνην and the verb συνβάλλω are peculiar to Luke . . .” (Hultgren 143 n. 4)
            2. “. . . βουλεύομαι is used seven times by Luke (but also [143] John and Paul) . . .” (Hultgren 143-44)
            3. “. . . that is sufficient to regard the parable as a Lukan composition.” (Hultgren 144 n. 4)
            4. “That does not seem enough to go on.” (Hultgren 144 n. 4)
         2. Jesus Seminar
            1. “. . . the Jesus Seminar concluded that the parable was derived from a fund of proverbial wisdom and was attributed to Jesus in the early church (pre-Lukan).” (Funk 354) (Hultgren 144 n. 4)
            2. “But no instances of parallels are provided to show that it has a likeness outside the Jesus tradition.” (Hultgren 144 n. 4)
            3. “Jesus was an heir to the wisdom tradition and could certainly compose wisdom sayings and parables.” (Hultgren 144 n. 4)
      2. “. . . there seems to be no reason to doubt that it was uttered [143] by Jesus of Nazareth.” (Hultgren 143-44)
         1. Jülicher 2: 206; Perrin, *Teaching* 127; Jarvis 197.
         2. “The vividness of the twin parables and the fact that 14:33 is a misunderstanding of them are the basis for Perrin’s judgment.” (Hultgren 144 n. 4)
3. **14**:**31**
   1. “Or what king?”
      1. “The first of the parables began with “For which of you?” (14:28); the second begins with “Or what king?” This manner of connecting parables in series occurs again in the next chapter, in which the first begins with “Which of you?” (Luke 15:4) and the second with “Or what woman?” (Luke 15:8). The first parable confronts the hearer and reader more directly (“Which of you?”); the second directs attention away from the self to consider the behavior of a king.” (Hultgren 142)
      2. “For the sake of maximal rhetorical effect, it is hard to imagine the two parables in a reverse sequence (the same applies to 15:4, 8).” (Hultgren 142)
   2. preparing for war
      1. “The imagery of a king preparing to go to war against another king would have been familiar to the hearers of Jesus’ parable.” (Hultgren 142)
      2. “The Scriptures express such familiarity with the words, “In the spring of the year, the time when kings go forth to battle” (2 Sam 11:1).” (Hultgren 142)
      3. “The rallying of troops by the judges, kings, and officers of Israel’s past is recounted over and again in the ancient texts (Judg 3:27; 6:34; 7:24; 2 Sam 18:1; 2 Chron 25:5, etc.).” (Hultgren 142)
      4. “Sometimes preparations are recorded. Dozens of times the number of troops used in battles is reported (Josh 4:14; 7:3; 8:3, 12, 25; 2 Sam 8:4; 18:4; 2 Kings 13:7, etc.), and sometimes it is told how they were outfitted (1 Sam 25:18; 2 Sam 17:27-29; 1 Kings 4:27).” (Hultgren 142)
   3. 10,000 and 20,000
      1. “To speak in terms of 10,000 and 20,000 soldiers in battle is not unusual in light of the military sagas of the past.” (Hultgren 142)
      2. “Nevertheless, as in other parables (Matt 18:24; Luke 14:28), grandiose figures and imagery are used.” (Hultgren 142)
      3. “The picture of a king with 10,000 troops considering warfare with one having double that amount arrests one’s attention. In order to be successful, such a king would have to have troops that are more highly skilled and better [142] equipped than those of the other king; his army would have to make a surprise attack; and the courage and resolve of his soldiers would have to be higher than those of the enemy.” (Hultgren 142-43)
   4. “encounter” (*hypantao*, ὑπαντάω)
      1. “To “meet” or “oppose” are the only two renderings provided in BAGD 837.” (Hultgren 143 n. 1)
      2. “To meet” (KJV, RSV) “seems too bland . . .” (Hultgren 143)
      3. “To oppose” (NIV, NRSV) “can imply a one-sided aggression.” (Hultgren 143)
      4. “In this context the two kings apparently meet somewhere between their points or origin: the first goes forth (“going to engage”), and the second is arriving (“coming against him”).” (Hultgren 143)
4. **14**:**32**
   1. “terms of peace”
      1. “The Nestle-Aland text (27th ed.) follows a good number of important Greek witnesses, τὰ πρὸς εἰρήνην (“the things [or ‘terms’] of peace”). [141] . . . The age and geographical extent of the Greek texts having the first reading, plus various other versions that lend support, speak in favor of [this] reading.” (Hultgren 141-42)
      2. “Other important texts, however, read simply “for peace” (omitting τά and keeping [141] the same preposition or using εἰς). . . . The omission of the term τά (“the things”) can be explained by haplography due to a scribal eye skip; the term is preceded by the verb ἐρωτᾷ (“he asks”), which ends with the same two Greek letters (τα).” (Hultgren 141-42)
   2. “delegation”
      1. “The term for “delegation” (NIV, NRSV) is πρεσβεία and signifies an ambassador or ambassadors (so “embassy” in RSV, “envoys” in NEB).” (Hultgren 143)
   3. “asks terms of peace”
      1. “The phrase [ἐρωτᾷ τὰ πρὸς εἰρήνην] resembles another at 19:42 having a different verb . . .” (Hultgren 143) Luke 19:42, (Jesus says to Jerusalem,) “If you, even you, had only recognized on this day the things that make for peace!”
      2. 2 Sam 8:10
         1. “The phrase . . . is similar to one in the LXX (2 Sam 8:10, ἐρωτῆσαι αὐτὸν τὰ εἰς εἰρήνην, “to ask him terms of peace”).” (Hultgren 143)
         2. “The phrase appears within an account in which a king, named Toi, sends gifts to King David as a sign of submission; King Toi asks King David for terms of peace. For all practical purposes the phrase means to seek a truce.” (Hultgren 143)
         3. “That it means “unconditional surrender,” however, seems to go beyond the meaning of the phrase, even though that could produce an important exegetical nuance (the unconditional surrender of the king corresponding to the unconditional submission of the disciple); contra Henry St. John Thackeray, “A Study of the Parable of the Two Kings,” 393, 399.” (Hultgren 143 n. 2)
         4. “An allusion to this particular story, however, need not be intended. . . . What is important (for interpretation) is the phraseology.” (Hultgren 143)
      3. “A similar phrase appears in *T*. *Judah* 9.7 (αἰτοῦσιν ἡμᾶς τὰ πρὸς εἰρήνην, “they asked us for terms of peace”).” (Hultgren 143)
5. **14**:**33**
   1. “Luke intends this verse to be an application of the twin parables. As indicated in the Commentary on 14:28-29, however, this verse continues the thought of 14:26-27, not 14:28-32. The twin parables speak not so much of renunciation of all that one has as they do about being prudent: Consider what it means to be a disciple before committing yourself to it.” (Hultgren 143)
   2. “As with the previous parable (14:28-30), the imagery of this one is present in the wisdom tradition (cf. Prov 24:3-6).” (Derrett 241-61) (Hultgren 143)
      1. Prov 24:3-6, “By wisdom a house is built, and by understanding it is established; 4 by knowledge the rooms are filled with all precious and pleasant riches. 5 Wise warriors are mightier than strong ones, and those who have knowledge than those who have strength; 6 for by wise guidance you can wage your war, and in abundance of counselors there is victory.”
6. **point of comparison**
   1. “. . . the point of comparison for this parable, as for the previous one, is that one must exercise wisdom. Do you really want to become a disciple?” (Hultgren 144)
      1. “It is possible that the earthly Jesus actually discouraged some persons from becoming disciples (cf. Luke 9:62). In any case, some did turn away (Mark 10:22//Matt 19:22).” (Hultgren 144)
      2. “But more to the point would be that, if one contemplates discipleship, he or she should count the cost.” (Hultgren 144)
   2. “If one is not up to the demands of discipleship, that person should not fool himself or herself. To turn away would [144] be honest, even if regrettable, as in the case of a king who seeks a truce when outnumbered. But in and through the parable the hope is expressed implicitly that one will think through the demands, get on with being a disciple, and enter the life intended for the children of God. The way to life is narrow and difficult (Matt 7:13-14; Luke 13:24), but not impossible.” (Hultgren 144-45)
   3. “It has been suggested that the twin parables were not directed in Jesus’ earthly ministry to would-be disciples, but they referred to Jesus himself.” (Hultgren 144)
      1. “Jesus had considered the demands of 14:26-27 during his forty days in the wilderness after his baptism. The builder of the tower of 14:28-30 signifies Jesus as Builder of the Kingdom, and the king going to war of 14:31-32 represents Jesus as Warrior against evil.” (Louw 478) (Hultgren 144)
      2. “Such allegorizing is not convincing. Within the context of the Gospel of Luke the parables are associated with sayings about discipleship, and that is the most plausible context also within the earthly ministry of Jesus.” (Dodd 87; B. Smith 221) (Hultgren 144)
7. **exhortation**
   1. “At the level of Luke’s Gospel, however, as in the case of its parabolic twin, this parable has a rhetorical effect that goes beyond contemplating the question of discipleship. Addressed to Christian readers, the parable has a hortatory function. It challenges the disciple to examine his or her own situation. As a wise king would go out to engage another in battle only if victory seemed certain—or call it quits if defeat was sure—so one must be decisive, and be a true disciple of Jesus.” (Hultgren 144)
   2. The “exhortation is meant to motivate, not to turn away. . . . one purpose of the sayings and parables of Luke 14:26-33 is to get people to react and follow through.” (Hultgren 145)
   3. “Within the post-Easter situation, in which it is known that Jesus has gone through death and has been raised from the dead, the fainthearted Christian has the gospel of the Risen One to include as a factor in times of reflection. Discipleship is difficult, but it is discipleship to one whose teaching and manner of life have been vindicated through resurrection.” (Hultgren 145)

## Wedding Feast

(Matt 22:1-10) (> M)

1. **text**
   1. Matt 22:1-10, ““Once more Jesus spoke to them in parables, saying: 2 “The kingdom of heaven may be com­pared to a king who gave a wedding banquet for his son. 3 He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. 4 Again he sent other slaves, saying, ‘Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.’ 5 But they made light of it and went away, one to his farm, another to his business, 6 while the rest seized his slaves, mistreated them, and killed them. 7 The king was enraged. He sent his troops, destroyed those murderers, and burned their city. 8 Then he said to his slaves, ‘The wedding is ready, but those invited were not wor­thy. 9 Go therefore into the main streets, and invite everyone you find to the wedding ban­quet.’ 10 Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.””
   2. Matt 22:11-14, “But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, 12 and he said to him, ‘Friend, how did you get in here without a wedding robe?’ And he was speechless. 13 Then the king said to the attendants, ‘Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ 14 For many are called, but few are chosen.”
2. **introduction**
   1. Form: a parable (long; multiple verbs; past tense; atypical situation; plot).
   2. similarities to Luke’s great banquet (14:16-24) and *Thomas* 64
      1. Similarities, differences, and “possible interrelationships” are discussed under great banquet. (Hultgren 342)
   3. allegory
      1. One can “detect the beginnings of allegorical interpretation in Mat­thew—es­pe­cially in his understanding of The Marriage Feast (Matt. 22) where probably ‘the king’ represents God, and ‘the king’s son’, Christ, or in The Ten Virgins . . .” (Hunter *Interpreting* 23)
      2. “If the three versions of the parable have a common origin (and are not simply three parables told on three occasions), it is clear that Matthew’s has [342] been developed allegorically more than the other two.” (Hultgren 342-43)
      3. “For Matthew, the parable is a parable of the kingdom. It is about a king, not simply a wealthy man. The king has several slaves, as a king indeed ought to.” (Hultgren 343)
      4. “There are more instances of sending out slaves.” (Hultgren 343)
      5. “There is violence against the slaves, even to the point of the death of some.” (Hultgren 343)
      6. “And it includes the burning of the city . . .” (Hultgren 343)
      7. “In addition . . . Matthew’s version has a sequel, the story of the man without a wedding garment (22:11-14) . . . It must have an allegorical significance as well.” (Hultgren 343)
      8. Matthew’s version “provides a sweeping overview of the history of salvation.” (Hultgren 343)
   4. authenticity
      1. “. . . a nucleus of the parable (minus the obvious additions, including 22:11-14 [guest without a garment] above all) can be attributed to Jesus of Nazareth.” (Davies and Allison 3: 195; Gnilka, *Matthäus* 2: 243; Hagner, *Matthew* 629; Jeremias 69; Lambrecht, *Treasure* 130-31; Luz 3: 236; Manson, *Sayings* 130; Schweizer, *Matthew* 420; Weder 185-90; Weiser 64) (Hultgren 348)
   5. Six parables (a subgroup of the grace-of-the-kingdom parables: la­borers in the vineyard, two sons, two debtors, great supper/mar­ri­age feast, places at table, Pharisee and publi­can) “concern Scribes and Phari­sees, vindi­cate Jesus’ ministry among the out­casts, and proclaim the wideness of God’s mer­cy . . .” (Hunter *Interpreting* 52)
3. **22**:**1**
   1. The parable “is addressed to the chief priests and Pharisees (21:45; 22:15).” (Hultgren 343)
   2. It is “the third of three parables [that] cast a very negative light upon the opponents of Jesus.” (Hultgren 343)
      1. The two sons (21:28-32) “castigates the opponents as disobedient to the will and purposes of God.” (Hultgren 343)
      2. The wicked tenants (21:33-46) “speaks of judgment to come upon those who have killed the son of the owner of the vineyard.” (Hultgren 343)
      3. “These parables set a tone for” the wedding feast. (Hultgren 343)
      4. The wedding feast ends on a note of harsh judgment. But the judgment this time is not upon the opponents of Jesus (see below).” (Hultgren 343)
4. **22**:**2**
   1. “king”
      1. The king is “metaphorically understood as God . . .” (Davies and Allison 3: 197) (Hultgren 343)
   2. “may be compared to” (*homoiothe*)
      1. Carson, D.A. “The ὅμοιος Word-Group as Introduction to Some Matthean Parables.” *NTS* 31 (1985): 278.
      2. The verb is *homoiothe* (ὁμοιώθη, aorist passive of *homoioo*, ὁμοιόω, “has become like”). Hultgren suggests the translation, “the kingdom of heaven has become like” . . .” (Hultgren 343)
      3. *Homoiothe* is found only in Matthean introductions to parables . . .” It appears in 13:24, 18:23, and 22:2 to introduce weeds, unforgiving slave, and wedding feast. (Hultgren 343)
      4. “The kingdom is thus not “like a king,” but rather it has already dawned in the ministry of Jesus and has become like the following case, in which a king—metaphorically understood as God—summons persons to a wedding banquet (another metaphor), and in light of the reactions he gets, he has to resort to drastic action.” (Hultgren 343)
   3. “son”
      1. “For Matthew and his readers, ancient or modern, the son refers allegorically to Jesus, [Davies and Allison 3: 198-99] who is the bridegroom (cf. 9:15; 25:1-13; Rev 19:7, 9). This feature may well be an addition to an earlier version of the parable that speaks simply of a great banquet, as in the parallels (Luke 14:16; *Gos*. *Thom*. 64).” (Hultgren 343)
      2. “On the other hand, if one does not look for allegorical features in every facet, the son need not be Jesus. If a king (as a metaphor for God) gives a wedding feast [343] (as a metaphor for the kingdom), it would have to be for someone close, which would most likely be a son.” (Hultgren 343-44)
5. **22**:**3**
   1. “The wedding banquet is a metaphor for the eschatological messianic kingdom and its joys . . .” (Hultgren 344)
      1. Isa 25:6, “On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear.”
      2. Matt 8:11//Luke 13:29, “many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven . . .”
      3. Matt 25:10, “the bridegroom came, and those who were ready went with him into the wedding banquet . . .”
      4. Rev 3:20, “I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me.”
      5. Rev 19:7, 9, “the marriage of the Lamb has come, and his bride has made herself ready . . . 9 Blessed are those who are invited to the marriage supper of the Lamb.”
      6. *2 Esdras* 2:37-41; *1 Enoch* 62:14; *2 Enoch* 42:5; *2 Baruch* 29:1-8.
      7. Rabbinic references in: Behm, Johannes “δεῖπνον.” *TDNT* 2:35.
   2. “Imagery of a banquet is associated with the coming of the Messiah in later writings as well . . .” (Hultgren 344 n. 9)
      1. *2 Bar* 29:1-8 (100s ad)
      2. “. . . the rabbinic *Exod*. *Rab*. 15:31 (on 12:2), commenting on the marriage between God and Israel spoken of in Isa 54:5: “The actual marriage ceremony will take place in the Messianic days”; quoted from *MidR*. 3:204.” (Hultgren 344 n. 9)
6. **22**:**4**
   1. “A second delegation of slaves (different persons) is sent out to those who had been invited. They explain the urgency of coming immediately. The food is ready and will spoil if it is not consumed by those invited.” (Hultgren 344)
   2. “The summons has some similarities to Wisdom’s call to her guests in Proverbs 9:1-6.” (Hultgren 344)
   3. “It corresponds also to the double sending of slaves in [wicked tenants, 21:34, 36], which precedes this one.” (Hultgren 344)
7. **22**:**5**
   1. “Among those summoned, some “paid no attention” (ἀμελήσαντες) to the summons and left for their farms and businesses.” (BAGD 44-45, on ἀμελέω) (Hultgren 344)
   2. In Luke 14:18-20 and *Thomas* 64, “the persons give reasons for turning down the summons . . . [But] here they simply go away without explanation.” (Hultgren 344)
   3. To “turn down the final summons . . . can be considered an extreme offense since they had made a provisional acceptance previously.” (Hultgren 344)
8. **22**:**6**
   1. number of invitations
      1. beginning of the parable
         1. Matt 22:3, “He sent his slaves to call those who *had been* invited . . .”
         2. Luke 14:16, “Someone gave a great dinner and invited many.”
      2. first sending of slave/s
         1. Matt 22:3, “He *sent his slaves to call* those who had been invited . . .”
         2. Luke 14:17, “At the time for the dinner he sent his slave . . .”
      3. second sending of slave/s
         1. Matt 22:4, “Again he sent other slaves . . .”
         2. Luke 14:21, “the owner . . . said to his slave, ‘Go out . . . and bring in the poor [etc.]’ . . . 22 And the slave said, ‘Sir, what you ordered has been done . . .’”
      4. third sending of slave/s
         1. Matt 22:8-10, “Then he said to his slaves, . . . 9 ‘. . . invite everyone . . .’ 10 Those slaves went out into the streets and gathered all . . .”
         2. Luke 14:23, “Then the master said to the slave, ‘Go out . . . and compel people . . .”
   2. Whom do Matthew’s first two groups of slaves (22:3, 4) represent? (Hultgren 344)
      1. the former prophets; the latter prophets (Gundry 437) (Hultgren 344)
      2. the prophets; John the Baptist, Jesus, and the disciples (Hagner 630) (Hultgren 344)
      3. the prophets; Christian apostles and missionaries (Boucher 104; Gnilka, *Matthäus* 2: 238; Jeremias 68; Jülicher 2: 421; Luz 3: 240; Weiser 66-69) (Hultgren 344)
      4. John the Baptist, Jesus, and the disciples; Christian apostles and missionaries (McNeile 314-15) (Hultgren 344-45)
      5. No allegory: “the point is simply that God has sent many messengers, some of whom have been ignored, others killed.” (B. Smith 204; Lambrecht, *Treasure* 133 [by implication]) (Hultgren 345)
      6. “Any of these is possible.” (Hultgren 345)
      7. Hultgren’s ambiguous interpretation
         1. Commenting on 22:3 (first sending of slaves), Hultgren says, “Invitations to the kingdom had gone out previously, apparently in the preaching of the prophets, including John the Baptist.” He therefore equates the (unmentioned) slaves who do the invitation *at the beginning of the parable* with the prophets and John the Baptist. (Hultgren 344)
         2. But commenting on 22:6 (“seized his slaves, mistreated them, and killed them”), he contradicts himself. (Hultgren 344)
            1. “Within the ministry of Jesus, such actions can allude to the seizing, mistreating, and killing of prophets up to and including John the Baptist (14:1-12).” (Hultgren 344)
            2. “For the evangelist Matthew, these acts correspond allegorically to the arrests, mistreatments, and killing of Jesus and early Christian messengers (Stephen, the apostle James, etc.) prior to the composition of his gospel.” (Hultgren 344)
            3. “Now the kingdom is at hand; it has become realized in the time of Jesus and his disciples. But those who should be prepared for it turn [it] down . . .” (Hultgren 344)
   3. Actually, Matthew has three sendings (22:3, 4, 10) (if one ignores the beginning of the parable). (Hultgren 345)
      1. This uses “the “rule of three” for dramatic effect.” (Hultgren 345)
      2. Three sendings “emphasizes the efforts of God to get a response and to include as many persons as possible within the kingdom.” (Hultgren 345)
9. **22**:**7**
   1. “Even though it is not narrated, it is to be understood that the group of slaves returned to the king with their report.” (Hultgren 344)
   2. destruction of Jerusalem, ad 70
      1. “The king’s wrath, the killing of the murderers by armies, and the burning of the city allude rather obviously and allegorically to the destruction of Jerusalem by the Romans in a.d. 70 . . .” (Hultgren 345)
         1. Davies and Allison 3: 201; Jeremias 33, 68; Lambrecht, *Parables* 133; Linnemann 96, 165 n. 17; Luz 3: 242; McNeile 315; Oesterley 126; Scott 163; B. Smith 205; Weder 191.
      2. “The view is opposed, discounted, or challenged” by some. (Hultgren 345 n. 16)
         1. Gundry 436-37; Hare 628, 630; Jones 403-04; Manson, *Sayings* 225; Rengstorf, “Stadt der Mörder” 106-29. (Hultgren 345 n. 16)
      3. “For the ancient view that the destruction of Jerusalem is evidence of God’s punishment for the crucifixion and for not accepting the gospel,” see Eusebius (*Eccl*. *hist*. 2.5). (Hultgren 345 n. 16)
      4. “. . . on fire as a sign of divine judgment, see Isa 5:24-25.” (Hultgren 345) Isa 5:24-25, “Therefore, as the tongue of fire devours the stubble, and as dry grass sinks down in the flame, so their root will become rotten, and their blossom go up like dust . . . 25 the anger of the Lord was kindled against his people . . .”
   3. “The verse . . . is an addition . . .” (Hultgren 345)
      1. reasons
         1. The destruction has no parallel in Luke’s great banquet (or *Thomas* 64). (Hultgren 345)
         2. “. . . 22:6-7 breaks what seems to be an original connection between 22:5 and 22:8.” (Jeremias 68; Schweizer, *Matthew* 418) (Hultgren 345)
         3. “While the destruction is going on, the dinner that has been freshly prepared (22:4) is still ready when the warfare is over (22:8)!” (Hultgren 345)
         4. “Equally absurd, if one is looking for verisimilitude, is that after all the mayhem is over there are still people available to invite and a place to have a feast.” (Hultgren 345)
      2. author
         1. It is “not from the proclamation of Jesus.” (Hultgren 345)
         2. It could have been “already in some post-70 source that the evangelist used . . .” (Hultgren 345)
         3. It could be a “composition by Matthew . . .” (Hultgren 345)
10. **22**:**8-9**
    1. “The invitation to those first invited is now void due to the refusal of the would-be guests to come.” (Hultgren 345)
    2. “Now a third group of slaves is sent out (those of group two have been killed [22:6]).” (Hultgren 345)
    3. “main streets”
       1. Greek *diezodous ton hodon*, διεξόδους τῶν ὁδῶν. (BAGD 194. Michaelis, Wilhelm. “ὁδός.” *TDNT* 5: 108.) (Hultgren 345)
       2. “The “thoroughfares” [are] roads leading into the country.” (Hultgren 345)
    4. What does the sending of the third group represent?
       1. “Some interpreters look upon this as a mission to Gentiles only, basing their view [345] on the fact that those invited originally were the Jewish people, and that that invitation is now withdrawn.” (Hendrickx 126; Jülicher 2: 423; Michaelis 159; Weiser 62) (Hultgren 345-46 n. 20)
       2. “But such a view (excluding Jews) is not necessary. The Matthean community was undoubtedly mixed Jewish and Gentile, and it is difficult to imagine that persons of Jewish heritage would not have continued to be incorporated.” (Carter 175; Schweizer, *Matthew* 419) (Hultgren 346 n. 20)
       3. “This effort is no doubt an allegorical allusion to the Christian mission . . .” (Lambrecht, *Treasure* 135) (Hultgren 345)
          1. For Matthew the Christian mission is to both Jews (“lost sheep of the house of Israel,” 10:6; 15:24) and Gentiles (28:16-20).
    5. “The slaves are told [345] to “invite” (καλέσατε) people in; at Luke 14:23 the slave is told to “compel” (ἀνάγκασον) people to enter.” (Hultgren 345-46)
11. **22**:**10**
    1. “wedding hall”
       1. “One must make a choice between two ambiguous words, both of which have strong attestation in ancient Greek witnesses.” (Hultgren 342)
       2. *gamos* (γάμος)
          1. “The first of these usually means a “wedding,” a “banquet,” or a “wedding banquet,” as elsewhere in the parable itself (22:2, 3, 4, 8, 9, 12).” (BAGD 151) (Hultgren 342)
          2. “The former appears in significant witnesses (e.g., D, W, Θ, the Majority Text, and more).” (Hultgren 342)
       3. *nymphon* (νυμφών)
          1. “The second usually means a “wedding hall” or a “bridal chamber.”” (BAGD 545) (Hultgren 342)
          2. “The latter Greek term appears in some excellent Alexandrian witnesses (e.g., א and B) and in the 25th edition of the Nestle-Aland text.” (Hultgren 342)
       4. “The decision is difficult . . .” (Hultgren 342)
          1. “The former . . . is the more difficult reading. If it is to mean “wedding hall,” this is the only place in the NT where it is used in that way.” (BAGD 151) (Hultgren 342)
          2. “The suggestion has been made that the Alexandrian scribes made the alteration from the inappropriate term γάμος to the more fitting νυμφών. . . . that reasoning may well be correct.” (Metzger, *TCGNT* 58) (Hultgren 342)
    2. “bad and good”
       1. The slaves “bring in both “bad and good” (πονηρούς τε καὶ ἀγαθούς).” (Hultgren 346)
       2. “The sequence “bad and good,” which is in Greek, is preserved in the KJV, RSV, and NAB; curiously, the NEB, TEV, and NIV [and NRSV] have “good and bad.”” (Hultgren 346 n. 21)
       3. The same words ([Matt] 5:45, πονηρὸς καὶ ἀγαθούς) or synonyms (13:48, καλά . . . σαπρά).” (Hultgren 346)
       4. “In the present era God’s embrace of humanity is universal; there is no “sorting out” ahead of time of who shall be welcome into the kingdom. . . . The circumstances will be resolved only in the final judgment.” (Hultgren 346)
          1. “There is an implicit sorting out if one is to recognize both bad and good and include them, but the [point] is that the slaves are not to pass by those commonly considered bad; cf. also 13:47-48.” (Hultgren 346)
       5. “The mission is, significantly, to both “bad and good,” not the reverse. No one has problems with going to the “good” people; it is the “bad” that are avoided. But here the “bad” are mentioned first, so that they cannot be overlooked or avoided.” (Hultgren 349)
       6. “The result of this mission is that the wedding hall was filled. At the Matthean level the expression “bad and good” designates the church as a “corpus mixtum” (a “mixed body” of persons both bad and good), at least in its outreach efforts.” (Hultgren 346)
       7. “Its missionaries do not make judgments ahead of time, but seek to win all who are willing to receive the invitation.” (Donahue 94) [346] “Judgments are not to be made ahead of time as to who shall be part of the community of faith.” [349] (Hultgren 346, 349)
12. **22**:**11-13** (“a man without a wedding garment . . . is cast out”) (Hultgren 346)
    1. “These verses . . . have no parallel in Luke’s [great banquet] . . .” (Hultgren 346)
    2. a separate parable?
       1. Most consider this a separate parable. (Hultgren 346 n. 23)
          1. Boucher 104; Cadoux 64; Crossan 70; Dodd 94; Jeremias 65, 68, 187; Linnemann 96; Manson, *Sayings* 224; Merriman 61; McNeile 316; Oesterley 127; Plummer, *Matthew* 302; Schweizer, *Matthew* 416; Via 129.
          2. Gnilka (*Matthäus* 2: 236-37) “attributes the verses of 22:11-13 to oral tradition, which the evangelist has reduced to writing.” (Hultgren 346 n. 23)
          3. The verses are “somewhat like a rabbinic parable . . .” (Hultgren 346)
             1. “The parable is about wise and foolish servants at a king’s banquet. The wise were properly clothed. They were admitted to the banquet. The foolish wore soiled clothing. They had to stand and watch the wise enjoy the banquet.” (Hultgren 346 n. 24)
             2. “The parable is attributed to Rabbi Johanan ben Zakkai (late first century a.d.) and is recorded in *b*. *Shab*. 153a.” (Hultgren 346 n. 23)
       2. But “This is not a separate parable, . . . for it presupposes the material in 22:2-10.” (Hultgren 346)
    3. Most regard this “as a composition by the evangelist” [346] [because of] its many Matthean terms and expressions . . .” (Beare 436; Bultmann 175, 195; Davies and Allison 3: 194; Funk 235; Gundry 167; Lambrecht, *Treasure* 134; Schweizer, *Matthew* 419 [a possibility]; Scott 163 n. 11.) (Hultgren 346-47)
    4. Matthew appended it “to check any misunderstanding that could be derived from the parable. The parable ends with the saying that all are to be gathered in and admitted, “both bad and good” (22:10). But surely, for Matthew, once the “bad” have been admitted, they must be found worthy of their place in the kingdom.” (Hultgren 347)
    5. “The king’s coming in to inspect the guests is an allegorical reference to the last judgment. It has to be, because why else would he be surprised to find a man without a wedding garment? His slaves have rounded up people off the streets; therefore, no one should be wearing a wedding garment. Are we to imagine that all the others have wedding garments? From whence did they obtain them, especially in a burned-over city?” (Hultgren 347)
    6. “allegorical significance of the wedding garment” (Hultgren 347)
       1. good works
          1. “works of righteousness” (Irenaeus, *Against Heresies* 4.36.6) (Qtd. in Hultgren 347)
          2. “a life lived in conformity with the Christian Law” (B. Smith 206) (Qtd. in Hultgren 347)
          3. “evidential works of righteousness,” but not “works meriting salvation” (Gundry 439) (Qtd. in Hultgren 347)
          4. “the deeds of Christian discipleship” (Donahue 96) (Qtd. in Hultgren 347)
          5. “righteousness or moral rectitude” (Dawson 304-06; Funk 235; Hagner 631; Jones 406) (Hultgren 347)
       2. “membership within the redeemed community” (Hultgren 347)
          1. “to be clothed in the garments of salvation” (Jeremias 189) (Hultgren 347)
          2. “to live in a new mode of existence” (Schweizer, *Matthew* 420) (Hultgren 347)
       3. “repentance, which Jesus’ opponents lack” (Michaelis 162) (Hultgren 347)
       4. “the resurrection body or its garment of glory, which were typically imagined to be luminous and angelic” (Davies and Allison 3: 204) (Qtd. in Hultgren 347)
    7. allegorical significance of the one without a wedding garment
       1. the “bad” invitees (22:10), i.e., the Jewish leaders (22:3-6) (Sim 165-78) (Hultgren 347)
    8. The meaning seems to be: “Although [347] both “bad and good” are brought into the fellowship of the church, there will be a final judgment.” (Hultgren 347-48)
       1. reasons for this conclusion
          1. “. . . Matthew’s rigorous emphasis on righteousness [is found] elsewhere (5:6, 10, 20; 6:33) . . .” (Hultgren 347)
          2. “. . . other Matthean parables close with a note of judgment and the casting out of the bad (13:30, 41-43, 47-50) . . .” (Hultgren 347)
          3. And there is “the reference to the “bad” being brought in at 22:10 . . .” (Hultgren 347)
       2. “The passage thus serves a hortatory function for the Matthean community. . . . its members . . . are to seek that level of righteousness which is expected by Christ and his community.” (Hultgren 347-48)
    9. 22:12
       1. “friend” (*etaire*, ἐταῖρε)
          1. Ἐταῖρε is the vocative form. (Hultgren 348)
          2. It is in workers in the vineyard (20:13) and Jesus’ address to Judas in Gethsemane (26:50). Hence, it is used when the addressee “is insolent (as here) or deceitful (as in the case of Judas) and is being confronted and exposed.” (Hultgren 348)
    10. 22:13
        1. Here Matthew uses *diakonos* (διάκονος), “servant” or “attendant,” rather than *doulos* (δοῦλος), “slave” or “servant,” “which is otherwise used in the parable (22:3, 4, 6, 8, 10). (Hultgren 348)
           1. Matthew uses *diakonos* 3 times (20:26; 22:13; 23:11). (Hultgren 348)
           2. Matthew uses *doulos* 30 times. (Hultgren 348)
        2. *Diakonos* “could indicate Matthew’s use of a source having the term . . .” (Cadoux 65) (Hultgren 348)
        3. “. . . it is more likely due to the fact that the servants spoken of here are table servants, who are typically designated by διάκονος.” (Weiser, Alfons. “διακονέω.” *TDNT* 1: 302.) (Hultgren 348)
        4. “throw him into the outer darkness,” “weeping and gnashing of teeth”
           1. “Throw him into the outer darkness” is typically Matthean: 8:12; 25:30.
           2. “Weeping and gnashing of teeth” is typically Matthean: 8:12; 13:42, 50; 24:51; 25:30. (Hultgren 348)
              1. Also once in Luke: 13:28, “There will be weeping and gnashing of teeth . . .”
              2. Also *1 Enoch* 10:4 (God commands Raphael,) “Bind Azaz’el hand and foot [and] throw him into the darkness.” (Hultgren 348 n. 38)
13. **22**:**14**
    1. “This verse can be considered an addition by Matthew by which he supplies a summary for the entire parable . . .” (Hultgren 348)
       1. “It has some similarity to a saying at 2 Esdr 8:3, but is not based upon it.” (Hultgren 348 n. 39)
       2. “For similar sayings, cf. 2 Esdr 9:15; *2 Bar*. 44:15.” (Hultgren 348 n. 39)
    2. “. . . it does not quite fit.” (Hultgren 348)
       1. “Within the parable, to be sure, many are called, but none of those who enter the wedding hall at the end (22:10) can actually be designated as “chosen” (ἐκλεκτοί) persons. They have simply been rounded up.” (Hultgren 348)
       2. “On the other hand, since one person without a proper garment is selected for dismissal (22:11-14), one could say in a loose sense that those remaining are “chosen.”” (Hultgren 348)
    3. Often “the Church *generalized* the meaning of a parable by adding a saying of Jesus [19] . . . (Matt. 22.14): ‘*Many* are called, but few are chosen.’ Comment: The truth that a few only are saved is neither in The Marriage Feast nor in the appended Man without the Wedding Garment.” (Hunter *Interpreting* 19, 119)
    4. “The verse is puzzling. At Revelation 17:14 the words “called,” “elect,” and “faithful” are full equivalents.” (Hultgren 348)
    5. In Matthew, in any case, the verse functions to say that one’s status can never be taken for granted; it “is continually to be set afresh under the judgment and grace of God.”” (Schmidt, Karl L. “κλητός.” *TDNT* 3: 495.) (Hultgren 348)
14. **Jesus**’ **meaning and Matthew**’**s meaning**
    1. Jesus’ original audience
       1. Some say “it was spoken to certain Pharisees, [348] telling them that it is now “too late” for them to enter into the kingdom, and that the despised and ungodly are taking their place.” (Jeremias 176-80; Lambrecht, *Treasure* 131) (Hultgren 348-49)
       2. “Yet such a negative message hardly captures the positive note of the parable. It is fitting that an original parable of Jesus would have been spoken by Jesus to his opponents, but within the hearing of his disciples, to illumine his own ministry.” (Hultgren 349)
       3. “Those who have heard the call of God through the scriptural traditions of Israel are rejecting the good news and gift of the kingdom when it is now being offered, and it is precisely those who had heretofore been outcasts and despised who are accepting the good news and the gift. In spite of the designs of those who reject Jesus and his message, the kingdom will come into being, and the despised are the ones who will be gathered into it.” (Hultgren 349)
    2. Matthew’s meaning
       1. “The story leads up to 22:9-10, the commission to universal mission [“invite everyone . . . both bad and good”]. The mission of God through Christ and his church is to all people without regard for their socioeconomic status, their ethnic identity, their religious standing, or their presumed moral condition.” (Hultgren 349)
       2. “The history of Israel and the church is replete with disobedience to God’s call and even with persecution of those sent as messengers from God. Much of that is illustrated allegorically within the parable. But in spite of all that, God has a desire to call people of all sorts into his kingdom and eternal fellowship. The parable illustrates both judgment and grace. Those who should be expected to accept are the ones who refuse to come, and they lose the opportunity they have. The unexpected ones are gathered in, for they are open to accepting the invitation of the slaves who come to them.” (Hultgren 349)
       3. “The ending of the parable should not be overlooked. . . . 22:11-14 reminds the reader or hearer that . . . [the] warning remains. One could still be excluded. Throughout one’s life there should be constant and rigorous efforts toward the higher righteousness to which Christ calls his disciples (5:20).” (Hultgren 349)

## Weeds

(Matt 13:24-30, 37-43; *Thomas* 57) (> M)

1. **text**
   1. Matt 13:24-30, “He put before them another parable: “The kingdom of heaven may be com­pared to some­one who sowed good seed in his field; 25 but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. 26 So when the plants came up and bore grain, then the weeds appeared as well. 27 And the slaves of the house­holder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ 28 He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ 29 But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. 30 Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’” . . . 37 He answered, “The one who sows the good seed is the Son of Man; 38 the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, 39 and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. 40 Just as the weeds are collected and burned up with fire, so will it be at the end of the age. 41 The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, 42 and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. 43 Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!”
   2. *Thomas* 57, “Jesus said, “The kingdom of the father is like a man who had [good] seed. His enemy came by night and sowed weeds among the good seed. The man did not allow them to pull up the weeds; he said to them, ‘I am afraid that you will go intending to pull up the weeds and pull up the wheat along with them.’ For on the day of the harvest the weeds will be plainly visible, and they will be pulled up and burned.” (Qtd. from *Nag Hammadi Library in English* 132) (Hultgren 293)

parable

1. **introduction**
   1. source criticism
      1. The parable and its interpretation are only in Matthew.
      2. the parable is also in *Thomas* 57.
      3. *Thomas* 57
         1. Some say *Thomas* 57 is not dependent on Matthew. (Hultgren 295)
            1. Scott (68-70) says “the Matthew and *Thomas* versions are independent of one another.” (Hultgren 294 n. 2)
            2. Patterson, Stephen J. *The Gospel of Thomas and Jesus*. Sonoma: Polebridge, 1992. 45.
            3. Hedrick, Charles W. *Parables as Poetic Fictions*: *The Creative Voice of Jesus*. Peabody: Hendrickson, 1994. 249-51.
         2. Some say *Thomas* 57 is “an abbreviation of—and therefore dependent upon—Matthew . . .” (Hultgren 295)
            1. Crossan “Seed” 261 (dependence is a possibility).
            2. Fieger, Michael. *Das Thomasevangelium*: *Einleitung Kommentar Systematik*. NTAbh 22. Münster: Aschendorff, 1991. 169-72.
            3. Gärtner, Bertil. *The Theology of the Gospel according to Thomas*. New York: Harper & Brothers, 1961. 45-46.
            4. Grant, Robert M., and David N. Freedman. *The Secret Sayings of Jesus*. Garden City: Doubleday, 1960. 165.
            5. Ménard, Jacques-É. *L’Évangile selon Thomas*. NHS 5. Leiden: Brill, 1975. 159.
            6. Montefiore, Hugh. “A Comparison of the Parables of the Gospel according to Thomas and of the Synoptic Gospels.” *Thomas and the Evangelists*. Turner, H.E.W., and H. Montefiore. SBT 35. Naperville: Alec R. Allenson, 1962. 51-52.
            7. Schrage, Wolfgang. *Das Verhältnis des Thomas-Evangelium zur synoptischen Tradition und zu den koptischen Evangelienübersetzungen*: *Zugleich ein Beitrag zur gnostischen Synoptikerdeutung*. BZNW 29. Berlin: Alfred Töpelmann, 1964. 124.
            8. “reasons for claiming dependence and abbreviation” (Hultgren 295)

*Thomas* 57 “presupposes details in Matthew’s version that are necessary for it to make sense as a story; otherwise it is too enigmatic.” (Hultgren 295)

“. . . sowing the seed, its initial stages of growth . . .” (Hultgren 295)

“. . . above all, the attempted intervention of the slaves (simply “them,” who appear out of nowhere in *Gos*. *Thom*. 57) . . .” (Hultgren 295)

“. . . the explicit command to allow both to grow together until the harvest.” (Hultgren 295)

“The gnostic tendency of the *Thomas* version can be seen in the elimination of the explicit command for coexistence between the wheat and the weeds, which would call for the intolerable coexistence of the Gnostic, on the one hand, and the person of the material world (or even the ordinary Christian!) on the other.” (Hultgren 295)

* 1. Form: a parable (long; multiple verbs; past tense; specific instance of a typical situation; plot).
  2. Weeds and its interpretation (Matt 13:24-30, 36-43) is similar in theme to dragnet (Matt 13:47-50). But weeds has elements not in dragnet. (Hultgren 306)
     1. “an emphasis upon patient waiting for the final resolution of the mixed state of the good and the bad”
     2. “dialogue”
     3. “the origin of evil with the devil”
     4. “the promise of gracious rewards to the righteous”
     5. More differences: Kingsbury 117-18.
  3. This parable teaches that the kingdom comes and grows. (Hunter *Parables* 19.)­
  4. See also Hunter *Parables* 46-49.
  5. “. . . the ‘explanations’ appended to The Sower, The Tares and The Dragnet [are] early Christian expositions. . . . The inter­pretations appended to The Tares and The Drag­net are, as Jeremias shows, studded with ‘Mattheanisms’; and the Sower explanation reveals a vocabu­lary strongly reminis­cent of the early Church.” Another proof that the explanations are inauthentic is that in the tares, “The explanations seem to miss the central thrusts of the parables. For example: in the case of The Tares, the main point of the parable (a warning against weeding) disappears in the interpre­tation which focuses wholly on the Last Judg­ment.” (Hunter *Interpreting* 50 n 1) All three interpretations are allegorical. (Hunter *Interpreting* 23)
  6. The parables of growth, such as the tares, “mostly concerned seed-time and harvest, clearly befitting a Galilean *milieu*.” (Hunter *Interpreting* 47)
  7. “The weed was darnel—*lolium temulentum* . . . in the early days of growth only the expert eye can distinguish it from wheat.” (Hunter *Parables* 47)
  8. “Even in modern India the threat can still be heard, “I will sow bad seed in your field”.” (Hunter *Parables* 47)
  9. “. . . the tares was probably addressed to Pharisees . . .” (Hunter *Interpreting* 46) “Pharisee” even meant “separat­ist”; “and we know, from . . . *The Psalms of Solomon*, that they ex­pect­ed a great separating of the sinners from the saints when it should please God to send his Messiah . . .” (Hunter *Parables* 46)
  10. “The parable sounds like Jesus’ reply to a crit­ic . . . who had objected: ‘If the King­dom of God is really here, why has there not been a separat­ing of sinners from saints in Israel?’ [Jesus’ reply] is a warning against weeding. . . . as St. Paul said, ‘Judge not before the time’ (I Cor. 4.5).” (Hunter *Interpreting* 46)
  11. The kingdom has entered into a world of sinful men. (Hunter *Interpreting* 45)
  12. “. . . the parable is undoubtedly a warning against premature weeding.” (Hunter *Parables* 48) “. . . leave the weed­ing out of the bad men from the good to God at Judg­ment Day. St Paul may have been com­ment­ing on Christ’s parable when he wrote to the Corinthians: ‘Pass no premature judgment; wait till the Lord comes. For he will bring to light what darkness hides, and disclose men’s inward mo­tives’ (I Cor. 4.5).” (Hunter *Parables* 47)
  13. “This, Jesus says, is a task for God and not for man. . . . if the weeding out of the sinners from the saints were left to men, we would, as Jesus said, inevitably rip up much good wheat along with the weeds.” (Hunter *Parables* 48)
  14. “It belongs to the essence of the idea of election that the elect are a small band, an excep­tion. . . . Thus the coming kingdom leads to separation and decision . . .” Matt 7:13-14 (nar­row gate), 8:22, 13:24-30 (weeds parable), 13:47-50 (fishnet parable), 24:40; Mark 3:35; Luke 9:62, 14:28-33. (Conzelmann *Jesus* 78)
  15. “Jesus denies that God’s future (!) judgment has [78] already been anticipated today (par­a­ble of the Weeds!), i.e., the absolute judgment of God is not replaced by an internal, mor­al­istic judgment over man. . . . [Nevertheless,] My future destiny is determined now and in­deed in no other terms than my attitude toward Jesus, my obedience to his preach­ing.” (Conzelmann *Jesus* 79)

1. **13**:**24**
   1. Matt 13:24, “He put before them another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field; . . .””
   2. “He put before them another parable”
      1. “The phrase “another parable he set before them” or “said to them” is typically Matthean (cf. 13:31, 33; 21:33).” (Hultgren 295)
   3. “may be compared” (*homoiothe*, ὁμοιώθη)
      1. “The verb ὁμοιώθη (aorist passive of ὁμοιόω) . . . is found only in Matthean introductions.” (Hultgren 295)
         1. At 18:23 it introduces unforgiving slave.
         2. At 22:2 it introduces wedding feast.
      2. RSV and NRSV have “the kingdom of heaven may be compared.” But “it is more properly translated as “the kingdom of heaven has become like,” followed by the parable proper.” (Hultgren 295)
         1. Davies and Allison 2: 411; Lambrecht *Treasure* 165-66.
         2. Carson, D.A. “The ὁμοιος Word-Group as Introduction to Some Matthean Parables.” *NTS* 31 (1985): 278.
         3. “The kingdom is thus not “like a man” [295] . . . [but] has become like the following case . . .” (See Jeremias 101 on “use of the introductory formula using words of likeness . . .” 296 n. 10) (Hultgren 295-96)
         4. The kingdom “has already dawned in the ministry of Jesus . . .” (Hultgren 295)
   4. “good seed”
      1. “Later we learn it is wheat (13:25, 29, 30).” (Hultgren 296)
2. **13**:**25**
   1. Matt 13:25, “but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away.”
   2. “weeds” (*dzidzania*, ζιζάνια)
      1. Jacob, Irene, and Walter Jacob. “Flora.” *ABD* 2: 816.
      2. The weeds are mentioned again in 13:26, 26, 29, 30. (Hultgren 296)
      3. Jeremias (224): *lolium temulentum* “is closely related to bearded wheat, and in the early stages of growth is hard to distinguish from it.” (Hultgren 296 n. 11)
      4. “. . . if it is harvested with the wheat [and] the two are milled together, the flour will be spoiled.” (Hultgren 296)
      5. BAGD 339 translates “darnel, cheat.” KJV has “tares.” NEB has “darnel.” (NEB). (Hultgren 296)
3. **13**:**26-28**
   1. Matt 13:26-28, “So when the plants came up and bore grain, then the weeds appeared as well. 27 And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ 28 He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’”
   2. “There is a dialogue between the slaves and the householder.” (Hultgren 296)
   3. “The slaves address the master as κύριε (“sir” or “lord”) . . .” (Hultgren 296)
      1. “. . . that form of address is the only possible one for the slaves to use.” (Hultgren 296)
      2. But it “may go beyond polite address to christological significance in preparation for the equivalence of the householder and the Son of man in the interpretation (13:37).” (Davies and Allison 2: 413) (Hultgren 296)
   4. “The slaves ask questions concerning (1) what the owner of the field did, (2) where the weeds might have come from, and (3) what to do.” (Hultgren 296)
4. **13**:**29**
   1. Matt 13:29, “But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them.’”
   2. “The master forbids the slaves to pull up the weeds growing among the wheat.” (Hultgren 296)
      1. The slaves would damage the “wheat plants by going into the field.” (Hultgren 296)
      2. The slaves cannot distinguish the weeds from the wheat. (Hultgren 296)
      3. “The roots of the weeds are intertwined with those of the wheat, which presupposes that some time has already passed since the planting of the wheat.” (Hultgren 296)
5. **13**:**30**
   1. Matt 13:30, “Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.”
   2. “. . . one might expect . . . that the slaves will have a further role to play . . .” Instead, the householder sends “reapers.” The slaves are heard from no more . . .” (Hultgren 296)
   3. “until the harvest”
      1. “The imagery of a harvest is a biblical symbol for the final judgment (Isa 27:12; Hos 6:11; Joel 3:13; 2 Esdr 4:28-32; 9:17, 31-35; Mark 4:29; Matt 3:12//Luke 3:17; Rev 14:15), and burning by fire a symbol for divine punishment (Jer 29:22; 2 Esdr 7:36; *1 Enoch* 108:3; Matt 3:10//Luke 3:9; Matt 13:50; 18:8-9; 25:41; Luke 9:54; John 15:6; Heb 10:27; Jude 7, 23; Rev 19:20; 20:9; 21:8).” (Hultgren 297)
   4. “bind them in bundles to be burned”
      1. Jeremias (225) says this “may refer to their use as fuel.” (Hultgren 296)
      2. Gundry (*Matthew* 265) thinks “collecting and binding the weeds into bundles to be burned to be unreal to Palestinian custom; the practice was to burn the tares and remaining stalks of wheat in the open field.” (Hultgren 296 n. 14)
         1. “He cites a dictionary article . . .” (“Agriculture.” *Dictionary of Life in Bible Times*. Ed. Willy Corswant. New York: OUP, 1960. 24.) (Hultgren 296 n. 14)
         2. “But the article says that cattle ate the tares, and the straw was “usually” burned in the field. . . . there need not have been only one custom.” (Hultgren 296 n. 14)
         3. And “Why ruin a good story?” (Hultgren 296 n. 14)

interpretation

1. **introduction**
   1. 3 passages intervene between the parable (13:24-30) and its interpretation (13:36-43).
      1. mustard seed (13:31-32)
      2. leaven (13:33)
      3. reason for parables (13:34-35)
   2. “Why the material has been arranged in this fashion remains a puzzle, and its solution may be bound up with the solution to the larger puzzle of [298] the editing of chapter 13 as a whole, for which there are various theories.” (Hultgren 298-99)
      1. Davies and Allison 2: 370-72; Hagner 361-65; Luz *Matthäus* 2: 291-95.
      2. Gerhardsson, Birger. “The Seven Parables of Matthew XIII.” *NTS* 19 (1972-73): 16-37.
      3. Wenham, David “The Structure of Matthew XIII.” *NTS* 25 (1978-79): 516-22.
2. **13**:**36**
   1. Matt 13:36, “Then he left the crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.””
   2. “he”
      1. “Some important Greek witnesses have [*ho Iesous*,] ὁ Ἰησοῦς (“Jesus”) as the subject of the sentence (as in the KJV).” (Hultgren 293)
      2. “The most weighty, however, lack it, so that the subject is simply “he” . . .” Nestle-Aland 27th ed. and modern English versions have “he.” (Hultgren 293)
   3. “explain” (*diasapheo*, διασαφέω)
      1. “The verb . . . is used only here and at 18:31 in the NT.” (Hultgren 297)
   4. “Matthew gives a name to the parable”: “the parable of the weeds of the field” (13:36). (Hultgren 193)
      1. “He gives a name to a parable at one other place”: “the parable of the sower” (13:18). (Hultgren 193)
      2. “The process of giving names to the parables of Jesus began therefore in the first century.” (Hultgren 193)
3. **13**:**37-39**
   1. The interpretation begins with “an item-by-item key,” [297] “an allegorical lexicon . . .” (Hultgren 297-98)
   2. There are 7 equivalencies:
      1. sower = Son of man (Jesus)
      2. field = world
      3. good seed = children of the kingdom
      4. weeds = children of the evil one
      5. enemy = devil
      6. harvest = end of the age (or this world)
      7. reapers = angels (Hultgren 297)
4. **13**:**37**
   1. Matt 13:37, “He answered, “The one who sows the good seed is the Son of Man; . . .””
   2. “Jesus is here the Son of man in his earthly ministry. At the end of the pericope (13:41) he is the apocalyptic Son of man.” (Hultgren 297)
      1. Matt 13:41a, “The Son of Man will send his angels . . .”
      2. “Both uses of the christological title appear in Matthew’s Gospel, including Matthean redaction (cf. Matt 16:13, 28 against Mark 8:29 [*sic*, sc. “27”]; 9:1).” (Hultgren 297)
         1. Matt 16:13, “Who do people say that the Son of Man is?”
         2. Matt 16:28, “there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.”
         3. Mark 8:27, “Who do people say that I am?”
         4. Mark 9:1, “there are some standing here who will not taste death until they see that the kingdom of God has come with power.”
5. **13**:**38**
   1. Matt 13:38, “the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, . . .”
   2. “world” (*kosmos*, κόσμος)
      1. “The imagery is that of a world in which the children of the kingdom and the children of evil reside together. The Son of man is responsible for the existence of the former, and the devil of the latter.” (Hultgren 297)
      2. “Within the parable, however, it is said that the kingdom “has become like” the following story in which the Son of man has (already) planted the good seed, and the sowing of the bad seed is an intrusion into it. Thus the parable allows for a sequence of the two sowings, but the interpretation does not.” (Hultgren 297)
6. **13**:**39**
   1. Matt 13:39, “and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels.”
   2. In 13:39b-43 “an application is made, and that is the fate of the good and the bad at the final judgment.” (Hultgren 298)
7. **13**:**40**
   1. Matt 13:40, “Just as the weeds are collected and burned up with fire, so will it be at the end of the age.”
   2. “This verse provides the central thrust of the interpretation . . .” (Hultgren 298)
   3. “end of the age”
      1. “The expression “the close of the age” is Matthean, used four other times (13:39, 49; 24:3; 28:20) and only once in the NT outside this book (Heb 9:26).” (Hultgren 298)
8. **13**:**41**
   1. Matt 13:41, “The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, . . .”
   2. “the Son of Man will send his angels . . .”
      1. “The reigning Son of man sends the angels to do the harvesting . . .” (Hultgren 298)
      2. “At 24:31 the Son of man sends the angels also, but to gather the elect.” (Hultgren 298)
   3. “causes of sin” (*skandala*, σκάνδαλα)
      1. Hultgren translates “all obstacles to faith . . .” (Hultgren 298)
      2. *Skandala* are “anything that is either an obstacle to coming to faith or a cause of going astray in it . . .” (Stählin, Gustav. “σκάνδαλον.” *TDNT* 7: 345.) (Hultgren 298)
      3. Matthew “uses it four other times (16:23; three times at 18:7).” (Hultgren 298)
      4. “Here it is personified . . .” (Hultgren 298)
   4. “evildoers” (*tous poiountas ten anomian*, τοὺς ποιοῦντας τὴν ἀνομίαν, lit. “the doing the lawlessness”)
      1. Hultgren translates “those who commit lawlessness.” (Hultgren 298)
      2. “The latter are persons who reject the will of God (7:21).” (Hultgren 298)
      3. Meinrad Limbeck (“ἀνομία.” *EDNT* 1: 106): “Among the evangelists Matthew alone speaks of human ἀνομία . . .” (in Matt 7:23; 23:28; 24:12). (Qtd. in Hultgren 298)
      4. “The term is also personified in the Symmachus recension of Zeph 1:3, based on the MT.” (Hultgren 298 n. 16)
9. **13**:**42**
   1. Matt 13:42, “and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth.”
   2. “they will throw them into the furnace of fire”
      1. “Furnace of fire” is “a symbol of final punishment . . .” (Hultgren 298)
      2. “They will throw them into the furnace of fire” is “virtually identical” to Dan 3:6 LXX. (Hultgren 298) Dan 3:6, “Whoever does not fall down and worship shall immediately be thrown into a furnace of blazing fire.” (. . . ἐμβαλοῦσιν αὐτὸν τὴν κάμινον τοῦ πυρὸς τὴν καιομένην, lit. “throw him into the furnace of fire the burning.”)
      3. The clause appears also at 13:50. (Hultgren 298) Matt 13:49-50 (net), “So it will be at the end of the age. The angels will come out and separate the evil from the righteous 50 and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.”
   3. “weeping and gnashing of teeth”
      1. “The expression [is] found only once outside this Gospel in the NT (Luke 13:28) . . .” (Hultgren 298) Luke 13:28, “There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrown out.”
      2. It “is used six times by Matthew and can be regarded as a typically Matthean refrain (8:12; 13:50; 22:13; 24:51; 25:30).” (Hultgren 298)
10. **13**:**43**
    1. Matt 13:43, “Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!”
    2. “There is no reference to the gathering of the wheat as in the parable itself (13:30).” (Hultgren 298)
       1. Matt 13:30d, “but gather the wheat into my barn.”
       2. “The only gathering to be done is the collecting of the weeds (which is reflected in the name of the parable, “the *weeds* in the field”) . . .” (Hultgren 298)
       3. The Son of man “comes to condemn, not to save. The righteous are the residue of the harvest, not its yield.” (Hultgren 298)
    3. “the righteous”
       1. “The term “righteous” (δίκαιοι) is used frequently in this Gospel to designate those who will be saved (10:41; 13:49; 25:37, 46).” (Hultgren 298)
    4. “shine like the sun in the kingdom”
       1. “The imagery signifies”: (Hultgren 298)
          1. blessedness: Judg 5:31; 2 Sam 23:3-4
          2. “sharing in divine glory”: Sir 50:7; Dan 12:3; Matt 17:2; Rev 1:16; 10:1. *1 Enoch* 39:7; 104:2.
          3. For the imagery in rabbinic literature, see Str-B 1:673-74.
    5. “Let anyone with ears listen!”
       1. “. . . all within earshot—all who have ears to hear—should heed the warning.” (Hultgren 302)
11. **Jesus**’ **meaning and Matthew**’**s meaning**
    1. authenticity
       1. parable: inauthentic
          1. Some say Matthew or the Matthean community created the parable, based on seed growing secretly (Mark 4:26-29). (Hultgren 294)
             1. Gundry *Matthew* 276 (conflation of sower and seed growing secretly); Jülicher 2: 562-63; Klauck 227; Luz *Matthäus* 2: 322-23; Manson *Sayings* 192; Manson *Teaching* 222-23; Scott 68-70 (creation of early Christian community); Senior 153.
             2. C. Smith 150-51; Zeilinger 105. Bacon, Benjamin W. *Studies in Matthew*. New York: Henry Holt, 1930. 85, 97, 216-17.
             3. “. . . four reasons have been advanced . . .” (Hultgren 294)

The parable appears in Matthew in the same spot that seed growing secretly appears in Mark (4:26-29). It “could therefore be a substitute for it.” (Hultgren 294)

|  |  |  |
| --- | --- | --- |
|  | Matthew | Mark |
|  | **13** 1 sower **4** 1 sower  10 reason for parables 10 reason for parables  18 interpretation of the sower 13 interpretation of the sower  (5.15) 21 lamp under a bushel  (10.26) 22 hid made manifest  23 he who has ears  (7.2) 24 the measure you give  (13.12) 25 to him who has  26 seed growing secretly  24 weeds in the wheat  31 mustard seed 30 mustard seed  33 leaven  34 Jesus’ use of parables 33 Jesus’ use of parables  36 interpretation of the tares | |

Words in seed growing secretly show up in weeds in the wheat. (Hultgren 294)

“man” (*anthropos*, ἄνθρωπος) (Matt 13:24//Mark 4:26)

“sleep” (*katheudo*, καθεύδω) (Matt 13:25//Mark 4:27)

“wheat,” “grain” (*sitos*, σῖτος) (Matt 13:25, 29, 30//Mark 4:28)

“sprout,” “come up” (*blastano*, βλαστάνω) (Matt 13:26//Mark 4:27)

“stalk,” “plants” (*xortos*, χόρτος) (Matt 13:26//Mark 4:26)

“grain” (*kapros*, καρπός) (Matt 13:26//Mark 4:29)

“harvest” (*therismos*, θερισμός) (Matt 13:30, 39//Mark 4:29)

“parallels in plot”: (Hultgren 294)

“a man sows seed,

“sleeps (implied in Matthew’s account; he would sleep at the same time as others)

“while the plants are growing,

“and initiates the reaping at harvest time.” (Hultgren 294)

A “major Matthean theme” makes Matthean composition more likely. (Hultgren 294)

The theme is “the church as a mixed body (*corpus mixtum*), made up of good and bad, [to] be resolved only at the final judgment.” (Hultgren 294)

That theme is also in net (13:47-50), wedding feast (22:1-14), and final judgment (25:31-46), all of which are only in Matthew. (Hultgren 294)

* + - 1. Jülicher “considered it an allegory, and therefore concluded *a priori* that it could not have come from Jesus . . .” (Jülicher 2: 562-63; Manson *Sayings* 193) (Hultgren 300)
      2. “. . . others think that it reflects concerns that are post-Easter, not from the ministry of Jesus.” (Hultgren 300)
         1. Funk (194) uses gray font (= not likely from Jesus): it “reflects the concern of a young Christian community attempting to define itself over against an evil world, a concern not characteristic of Jesus.” (Qtd. in Hultgren 300 n. 25)
    1. parable: authentic
       1. “Some are willing to attribute it to Jesus virtually as it appears in the Gospel of Matthew, allowing, however, for some Matthean redaction.” (Dodd 148; Jeremias 227 n. 90; Lambrecht *Treasure* 165; B. Smith 198; Stein 143) (Hultgren 300)
       2. Some say “a nucleus of the present parable can be attributed to Jesus, to which pre-Matthean and Matthean redactional materials have been added.” (Hultgren 300)
          1. Kingsbury “attributes 13:24b-26 to Jesus.” (Kingsbury 65) (Hultgren 300)
          2. “Hans Weder suggests 13:24b, 26, 30b.” (Weder 123-24) (Hultgren 300)
          3. Catchpole suggests 13:24b, 26b, 30b. (Catchpole 369) (Hultgren 300 n. 28)
          4. Schweizer suggests 13:24b, 26, 28b-29. (Schweizer *Matthew* 303) (Hultgren 300)
       3. grounds for authenticity (though with redacting)
          1. “. . . the similarities of terminology [only point] to a common agricultural motif . . .” (Hultgren 294)
          2. Perhaps similar placement resulted from Matthew seeing the similarities. (McNeile 196) (Hultgren 294)
          3. “Several major interpreters therefore consider it to have been transmitted as an independent parable.” (Davies and Allison 2: 407 n. 1, 409; Gnilka *Matthäus* 1: 490; Hagner 382; McNeile 196; Schweizer *Matthew* 302; Stein 143; Weder 123-24) (Hultgren 294)
          4. “It fits plausibly within the ministry of Jesus, although plausibility is not proof.” (Hultgren 300)

“The movement inaugurated by Jesus had not brought about a purified Israel nor even a pure community within it. From various narratives in the Gospels it is clear that Jesus had fellowship with persons both good and bad (tax collectors, sinners, etc.), and that he had a following that was mixed, persons regarded as good and bad alike. Within those circumstances he was challenged, as various passages illustrate (Matt 11:19//Luke 7:34; Mark 2:15; Matt 9:10-11; Luke 15:1-2).” (Hultgren 300)

“The parable fits into a setting in which a challenge is made, either from Jesus’ disciples or a wider circle of followers. That is the question whether the community around Jesus should be pure, or be purified. Other societies, such as the Pharisees and the Qumran community, had dedicated themselves to purity among their members. In a Pharisaic psalm usually dated from the first century b.c. the psalmist prays that the Lord will raise up a messiah who will “drive out the sinners from the inheritance,” “smash the arrogance of sinners,” “condemn sinners,” and “gather a holy people whom he will lead in righteousness” (*Pss*. *Sol*. 17:23-26). [Qtd. from *Old Testament Pseudepigrapha* 2: 667.] If indeed the kingdom is coming into being, or is imminent, it seems that the ingathering of persons into “a holy people” should be taking place, and sinners should be driven out.” (Hultgren 300)

* + - * 1. “. . . the stories are certainly different.” Dodd (147): “the Matthean parable stands on its own feet.” (Hultgren 294)
        2. “The most likely explanation [294] . . . is that Matthew edited an existing parable, making use of Mark’s location and elements . . .” (Beare 303; Lambrecht *Treasure* 165) (Hultgren 294-95)
    1. interpretation: inauthentic
       1. “. . . that the interpretation is Matthew’s own composition . . . is inescapable.” (Hultgren 301)
          1. Beare 303; Davies and Allison 2: 426-27; Funk 196 (black font = not from Jesus); Gundry *Matthew* 274; Hagner 392 (“either from Matthew’s special source [or] Matthew’s own creation”); Jeremias 81-85; Lambrecht *Treasure* 169; Luz *Matthäus* 2: 338-39; B. Smith 200. Wenham 65. de Goedt 32-54. (Hultgren 301 n. 31)
          2. “Some prefer to attribute it to a pre-Matthean composer, but still not to Jesus.” (Gnilka *Matthäus* 1: 499; Hendrickx 64; Weder 122-24) (Hultgren 301)
       2. “There are several reasons . . .” (Hultgren 301)
          1. The interpretation “cannot be by the same composer as the parable. It knows nothing of the major point of the parable, that is, that there should be no premature judgment and separation.” (Jeremias 81; Lambrecht *Treasure* 165) (Hultgren 301)
          2. The “allegorical interpretation . . . reflects the post-Easter church, its theology, and its concerns.” (Hultgren 301)

Its Christology “portrays Jesus as both the Son of man on earth (13:37) and as the apocalyptic Son of man in charge of the angels at the last judgment (13:41).” (Hultgren 301)

“. . . these views of the last judgment and Christology reflect his [Matthew’s] own . . .” (Hultgren 301)

* + - * 1. “. . . the pericope is infused with Matthean terminology. . . . Joachim Jeremias has listed some thirty-seven Greek terms within the interpretation that are characteristic of the Gospel of Matthew.” (Jeremias 82-84) (Hultgren 301)
  1. Jesus’ meaning
     1. The parable “teaches that the church is a *corpus mixtum* while on earth.” (Hultgren 299)
        1. “There will be discipline (18:15-20 [reproving a sinning member]), even cases where persons must be removed from the community (22:11-14 [no wedding garment]). But an unbridled zeal to create a community that is pure is held in check. Nevertheless, that is not the only or last word of the parable. The judgment will take place in God’s good time, and then the ambiguities of life will be overcome.” (Hultgren 299)
        2. The “followers of Jesus are a mixed group, and they will be that way up to the end. Good and bad look much alike, [300] and in fact every person is neither totally one or the other. Each person is a mixture, and each community is a mixture. No disciple or follower of Jesus can presume always to know the difference between the good and the bad in the present. The judgment will come at the end of time, and it will be carried out not by the zealous but by those appointed to the task, like reapers at the harvest. In the meantime God cares providentially for good and bad alike (5:45).” (Hultgren 300-01)
     2. “. . . the major point of the parable [is] that there should be no premature judgment and separation.” (Hultgren 301)
        1. Hendrickx 60; Jeremias 226; Kingsbury 74; Lambrecht *Treasure* 165; Schweizer *Matthew* 303; Stein 144.
        2. “. . . the parable alone (without the interpretation) emphasizes patience. [The slaves] must await the harvest for the separation . . .” (Hultgren 295)
        3. The parable (without the interpretation, 13:36-43) is “on Christian forbearance and community. The church is made up of all sorts of people . . .” (Hultgren 302)
        4. The parable teaches those zealous for righteousness, who want a pure church, “the need for patience. . . . The weeds and the wheat look very much alike. And sometimes an attempt to clean house causes great harm among those who seem good (the wheat). The judgment will take place at the end, supervised by Christ. Let that be sufficient.” (Hultgren 302)
  2. Matthew’s meaning
     1. context
        1. “It appears as the second in a collection of seven parables in Matthew 13. At 13:36 it is called “the parable of the weeds in the field,” which illustrates that names were given to parables as far back as the first century (cf. also the “parable of the sower” at Matt 13:18).” (Hultgren 293)
        2. “. . . on the Matthean level, the wheat represents believers or at least true believers (Christians).” (Hultgren 299)
        3. “But it is not so clear what the weeds represent.” (Hultgren 299)
           1. John Chrysostom said “they are Christian heretics. Jesus, he said, does not forbid silencing them, but when he says that one should not uproot the weeds, he forbids killing them.” (*Homilies on Matthew* 46) (Hultgren 299)
           2. Or “the weeds represent unbelieving Israel . . .” Kingsbury (75): “the Church is not now to pronounce judgement on unbelieving Israel by evoking a formal withdrawal from it.” (Hultgren 299)
           3. Or “the weeds represent persons *within* the church, . . . persons who willfully disregard the standard of righteousness expected within the church.” (Beare 305; Hendrickx 63; Luz *Matthäus* 2: 325; Schweizer *Matthew* 304; Weder 127) (Hultgren 299)

This “is the most likely within the Matthean text, for in the interpretation (which builds upon the parable) the weeds are associated with those who commit lawlessness (13:41).” (Hultgren 299)

“But to these should be added [those] who cause others to fall away or go astray, those who are included in the designation “all obstacles to faith” (an impersonal designation that refers nevertheless to persons), a significant presence and threat to the Matthean community (18:6-7, 12-14).” (Hultgren 299)

* + 1. the interpretation (13:36-42)
       1. “. . . one cannot read the interpretation without the parable . . .” (Hultgren 302)
       2. “Gone now is the theme of patient waiting for the final judgment [and that of] now the good and the bad coexist.” (Hultgren 301)
       3. The interpretation applies the parable in a way other than teaching patience. “. . . the parable has been put to service within the Matthean Gospel and community for a purpose and with a message somewhat different from the original.” (Hultgren 301)
       4. The interpretation “is given over almost entirely to the final judgment.” (Hultgren 301)
          1. “It functions as an exhortation, an eschatological warning . . .” (Hultgren 301)

“. . . evildoers—those who commit lawlessness—will go into the furnace of fire . . .” (Hultgren 302)

“. . . the righteous must live up to what they profess and do the will of God (cf. 7:21-23 [words and deeds]).” (Hultgren 301-02)

* + - * 1. “To a lesser degree it offers the promise of salvation to the righteous . . .” (Hultgren 301)

“. . . the righteous . . . will finally shine like the sun.” (Hultgren 301)

“. . . the righteous will be in the kingdom of the Father.” (Hultgren 302)

“So everyone is to take heart (13:43b) and observe the law of Moses as interpreted by Jesus.” (Hultgren 302)

* + - * 1. “. . . readers are warned, which is the primary thrust, but also given hope.” (Hultgren 302)
    1. “What kind of response is to be made when a member or members of a congregation do not live up to, and even live counter to, basic Christian norms and what is being professed? Are patience and restraint the answer, or judgment and warning?” (Hultgren 302)
       1. “The interpreter must decide whether to focus on the parable alone or on the parable and its interpretation. There will be a considerable difference in the outcome.” (Hultgren 302)
       2. “. . . the parable itself . . . has a higher claim to contain the teaching of Jesus . . . There the accent [is] more on patience than warning.” (Hultgren 302)
       3. “Both patience and warning are canonical themes.” (Hultgren 302)

## Wicked Tenants

(Matt 21:33-46; Mark 12.1-12; Luke 20.9-19; *Thomas* 65-66) (> Mark)

1. **text**
   1. Matt 21:33-46, “Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. 34 When the harvest time had come, he sent his slaves to the tenants to collect his produce. 35 But the tenants seized his slaves and beat one, killed another, and stoned another. 36 Again he sent other slaves, more than the first; and they treated them in the same way. 37 Finally he sent his son to them, saying, ‘They will respect my son.’ 38 But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ 39 So they seized him, threw him out of the vineyard, and killed him. 40 Now when the owner of the vineyard comes, what will he do to those tenants?” 41 They said to him, “He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.” 42 Jesus said to them, “Have you never read in the scriptures: ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is amazing in our eyes’? 43 Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. 44 The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.” 45 When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. 46 They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.”
   2. Mark 12:1-12, “Then he began to speak to them in parables. “A man planted a vineyard, put a fence around it, dug a pit for the wine press, and built a watchtower; then he leased it to tenants and went to another country. 2 When the season came, he sent a slave to the tenants to collect from them his share of the produce of the vineyard. 3 But they seized him, and beat him, and sent him away empty-handed. 4 And again he sent another slave to them; this one they beat over the head and insulted. 5 Then he sent another, and that one they killed. And so it was with many others; some they beat, and others they killed. 6 He had still one other, a beloved son. Finally he sent him to them, saying, ‘They will respect my son.’ 7 But those tenants said to one another, ‘This is the heir; come, let us kill him, and the inheritance will be ours.’ 8 So they seized him, killed him, and threw him out of the vineyard. 9 What then will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others. 10 Have you not read this scripture: ‘The stone that the builders rejected has become the cornerstone; 11 this was the Lord’s doing, and it is amazing in our eyes’?” 12 When they realized that he had told this parable against them, they wanted to arrest him, but they feared the crowd. So they left him and went away.”
   3. Luke 20:9-19, “He began to tell the people this parable: “A man planted a vineyard, and leased it to tenants, and went to another country for a long time. 10 When the season came, he sent a slave to the tenants in order that they might give him his share of the produce of the vineyard; but the tenants beat him and sent him away empty-handed. 11 Next he sent another slave; that one also they beat and insulted and sent away empty-handed. 12 And he sent still a third; this one also they wounded and threw out. 13 Then the owner of the vineyard said, ‘What shall I do? I will send my beloved son; perhaps they will respect him.’ 14 But when the tenants saw him, they discussed it among themselves and said, ‘This is the heir; let us kill him so that the inheritance may be ours.’ 15 So they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? 16 He will come and destroy those tenants and give the vineyard to others.” When they heard this, they said, “Heaven forbid!” 17 But he looked at them and said, “What then does this text mean: ‘The stone that the builders rejected has become the cornerstone’? 18 Everyone who falls on that stone will be broken to pieces; and it will crush anyone on whom it falls.” 19 When the scribes and chief priests realized that he had told this parable against them, they wanted to lay hands on him at that very hour, but they feared the people.”
   4. *Gospel of Thomas* 65-66, “He said, “There was a good man who owned a vineyard. He leased it to tenant farmers so that they might work it and he might collect the produce from them. He sent his servant so that the tenants might give him the produce of the vineyard. They seized his servant and beat him, all but killing him. The servant went back and told his master. The master said, ‘Perhaps he did not recognize them.’ He sent another servant. The tenants beat this one as well. Then the owner sent his son and said, ‘Perhaps they will show respect to my son.’ Because the tenants knew that it was he who was the heir to the vineyard, they seized him and killed him. Let him who has ears hear.” 66 Jesus said: “Show me the stone that the builders have rejected. That one is the cornerstone.” (Qtd. from *Nag Hammadi Library in English* 134)
   5. See also Hunter *Parables* 104-07.
2. **introduction**
   1. context
      1. *Thomas* 65-66: “As usual, . . . *Thomas* has no narrative setting.” (Hultgren 355)
      2. All three set it in the temple.
      3. adjacent material
         1. Mark and Luke precede it with question of authority. (Mark 11:27-33(//Luke 20:1-8), the chief priests, scribes, and elders ask, “28 Who gave you this authority . . .?” Jesus asks back, ““30 Did the baptism of John come from heaven, or was it of human origin?” . . . 33 “We do not know.” And Jesus said to them, “Neither will I tell you . . .””)
         2. Matthew has two sons between (question of authority, 21:23-27; two sons, 21:28-32; wicked tenants, 21:33-46).
         3. “This is the third of three vineyard parables in succession within the Gospel of Matthew—the Workers in the Vineyard (20:1-16) and the Two Sons (21:28-32) being prior to it.” (Hultgren 370)
      4. audience
         1. In Matthew Jesus addresses the chief priests, elders, and Pharisees in the crowd’s hearing.
            1. Matt 21:23, 45, “When he entered the temple, the chief priests and the elders of the people came to him as he was teaching . . .”
            2. Matt 21:27-28, “they answered Jesus, “We do not know.” And he said to them, “Neither will I tell you by what authority I am doing these things. 28 What do you think? A man had two sons . . .”
            3. Matt 21:33, “Listen to another parable.” (Wicked tenants.)
            4. Matt 21:45, “When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them.”
            5. “Unlike Mark, Matthew mentions no scribes, and Pharisees are added” (21:45). (Hultgren 370)

“It appears that for Matthew the term “scribe” can refer to Christian scribes (13:52; [370] 23:34), and therefore they are sometimes removed from the scene.” (Hultgren 370-71)

“Antagonism against the Pharisees, on the other hand, is heightened in this Gospel.” (Hultgren 371)

* + - 1. In Mark Jesus addresses the chief priests, elders, and scribes, in the crowd’s hearing (11:27).
         1. Mark 11:27, “As he was walking in the temple, the chief priests, the scribes, and the elders came to him . . .”
         2. Mark 11:33, ““Neither will I tell you by what authority I am doing these things.” 12:1 Then he began to speak to them in parables.” (Wicked tenants.)
      2. In Luke Jesus addresses the crowd in the chief priests, scribes, and elders’ hearing (20:1, 9, 19).
         1. Luke 20:1, “One day, as he was teaching the people in the temple and telling the good news, the chief priests and the scribes came with the elders . . .”
         2. Luke 20:9, “He began to tell the people this parable . . .” (Wicked tenants.)
         3. Luke 20:19a, “the scribes and chief priests realized that he had told this parable against them . . .”
  1. source criticism
     1. There are four proposals. (Hultgren 356)
        1. Matthew and Luke used only Mark. (Hultgren 356)
           1. “Much of what appears in the Matthean account is based on Mark’s, but it is more allegorized, historicized, and moralized.” (Hultgren 370)
        2. also a Q version
           1. “The main argument is that there are similarities between Matthew 21:39, 44//Luke 20:15, 18 over against Mark.” (Cadoux 40-41) (Hultgren 356)
           2. Matt 21:39, 44, “So they seized him, threw him out of the vineyard, and killed him. . . . 44 The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.”
           3. Luke 20:15, 18, “So they threw him out of the vineyard and killed him. . . . 18 Everyone who falls on that stone will be broken to pieces; and it will crush anyone on whom it falls.”
           4. Mark 12:8, “So they seized him, killed him, and threw him out of the vineyard.” (Mark has no equivalent to Matt 21:44//Luke 20:18.)
           5. “But the first of these verses can be accounted for as an easy, even obvious, step in allegorizing (in both cases) of material taken from Mark 12:8 . . .” (Hultgren 356)
           6. “. . . and the second collapses on the basis of textual criticism . . .” (See “Matt 21:44: text criticism” below.) (Hultgren 356)
        3. also an M version (“Mark + Q + M = Matthew,” Hultgren 356)
           1. Snodgrass (56-71) says “the earliest of all versions” was in M, “which Matthew combined with materials from Mark and Q.” (Hultgren 356)
           2. “This rests on a number of observations, among them the fact that Matthew alone contains the saying of Jesus in 21:43.” (Hultgren 356) (Matt 21:43, “the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom.”)
           3. But “The Matthean version can be accounted for on the basis of Matthew’s use of Mark, plus redactional, allegorical elaborations. [21:43] could have been composed by Matthew . . .” (Hultgren 356)
        4. also an L version
           1. L had the parable, and Luke conflated Mark and L. (Hultgren 356)
           2. So Schramm, Tim. *Der Markus-Stoff bei Lukas*: *Eine literarkritische und redaktionsgeschichtliche Untersuchung*. SNTSMS 14. Cambridge: Cambridge UP, 1971. 154-67.
           3. Schramm (150-51) includes Luke 20:17b-18 as L. But later (164) he limits L traces to 20:9-15a (164). (Hultgren 356 n. 10) Luke 20:17b-18, “What then does this text mean: ‘The stone that the builders rejected has become the cornerstone’? 18 Everyone who falls on that stone will be broken to pieces; and it will crush anyone on whom it falls.”
           4. “Three main points stand in favor of such a view, but none is persuasive.” (Hultgren 356)

Luke has important differences from Mark. “But these can be considered alterations by the evangelist himself.” (Hultgren 356) E.g.,

“the simplicity of the opening lines”

“the number of sendings”

“the addition of 20:18”

Luke has a Hebraism twice (“proceed to,” *prostithemi*, προστίθημι + infinitive) (20:11, 12). But that Hebraism “is found elsewhere and can be attributed to Lukan style (cf. 19:11; Acts 12:3).” (Hultgren 356)

Luke lacks Matt 21:42c//Mark 12:11 (“this was the Lord’s doing, and it is amazing in our eyes’?””). “But a theory of a Lukan source is not a prerequisite for” this difference. (Carlston 78-79; Fitzmyer 1278) (Hultgren 356)

* + - * 1. An L version “is plausible, but it is not certain. . . . attractive as the possibility of an independent Lukan version is, the grounds for its existence are insufficient.” (Hultgren 356)
    1. “Whether the version in the *Gospel of Thomas* is dependent upon one or more of the Synoptic versions is debated. This question will be taken up later.” (Hultgren 356)
  1. Form: a parable (long; multiple verbs; past tense; atypical situation; plot/action).
  2. differences
     1. Table 4 “focuses on three main areas of difference: (1) the number of sendings of emissaries, the identity of the persons who are sent by the owner of the vineyard, and their fate; (2) the landowner’s reaction to what happens to his emissaries; and (3) the closing comment of Jesus. Some words are in bold print, signifying features that make a version distinctive in additional ways.” (Hultgren 357)
  3. This parable is about the crisis of the kingdom. It shows that “Jesus’ final appeal to his nation and its leaders.” (Hunter *Parables* 22)
  4. The wicked vinedressers “is an allego­ry . . .” (Hunter *Interpreting* 94) “The Wicked Vine­dres­sers is an allegori­cal parable.” (Hunter *Parables* 24)
  5. In the Wicked Vinedressers, “The vineyard is Israel.” See Isa 5. (Hunter *Interpreting* 96)
  6. “. . . our Lord’s parables . . . follow the rules of popular story-telling.” (Hunter *Parables* 12) One is “the ‘rule of end stress’ whereby the spot­light falls on the last in the series, whether it is the young­est son or the final adventure.” (Hunter *Interpreting* 11) E.g., the talents, the wicked vine­dressers. (Hunter *Parables* 12)
  7. “. . . many of them must have been founded on actual happenings. . . . The Wicked Vine­dress­ers rings true of a Galilee [16] which we know was cursed at that time by absentee landlords and agrarian discontent.” (Hunter *Interpreting* 16-17)
  8. The Wicked Vinedressers has “many allegorical features” (Hunter *Interpreting* 87), is “an allegory” (Hunter *Interpreting* 94, cf. 23) or “an al­legori­cal para­ble.” (Hunter *Parables* 24)
  9. This parable “preserves Jesus’ final warning to the Sanhedrin (Mark 11.27; 12.12).” (Hunter *Interpreting* 87)
  10. its authenticity
      1. See Hunter *Interpreting* appendix 3, 116-18.
      2. “In its complete silence about the Resurrection, it is quite unlike the kind of thing some later Christian might have invented.” (Hunter *Interpreting* 87)
  11. “The parable is our Lord’s picture of Israel’s story through the long centuries.” (Hunter *Interpreting* 87)
  12. The parable is “Jesus’ final appeal to his nation and its leaders.” (Hunter *Parables* 22)
  13. “In a sense, the tale was autobiography; the Man who told it was its central figure; and within a few days of his telling it, it came true.” (Hunter *Interpreting* 8)
  14. Cadbury quotes a rabbinic parallel that is strikingly similar. (Cadbury *Making* 151 [referring to 149])
  15. “All of the passages in the Synoptics which use it fall under the suspicion of being formula­tions of the church. This is true of . . . the parable of the Wicked Vine­dresser: Mark 12:6 [see Kümmel, *Prom­ise and Fulfillment* pp. 40, 82-83] . . .” (Conzelmann *Jesus* 47)
  16. “Matthew writes his Gospel . . . when his church has become predominant­ly Gentile. He knows that Jesus confined himself to Israel (10:5-6; 15:­24), but heexpands the parable of the wicked tenants to allow for a transfer of attention to the Gentiles (21:43; no parallel in Mark and Luke).” (Brown *Adult Christ at Christmas* 13 n 22)
  17. “In Luke, the parable of the Wicked Husbandmen is told to the people against the scribes and the chief priests (20.9, 19) . . . rather than against the nation in general. . . . The same approach is probably to be seen in the Lucan parable of the Pounds (19.11-27). Set in the context of the acceptance of Jesus by Bartimaeus and the people (18.43), . . . it contrasts the rejection by the chief priests [19:39-40, 47-48]. In 20.45-7 the scribes are attacked by Jesus in a discourse . . . overheard by ‘all the people’. Luke is clear that Jerusalem will be destroyed because she ‘did not know the time of her visitation’ (19.44). Yet he is careful to avoid saying that it is God who will do this. Though in 19.41-4 he uses phrases clearly taken from Isaiah 29.3, his changes mean that the enemies rather than God are to be the cause of the destruction, and it seems that he sees this prophecy fulfilled in the events of ad 70. Unlike Isaiah and the prophetic tradition, however, he does not suggest that God was actively at work in such an event, or that the destruction fulfilled God’s purposes. Jesus does not reject the city, but rather the city’s rejection of him causes him to weep for it. The destruction is not willed by God, but is the inevitable out­come of the city’s refusal of him. Likewise, Jesus’ lament over Jerusalem and its Temple in 13.34-5 is not in itself hostile.” (Franklin *Christ the Lord* 8)

1. **Matt 21**:**33**//**Mark 12**:**1**//**Luke 20**:**9**
   1. Matt 21:33, “Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country.”
   2. Mark 12:1, “Then he began to speak to them in parables. “A man planted a vineyard, put a fence around it, dug a pit for the wine press, and built a watchtower; then he leased it to tenants and went to another country.””
   3. Luke 20:9, “He began to tell the people this parable: “A man planted a vineyard, and leased it to tenants, and went to another country for a long time.””
   4. “parable” (*parabole*, παραβολή)
      1. All three synoptics call wicked tenants a “parable.” (Matt 21:33; Mark 12:1; Luke 20:9) (Hultgren 356)
      2. Matt 21:33 has “another parable” (*allen parabolen*, ἄλλην παραβολήν).
         1. Wicked tenants is right after two sons (Matt 21:28-32). (Hultgren 370)
         2. But “another parable” “is also a typically Matthean connecting device” (13:24, 31, 33; 21:33). (Hultgren 370)
      3. Mark 12:1 says Jesus began to speak “in parables” (*en parabolais*, ἐν παραβολαῖς).
         1. But only one parable follows. “The phrase does not mean that a string of parables is to follow . . .” (Hultgren 367)
         2. “The same phrase appears at 3:23; 4:2, 11. . . . it refers to Jesus’ manner of speaking (“parabolically,” one might say).” (Hultgren 367)
   5. “landowner”
      1. Mark says a “man” planted the vineyard.
      2. Matthew says a “householder” (*oikodespotes*, οἰκοδεσπότης) planted the vineyard. (Hultgren 371)
         1. Matthew uses *oikodespotes* seven times, “particularly to portray a stock character in parables . . .” (Hultgren 371)
            1. 13:27: weeds in the wheat
            2. 20:1, 11: workers in the vineyard
            3. Matt 21:33: wicked tenants
         2. Matthew literally has “A man was a householder who planted” (*anthropos en oikodespotes hostis ephyteusen*, ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν). “The linking of ἄνθρωπος (“a man”) and οἰκοδεσπότης is a Matthean expression and redactional peculiarity found, besides here, twice more (13:52; 20:1).” (Hultgren 371)
   6. “dug a wine press in it”
      1. Matthew’s “dug a wine press” seems “secondary to Mark’s “he dug a vat” (12:1). [After all,] Would one dig a “wine press” (rather than a “vat” for a wine press) into the *ground*?” (Hultgren 371)
      2. But “Excavations have uncovered both wine presses and vats that are in fact hewn into limestone . . .” (Hultgren 371)
         1. One is in Nazareth.
            1. “Threatened Nazareth Excavations Unearth Clues to Jesus’ Boyhood.” (Minneapolis) *Star Tribune* 16.263 (23 Dec. 1997): A16.
            2. “. . . the winepress is a bed-sized level area cut into the limestone for squashing grapes, and a vat is cut into the limestone below for collecting the runoff juice. The area also has the bases of five watchtowers.” [371] “The site was discovered in 1997 by Stephen Pfann on the grounds of the Nazareth hospital.” [371 n. 60] (Hultgren 371, 371 n. 60)
         2. Two others are in Tel Michal.
            1. Herzog, Ze’ev. “Michal, Tel.” *Oxford Encyclopedia of Archaeology in the Near East*. Ed. Eric M. Meyers. 5 vols. New York: OUP, 1997. 4: 20-22 (p. 21 has a “photo of two wine presses with vats”). (Hultgren 371 n. 60)
            2. “In this case they are dug out of the ground and plastered. Tel Michal is located in the southern part of the Sharon coastal plain.” (Hultgren 371 n. 60)
         3. Condor and Kitchener also describe “wine presses cut into rock in central Galilee and Tiberias . . .” (Condor, Claude R., and Horatio H. Kitchener. *The Survey of Western Palestine*: *Memoirs of the Topography*, *Orography*, *Hydrography*, *and Archaeology*. 3 vols. London: Committee of the Palestine Exploration Fund, 1881-83. 1: 223, 418.) (Hultgren 371 n. 60)
   7. Isa 5:1-7, song of the vineyard
      1. Isa 5:1-2, “My beloved had a vineyard . . . 2 He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it . . .”
      2. In Isa 5:1-2 as here, “the point being made is that everything was done properly and with care to protect the vineyard so that it might yield its fruit for the owner.” (Hultgren 367)
         1. “The hedge would keep out predators, both animals and people.” (Hultgren 367)
         2. “The tower would be a vantage point to watch for intruders.” (Banning, Edward B. “Towers.” *Anchor Bible Dictionary* 6: 622-24.) (Hultgren 367)
         3. “pit” (*hypolenion*, ὑπολήνιον)
            1. Only Mark 12:1 says the owner “dug a pit for the wine press . . .”
            2. This is the only instance of *hypolenion* in the NT. (Hultgren 367)
            3. The pit was a ““trough” or “vat” for storing juice beneath his wine press . . .” (Hultgren 367)
            4. Isa 5:2 LXX has *prolenion* (προλήνιον), “vat in front of a wine press” (LSJ 1488), the only occurrence of the word in the LXX. (Qtd. in Hultgren 367)
            5. Matt 21:33 has simply “wine press” (*lenos*, ληνός). (Hultgren 367)
      3. “Rhetorically the opening verse raises high expectations; the owner has given such great care to his estate prior to leaving that one can expect that he wants it to produce, and the tenants to be good stewards of it.” (Hultgren 367)
      4. Luke in 20:9 “has trimmed the parable of several details from Isaiah 5:1-7. Gone are all those items [in Matthew and Mark] that speak of the great care given to the vineyard by its owner. What is left is that “a man planted a vineyard” prior to letting it out to tenants. Nevertheless, . . . [one] still hears metaphors for God and Israel in the opening words.” (Hultgren 375)
   8. “tenants” (*georgoi*, γεωργοί)
      1. KJV translates “husbandmen.” RSV, NRSV, and Hultgren translate “tenants.” NEB translate “vine-growers.” NIV translate “farmers.” (Hultgren 352)
      2. The term essentially means one who tills the soil [BAGD 157], so it can refer to either one who owns land or one who works on it. The latter is meant here; therefore, “farmers” is not a good term to use.” (Hultgren 352)
   9. “went to another country”
      1. “That a landowner would plant a vineyard, leave it in the care of tenants, and go abroad would not be unusual.” (Hultgren 366)
      2. “. . . the motif of a king or wealthy man leaving servants or slaves in charge while away is a popular one in the parables of Jesus, as well as in rabbinic parables.” (Hultgren 361)
         1. It is in five of Jesus’ parables: waiting slaves, faithful and wise slave, talents, pounds, wicked tenants.
         2. It is in three “rabbinic parables, all attributed to rabbis from times later than Jesus . . .” (*Abot R*. *Nat*. 14:6; *Mek*. *Bachodesh* 5:81-92; *Cant*. *Rab*. 7:14:1) (Hultgren 361)
         3. “. . . it is conspicuously lacking” in *Thomas* 65-66 (wicked tenants). (Hultgren 361)
      3. “went to another country”
         1. None of the synoptics explicitly says “to another country.”
         2. “The verb used ([*apodemeo*,] ἀποδημέω) means simply to “go away on a journey” or “be absent.”” (BAGD 90) (Hultgren 375)
         3. “That he went to “another country” (RSV, NRSV) could be implied, but it is not stated . . .” (Hultgren 375)
      4. “for a long time” (*chronous hikanous*, χρόνους ἱκανούς)
         1. Only Luke (20:9) says the owner left “for a long time.”
         2. Literally *chronous hikanous* means “for considerable times.” RSV, NEB, NIV, and NRSV all translate “for a long time.” (Hultgren 375)
         3. “The emphasis in Luke is the amount of time, not the amount of distance.” (Carlston 77) (Hultgren 375)
            1. “Does this symbolize Luke’s theme of the delay of the parousia, as some interpreters have maintained?” (Carlston 77. Grässer, Erich. *Das Problem der Parusieverzögerung in den synoptischen Evangelien und in der Apostelgeschichte*. 2nd ed. BZNW 22. Berlin: Alfred Töpelmann, 1960. 113.) (Hultgren 375)
            2. “Since the owner represents God, not Jesus, that is not the case. The long time can refer to the long era of the history of Israel.” (Hultgren 375)
            3. “At best the phrase alludes to the long-suffering and patience of God in the face of the disobedience of his people.” (Fitzmyer 1283; Tiede 340. Stein, Robert H. *Luke*. New American Commentary 24. Nashville: Broadman, 1992. 492.) (Hultgren 375)
2. **Matt 21**:**34**//**Mark 12**:**2**//**Luke 20**:**10a**
   1. Matt 21:34, “When the harvest time had come, he sent his slaves to the tenants to collect his produce.”
   2. Mark 12:2, “When the season came, he sent a slave to the tenants to collect from them his share of the produce of the vineyard.”
   3. Luke 20:10a, “When the season came, he sent a slave to the tenants in order that they might give him his share of the produce of the vineyard . . .”
   4. “When the season came” (*to kairo*, τῷ καιρῷ)
      1. Mark has “when the season came.”
         1. literal meaning
            1. “at the right time” (Hultgren 352)
            2. “at the proper time” (BAGD 395 [καιρός 2,a]) (Hultgren 367)
         2. But *to kairo* means ““at harvest time” in connection with produce.” (Baumgarten, Jörg. “καιρός.” *EDNT* 2: 233.) (Hultgren 352, 367)
      2. Matthew has “When the harvest time had come.”
         1. The Greek is *hote de enggisen ho kairos* (ὅτε δὲ ἤγγισεν ὁ καιρός).
         2. RSV translates “when the season of fruit drew near,” which is “very literalistic . . .” (Hultgren 353)
         3. NRSV translates “When the harvest time had come . . .”
         4. NIV translates “When the harvest time approached”: ““harvest time” expresses the meaning better in current English . . .” (Hultgren 353)
         5. “. . . “when the harvest time drew near” . . . increases the sense of impending final judgment; it is an eschatological expression (cf. 26:18), more allegorized than the more realistic expression in Mark 12:2.” (Hultgren 371) Matt 26:18, “Go into the city to a certain man, and say to him, ‘The Teacher says, My time is near; I will keep the Passover at your house with my disciples.’”
         6. “Matthew improves on Mark by having, “when harvest time drew near” . . .” (Hultgren 352)
      3. Luke has just *kairo* (καιρῷ), unlike Mark’s *to kairo* (τῷ καιρῷ).
         1. ““At harvest time” translates the Greek expression καιρῷ.” (Hultgren 355)
   5. delegations (slaves and son)

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  |  | *who is sent* |  | *treatment* |
| Matt 21: | 34 | “slaves” | 35 | “the tenants seized his slaves and beat one, killed another, and stoned another.” |
|  | 36 | “other slaves,  more than the first” | 36 | “they treated them in the same way.” |
|  | 37 | “son” | 39 | “they seized him, threw him out of the vineyard, and killed him.” |
| Mark 12: | 2 | “a slave” | 3 | “they seized him, and beat him, and sent him away empty-handed.” |
|  | 4 | “another slave” | 4 | “this one they beat over the head and insulted.” |
|  | 5a | “another” | 5a | “that one they killed.” |
|  | 5b | “many others” | 5b | “some they beat, and others they killed.” |
|  | 6 | “son” | 8 | “they seized him, killed him, and threw him out of the vineyard.” |
| Luke 20: | 10 | “a slave” | 10 | “the tenants beat him and sent him away empty-handed.” |
|  | 11 | “another slave” | 11 | “[him] they beat and insulted and sent away empty-handed.” |
|  | 12 | “a third” | 12 | “this one also they wounded and threw out.” |
|  | 13 | “son” | 15 | “they threw him out of the vineyard and killed him.” |

* + 1. Matt 21:34-36
       1. Matthew heightens the allegorical correspondence, slaves = prophets.
          1. In Mark 12:2 and Luke 20:10, the owner first sends “a slave”; in Matt 21:34, he sends “slaves.” (Hultgren 371)
          2. Only Matt 21:35 has a slave stoned, as the prophets were. (Hultgren 371)

Zechariah was stoned. 2 Chron 24:21, “by command of the king they stoned him to death in the court of the house of the Lord.”

Matt 5:12//Luke 6:23 (Q), “men persecuted the prophets who were before you” (Matt), “so their fathers did to the pro­phets” (Luke).

Matt 23:37//Luke 13:34 (Q), “Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it!”

* + - * 1. In wedding feast, too, “the mistreating of slaves symbolizes the persecution of the prophets . . .” (Hultgren 371) Matt 22:6, “the rest seized his slaves, mistreated them, and killed them.”
      1. “The sending of two delegations of slaves may symbolize the former and latter prophets.” (Gundry 425-26; Hagner 621) (Hultgren 371)
    1. Mark 12:2-5
       1. “Three slaves are sent in succession, and each is mistreated. The kind of mistreatment grows from bad to worse: beaten, wounded in the head, killed (12:2-5a). Then in 12:5b there is a summary of additional beatings and killings.” (Hultgren 367)
    2. Luke 20:10-12
       1. “. . . Luke has a more simplified sequence.” (Hultgren 375)
          1. “Only three are sent, one at a time.” (Hultgren 375)
          2. “. . . there is a progression in the severity of mistreatment: the first is beaten, the second beaten and treated shamefully, and the third wounded and cast out.” (Hultgren 375)

“Over against Mark (12:5) and Matthew (21:36), none of the slaves is killed; that is reserved for the son alone.” (Hultgren 375)

“As the severity of shameful treatment increases, the drama of the story is heightened.” (Hultgren 375)

* + - 1. “Along with Luke’s simplicity of storytelling, however, there is a corresponding lessening of allegorization in comparison with the other two Gospels. The sendings in Matthew and Mark clearly correspond to God’s sendings of the [375] prophets. That correspondence is still present in Luke’s version, but it is less evident.” (Hultgren 375-76)
    1. intervals between sendings
       1. Derrett understands “the various sendings as annual events . . .” (Hultgren 366)
       2. “It is not necessary, however, to understand the various sendings as annual events . . .” (Hultgren 366)
          1. Lev 19:23-25, “When you come into the land and plant all kinds of trees for food, then you shall regard their fruit as forbidden; three years it shall be forbidden to you, it must not be eaten. 24 In the fourth year all their fruit shall be set apart for rejoicing in the Lord. 25 But in the fifth year you may eat of their fruit, that their yield may be increased for you: I am the Lord your God.”
          2. “According to traditional Jewish law, the fruit is not to be eaten for the first three years; in the fourth year it is to be offered to the Lord; and only in the fifth year is it to be enjoyed . . .” (Hultgren 367)
          3. “The series of sendings may therefore all occur in the fourth or even fifth year.” (Hultgren 367)
          4. All of the sendings in years 4 or 5 “makes the action of the tenants against the heir even more credible. In their view, any reassertion of authority and claim by the landowner at this late date must be denied, and that is carried out by their killing of his son.” (Hultgren 367)
    2. “The sending of the slaves builds up to a climax, the sending of the son.” (Hultgren 362)
  1. “he sent a slave to the tenants to collect from them his share of the produce of the vineyard” (Mark 12:2)
     1. In Matt 21:34, “The slaves come to collect “his” (= the landowner’s) fruits, all of them, instead of the implied “some” in Mark’s version (12:2).” (Hultgren 371)
     2. Luke “has revised the clause of Mark 12:2 (“in order to obtain some of the fruit of the vineyard from them”) to read, “in order that they should give him some of the fruit of the vineyard” . . .” (Hultgren 376)
        1. See “the similar wording in *Gos*. *Thom*. 65.” (Hultgren 376)
        2. Luke “has a purpose clause using the future indicative [*dosousin*,] δώσουσιν (“in order that they might give”) rather than the more common (and proper, by classical standards) aorist subjunctive [*dosin*,] δώσιν. Some texts have the latter. But superior texts have the former, and the form is attested elsewhere in the NT.” (BDF 186-87 [#369, 2]) (Hultgren 355)
        3. “The result is that the owner appears less aggressive; the tenants are expected to respond freely of their own accord and without pressure from the slave of the owner.” (Hultgren 376)

1. **Matt 21**:**35**//**Mark 12**:**3**//**Luke 20**:**10b**
   1. Matt 21:35, “But the tenants seized his slaves and beat one, killed another, and stoned another.”
   2. Mark 12:3, “But they seized him, and beat him, and sent him away empty-handed.”
   3. Luke 20:10b, “but the tenants beat him and sent him away empty-handed.”
2. **Matt 21**:**36**//**Mark 12**:**4**//**Luke 20**:**11**
   1. Matt 21:36, “Again he sent other slaves, more than the first; and they treated them in the same way.”
   2. Mark 12:4, “And again he sent another slave to them; this one they beat over the head and insulted.”
   3. Luke 20:11, “Next he sent another slave; that one also they beat and insulted and sent away empty-handed.”
   4. Mark 12:4
      1. “stoning” (*lithobolesantes*, λιθοβολήσαντες)
         1. Some manuscripts include “stoning” in Mark 12:4. KJV translates, “and at him they cast stones, and wounded him in the head.” (Hultgren 352)
         2. “Superior texts do not contain the term, nor do modern versions (RSV, NEB, NIV, and NRSV) . . .” (Hultgren 352)
         3. Probably copyists imported stoning from Matt 21:35 (“the tenants . . . beat one, killed another, and stoned another”). (Hultgren 352)
      2. “The slave wounded in the head (12:4) is unique to Mark’s version.” (Hultgren 367)
         1. “The verb [*kephalioo*,] κεφαλιόω (“to strike on the head”) appears only here in the NT.” (Hultgren 368)
         2. It has been suggested that this is a reference to John the Baptist, who was beheaded (6:27).” (Hultgren 367)
            1. Crossan 87. Bennett, W.J. “The Herodians in Mark’s Gospel.” *NovT* 17 (1975): 12-13.
            2. “But being struck on the head and being beheaded are quite different . . .” (Hultgren 367)
            3. “. . . and the slave is not actually killed.” (Hultgren 368)
   5. Luke 20:11
      1. “. . . Luke employs a Hebraism in his twofold use [verses 11 and 12] of the expression προσέθετο . . . πέμψαι (“he proceeded to send”), namely, the use of the verb προστίθημι plus infinitive (a form of expression used in the LXX, e.g., at Gen 8:12; Judg 3:12; 4:1; 10:6; 1 Sam 18:29; also at Acts 12:3).” (BDF 225 [#435, a]) (Hultgren 376)
3. **Mark 12**:**5**//**Luke 20**:**12**
   1. Mark 12:5, “Then he sent another, and that one they killed.
   2. Luke 20:12, “And he sent still a third; this one also they wounded and threw out.”
   3. Mark 12:5b
      1. “. . . Mark’s version of the parable contains more instances of the owner’s sending of slaves and their mistreatment than do the others.” (Hultgren 368)
      2. Cadoux (39) calls “The summary in 12:5b . . . “intrusive.”” (Hultgren 368)
         1. “The “law of three” is satisfied without it by means of 12:3-5a (one servant beaten, another wounded, another killed).” (Hultgren 368)
         2. “Moreover, the killing of various slaves in 12:5b reduces the climactic impact of the decision to kill the son in 12:7.” (Hultgren 368)
      3. reasons for Mark including 12:5b
         1. Gundry (*Mark* 686): it “heightens the tension by magnifying the risk in sending the son.” (Qtd. in Hultgren 368)
         2. “Further, the killing of certain prophets was common knowledge in the story of Israel’s past. . . . The history of violence against those whom God has sent throughout history is underscored vividly. Violence against Jesus, the Son of God, is one more instance of that history.” (Hultgren 368)
   4. Luke 20:12: for the Hebraism, “he proceeded to send,” see Luke 20:11 above. (Hultgren 376)
4. **Matt 21**:**37**//**Mark 12**:**6**//**Luke 20**:**13**
   1. Matt 21:37, “Finally he sent his son to them, saying, ‘They will respect my son.’”
   2. Mark 12:6, “He had still one other, a beloved son. Finally he sent him to them, saying, ‘They will respect my son.’”
   3. Luke 20:13, “Then the owner of the vineyard said, ‘What shall I do? I will send my beloved son; perhaps they will respect him.’”
   4. Matt 21:37
      1. Matthew in 21:37-38 “follows Mark (12:6-7) more closely.” (Hultgren 372)
      2. “finally” (*hysteron*, ὕστερον)
         1. “Finally” “is Matthean (used seven times in his Gospel) . . .” (Hultgren 372)
         2. Here it indicates “a new stage of salvation history . . .” (Hultgren 372)
      3. “his” (*autou*, αὐτοῦ)
         1. “His,” “modifying “son,” heightens the christological ring of the clause (as in Gal 4:4, “God sent forth his Son”).” (Hultgren 372)
   5. Mark 12:6
      1. “He had still one other”
         1. “The clause “he had still another” leads one to expect the sending of another slave.” (Hultgren 368)
         2. “But, using asyndeton, the evangelist introduces the “beloved son,” which could only mean for Mark’s readers a messianic title (cf. 1:11; 9:7).” (Hultgren 368)
      2. “finally” (*hysteron*, ὕστερον)
         1. “The word “finally” (ἔσχατον) has eschatological significance: at the end of the long history of the sending of the prophets, God has finally sent his beloved Son.” (Hultgren 368)
      3. “They will respect my son”
         1. “The clause “they will respect my son” heightens the tension.” (Hultgren 368)
   6. Luke 20:13
      1. “Only in Luke is there a soliloquy in which the landowner deliberates . . . in direct discourse. This is another instance of “interior monologue,” which appears in several parables in Luke—and only in Luke’s parables (for other instances, cf. 12:17; 15:17-19; 16:3) . . .” (Sellew, Philip. “Interior Monologue as a Narrative Device in the Parables of Luke.” *JBL* 111 (1992): 248-49.) (Hultgren 376)
      2. “What shall I do?”
         1. “What shall I do?” occurs in three Lukan parables: 12:17; 16:3; 20:13. (Hultgren 376)
         2. In Luke God “is a deliberating God (20:13), a God who asks, “What shall I do?” and even then wonders whether the Son will be given the respect due him. [This is] the so-called Lukan “humanism” . . .” (Hultgren 378)
      3. “In light of what has happened to his slaves, the owner of the vineyard must take stronger action” and send his son. (Hultgren 376)
      4. “. . . “beloved son” (as in Mark) [is] a term applied to Jesus at his baptism (3:22).” (Hultgren 376)
      5. “perhaps” (*isos*, ἴσως)
         1. *Isos* is “only here in the NT . . .” (Hultgren 376)
         2. It is also in *Thomas* 65. (Hultgren 376)
         3. It “may well be Luke’s way of softening the prediction; God cannot err in thinking that respect for his Son is assured.” (Jülicher 2: 391-92) (Hultgren 376)
         4. Fitzmyer (1284) says it is merely “a dramatic touch.” (Qtd. in Hultgren 376 n. 75)
      6. Unlike Matthew and Mark, Luke does not say the owner sent his son; “but that is implied in the next verse.” (Hultgren 376)
5. **Matt 21**:**38**//**Mark 12**:**7**//**Luke 20**:**14**
   1. Matt 21:38, “But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’”
   2. Mark 12:7, “But those tenants said to one another, ‘This is the heir; come, let us kill him, and the inheritance will be ours.’”
   3. Luke 20:14, “But when the tenants saw him, they discussed it among themselves and said, ‘This is the heir; let us kill him so that the inheritance may be ours.’”
   4. “heir” (*kleronomos*, κληρονόμος)
      1. Because the tenants recognize the son as heir, “The treatment of the son is worse than that given to any of the servants.” (Hultgren 368)
      2. “Although the term is used christologically elsewhere (cf. Heb 1:2), and that cannot be excluded from one’s hearing in this instance, its literal sense is primary here.” (Hultgren 368)
   5. “inheritance”
      1. “The tenants think that by killing him the inheritance will be theirs; and this is simply assumed by the narrator, regardless of what the law (or lack thereof) prescribed.” (Hultgren 368)
      2. Lachs
         1. Lachs (355) suggests “that the legal situation presupposed is that the landowner was a proselyte, that he had died intestate, and that his property thus became ownerless. Lachs then refers to *b*. *Qidd*. 17b as the legal basis for that to happen.” (Hultgren 368 n. 56)
         2. “But there is nothing in the parable to hint that the landowner is to be considered a proselyte, and the Talmudic text hardly supports such a thesis.” (Hultgren 368 n. 56)
      3. Dennett
         1. “. . . it would not be unusual for the rights of the landowner, the tenants, and the son as heir to be disputed with the passing of time. According to J. N. D. Derrett, the possession of the vineyard by the tenants would increase the presumption of ownership more and more as the years passed. By the fourth year the landowner would have had to assert his authority or perhaps suffer loss of the land to those who possessed it. That accounts for the sending of his son.” (Derrett “Parable of the Wicked Vinedressers” 296-306) (Hultgren 366)
         2. In the tenants’ view, “any reassertion of authority and claim by the landowner at this late date must be denied, and that is carried out by their killing of his son.” (Hultgren 367)
   6. Matt 21:38
      1. As in Luke 20:14, Matthew has “when [they] saw [the son]” (*idontes*, ἰδόντες). (Hultgren 372)
      2. Matthew has “let us have his inheritance.” (Hultgren 372)
   7. Luke 20:14
      1. “come” (*deute*, δεῦτε)
         1. Matthew and Mark have “come,” and “Some very important Greek witnesses” have “come.” (Hultgren 355)
         2. “Other very important witnesses” omit *duete*. (Hultgren 355)
         3. “Its presence is likely due to scribal assimilation.” (Hultgren 355)
      2. “The verse is based on Mark 12:7, but Luke has heightened its style . . .” (Hultgren 376)
         1. “said to themselves”
            1. Matthew has “said to themselves” (εἶπον ἐν ἑαυτοῖς), as does Mark (πρὸς ἑαυτοὺς εἶπαν). NRSV translates Matt 21:38 literally; otherwise, RSV, NEB, NIV, and NRSV translate “said to one another.” (Hultgren 376)
            2. Luke, however, has “they deliberated with one another, saying” (διελογίζοντο πρὸς ἀλλήλους λέγοντες) (elsewhere only Mark 8:16; 11:31). (Hultgren 376)
         2. “in order that the inheritance may be ours”
            1. “Luke makes a second improvement by creating a purpose clause: “in order that the inheritance may be ours.”” (Hultgren 376)
6. **Matt 21**:**39**//**Mark 12**:**8**//**Luke 20**:**15a**
   1. Matt 21:39, “So they seized him, threw him out of the vineyard, and killed him.”
   2. Mark 12:8, “So they seized him, killed him, and threw him out of the vineyard.”
   3. Luke 20:15a, “So they threw him out of the vineyard and killed him.”
   4. “threw him out of the vineyard”
      1. This means they “did not provide a burial . . ., so that his body would have to be placed in a common grave (cf. Jer 26:23).” (Hultgren 368) Jer 26:23, King Jehoiakim “threw his [Uriah’s] dead body into the burial place of the common people.”
   5. “and killed him”
      1. This “signifies the crucifixion of Jesus . . .” (Hultgren 377)
   6. sequence
      1. In Mark, the son is killed, then thrown out.
      2. In Matthew and Luke, he is thrown out, then killed. They reverse the sequence.
      3. “This conforms to the leading of Jesus out of the city and his crucifixion at Golgotha . . .” (Matt 27:31-33; Luke 23:25-26, 33; John 19:17-18; Heb 13:12) (Hultgren 372)
      4. “Superior texts [of Matt 21:39] have the son cast out and then killed.” (Metzger *TCGNT* 57) (Hultgren 353)
      5. “. . . in the Western textual tradition (D, Old Latin, and other witnesses), . . . the son is killed and then cast out. This is most likely due to assimilation to Mark 12:8.” (Metzger *TCGNT* 57) (Hultgren 353)
7. **Matt 21**:**40**//**Mark 12**:**9a**//**Luke 20**:**15b**
   1. Matt 21:40, “Now when the owner of the vineyard comes, what will he do to those tenants?”
   2. Mark 12:9a, “What then will the owner of the vineyard do?”
   3. Luke 20:15b, “What then will the owner of the vineyard do to them?”
   4. “owner” (*ho kyrios*, ὁ κύριος)
      1. *Ho kyrios* “is literally “the lord (of the vineyard),” “which can figuratively refer to the Lord of Israel.” (Hultgren 368)
   5. “comes”
      1. The coming “seems at first to [be] the parousia.” (Gundry *Matthew* 428) (Hultgren 372)
      2. “But that cannot be the meaning here.” The owner is God. (Hultgren 372)
      3. “It is eschatological language, to be sure, but it refers not to the coming of Jesus but to the judgment of God upon the wicked tenants for the killing of the son.” (Hultgren 372)
8. **Matt 21**:**41**//**Mark 12**:**9b**//**Luke 20**:**16**
   1. Matt 21:41, “They said to him, “He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.””
   2. Mark 12:9b, “He will come and destroy the tenants and give the vineyard to others.”
   3. Luke 20:16, ““He will come and destroy those tenants and give the vineyard to others.” When they heard this, they said, “Heaven forbid!””
   4. “They said to him”
      1. In Matthew, the hearers answer; in Mark and Luke, Jesus answers.
         1. “It is not clear whether the hearers [are] people in general within the temple who are listening, or whether they are Jesus’ opponents.” (Hultgren 372)
         2. “But as in the preceding parable (21:31), it is probably the opponents who are meant. By answering the question, they condemn themselves.” (Hultgren 372)
   5. “He will come and destroy the tenants”
      1. Luke follows Mark exactly, except for adding “these.” (Hultgren 377)
         1. KJV and NEB translate literally, “these tenants.”
         2. RSV, NIV, and NRSV translate “those tenants.”
      2. “wretches . . . miserable”
         1. In Matthew the reply “is intensified by the use of two words of nearly the same spelling in succession . . .” (Hultgren 372)
         2. “. . . an adjective (κακούς, “evil ones”) [is followed by] an adverb, [*sic*] (κακῶς, “evilly”), “he will put the evildoers to a miserable death.” (BAGD 95) (Hultgren 372)
         3. This is “a literary technique called “paronomasia” and common in classical Greek . . .” (BDF 258 [#488, 1, a]) (Hultgren 372)
      3. “destroy” (*apollymi*, ἀπόλλυμι)
         1. *Apollymi*, “with persons as its object, means “to kill, put to death.”” (BAGD 95) (Hultgren 368)
         2. “Figuratively the verse speaks of the judgment of God upon the leaders of Israel . . .” (Hultgren 368)
   6. “and give the vineyard to others”
      * 1. “Allegorically this means . . . Israel will be placed under the leadership and care of others . . .” (Hultgren 372)
        2. “For Mark and his readers the new leaders would be leaders within the Christian church.” (Hultgren 369)
        3. “Matthew no doubt has the destruction of Jerusalem (a.d. 70) in mind (as he surely does at 22:7).” (Hultgren 372) Matt 22:7 (wedding feast), “The king . . . sent his troops, destroyed those murderers, and burned their city.”
        4. Stein says (*Luke* 490, 493) that for Luke “the kingdom is offered to the Gentiles.” [377 n. 80] But for Luke as for Mark, “The leaders of renewed Israel are the apostles and those who come after them.” [377] (So Schweizer *Luke* 304) (Hultgren 377, 377 n. 80)
        5. “For Luke, the people of God consists of the repentant of Israel and repentant Gentiles added to them.” (Jervell, Jacob. *Luke and the People of God*: *A New Look at Luke-Acts*. Minneapolis: Augsburg, 1972. 41-74.) (Hultgren 377)
   7. “who will give him the produce at the harvest time”
      1. Mark and Luke say the owner will “give the vineyard to others.”
      2. Matthew adds, “who will give him the produce at the harvest time.”
         1. The others “will be expected to produce the faithfulness and righteousness that God demands.” (Hultgren 372)
         2. “On fruit-bearing as a metaphor for right, productive, and life-giving conduct in Matthew, cf. 3:8, 10; 7:16-20; 12:33; 21:43.” (Hultgren 372)
   8. “When they heard this”
      1. Only Luke has the hearers reply, “When they heard this, they said, “Heaven forbid!””
      2. “they”
         1. “The hearers making the exclamatory response are “the people” (20:9), not the temple officers.” (Hultgren 377)
         2. “That it is “the people” who respond is not stated explicitly, but it is implied.” (Fitzmyer 1277, 1285; Marshall 731) (Hultgren 377 n. 78)
         3. “. . . at this point Luke makes a sharp distinction between the officers of the Sanhedrin and “the people.”” (Hultgren 377)
            1. “In the thirty-six references to them, “the people” (ὁ λαός) are very favorably disposed to Jesus in the Gospel of Luke except for one episode (23:13-18); certainly that is so in this chapter (20:1, 6, 9, 19, 26, 45).” (Hultgren 377)
            2. “The officials are portrayed—in contrast to the people—as capable of doing a horrible deed [20:15, “they . . . and killed him”], which signifies the crucifixion of Jesus (20:15).” (Hultgren 377)
   9. “Heaven forbid!” (*me genoito*, μὴ γένοιτο)
      1. Only Luke has the hearers reply, “When they heard this, they said, “Heaven forbid!””
      2. *Me genoito* means literally “May it not be!”
         1. NIV translates “May this never be!” (Hultgren 377)
         2. KJV, RSV, and NRSV translate “God forbid,” and that “expresses the emotion of the expression better . . .” (Hultgren 377)
      3. *Me genoito* is only found here in the gospels, but Paul uses it thirteen times. (Rom 3:4, 6, 31; 6:2, 15; 7:7; 9:14; 11:1, 11; 1 Cor 6:15; Gal 2:17; 3:21; 6:14) (Hultgren 377)
      4. “The people are horrified that such [killing the son] could happen, a deed that calls forth great wrath on the part of the owner . . .” (Hultgren 377)
      5. “Their response underscores the sense of dread that the parable conveys.” (Hultgren 377)
9. **Matt 21**:**42**//**Mark 12**:**10-11**//**Luke 20**:**17**
   1. Matt 21:42, “Jesus said to them, “Have you never read in the scriptures: ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is amazing in our eyes’?””
   2. Mark 12:10-11, “Have you not read this scripture: ‘The stone that the builders rejected has become the cornerstone; 11 this was the Lord’s doing, and it is amazing in our eyes’?”
   3. Luke 20:17, “But he looked at them and said, “What then does this text mean: ‘The stone that the builders rejected has become the cornerstone’?”
   4. “But he looked at them”
      1. Only “Luke adds that Jesus “looked at them” (presumably at his hearers in general) . . .” (Hultgren 377)
      2. This “provides a formal and serious setting for the question to follow.” (Hultgren 377)
   5. “Have you not read this scripture”
      1. “As always in Matthew, the plural “scriptures” is used (22:29; 26:54, 56) . . .” (Hultgren 372)
      2. Mark has the “singular “this passage in scripture” in this instance.” (Hultgren 372)
      3. Matthew and Mark have, “Have you not read this scripture . . .” Jesus asks “the opponents . . . whether they have *read* Psalm 118:22-23.” (Hultgren 377)
      4. Luke has, “What then does this text mean . . .”
         1. “Literally the question is, “What then is this that has been written?”” (Hultgren 377)
         2. “Here the question is about the *meaning* of Psalm 118:22 (118:23 is not included).” (Hultgren 377)
         3. “Addressed to the people, the question being raised has the following sense: “If the destruction that I have just foretold is not to come ([20:16, “Let it not become!” *me genoito*,] μὴ γένοιτο), how *then* do you explain this text?”” (Plummer *Luke* 462) (Hultgren 377)
   6. use of Ps 118:22-23
      1. Ps 118:22-23 (117:22-23 LXX), “The stone that the builders rejected has become the chief cornerstone. 23 This is the Lord’s doing; it is marvelous in our eyes.”
      2. extent of quotation
         1. Matthew and Mark quote 22-23; Luke quotes 22; *Thomas* 66 paraphrases 22. (Hultgren 363)
         2. Matthew, Mark, and Luke quote the LXX exactly. (Hultgren 372, 377)
      3. authenticity of the quotation
         1. integral to the parable
            1. Gundry *Mark* 690.
            2. Snodgrass (*Parable* 63, 113-18) says “the psalm verses must have been attached to the parable from the beginning by Jesus, because in a Semitic context the reference to the rejection of the “son” (בֵּנ, *ben*) would immediately suggest the rejection of a “stone” (אֶבֶנ, ´*eben*) . . . hence the recollection and use of the psalm . . .” (Hultgren 363)

But this “demands too much subtlety on the part of both the composer and the first hearers of the parable.” (Hultgren 363)

“Moreover, assuming that Jesus spoke Aramaic, the actual term for “son” in that language (בַּר, *bar*) would not suggest the word for “stone” (אֶבֶנ, ´*eben*, in both Hebrew and Aramaic) in any case.” (Hultgren 363)

* + - 1. addition to the parable
         1. Bultmann 177; Carlston 180-81; Dodd 99; Donahue 53; Jülicher 2: 405; Jeremias 73-74; Lambrecht *Treasure* 110.
         2. Taylor (473, 476-77) says Mark “appended it here, although Jesus may have used the psalm to attack authorities.” (Hultgren 363 n. 34)
         3. “Four considerations weigh against its being original with the parable . . .” (Hultgren 363)

“. . . the narration surely does not require it as an ending; the parable ends properly with the punishment of the evil tenants by the landowner . . .” (Hultgren 363)

“. . . the use of these lines from the psalm turn the parable from being a pronouncement of judgment upon the leaders of the Sanhedrin into a declaration of the divine vindication of Jesus . . .” (Hultgren 363)

“. . . the lines from the psalm were most likely attached to the parable not only to allude to the resurrection of Jesus but to give it a scriptural proof as well . . .” (Hultgren 363)

“. . . these verses . . . were commonly used in early Christian proclamation (Acts 4:11 and 1 Peter 2:6-8).” (Hultgren 363)

“The wording in the canonical Gospels is exactly that of the LXX (Ps 117:22-23).” (Hultgren 363)

“It is not clear that Ps 118:22-23 ever had messianic significance prior to the NT era.” (Hultgren 363 n. 35)

“. . . it had a messianic meaning in Rashi’s commentary on Micah 5:1 [Str-B 1: 876], but Rashi is very late (a.d. 1040-1105).” (Hultgren 363 n. 35)

*Esth*. *Rab*. 3:1 compares the messiah to a stone (Lachs 355). “But that document is dated from ca. a.d. 500 . . .” (Strack, Herman L., and Ginter Stemberger. *Introduction to the Talmud and Midrash*. Edinburgh: T. & T. Clark, 1991. 346.) (Hultgren 363 n. 35)

* + - 1. So Ps 118:22-23 “is secondary to the parable, an addition provided by interpreters, perhaps Mark himself.” (Hultgren 366)
    1. “The connection between the parable and the psalm verses is not “son” and “stone.” The connection can be accounted for in light of parallel acts: the rejecting of the son and the rejecting of the stone (as is the case also in Acts 4:10-11).” (Hultgren 363)
       1. Acts 4:10-11, (Peter to Jewish leaders) “you crucified [Jesus], whom God raised from the dead. 11 This Jesus is ‘the stone that was rejected by you, the builders; it has become the cornerstone.”
       2. Barnabas Lindars (*New Testament Apologetic*: *The Doctrinal Significance of the Old Testament Quotations*. Philadelphia: Westminster, 1961. 170): in the use of Ps 118:22-23, “The emphasis falls on the element of *rejection*” (Lindars’ emphasis). (Hultgren 364 n. 37)
       3. “Another proposal, probably less likely, is that the connection is to be found in the catchwords between Isa 5:1-2 and Ps 118, the building of a tower and the stone rejected by the builders . . .” (Brooke 287-89) (Hultgren 364 n. 37)
    2. “The use of Psalm 118:22-23 is a proof from Scripture that the [363] rejected son (= Jesus) would become the cornerstone of the new temple (the people of God).” (Hultgren 363-64)
    3. “The use of the psalm at this point could have arisen from its wider use in early Christianity. In 1975-76 the hill of Calvary was uncovered, exposing what had been a hill thirteen meters high alongside what had been a stone quarry from the eighth or seventh century b.c. By the first century a.d., however, the hill and quarry had been transformed into a refuse dump and place for executions and burials.” (Hultgren 364)
       1. Katsimbinis, Christos. “The Uncovering of the Eastern Side of the Hill of Calvary.” *SBF* 27 (1977): 197-208.
       2. Cornfeld, Gaalyah. *The Historical Jesus*: *A Scholarly View of the Man and His World*. NewYork: Macmillan, 1982. 202 (photos), description (209-10).
       3. “If in fact Golgotha was known to be a rejected stone quarry, it is possible that early Christians came there, made the association between the rejected stone of the quarry and Jesus, and recited Psalm 118:22-23.” (Charlesworth, James H. *Jesus within Judaism*: *New Light from Exciting Archaeological Discoveries*. New York: Doubleday, 1988. 123-25.) (Hultgren 364)
  1. “cornerstone” (*kephale gonia*, κεφαλὴ γωνία)
     1. *Kephale gonia* is literally “head of the corner.” (Hultgren 369)
     2. It “applies to the cornerstone of a building, “the foundation-stone . . . with which a building is begun.” (Kramer, Helmut. “γωνία.” *EDNT* 1: 268.) (Hultgren 369)
     3. “Capstone,” “used at the apex of an arch, sometimes suggested, is disputed . . .” (Against: Donahue, John R. *Are You the Christ*? *The Trial Narrative in the Gospel of Mark*. SBLDS 10. Missoula: Society of Biblical Literature, 1973. 126 n. 1. Kramer, Helmut. “γωνία.” *EDNT* 1: 268. McKelvey, R.J. “Christ the Cornerstone.” *NTS* 8 (1961-62): 352-59.) (Hultgren 369 n. 58)
     4. “. . . the rejected “stone” that becomes “head of the corner” refers to the crucified and resurrected Jesus.” (Hultgren 369)
     5. “The risen Jesus is . . . the foundation of the new temple (the people of God) . . .” (Hultgren 369)
        1. Eph 2:20, “you are . . . members of the household of God, 20 built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone.”
        2. 1 Pet 2:4-8, “Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and 5 like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. 6 For it stands in scripture: “See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame.” 7 To you then who believe, he is precious; but for those who do not believe, “The stone that the builders rejected has become the very head of the corner,” 8 and “A stone that makes them stumble, and a rock that makes them fall.””
  2. “amazing”
     1. “The exaltation of the crucified Jesus is the Lord’s doing, a thing of wonder . . .” (Hultgren 369)
     2. “. . . the word for “marvelous” ([*thaumastos*,] θαυμαστός) is used in biblical literature only in reference to the “marvelous” deeds of God.” (BAGD 352) (Hultgren 369)

1. **Matt 21**:**43**
   1. Matt 21:43, “Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom.”
   2. “The verse is unique to Matthew.” (Hultgren 372)
   3. “kingdom of God”
      1. “In place of Matthew’s usual phrase “kingdom of heaven” (32 times), the phrase employed is “kingdom of God” (as also at 12:28; 19:24; 21:31). But what does it mean?” (Hultgren 372)
      2. pro-supersessionist
         1. Allen 231; Gundry *Matthew* 430; Hare 248-49; Lambrecht *Treasure* 119; McNeile 311-12; Oesterley 120; Plummer *Matthew* 297; Scott 242. Briggs, Charles A. *The Messiah of the Gospels*. New York: Charles Scribner’s Sons, 1894. 116-17.
         2. Some “say on the basis of this parable that Matthew has a “supersessionist” view of history, that is, that the history of Israel has reached its end with the Christ event, and that the church has replaced Israel as the people of God.” (Hultgren 373)
         3. Supersessionists say that “kingdom of God” in 21:43 “is equivalent to the vineyard.” (Hultgren 373)
      3. anti-supersessionist
         1. Carlston 45; Davies and Allison 3: 190; Hagner 623; Senior 243.
         2. Boring, M. “Matthew.” *New Interpreter*’*s Bible* 8: 415. Cope, O. Lamar. *Matthew*: *A Scribe Trained for the Kingdom*. CBQMS 5. Washington: Catholic Biblical Association, 1976. 85-86. Tagawa, Kenzo. “People and Community in the Gospel of Matthew.” *NTS* 16 (1970): 161. Trilling, Wolfgang. *Das wahre Israel*: *Studien zur Theologie des Matthäusevangeliums*. EThS 7. Leipzig: St. Benno, 1962. 43-44.
         3. “There is no basis for saying [372] that [the kingdom of God] is equivalent to the vineyard.” (Hultgren 372-73)
            1. 21:41 and 43 “are not actually parallel, as can be seen (with suggested allegorical referents):

|  |  |
| --- | --- |
| *21*:*41* | *21*:*43* |
| The vineyard (Israel) | The kingdom of God (=?) |
| [is taken away from | is taken away from |
| the wicked tenants | from you |
| (former leaders)] | (former leaders) |
| and leased | and given |
| to new tenants | to a people producing fruits |
| (Christian leaders) | (the Christian church)” (Hultgren 373) |

* + - * 1. “The question (signified by “=?” above) is the meaning of the term “kingdom of God.” It cannot be Israel (the Jewish people), since Israel is not “given” to the church. Rather, the “kingdom of God”—something that one can possess in this case—must here signify the blessing of salvation that can be given to a people, as elsewhere in Matthew’s Gospel (13:44-46; 25:34).” (Luz 3: 226-27. Luz, Ulrich. “βασιλεία.” *EDNT* 1: 203-04.) (Hultgren 373)

Matt 13:44-46, “The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field. 45 Again, the kingdom of heaven is like a merchant in search of fine pearls; 46 on finding one pearl of great value, he went and sold all that he had and bought it.”

Matt 25:34, “Then the king will say to those at his right hand, “Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world . . .’”

* + - 1. “The “vineyard” (Israel) is not destroyed, ended. It is given new leadership in order that it may continue. The kingdom of God (salvation) is not taken away from Israel but from its presumptive leaders and granted to the community of disciples, who produce the righteousness that God demands . . . The election of Israel itself is not thereby denied. To be sure, “the vineyard” (God’s elect people) has been placed under the care of the new leaders, which for Matthew would mean the apostolic leadership. And “the kingdom” (the blessing of salvation) [373] has been extended thereby to a wider fellowship consisting of all those who produce the fruits of it.” (Hultgren 373-74)
  1. “a people” (*ethnos*, ἔθνος)
     1. KJV, RSV, and NIV “a nation.” NRSV translates “a people,” which Hultgren prefers.
     2. “Nation” “can be confused too easily with the concept of a nation-state or construed as a particular ethnic group. The people envisioned consists of both Jews and Gentiles within the Christian community.” (Hultgren 353)

1. **Matt 21**:**44**//**Luke 20**:**18**
   1. Matt 21:44, “The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls.”
   2. Luke 20:18, “Everyone who falls on that stone will be broken to pieces; and it will crush anyone on whom it falls.”
   3. Matt 21:44: text criticism
      1. “The verse is missing in some highly regarded Greek manuscripts (D, 33), as well as in most Old Latin texts, Syriac Sinaiticus, and texts cited by Origen and Eusebius.” (Hultgren 353)
      2. “On the other hand, it is included in other highly regarded Greek, Latin, and Syriac witnesses (א, B, families 1 and 13; Old Latin, Vulgate, some Syriac, and Coptic texts).” (Hultgren 353)
      3. “It is printed in brackets in the 27th edition of the Nestle-Aland Greek text (as well as in the 25th and 26th editions), meaning that there is considerable doubt about its authenticity.” (Hultgren 353)
      4. “The editors of the United Bible Societies Greek text considered the verse “an accretion” [Metzger *TCGNT* 58] and placed it in double brackets in their printed edition (= the verse is a later addition to the text of Matthew’s Gospel).” (Hultgren 353)
      5. KJV includes the verse. RSV and NEB put it in a footnote. NIV and NRSV include it. (Hultgren 353)
      6. Neither in Matthew nor Luke “is the verse a quotation from the OT, but it is a composite made up of words and phrases that appear in Isaiah 8:14-15 and Daniel 2:34-35, 44-45. The text-critical rule probably applies here that, when a reading is stable [most manuscripts attest it] in one of the Synoptic Gospels (Luke in this case), but unstable [manuscripts differ] in another (Matthew here), the latter is highly suspect.” (Hultgren 353)
      7. authentic
         1. Gundry 430-31; Jeremias 77 n. 7; Senior 241. Snodgrass 66-68.
         2. “. . . the verse appears in some very important witnesses . . .” (Hultgren 354)
         3. “. . . the wording is not exactly like that of Luke 20:18 . . .” (Hultgren 354)
         4. “. . . its omission from some texts may be due to haplography (both 21:44 and 21:45 begin with καί [“and”], and so an eye skip could miss 21:44) . . .” (Hultgren 354)
         5. “. . . one might expect an interpolation to appear more likely after 21:42, not 21:43.” (Hultgren 354)
      8. inauthentic
         1. Allen 233; Carlston 45 n. 28; Davies and Allison 3: 175, 186 n. 65; Hagner 616-17, 623 (in brackets); Jülicher 2: 401; McNeile 313; Plummer *Matthew* 299; Schweizer *Matthew* 415; R. Smith 254.
         2. It is absent “in early and diverse witnesses . . .” (Hultgren 354)
         3. “. . . since it is not in Mark, its presence would have to be due to composition by Matthew from the same composite texts that Luke used from the OT (independently of one another), Matthew’s use of a common source, such as Q (which is unlikely), or Matthew’s drawing upon a special Matthean tradition that happens to have identical wording in Luke.” (Hultgren 354)
            1. “If it were firmly attested in Matthew, it could be assigned to Q.” (Hultgren 378)
            2. “But more likely it is a Lukan composition from disparate passages in Isaiah 8:14-15 and Daniel 2:34-35, 44-45.” (Hultgren 378)
         4. “The verse should probably not be included in the Matthean text . . .” (Hultgren 377)
   4. Luke 20:18
      1. Probably the verse “is a Lukan composition from disparate passages in Isaiah 8:14-15 and Daniel 2:34-35, 44-45.” (Hultgren 378)
         1. Isa 8:14-15, “But the Lord of hosts, . . . let him be your dread. 14 He will become a sanctuary, a stone one strikes against; for both houses of Israel he will become a rock one stumbles over—a trap and a snare for the inhabitants of Jerusalem. 15 And many among them shall stumble; they shall fall and be broken; they shall be snared and taken.”
         2. Dan 2:34-35, 44-45, “As you looked on, a stone was cut out, not by human hands, and it struck the statue on its feet of iron and clay and broke them in pieces. 35 Then the iron, the clay, the bronze, the silver, and the gold, were all broken in pieces and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the statue became a great mountain and filled the whole earth. . . . 44 And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall this kingdom be left to another people. It shall crush all these kingdoms and bring them to an end, and it shall stand forever; 45 just as you saw that a stone was cut from the mountain not by hands, and that it crushed the iron, the bronze, the clay, the silver, and the gold. The great God has informed the king what shall be hereafter. The dream is certain, and its interpretation trustworthy.”
   5. “The verse . . . individualize[s] responsibility and judgment.” (Carlston 80) (Hultgren 378)
      1. “The stone refers figuratively to Christ.” (Hultgren 378)
      2. Those who fall on the stone “reject him (stumble over him, since he is an offense to them; cf. 2:34) . . .” (Hultgren 378) Luke 2:34, (Simeon to Mary) “This child is destined for the falling and the rising of many in Israel . . .”
      3. Those on whom the stone falls “he shall crush at his coming in glory.” (Hultgren 378)
2. **Matt 21**:**45-46**//**Mark 12**:**12**//**Luke 20**:**19**
   1. Matt 21:45-46, “When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. 46 They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.”
   2. Mark 12:12, “When they realized that he had told this parable against them, they wanted to arrest him, but they feared the crowd. So they left him and went away.”
   3. Luke 20:19, “When the scribes and chief priests realized that he had told this parable against them, they wanted to lay hands on him at that very hour, but they feared the people.”
   4. “they realized that he had told this parable against them”
      1. “There is no need for Jesus to add an application (the *nimshal*: “likewise . . .”). The officers of the Sanhedrin (chief priests, scribes, and elders, 11:27; 12:1) understood the parable as applying to themselves (being compared to the wicked tenants).” (Hultgren 374)
      2. “. . . the statement is related not to the words concerning fear of the crowd/the people, but to their reason for seeking to arrest/lay hands upon Jesus. They wanted to seize him because he had offended them by comparing them to the wicked tenants.” (Hultgren 378)
   5. “they wanted to arrest him”
      1. “they”
         1. Matthew has “the chief priests and the Pharisees . . .”
         2. Mark has “they . . .”
         3. Luke has “the scribes and chief priests . . .”
      2. “arrest”
         1. Luke has ““lay hands on him,” which is a more hostile act (cf. 21:12; Acts 5:18; 21:27) than simply to “arrest him,” as in Mark and Matthew. It signifies “hostile seizure” (cf. also Mark 14:46//Matt 26:50; Luke 21:12; Acts 4:3; 5:18; 21:27).” (Hauck, Friedrich. “βάλλω.” *TDNT* 1: 529.) (Hultgren 378)
      3. Why do they want to arrest him?
         1. The parable is “offensive enough for the officers to arrest him . . .” (Hultgren 374)
         2. “The offense is not clear.” (Hultgren 374)
         3. “Most likely it is his speaking of divine judgment and the consequent destruction of the leadership of Israel ([Mark] 12:9).” (Hultgren 374) Mark 12:9, “He will come and destroy the tenants and give the vineyard to others.”
   6. “but they feared the crowd”
      1. “crowd”
         1. Matthew has “crowds” (*ochlous*, ὄχλους).
         2. Mark “crowd” (*ochlos*, ὄχλος).
         3. Luke “people” (*laon*, λαόν).
         4. Mark uses *ochlos* (“multitude”) 37 times. (Hultgren 369)
            1. “. . . the “multitude” is overwhelmingly favorable to Jesus and responsive to his teaching.” (Hultgren 369)
            2. The exception is “scenes in the Passion Narrative where the “multitude” is moved to hostility by the leaders of the Sanhedrin (14:43; 15:8, 11, 15) . . .” (Hultgren 369)
            3. “So strongly are the people disposed toward Jesus that the leaders are unable to seize him and destroy him—both earlier (cf. 11:18, 32) and now.” (Hultgren 369)
            4. “The people of Israel are therefore portrayed in a positive way. It is the leaders who are portrayed negatively.” (Hultgren 369)
         5. *Laos* is Luke’s “favorite term for those who are favorably disposed to Jesus . . .” (Hultgren 378)
            1. Luke uses it “later in Acts for the people of God, both the faithful of Israel (10:2; 21:28; 28:17) and the church (15:14; 18:10).” (Conzelmann, Hans. *The Theology of St*. *Luke*. New York: Harper & Brothers, 1960. 162-67.) (Hultgren 378)
   7. “because they regarded him as a prophet”
      1. Only Matthew “indicates why the “multitude” was so committed to Jesus: “because they considered him a prophet.”” (Hultgren 374)
      2. “That was the estimation of the people also at 21:11, the triumphal entry.” (Hultgren 374)
      3. “There are parallel sayings concerning John the Baptist at 14:5 and 21:26.” (Hultgren 374)
   8. “So they left him and went away”
      1. Mark says “they left him and went away.”
      2. Matthew postpones that statement until Matt 22:22. (Hultgren 374)
   9. “The passage anticipates events to come in the narrative of Mark’s Gospel.” (Hultgren 369)
      1. “The officers will soon arrest Jesus [Matt 26:50, Mark 14:46, Luke 22:54] and seek to have him killed.” (Hultgren 369)
      2. “Furthermore, for the evangelist and his community—in their time and place—the vindication of the Son of God has occurred; the leadership has been replaced by “others” in consequence of divine judgment upon the officers.” (Hultgren 369)
3. **Jesus**’ **meaning and the evangelists**’ **meanings**
   1. authenticity
      1. inauthentic
         1. Carlston 181-88; Klostermann (2nd ed.) 135; Luz *Matthiius* 3: 218-20 (possibly a community product); Montefiore 1: 273-75. Kümmel 207-17.
         2. “It must be admitted that, since the parable sets forth in outline the [360] Christian drama of salvation, its authenticity is highly suspect . . .” (Hultgren 360-61)
         3. Jülicher says (2: 406) “it is an allegory constructed by the early church, “a product of primitive Christian theology,” reflecting upon the death of Jesus.” (Hultgren 360)
         4. Bultmann says (177, see 205) “it is “a community product” (not from Jesus), which is intelligible only as an allegory.” (Hultgren 360)
         5. Some say “absurdities [prove] that the parable is based on the drama of Christian history . . .” (Hultgren 362)
            1. “The most absurd is that the owner of the vineyard would send his son alone after the tenants had mistreated some of his servants (and had even killed some others, according to Mark and Matthew).” (Hultgren 362)

But “it is not clear that the son was sent alone; he could have been accompanied by a retinue. But whether alone or with others, he would have been sent to get the matter cleared up once and for all; the sending of servants has not sufficed, so it is time to send someone with more authority.” (Hultgren 362)

* + - * 1. Another absurdity is the “stupidity of the tenants, who think that they can acquire the vineyard by killing the heir.” (Hultgren 362)

But “the tenants could have assumed [that] the absentee owner of the vineyard had died, and his son (the “heir”) had come to claim it; therefore, if they killed him, the land would be ownerless, and they could possess it . . .” (Gundry *Mark* 687; Jeremias 75-76; Malina and Rohrbaugh 255) (Hultgren 362)

Or “the tenants could have assumed [that] the absentee landowner had [362] assigned the land to his “heir,” and so the tenants could wrest it from the son by killing him.” (Derrett “Parable of the Wicked Vinedressers” 306) (Hultgren 362-63)

* + - * 1. Besides, “Those elements are characteristic of good storytelling.” (Hultgren 362)
    1. authentic
       1. “A hearer of the parable would not have to be hearing the final sending as the sending of the Son of God, the Messiah.” (Hultgren 362)
          1. Dodd (100-01): “a climax of iniquity is demanded by the plot of the story . . . it is the logic of the story, and not any theological motive, that has introduced this figure.” (Qtd. in Hultgren 362)
          2. “At the same time, if the parable was told in Jerusalem and in the presence of leading figures of the Sanhedrin, Jesus could well have sensed that his own death was inevitable. By means of the parable, Jesus would then have pronounced judgment upon the present leadership, which rejects him as its predecessors had rejected the prophets; and standing at the end of the long line of prophetic figures, who were rejected, he could anticipate the rejection of himself as God’s final envoy.” (Hultgren 362)
       2. Many accept “the authenticity of the parable in a reduced, less allegorized form . . .” (Hultgren 361)
          1. The parable would be “authentic at its core . . . [though] there have been allegorical elaborations in the Synoptic texts.” (Hultgren 361)
          2. A less allegorized parable “has been accepted by a wide range of interpreters whose perspectives and methodologies differ from one another very widely.” (Hultgren 361)

Blomberg 251; Cadoux 41; Crossan 86-96; Dodd 96-102; Jeremias 72-73; Klauck 308-09; Lambrecht *Astonished* 129-31; Lambrecht *Treasure* 113-15; Perkins 194; Taylor 472; Via 134; Weiser 50-51.

Funk has gray font (not by Jesus but ideas like his). Funk (101): “the Fellows of the [Jesus] Seminar were of the opinion that a version of this parable, without allegorical overtones, could be traced to Jesus.” (Hultgren 361 n. 30)

Evans 65-83; Hengel 1-39; Home 113; Léon-Dufour 365-96; Schmeller 183-201.

* + - 1. “basic four-part structure”
         1. “. . . when these texts are reduced to their essentials and compared with that in the *Gospel of Thomas*, a basic four-part structure appears that can be interpreted without reference to the entire Christian history of salvation; allegorical elements remain, but they fit as understandable referents within the ministry of Jesus prior to his crucifixion . . .” (Hultgren 361)

“The owner of the vineyard (= God) leases a vineyard (= Israel) to tenants (= Israel’s leaders, the priests, scribes, and elders, i.e., the Sanhedrin) and expects produce; the imagery is based on Isaiah 5:1-7.” (Hultgren 361)

“The owner of the vineyard sends his slaves (= the prophets) to gather fruits, but they are rejected.” (Hultgren 361)

“The popular “rule of three” could have been employed [in the original parable], which would require the sending of one slave and then two others, [361] followed by the sending of the son (as in Luke), or (more likely) the sending of one slave, then another, followed by the son (as in the *Gospel of Thomas*).” (Hultgren 361-62)

“The owner sends his son (= Jesus), who is rejected, treated shamefully, and killed. This need be only an implicit Christology. Since his baptism by John, Jesus has a sense of filial relationship to God; his vocation is to continue the work of the prophets and bring finality to it all.” (Hultgren 362)

“New tenants (= those who will lead Israel aright, rather than the Sanhedrin) are necessary. The vineyard must and will surely be given to them and their care.” (Hultgren 362)

“. . . the psalm quotation is probably not a part of the original.” See under Matt 21:42 par. (Hultgren 364)

* + - * 1. A four-part “parable such as this could have originated with Jesus . . .” (Hultgren 362)
    1. rhetorical question and answer: authentic or inauthentic?
       1. Some say both rhetorical question and answer are inauthentic. The original parable ended with the killing of the son (Mark 12:8//Matt 21:32//Luke 20:15-16a). (Carlston 180; Jeremias 74; Scott 248) (Hultgren 364)
          1. “. . . if a parable consists of narration alone—which it does in the narrowest sense—the parable ends without the questions and answers.” (Hultgren 364)
       2. Some say the rhetorical question (Matthew 21:40//Mark 12:9a//Luke 20:15) is authentic, but not the answer. (Bultmann 177; Dodd 97; B. Smith 224; Taylor 476) (Hultgren 364)
       3. Some say both rhetorical question and answer (Matthew 21:41//Mark 12:9b//Luke 20:16) are authentic. (Donahue 53-56; Lambrecht *Treasure* 111-12) (Hultgren 364)
          1. 12% of rabbinic parables have rhetorical questions and answers. (McArthur and Johnston 31, 47, 69, 90, 125-27) (Hultgren 364 n. 43)
          2. And rhetorical questions and answers are in other Jesus parables: endings of good Samaritan (Luke 10:36-37), two sons (Matt 21:31), and slave at duty (Luke 17:9). (Hultgren 364)
          3. So the question and answer could “have come appended to the parable as part of a larger unit based on an actual pronouncement of Jesus in the presence of his adversaries.” (Hultgren 365)
    2. psalm quotation: authentic or inauthentic?
       1. Matt 21:42 (//Mark 12:10-11//Luke 20:17), “The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes . . .”
       2. “. . . the psalm quotation is probably not a part of the original.” See below, Matt 21:42 par. (Hultgren 364)
    3. *Gospel of Thomas* 65-66: authentic or inauthentic?
       1. Some say the *Thomas* version “is altogether independent in origin . . .” (Hultgren 365)
          1. Crossan 91-96; Fitzmyer 1280; Jeremias 24, 70-72. Crossan “Wicked Husbandmen” 461; Morrice 104-07.
          2. Koester, Helmut. “Three Thomas Parables.” *The New Testament and Gnosis*: *Essays in Honor of Robert McL*. *Wilson*. Ed. A.H.B. Logan and A.J.M. Wedderburn. Edinburgh: T. & T. Clark, 1983). 199-200. Ménard, Jacques-É. *L*’*Evangile selon Thomas*. NHS 5. Leiden: Brill, 1975. 167. Montefiore, Hugh. “A Comparison of the Parables of the Gospel according to Thomas and of the Synoptic Gospels.” In Turner, H.E.W., and H. Montefiore. *Thomas and the Evangelists*. SBT 35. Naperville: Alec R. Allenson, 1962. 62-63. Quispel, Gilles. “The Gospel of Thomas and the New Testament.” *VC* 11 (1957): 205-06.
          3. “The primary reason for claiming independence [is a] general view of the independence of the *Gospel of Thomas* as a whole . . .” (Hultgren 365)
          4. Another reason “is that the account is simpler and less allegorical than the Synoptic accounts.” (Hultgren 365)
          5. “But there are weighty reasons to conclude that in this case dependence is apparent.” (Hultgren 365)

“Its simplicity (sending of only two servants, then the son) can be due to simplifying and streamlining disparate, disagreeing sources . . .” (Hultgren 365)

“. . . and its less allegorical character (no clear allusion to Isa 5:1-2) could be modeled on Luke 20:9.” (Hultgren 365)

* + - 1. Some say the *Thomas* version depends on at least one of the synoptics. (Hultgren 365)
         1. Snodgrass “Parable” 142-44; Snodgrass *Parable* 52-54.
         2. Fieger, Michael. *Das Thomasevangelium*: *Einleitung Kommentar und Systematik*. NTAbh 22. Münster: Aschendorff, 1991. 188-94. Grant, Robert M., and David N. Freedman. *The Secret Sayings of Jesus*. Garden City: Doubleday, 1960. 172. Schrage, Wolfgang. *Das Verhältnis des Thomas-Evangelium zur syoptischen Tradition und zu den koptischen Evangelienübersetzungen*. BZNW 29. Berlin: Alfred Töpelmann, 1964. 137-45.
         3. “Within the parable itself there are elements that appear to show dependence.” (Hultgren 365)
         4. “First, the sending of the first servant presupposes that the owner of the vineyard is away, but that has not been narrated (contra the Synoptic accounts); it is simply taken for granted, presupposing knowledge of a more extensive account.” (Hultgren 365)
         5. “Second, there are two verbal similarities between the parable in the *Gospel of Thomas* and Luke’s Gospel.” (Hultgren 365)

“The expression “that the tenants might give him [the slave] the produce of the vineyard” appears to be dependent on Luke 20:10 (“that they [the tenants] should give him some of the fruit of the vineyard”), in contrast to the wording of Mark and Matthew . . .” (Hultgren 365)

“. . . the clause “perhaps they will show respect to my son” in the *Gospel of Thomas* 65 appears to be dependent on Luke 20:13 (“perhaps they will respect him [= my son]”). The Greek word [*isos*,] ἴσως (“perhaps”) appears only here in the entire NT (and only once [365] in the LXX, 1 Sam 25:21); its equivalent in the *Gospel of Thomas* 65 has the appearance of dependence on Luke.” (Hultgren 365-66)

* + - * 1. “Perhaps more important is the Synoptic-like sequence of logia 65 and 66.” (Hultgren 366)

“. . . the use of Psalm 118:22-23 is . . . an addition . . . The location of logion 66 (alluding to Ps 118:22) is best explained as due to dependence on the Synoptic accounts in which the connection has already been established.” (Hultgren 366)

“Furthermore, logion 66 is the only passage in the *Gospel of Thomas* composed of OT material.” (Hultgren 366)

A. Guillaumont et al. (*The Gospel according to Thomas*: *Coptic Text Established and Translated*. New York: Harper & Brothers, 1959. 59-62 [“Scriptural Parallels and Echoes”]) list six logia (3, 21, 25, 37, 66, and 111) “as having OT parallels and echoes. Aside from logion 66, however, the echoes are very faint and can be accounted for from materials in the NT or from sayings attributed to Jesus that have some vague commonality to OT imagery. No quotations are cited from the OT.” (Hultgren 366 n. 46)

Moreover, logion 66 “is not likely to have been composed on the basis of direct usage of the OT (which Gnostics generally rejected). It is more likely to have been composed out of the Synoptic materials at hand. Moreover, in Gnostic fashion, it has been transformed so that there are no markers to identify it as an OT quotation (it is called “Scripture” in Mark 12:10//Matt 21:42; it is introduced by “this that has been written” at Luke 20:17).” (Hultgren 366)

“The explanation that fits best is that logion 65 is a mosaic composed from the Synoptic accounts; and that both the location and wording of logion 66 are dependent on the canonical Gospels, not from similar (and coincidental) editing for its location, and not from direct use of the OT for its content.” (Hultgren 366)

“As such, the parable sets forth a gnostic point of view: the son represents the living Jesus (the light, cf. logion 77), who comes into the material world to gather the fruits of the vineyard, thereby rekindling within Gnostics remembrance of their belonging to the realm of light and being rejected by the people of the world (the tenants). The parable breaks off there with the admonition to the Gnostic, “Let him who has ears hear.”” (Fieger, M. *Das Thomasevangelium* 193-94.) (Hultgren 366)

* 1. Jesus’ meaning
     1. allegorical details (Hultgren 357)
        1. Herzog (98-113) says “the parable is not allegorical, but codifies the seizure of land and the futility of rebellion—and thereby questions those activities . . .” (Hultgren 357 n. 12)
        2. Hester (27-57) says “the allegorical detail covers up an original parable that portrays revolt, and Jesus then asks the audience “how they feel about it” (p. 55).” (Hultgren 357 n. 12)
        3. Evans (65-83), “Against the assumption of Herzog and Hester that the tenants are to be understood as impoverished peasants, [says] they can be commercial farmers of considerable means . . .” (Hultgren 357 n. 12)
        4. Most say wicked tenants is “the most allegorical of all the parables of Jesus . . .” (Hultgren 361)
        5. Moor (63-80) says “All of the allegorical details can be attested as current in Jewish exegetical traditions prior to a.d. 70 . . .” (Hultgren 357 n. 12)
        6. vineyard
           1. Isa 5:1-7, song of the vineyard

Isa 5:1-7, “Let me sing for my beloved my love-song concerning his vineyard: My beloved had a vineyard on a very fertile hill. 2 He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; he expected it to yield grapes, but it yielded wild grapes. 3 And now, inhabitants of Jerusalem and people of Judah, judge between me and my vineyard. 4 What more was there to do for my vineyard that I have not done in it? When I expected it to yield grapes, why did it yield wild grapes? 5 And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. 6 I will make it a waste; it shall not be pruned or hoed, and it shall be overgrown with briers and thorns; I will also command the clouds that they rain no rain upon it. 7 For the vineyard of the Lord of hosts is the house of Israel, and the people of Judah are his pleasant planting; he expected justice, but saw bloodshed; righteousness, but heard a cry!”

God “planted and cared for a vineyard, doing all that one could possibly do to make it yield a good crop. But the vineyard failed. The only recourse of the owner is to destroy it.”

The vineyard is “the house of Israel” “and the vines [are] “the people of Judah.” Their failure is a lack of justice and righteousness.” (Hultgren 357)

* + - * 1. A vineyard symbolizes Israel “elsewhere in OT and rabbinic literature.” (Hultgren 357)

Ps 80:8-13, “You brought a vine out of Egypt; you drove out the nations and planted it. 9 You cleared the ground for it; it took deep root and filled the land. 10 The mountains were covered with its shade, the mighty cedars with its branches; 11 it sent out its branches to the sea, and its shoots to the River. 12 Why then have you broken down its walls, so that all who pass along the way pluck its fruit? 13 The boar from the forest ravages it, and all that move in the field feed on it.”

Jer 2:21, “Yet I planted you as a choice vine, from the purest stock. How then did you turn degenerate and become a wild vine?”

Other texts: Behm, Johannes. “ἄμπελος.” *TDNT* 1: 342.

* + - * 1. the vineyard in the parable

The parable’s opening in Mark and Matthew alludes to the song of the vineyard. (Hultgren 357)

“Several words and phrases in the parable appear to be drawn directly from” Isa 5:2 LXX. (Hultgren 357)

“set a hedge around it” (φραγμὸν περιέθηκα)

“planted a vineyard” (ἐφύτεθσα ἄμπελον)

“built a watchtower” (ᾠκοδόμασα πύργον)

“dug a pit” (προλύνιον ὤρθξα)

Of these, Luke’s opening (20:9) only has “planted a vineyard.” (Hultgren 357)

All are lacking in *Thomas* 65. (Hultgren 357)

vineyard = kingdom of God?

Oesterley (120) suggests “that the vineyard represents the kingdom of God, for how could the nation of Israel be taken away from its caretakers and be granted to others?” (Hultgren 357)

However, in Isaiah “the owner’s (= God’s) problem is with the *vineyard*, [357] [whereas] the owner’s problem in the parable is with the *tenants* who are supposed to care for the vineyard.” (Hultgren 357-58)

vineyard = Israel

So the vineyard continues “to refer to the Jewish people (as in Isaiah) . . .” (Hultgren 358)

Note “that the vineyard is the object of God’s continuing care. God as owner of the vineyard does not come to destroy [358] the vineyard, and God as owner does not plant a new vineyard (signifying Christian supersessionism).” (Hultgren 358-59)

“Those punished are the tenants, the leadership of the people. The vineyard itself, however, is not destroyed (contra Isa 5:5-6).” (Hultgren 360)

* + - 1. owner of the vineyard
         1. The owner is God. (Hultgren 359)

In all three parables the householder represents God. (Hultgren 371)

This is proved from Isa 5:1-7. (Hultgren 359)

It is also proved from “the content of the parable itself . . .” (Hultgren 359)

“The owner portrayed here is not just any owner, but one who is exceedingly careful concerning the protection and envisioned prosperity of the vineyard.” (Hultgren 370)

* + - 1. slaves
         1. Most say the slaves are the prophets. (Weiser 51-57) (Hultgren 359)

In the OT, the prophets are rejected, beaten, and killed. (Hultgren 359)

rejected: 2 Chron 24:19; Jer 7:25-26; 25:4

beaten: Jer 20:2

killed: Neh 9:26; Jer 26:21-23

In the NT, the prophets are rejected, beaten, and killed. (Hultgren 359)

Luke 11:49//Matthew 23:34 (Q)

Luke 13:34//Matthew 23:37 (Q)

Heb 11:37

* + - 1. tenants
         1. Newell and Newell (226-37) say the tenants are the Zealots, “who seek to take the land of Israel by force and whose end will be death.” But this is “unpersuasive . . .” (Hultgren 359 n. 20)
         2. Some say the tenants are “all Israel (the Jewish people).” (Hultgren 359)

So Hackenberg, Wolfgang. “γεωργός.” *EDNT* 1: 246.

Carlston (185) says “the tenants represent Israel by the time the story ends, but that is not so.” (Hultgren 359 n. 18)

* + - * 1. Most say the tenants are “the leaders of Israel in Jerusalem . . .” (Hultgren 359)

Crossan 91; Dodd 98; Gundry 684; Jeremias 70; Oesterley 119.

Mark 11:27 (“the chief priests, the scribes, and the elders came to him”) and 12:12 (“they realized that he had told this parable against them”) indicate that the tenants are the chief priests, scribes, and elders. (Hultgren 359)

It is not the vineyard but “the tenants, the leadership of the people of God, that are the problem. When the tenants do not fulfill their obligations, they have to be replaced.” (Hultgren 357-59)

* + - 1. son
         1. Milavec (“Fresh Analysis” 104) says “the son has no “specifiable referent.”” (Hultgren 359)
         2. Almost everyone agrees that, “in the post-Easter Gospels,” the son is Jesus. (Hultgren 359)

Dodd 99-100; Jeremias 70; Taylor 472; many others.

“son”: Matt 21:37; *Gos*. *Thom*. 65

“beloved son”: Mark 12:6; Luke 20:13

“The term “beloved son” (Greek: υἱὸς ἀγαπητός) appears elsewhere in the Synoptic tradition to refer to Jesus specifically (Mark 1:11//Matt 3:17//Luke 3:22; Mark 9:7//Matt 12:18//Luke 9:35) . . .” (Hultgren 359)

And “beloved son” never refers to anyone else. (Hultgren 359)

* + - * 1. “Within the preaching of the earthly Jesus, however, the “son” would not necessarily have the same referent. Some interpreters have claimed that the term would have referred to John the Baptist.” (Lowe 257; Stern 65) (Hultgren 359)

“The primary basis for the proposal is that the passage follows immediately upon Jesus’ reference to John in Mark 11:27-33.” (Hultgren 360)

“Such an interpretation is thought to have the advantage of reducing the allegorical character of the parable—making it less christological and eliminating a supersessionist interpretation [359] of it—and rendering it more likely authentic.” (Hultgren 359-60)

“But the suggestion is far from persuasive . . .” (Hultgren 360)

“. . . the well-known facts about the death of John do not correspond with those of this text; he was killed by Herod Antipas (Mark 6:14-29), not the Jewish officials mentioned at the close of the parable . . .” (Hultgren 360)

“. . . the son who is killed is an “heir” to the vineyard (Mark 12:7 par.), which appears to have christological significance, and it is difficult to see how John could be spoken of in such a manner . . .” (Hultgren 360)

“. . . the casting of the son out of the vineyard has no referent in the case of John, but does in the case of Jesus . . .” (Hultgren 360)

“. . . although the use of Psalm 118:22-23 may not be integral to the original parable, its use is surely christological. More will be said on the identity of the son below.” (Hultgren 360)

* + - 1. punishment
         1. “This element is missing in the *Gospel of Thomas* version, but it is present in all Synoptic versions.” (Hultgren 360)
         2. “Those punished are the tenants, the leadership of the people.” (Hultgren 360)
         3. “The punishment is due to the leadership’s rejection of the prophets and even the son, whom God had sent.” (Hultgren 360)
      2. others (who will receive the vineyard)
         1. Some say the “others” “are the “Gentiles”; others suggest, more precisely, the “gentile church” or “the early Christian community.”” (Hultgren 360)

Gentiles

Irenaeus *Against Heresies* 4.36.2; Chrysostom *Homilies on Matthew* 68.1.

Crossan 91; Funk 101; Hooker 276; Schweizer *Mark* 241.

gentile church: Jeremias 70. (But later [76] “Jeremias identifies them as the poor.”) (Hultgren 360 n. 23)

early Christian community: Donahue 56.

“However, if the vineyard is Israel, it is difficult to see how it could be given to Gentiles, the gentile church, or the Christian community.” (Hultgren 360)

* + - * 1. “It is more fitting that the “others” are a new or renewed leadership other than the Jerusalem leaders.” (Hultgren 360)

“If the parable is authentic, that could consist of the Twelve [Milavec “Fresh Analysis” 107], Jesus and the Twelve [Gundry *Mark* 688-89], or at least a new leadership that God shall raise up that accepts the proclamation of Jesus.” (Hultgren 360)

“If . . . the parable is an early Christian composition, the apostolic leadership of the church could be envisioned here.” (Hultgren 360)

* 1. Mark’s meaning
     1. “The parable sets forth images of divine care, human treachery, resurrection, and responsibility. God has called forth a people, the people of Israel, and has [369] cared for them . . .” (Hultgren 369-70)
     2. The parable “comes into alignment with the actual facts of human history. History is full of instances both of neglecting to do God’s will and outright resistance to doing it. Worse yet, time and again the leaders of the people are the ones who coordinate the resistance and then focus it on God’s messengers; the crucifixion of Jesus of Nazareth is the most obvious case. Nevertheless, God has vindicated Jesus, the rejected one, through resurrection from the dead.” (Hultgren 370)
     3. “Since that first Easter event the vineyard that was Israel alone consists of all those, Jew and Gentile, whom God has added and gathered into his elect. The question facing all who have responsibilities for the people of God is whether they will carry out the will of God and lead others to do so as well. If not, divine judgment will be visited upon them in due course.” (Hultgren 370)
     4. “The parable speaks of judgment. Does it speak of, or even hint at, hope or grace? If we consider [Mark] 12:9 the ending of the parable and can go no further, there is little room for either; the parable functions as an exhortation to responsibility. But at the level of the Gospels, and of the canon in general, the parable unit goes on and does in fact open up grounds for hope. The vindication of the Son, his resurrection, is borne witness to by means of the psalm quotation. Even though the Son was killed by his adversaries, he was raised from death by God. The good news of Easter cries out as a response to the treachery of the crucifixion. A new creation is inaugurated by which God has a new future in store for his people.” (Hultgren 370)
  2. Matthew’s meaning
     1. The parable “in Mark and especially in Matthew” is “an exhortation to responsibility on the part of Christian leaders . . .” (Hultgren 379)
     2. But Matthew has “some new emphases . . .” (Hultgren 374)
     3. His version is “more allegorized, historicized, and moralized . . .” (Hultgren 374)
        1. “Matthew’s version of the parable sets forth in miniature a history of salvation schema. It ends up (21:42 [rejected stone become cornerstone]) by asserting that the rejected, crucified Jesus has been vindicated. Through him the kingdom has been given to the community of those who claim him as Lord. In spite of human resistance and outright wickedness toward God and his Son, God has the last word. And the last act is sure to come by which God vindicates his people.” (Hultgren 374)
     4. judgment on Jewish leaders
        1. “Its more specific alignment of details with the history of Israel opens the way . . . to highlight the evils of the Israelites and to castigate the Jewish leaders of Jesus’ day in a very bad light for crucifying him.” (Hultgren 374)
        2. “A thoughtful Jewish interpreter of this parable could agree with its metaphorical assertion that the story of Israel is one of human failure and divine grace. Such a person would most likely agree that the death of Jesus was a tragic event.” (Hultgren 374)
        3. “The Christian interpreter should not ignore the fact that the passage does signify judgment on the Jewish leaders (but not the Jewish people in general) and the end of their legitimacy.” (Hultgren 374)
     5. judgment on Christian leaders
        1. “. . . the passage is within the Christian canon, addressed to Christian readers and hearers—particularly . . . leaders.” (Hultgren 374)
        2. More than in Mark’s version, Matthew makes Christian leaders “more clearly responsible for bringing forth good fruits from the people of God (21:41).” (Hultgren 374)
        3. “. . . the responsibility of Christian leadership is to tend to the nurture of the community, so that it bears good fruits.” (Hultgren 374)
  3. Luke’s meaning: 20:18
     1. Luke 20:18, “Everyone who falls on that stone will be broken to pieces; and it will crush anyone on whom it falls.”
     2. “. . . there is a harshness to the conclusion of the parable that is not found in the other accounts (20:18; here we assume that the parallel in some [378] texts of Matthew is secondary).” (Hultgren 378-79)
     3. Luke’s “parable closes with allusions to the offense of the gospel and the coming of the Lord in final judgment. This means that the parable is not so much an exhortation to responsibility on the part of Christian leaders (as in Mark and especially in Matthew), but is now addressed to every reader and hearer. To reject Jesus leads to disaster. Repentance and faith in Jesus lead to life—a common Lukan theme (24:47; Acts 2:38; 3:19; 5:31; 11:18; 17:30-31; 20:21; 26:20).” (Hultgren 378-79)

## Worthless Slaves

(Luke 17:7-10) (> L)

1. **text**
   1. Luke 17:7-10, “Who among you would say to your slave who has just come in from plowing or tending sheep in the field, ‘Come here at once and take your place at the table’? 8 Would you not rather say to him, ‘Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink’? 9 Do you thank the slave for doing what was com­man­ded? 10 So you also, when you have done all that you were ordered to do, say, ‘We are worthless slaves; we have done only what we ought to have done!’”
2. **introduction**
   1. The parable is only in Luke.
   2. source criticism
      1. Some say “that Luke derived the parable from Q . . .” (Hultgren 247)
         1. Weiser (112, 118) says “Luke derived the parable from Q, but Luke himself composed 17:8.” (Hultgren 247 n. 3)
         2. “. . . that can hardly be established.” (Hultgren 247)
      2. Some say the parable is from L. (Fitzmyer 1145; Manson *Sayings* 302; Marshall 646) (Hultgren 247)
   3. form criticism: similitude (fairly long; and multiple verbs; but: present tense; typical situation). Jeremias says parable. (*Parables* 248)
   4. rabbinic parallels
      1. Antigonus of Soko (200s bc): “Be not like slaves that minister to the master for the sake of receiving a bounty, but be like slaves that minister to the master not for the sake of receiving a bounty; and let the fear of Heaven be upon you.” (*M*. *Abot* 1:3. Trans. H. Danby, *The Mishnah* 446.) (Qtd. in Hultgren 249)
      2. Rabbi Johanan ben Zakkai (late first century ad): “If thou hast wrought much in the Law, claim not merit for thyself, for to this end wast thou created.” (*M*. *Abot* 2:8. Trans. H. Danby, *The Mishnah* 448.) (Qtd. in Hultgren 250)
   5. structure (Hultgren 248)
      1. 17:7-9: parable
      2. 17:10: application
   6. This parable teaches about the men of the kingdom, i.e., about the true meaning of discipleship. It shows that “disciples . . . are servants of God and must not try (as the Pharisees did) to claim ‘credit’ with him.” (Hunter *Parables* 21)
   7. See also Hunter *Parables* 83-84.
   8. “What qualities does Jesus desiderate in disciples? The will to serve God selflessly is one of them . . .” (Hunter *Interpreting* 66)
   9. Disci­ples are “servants of God summoned to unreserved obedi­ence. This is the point of the dry little story of The Farmer and His Man . . .” (Hunter *Interpreting* 66)
   10. “Doubtless when it was first spoken, this story carried a warning against the Phari­sees’ legalist preoccupation with ‘merit’.” (Hunter *Interpreting* 66)
   11. Disciples “are servants of God and must not try (as the Pharisees did) to claim ‘credit’ with him.” (Hunter *Parables* 21)
   12. “Of course this is not a denial that God rewards his faithful servants. ‘Jesus’, as Bult­mann says finely, ‘promises reward to those who are obedient without thought of reward.’ And the best evidence is his promise, in the Last Judgment scene (Matt. 25.31-46), of God’s benediction on those who have selflessly succoured all his hungry, un­friended and sick children.” (Hunter *Interpreting* 66)
   13. “The sayings concerning the wrong and right ways of giving alms, praying, and fasting [Matt 6:1-6, 16-18] are associated with the eschatological point of view by the motive of reward . . . This is true even of the parable of the Identical Wage (Matt. 20:1 ff.). Only in the parable of the Slave in Luke 17:7-10 [= “we are unworthy servants”] is there a complete disavowal of the idea.” (Windisch *Meaning* 34)
   14. Luke 17:1-18:8, which is a section about faith, “includes an exhortation to do what it is one’s duty to do (17.7-10 [unprofitable servants]) . . .” (Franklin *Christ the Lord* 1)
   15. Cadbury quotes a rabbinic parallel that is strikingly similar to Luke 17:7-16, unprofitable servants. (Cadbury *Making* 10)
   16. In 17:6 (“If you had faith as a grain of mustard seed, you could say to this sycamore tree, “Be root up, and be planted in the sea,” and it would obey you”), “Jesus describes faith as co-operation with the cretive power of God, which surpasses all human measure. Luke adds to this Q saying (cf. Matt. 17.20) the parable of the servant’s reward [“we are unworthy servants,” 17.7-10]. . . . Here he brings out the absolute superiority of God, in the picutre of the master and slave. Viewed in connection with 17.5f, the parable warns us not to take faith as a human achievement. This is followed by the healing of the ten lepers (17.11-19), which continues the same thought. Klostermann thinks that this story is “beyond doubt a variant of the healing of leper in 5.12ff”. But when we look at Luke 5.12ff [leper] it has a very different point [miracle for its own sake, 17:11-19] [and] is not concerned with the healing for its own sake. It merely serves to introduce . . . whether faith continues *after* salva­tion.” (Flender *St Luke* 7)
3. **17**:**7**
   1. Luke 17:7, “Who among you would say to your slave who has just come in from plowing or tending sheep in the field, ‘Come here at once and take your place at the table’?”
   2. “The parable opens with a question . . . [addressed] to Jesus’ disciples.” (Hultgren 248)
      1. Several other parables open with a question. (Hultgren 248)
         1. Matt 18:12; 21:28; Matt 24:45//Luke 12:42.
         2. Luke 11:5, 11; 14:28; 15:4 begin with “Who among you?”
      2. “Its directness catches the attention of the hearer immediately.” (Hultgren 248)
      3. “The question is hypothetical (there is no reason to think that any of the disciples possessed farmland and had slaves!).” (Hultgren 248)
      4. The question expects “a negative reply: “No one!”” (Hultgren 248)
         1. “To invite a slave, who has been plowing or tending sheep, to join in a meal would imply equality of status or honor to a guest.” (Hultgren 248)
         2. However, Rabbi Johanan ben Zakkai (late first century ad) “had his slaves dine with him.” (*y*. *B*. *Qam*. 8:5, qtd. in Lachs 318.) (Hultgren 248 n. 6)
   3. “who among you” (*tis de eks humon*, τίς δὲ ἐξ ὑμῶν)
      1. *Tis de eks humon* is at Luke 11:5, 11; 12:25; 14:28 (15:4 has τίς ἄνθρωπος ἐξ ὑμῶν, “what person among you”). (Hultgren 247)
      2. translations (Hultgren 247)
         1. KJV has “which of you.”
         2. RSV and Hultgren have “will any one of you.”
         3. NEB and NIV have “Suppose one of you.” (“But that expression lessens the interrogative force that is present in the Greek.”)
         4. NRSV has “who among you.”
   4. “slave”
      1. “Contrary to various other parables, which portray characters that are larger than life (kings, rich landowners, and masters of many slaves), here the details are on a small scale. What is pictured is the owner of a small farm who seems to have only one slave, and that slave has to do both farmwork and housework.” (Hultgren 248)
   5. “take your place at the table” (*anapese*, ἀνάπεσε)
      1. *Anapese* is “an aorist imperative of [*anapipto*,] ἀναπίπτω, which means “to recline,” that is, to recline at a meal.” (BAGD 59) (Hultgren 247)
4. **17**:**8**
   1. Luke 17:8, “Would you not rather say to him, ‘Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink’?”
   2. “The question asked in this verse begs for a positive response. The master will order the slave to do what is required . . .” (Hultgren 248)
   3. “while” (*heos*, ἕως)
      1. *Heos*, “followed by subjunctive verbs, means “while” . . .” (BAGD 334 [ἕως I, 2, b]) (Hultgren 247)
      2. NEB, NIV, and NRSV have “while.” (Hultgren 247)
      3. KJV and RSV have “till” (i.e., “until”). (Hultgren 247)
   4. “serve me”
      1. “The verse sets forth the opposite of what is said” in waiting slaves (12:37). (Hultgren 248)
      2. Luke 12:37, “Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them.”
      3. “There a master . . . takes up the (unlikely) role of a slave himself, and serves his slaves. What is portrayed in 17:8 is what one should expect.” (Hultgren 248)
5. **17**:**9**
   1. Luke 17:9, “Do you thank the slave for doing what was commanded?”
   2. “A third question is asked. As in 17:7, a negative response is expected.” (Hultgren 249)
6. **17**:**10**
   1. Luke 17:10, “So you also, when you have done all that you were ordered to do, say, ‘We are worthless slaves; we have done only what we ought to have done!’”
   2. “Two shifts take place with this verse.” (Hultgren 249)
      1. “First, the attention shifts from the probable thoughts and actions of the master to those of the slave.” (Hultgren 249)
   3. “so you also”
      1. “So you also” shifts “attention to those who are listening to the parable (the disciples of Jesus), providing an application.” (Hultgren 249)
   4. “The disciples of Jesus are obligated to be faithful and to do the will of the master, Jesus himself. When that has been done, there should be no thought of a reward due or even thanks.” (Hultgren 249)
   5. “worthless” (*axreios*, ἀχρεῖος)
      1. KJV has “unprofitable.” RSV and NIV have “unworthy.” NRSV has “worthless.” (Hultgren 249)
      2. Some say the word is derogatory.
         1. Plummer says (*Luke* 402) “the word means “‘unprofitable,’ because nothing has been *gained* by them for their master . . .” (Hultgren 249 n. 10)
         2. B. Smith says (184) “an epithet is being used (“good-for-nothing slaves”), signifying the class to which a slave belongs . . .” (Hultgren 249 n. 10)
         3. The only other NT instance is Matt 25:30 (talents), where it does refer to a “worthless” or “useless” slave. (Hultgren 249) Matt 25:30, “As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.”
         4. “But here the clause that follows, which speaks of having done one’s duty, rules out that meaning.” (Hultgren 249)
      3. “Clearly it is an expression of modesty; so it has the sense of being “unworthy” of receiving some reward for service.” (Hultgren 249)
         1. BAGD 128. Marshall 647. Kilgallen 549-51 (“servants to whom no favor is owed”).
         2. “Similar expressions of modesty before God appear” in Job 22:2-3; 35:7; Isa 40:13-14; Rom 11:33-36. (Hultgren 249)
7. **Jesus**’ **meaning and Luke**’**s meaning**
   1. authenticity: the parable
      1. Some say the parable is authentic.
         1. Bultmann 170; Crossan 107-08 (17:7 is authentic, the rest is Lukan); Jülicher 2: 15, 18; Marshall 646; Weiser 114-17.
         2. Dupont “Maître” 233-51; Dupont “Master” 343-46.
         3. Michaelis, Wilhelm. *Die Gleichnisse Jesu*: *Eine Einführung*. UCB 32. 3rd ed. Hamburg: Furche, 1956. 182.
      2. Some say the parable is inauthentic. (Funk 363: black font = not by Jesus) (Hultgren 250)
   2. authenticity: 17:8
      1. Luke 17:8, “Would you not rather say to him, ‘Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink’?”
      2. inauthentic
         1. Crossan (108) “considers the verse secondary, but does not necessarily attribute it to Luke.” (Hultgren 248 n. 8)
         2. Marshall (646) “allows for the possibility of Lukan composition but leaves the question open.” (Hultgren 248 n. 8)
         3. reasons
            1. Weiser (109-10) says Lukan style show it is secondary. (Hultgren 248)
            2. Weiser (112) says 17:8 only intensifies the question in 17:7. (Hultgren 248)
      3. authentic
         1. Except for “afterwards” (*meta tauta*, μετὰ ταῦτα), nothing in the style is particularly Lukan. (Hultgren 248)

Fitzmyer 1145. Jeremias, Joachim. *Die Sprache des Lukasevangeliums*: *Redaktion und Tradition im Nicht-Markusstoff des dritten Evangeliums*. MeyerK. Göttingen: Vandenhoeck & Ruprecht, 1980, 263.

* + - 1. The verse “does more than intensify. It advances the story. It makes clear that a slave who finishes in the field . . . is not yet done . . .” (Hultgren 248)
  1. authenticity: 17:10
     1. Luke 17:10, “So you also, when you have done all that you were ordered to do, say, ‘We are worthless slaves; we have done only what we ought to have done!’”
     2. inauthentic
        1. Some say “Luke or a predecessor” created the application. (Hultgren 249)
           1. Easton 258. Minear 82-83.
           2. probably inauthentic: Jülicher 2: 22; Schweizer *Luke* 264.
     3. authentic
        1. Fitzmyer (1145) says “the verse was probably in Luke’s source.” (Hultgren 249 n. 12)
        2. Marshall (646) says there are no “linguistic and stylistic grounds . . . to attribute the verse to Luke . . .” (Hultgren 249)
           1. Jeremias says “all” (*panta ta*, πάντα τά) is Lukan, but the rest is tradition. (Jeremias, Joachim. *Die Sprache des Lukasevangeliums*: *Redaktion und Tradition im Nicht-Markusstoff des dritten Evangeliums*. MeyerK. Göttingen: Vandenhoeck & Ruprecht, 1980, 264.) (Hultgren 249)
        3. The opening verse, 17:7, is “in Semitic style . . .” (Beyer, Klaus. *Semitische Syntax im Neuen Testament*. SUNT 1. Göttingen: Vandenhoeck & Ruprecht, 1962. 287-93.) (Hultgren 250)
        4. “. . . the imagery and theological thrust of the parable seem to be consistent with the message of Jesus elsewhere.” (Hultgren 250)
        5. The parable “needs an application if it is to say anything at all, and in this case it draws out the meaning in a precise manner.” (Bultmann 170) (Hultgren 249)
  2. audience
     1. Cadoux (220-21): opponents (Hultgren 250)
     2. Jeremias (193): opponents or crowd (Hultgren 250 n. 21)
     3. Plummer (*Luke* 401): crowd (Hultgren 250)
     4. Boucher (112): crowd or disciples (Hultgren 250 n. 20)
     5. Many: disciples (Luke 17:5 mentions the “apostles”) (Hultgren 250)
        1. Bailey *Peasant Eyes* 114; Bultmann 170; Crossan 107-08; Jülicher 2: 18; Marshall 646; Weiser 114-17.
        2. Dupont “Maître” 233-51; Dupont “Master” 343-46.
        3. Michaelis, Wilhelm. *Die Gleichnisse Jesu*: *Eine Einführung*. UCB 32. 3rd ed. Hamburg: Furche, 1956. 182.
     6. Minear (83): the twelve (Hultgren 250 n. 19)
  3. Jesus’ meaning
     1. “Like other parables, this one does not present a full-blown view of God or the life of the disciple of Jesus. It presents only facets of each.” (Hultgren 251)
        1. “God is somewhat analogous to the master who awaits the coming in of his slave, but only in part. The likeness is that God is the one who is to be served; God is the one to whom the disciple of Jesus is responsible.” (Hultgren 251)
        2. “The disciple is somewhat analogous to the slave that enters the house. A person may well be inclined to think that, if he or she has done what is commanded, a reward should follow. But there can be no grounds for such thinking. No person should think, even for a moment, that he or she is worthy of God’s praise or reward. No one, no matter how virtuous or hardworking, can ever put God in his or her debt. When one has done what God expects, he or she is only doing his or her duty. The one who loves God and seeks to do his will knows that one’s duty is never done.” (Hultgren 251)
  4. Luke’s meaning
     1. context
        1. The parable is in Luke’s travel narrative (9:51-19:27).
        2. It is in 17:1-10, “a collection of sayings of Jesus to his disciples.” (Hultgren 247)
           1. 17:1-2: “Jesus warns them against causing the “little ones” to stumble”
           2. 17:3-4: “he teaches them that they are to forgive to an unlimited extent”
           3. 17:5-6: even a little faith (like a mustard seed) makes them “capable of mighty works”
           4. 17:7-10: unworthy slaves, “to impress upon them the understanding that a disciple does all that is commanded.” (Hultgren 247)
     2. Christian leaders
        1. Schweizer (*Luke* 264) says the parable does not refer to Christian leaders. (Hultgren 251 n. 22)
        2. Some say the parable does refer to Christian leaders.
           1. Fitzmyer 1145-46; Marshall 645; Weiser 117-20.
           2. Minear 84-85; 645; Dupont “Maître” 233-51; Dupont “Master” 343-46.
           3. The parable “mentions three functions that were carried out particularly by the early Christian leaders, such as apostles, and those who succeeded them.” (Hultgren 250)

shepherding (Mark 6:34; Luke 12:32; John 21:16; Acts 20:28; 1 Cor 9:7; Eph 4:11; 1 Peter 5:2-3)

service (Rom 15:25)

plowing (= apostolic work, Luke 9:62; 1 Cor 9:10)

* + - * 1. “Those involved in apostolic work, therefore, cannot expect special rewards from God. What they do in service to the community, and therefore to God, is simply what should be expected of them.” (Hultgren 250)
    1. all Christians
       1. Minear (85) says no.
          1. “All that you were ordered to do” (*panta ta diataxthenta*, πάντα τὰ διαταχθέντα, lit. “all the [things] commanded you”) “refers specifically to the three duties assigned to apostles”; it cannot mean all Christians’ duties. (Hultgren 251 n. 22)
          2. Fitzmyer (1146-47) argues against Minear. (Hultgren 251 n. 22)
          3. Hultgren says apostles-only is “too restrictive.” (Hultgren 251 n. 22)
       2. Others say the parable applies to all Christians.
          1. Fitzmyer 1146-47.
          2. Creed (216) says that “all that you were ordered to do” refers to “all our duties” as Christians . . .” (Hultgren 251 n. 22)
          3. Plummer (*Luke* 401): it refers to “ordinary duties of the Christian life.” (Hultgren 251 n. 22)
    2. conclusion
       1. “For the evangelist Luke and his readers, the parable would most likely function to instruct members of the church, and especially its leaders, that their service does not entitle them to rewards . . . from God.” (Hultgren 250)
       2. “Those involved in apostolic work, therefore, cannot expect special rewards from God. . . . The same viewpoint would apply to every Christian.” (Hultgren 250)
  1. “The parable also has importance for Christian humility regarding social action. Our good works and programs of human betterment, as important as they most certainly are, are never sufficient under the judgment of God. In spite of all our efforts, there is always that “eschatological reserve,” the “not yet.” When we have done our best, we are still “unworthy servants” who have “only done our duty” (17:10), if that much, standing before God . . ., subject to God’s judgment and grace.” (Hultgren 251)

# Notes on Jesus’ Metaphorical Aphorisms

1. **as with lightning** (Matt 24:27; Luke 17:24) (> Q)
   1. Matt 24:27, “For as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man.”
   2. Luke 17:24, “For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day.”
   3. Form: simile (short; few verbs; present tense; no plot/action). Crossan says aphorism.
   4. “The lightning stands for suddenness, not, as Noack suggests, the impossibility of misunderstanding.” (Conzelmann *Theology* 14)
2. **as with Lot** (Matt 24:39; Luke 17:28-30) (> Q)
   1. Matt 24:39b, “. . . so too will be the coming of the Son of Man.”
   2. Luke 17:28-30, “Likewise, just as it was in the days of Lot: they were eating and drinking, buying and selling, planting and building, 29 but on the day that Lot left Sodom, it rained fire and sulfur from heaven and destroyed all of them 30 —it will be like that on the day that the Son of Man is revealed.”
   3. Form: metaphor (short; few verbs; uses “as”; present tense; no plot/action). Crossan says aphorism.
3. **as with Noah** (Matt 24:37-39; Luke 17:26-27) (> Q)
   1. Matt 24:37-39a, “For as the days of Noah were, so will be the coming of the Son of Man. 38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, 39 and they knew nothing until the flood came and swept them all away . . .” (cont’d. in #127)
   2. Luke 17:26-27, “Just as it was in the days of Noah, so too it will be in the days of the Son of Man. 27 They were eating and drinking, and marrying and being given in marriage, until the day Noah entered the ark, and the flood came and destroyed all of them.”
   3. Form: metaphor (short; few verbs; uses “as”; present tense; no plot/action). Crossan says aphorism.
4. **bad trees burned** (Matt 7:19) (> M)
   1. Matt 7:19, “Every tree that does not bear good fruit is cut down and thrown into the fire.”
   2. Form: metaphor (short; only one main verb; present tense; no plot/action).
   3. “See also the somber verses Matt. vii. 6 [“Do not give dogs what is holy; and do not throw your pearls before swine, lest they trample them underfoot and turn to attack you”], 19 [“Every tree that does not bear good fruit is cut down and thrown into the fire”]” [266] “. . . he refers to the mercy of God (not his perfection as in Matthew) . . .” [268] (Cadbury *Making* 266, 268)
   4. “In the Sermon on the [39] Mount two great currents of the Synoptic proclamation of Jesus are brought together—purified and radicalized wisdom teaching and prophetic-eschatological proclamation of salvation and judgment. [40] . . . The threat in ch. 7:19, probably taken over from the Baptist tradition, is similarly equivocal. The act that is implied might take place at the judgment [or] follow upon an untimely and punitory death.” [42] (Windisch *Meaning* 39-40, 42)
5. **blind guides** (Matt 15:14; 23:16; 23:24; Luke 6:39) (> Q)
   1. Matt 15:14, “Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit.”
   2. Matt 23:16, “Woe to you, blind guides, who say, ‘Whoever swears by the sanctuary is bound by nothing, but whoever swears by the gold of the sanctuary is bound by the oath.’”
   3. Matt 23:24, “You blind guides! You strain out a gnat but swallow a camel!”
   4. Luke 6:39, “He also told them a parable: “Can a blind person guide a blind person? Will not both fall into a pit?””
   5. Form: metaphor, proverb. (Multiple verbs [here, two] are typically a similitude or parable, but here there is no typical situation.) Crossan says aphorism.
6. **budding fig tree** (Matt 24:32-33; Mark 13:28-29; Luke 21:29-31) (> Mark)
   1. Matt 24:32-33, “From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. 33 So also, when you see all these things, you know that he is near, at the very gates.”
   2. Mark 13:28-29, “From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. 29 So also, when you see these things taking place, you know that he is near, at the very gates.”
   3. Luke 21:29-31, “Then he told them a parable: “Look at the fig tree and all the trees; 30 as soon as they sprout leaves you can see for yourselves and know that summer is already near. 31 So also, when you see these things taking place, you know that the kingdom of God is near.””
   4. Form: metaphor, proverb (Hunter says similitude, but: only one action verb [“puts forth”]; one independent + one dependent clause). Jeremias (*Parables* 247) classifies it as a parable. Crossan says aphorism.
   5. The budding fig tree “probably reflects this time [the Galilean ministry], though the Church re-applied it to Christ’s Second Coming. It says, ‘Can’t you see that the winter is over and the summer of salvation is nigh?’” (Hunter *Interpreting* 42 n 2)
7. **by its fruit** (Matt 7:16; Matt 7:20; Matt 12:33; Luke 6:44; Ignat. *Eph*. 14:2) (> Q)
   1. Matt 7:16a, “You will know them by their fruits.”
   2. Matt 7:20, “Thus you will know them by their fruits.”
   3. Matt 12:33c, “. . . for the tree is known by its fruit.”
   4. Luke 6:44a, “for each tree is known by its own fruit.”
   5. Ignat., *Eph*.14:2, “The tree is known by its fruits . . .”
   6. Form: metaphor, proverb (short; only one main verb; present tense; no plot/action). Crossan says aphorism.
   7. “The fact that, for Matthew, “the righteousness of good works” represents the summary of the gospel of the Kingdom of Heaven, is evident also from the eschatological conclusion to his version of the Sermon. The true disciple of Jesus is a good tree that brings forth good fruit. By good fruit is meant good works [7:16-20] . . .” (Windisch *Meaning* 7)
   8. “Le P. [Thaddeus] Soiron remarque très justement que «die reichhaltigere [content-rich] Parallele Lk 6, 43-46, die beide matthäischen Parallelen (Mt 7, 16-20 und Mt 12, 33-35) in sich enthält” (*Logia*, p. 120). . . . le texte de Luc représente une version intermédiaire . . . ‘A Hawkins dont l’avis [opinion] [48] est que Matthieu a utilisé deux fois un logion de Q, Butler [*Originality of St*. *Matthew* 32 ff., 41 ff., 139 ff.] répond qu’en 12, 33 Matthieu se répète lui-mème.” (Dupont *Béatitudes* 48 n 3)
   9. “The saying about the tree and its fruits [88] . . . Its logical consequence is that good can be done only when man’s basic character is good. . . . Matthew has attached it to the warning against false prophets. He has therefore related it exclusively to evil types and their recognition. In all probability he was content to assume that the hearers, the disciples, belonged to the type of the good tree. He used the saying again in a somewhat ambiguous imperative form . . . in a controversy with the Pharisees (ch. 12:33 [“Either Make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruits”]) . . . In this instance he wished to say: “Pharisees are unable to bring forth any good fruit.” It is evident, therefore, that Matthew regarded the saying as having specific significance within its immediate context [of the false prophets] rather than general reference within the framework of the Sermon as a whole.” (Windisch *Meaning* 88-89)
   10. Since Matthew associates the parable of the good or bad trees producing good or bad fruits in 7:16-20 with false prophets and in 12:33 with the Pharisees, “. . . Matthew regarded the saying as having specific significance within its immediate context [that of false prophets] rather than general reference within the framework of the Sermon as a whole. What application did Jesus himself have in mind when he uttered this saying? Even if it were originally polemical in its reference, Jesus would also have intended by it to impart a warning to his disciples, similar to the one included in the parable of the Four Different Kinds of Soil (Matt. 13:3-9 [Matt 13:8, “seeds fell on good soil and brought forth grain”]) . . . It is difficult to say how conscious Jesus had become in his activity as a teacher of that presupposition of all ethics and of all ethos that is articulated in this logion. He touches on it comparatively rarely. . . . It is possible, of course, to credit him with the belief that his hearers had been given, or were in need of, good motives, a good heart, and readiness to proffer obedience. But [he] may have been confident that his saying had the power to create in men the right attitude and to call forth the right act. In any case his individual demands refer only rarely to the matter of attitude . . . The possibility that a man of evil attitude could do works that in themselves are good, or the converse, is expressly denied. Only the outer behavior of the false prophets seems to be good. There exists, therefore, a contrast between outward appearance, on the one hand, and character and works on the other.” (Windisch *Meaning* 89-90)
   11. “The warning against the service of mammon [Matt 6:24] and the discussion of the tree and its fruits [7:16-20] have related traits. In both cases the impossibility of a synthesis of opposites in the ethicoreligious sphere is enforced by an illustration taken from ordinary life. . . . The concept of an integrated character is expressed in vivid, pictorial language. . . . 6:24 has its root in the so-called “First Commandment” of the Decalogue (cf. Matt. 4:10 [“You shall worship the Lord your God and him only shall you serve”] with Deut. 6:13 [“You shall fear the Lord your God; you shall serve him, and swear by his name”]). The only difference is that “You shall not” has become “You cannot.” But the difference is psychological rather than real. The strict prohibition “You shall not” naturally constitutes the undertone and inference of “You cannot.”” (Windisch *Meaning* 8)
8. **camel and needle** (Matt 19:24; Mark 10:25; Luke 18:25) (> Mark)
   1. Matt 19:24, “Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”
   2. Mark 10:25, “It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”
   3. Luke 18:25, “Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”
   4. Form: metaphor.
9. **children**’**s bread to dogs** (Matt 15:26; Mark 7:27-28) (> Mark)
   1. Matt 15:26-27, “He answered, “It is not fair to take the children’s food and throw it to the dogs.” 27 She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.””
   2. Mark 7:27-28, “He said to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.” 28 But she answered him, “Sir, even the dogs under the table eat the children’s crumbs.””
   3. Form: metaphor, proverb (short; only one action verb; typical situation). Crossan says aphorism.
10. **city on a hill** (Matt 5:14) (> M)
    1. Matt 5:14, “You are the light of the world. A city built on a hill cannot be hid.”
    2. Form: metaphor (paired with another metaphor, light of world). Crossan says aphorism.
    3. “The saying about The City set on a Hill (Matt. 5.14) may well be more fully preserved in the version found at Oxyrhynchus: ‘A city built on a hilltop cannot be overthrown or hidden.’” (Hunter *Interpreting* 73)
    4. “Impregnability and visibility are the main ideas. It is a word of assurance and challenge to the disciples. A ‘little flock of God’ they may be (Luke 12.32), but [they] must quit themselves like true servants of the Lord.” (Hunter *Interpreting* 73)
    5. “The saying is meant to encourage Jesus’ disciples . . . They are citizens of the lofty, eschatological city [which nothing] can shake, and whose light streams through the night, needing no human efforts.” (Jeremias *Parables* 217)
11. **cleaning outside of cup** (Matt 23:25-26; Luke 11:39-41) (> Q)
    1. Matt 23:25-26, “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence. 26 You blind Pharisee! First clean the inside of the cup, so that the outside also may become clean.”
    2. Luke 11:39-41, “Then the Lord said to him, “Now you Pharisees clean the outside of the cup and of the dish, but inside you are full of greed and wickedness. 40 You fools! Did not the one who made the outside make the inside also? 41 So give for alms those things that are within; and see, everything will be clean for you.”
12. **corpse and vultures** (Matt 24:28; Luke 17:37) (> Q)
    1. Matt 24:28, “Wherever the corpse is, there the vultures will gather.”
    2. Luke 17:37, “Then they asked him, “Where, Lord?” He said to them, “Where the corpse is, there the vul­tures will gather.”
    3. Form: metaphor (short; only one [action] verb). Crossan says aphorism.
    4. “The section [Luke] xviii, 1-8 [persistent widow] provides a commentary on the petition ‘Thy Kingdom come’, a petition which is fulfilled at the [123] Parousia. This helps us to see the structure of xvii, 24-37: vv. 26-30 [as in the days of Noah, as in the days of Lot] show how men will behave, and vv. 31 f. [on housetop and in field] show the attitude that is required. Verses 24 [as the lightning flashes] and 37 [where the body is, there the eagles will be gathered] deal with how and where the parousia will take place. The remaining verses serve to emphasize the teaching of the verses we have mentioned.” (Conzelmann *Theology* 123-24)
13. **divided kingdom** (Matt 12:25-26; Mark 3:24-26; Luke 11:17-18) (> Mark, L)
    1. Matt 12:25-26, “He knew what they were thinking and said to them, “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. 26 If Satan casts out Satan, he is divided against himself; how then will his kingdom stand?”” (> Mark)
    2. Mark 3:24-26, “If a kingdom is divided against itself, that kingdom cannot stand. 25 And if a house is divided against itself, that house will not be able to stand. 26 And if Satan has risen up against himself and is divided, he cannot stand, but his end has come.” (> Mark)
    3. Luke 11:17-18, “But he knew what they were thinking and said to them, “Every kingdom divided against itself becomes a desert, and house falls on house.” 18 If Satan also is divided against himself, how will his kingdom stand?—for you say that I cast out the demons by Beelzebul.”” (> L)
    4. Form: aphorism, metaphor, proverb (only one verb in the independent clause; short; present tense).
    5. The conflict-with-evil parables (a subdivision of the coming-and-growth-of-the-kingdom parables) are: divided kingdom, strong man bound, return of the unclean spirit, watching wedding guests. They date from the Galilean ministry. (Hunter *Interpreting* 47-48)
    6. “. . . Jesus not only proclaimed the presence of the Kingdom but in its name delivered men and women from demons and disease . . .” (Hunter *Interpreting* 48)
    7. For a discussion of Mark 3:20-35, see Achtemeier *Mark* 31-32.
14. **doctor**, **cure yourself** (Luke 4:23) (> L)
    1. Luke 4:23, “He said to them, “Doubtless you will quote to me this proverb, ‘Doctor, cure yourself!’ And you will say, ‘Do here also in your hometown the things that we have heard you did at Capernaum.’”
    2. Form: aphorism, metaphor, proverb (short; only one verb; present tense).
15. **enter the kingdom as a child** (Matt 18:3; Mark 10:15; Luke 18:17; John 3:3, 5; *Gospel of Thomas* 22) (> Mark; > M)
    1. Matt 18:3, “Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven.” (> M)
    2. Mark 10:15, “Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.” (> Mark)
    3. Luke 18:17, “Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.” (> Mark)
    4. John 3:3, “Very truly, I tell you, no one can see the kingdom of God without being born from above.”
    5. John 3:5, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit.”
    6. *Gospel of Thomas* 22a, “Jesus saw infants being suckled. He said to his disciples, ‘These infants being suckled are like those who enter the kingdom.’”
    7. Form: aphorism, simile.
16. **eye as lamp** (Matt 6:22-23; Luke 11:34) (> Q)
    1. Matt 6:22-23, “The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light; 23 but if your eye is unhealthy, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!” (> Q)
    2. Luke 11:34-35, “Your eye is the lamp of your body. If your eye is healthy, your whole body is full of light; but if it is not healthy, your body is full of darkness. 35 There­fore consider whether the light in you is not darkness. 36If then your whole body is full of light, with no part of it in darkness, it will be as full of light as when a lamp gives you light with its rays.” (> Q)
    3. *Dialogue of the Savior* 125:18-126:1, “The lamp [of the body] is the mind. As long as [the things inside] you are set in order, that is, [. . .] . . ., your bodies are [luminous]. As long as your hearts are [dark], the lumi­nosity you anticipate [. . .]”
    4. form
       1. extended similitude (present tense; multiple verbs; multiple allegorical images: eye, light, darkness)
       2. or: extended metaphor (short; present tense; no characters; no typical situation)
    5. “More than once Jesus accused the Scribes and Pharisees of spiritual blindness (cf. Matt. 23.16-24); and it is no wild conjecture that the parable of The Eye as the Body’s Lamp condemned their cecity . . .” (Hunter *Interpreting* 76)
    6. “. . . ‘there are none so blind as those who will not see’.” (Hunter *Interpreting* 76)
    7. In Matt 6:22-23 and 7:20 (“Thus you will know them by their fruits”), “man’s attitude and act are . . . to be determined coherently by some central organ: by the eye, or by some inner organ that is reflected in the eye and that comes into contact with the outer world through the eye; by that inner nature that calls forth our acts as organic consequences of its direction. Both pericopes stand in the Sermon on the Mount in relative isolation. . . . Nevertheless, both can be made the basis of a doctrine . . . of human morality [201] . . . [From] these wisdom sayings in the Sermon on the Mount . . . ethics has developed a doctrine of the good will, of its origin (i.e., of the transformation of our natural will), and of its development. . . . both sayings are limited to the assertion that there is an inner principle of which man’s acts are the issue.” (Windisch *Meaning* 201-02)
    8. “. . . the following parallels . . . are instructive because of the different taste they leave in the reader’s mouth, whether the difference be due to the pessimism of Matthew or to the optimism of Luke . . .” (Cadbury *Making* 266‑67)

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| --- | --- |
| Matt 6:22-23 | Luke 11:34-35 |
| Matt 6:22-23, “The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light; 23 but if your eye is unhealthy, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!” | Luke 11:34-35, “Your eye is the lamp of your body. If your eye is healthy, your whole body is full of light; but if it is not healthy, your body is full of darkness. 35 Therefore consider whether the light in you is not darkness.” |

1. **faith the size of a mustard seed** (Matt 17:20; Luke 17:5-6) (> Q)
   1. Matt 17:20b, “. . . if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.”
   2. Luke 17:5-6, “The apostles said to the Lord, ‘Increase our faith!’ 6 The Lord replied, ‘If you had faith the size of a mustard seed, you could say to this mulberry tree, “Be uprooted and planted in the sea,” and it would obey you.’”
   3. An example of the *chreia* form in Luke that is not in Mark is “the apostles’ request for an increase of faith (17.5) . . .” (Flender *St Luke* 8)
   4. In 17:6, “If you had faith as a grain of mustard seed, you could say to this sycamore tree, “Be root up, and be planted in the sea,” and it would obey you,” “Jesus describes faith as co-operation with the cretive power of God, which surpasses all human measure. Luke adds to this Q saying (cf. Matt. 17.20) the parable of the servant’s reward [“we are unworthy servants,” 17.7-10]. . . . Here he brings out the absolute superiority of God, in the picutre of the master and slave. Viewed in connection with 17.5f, the parable warns us not to take faith as a human achievement. This is followed by the healing of the ten lepers (17.11-19), which continues the same thought.” (Flender *St Luke* 7)
2. **fire on earth** (Luke 12:49-50; *Gospel of Thomas* 10) (> Q)
   1. Luke 12:49-50, “I came to bring fire to the earth, and how I wish it were already kindled! 50 I have a baptism with which to be baptized, and what stress I am under until it is completed!”
   2. *Gospel of Thomas* 10, “I have cast fire upon the world, and see, I am guarding it until it blazes.”
3. **foxes have holes** (Matt 8:19-20; Luke 9:57-58; *Gospel of Thomas* 86) (> Q)
   1. Matt 8:19-20, “A scribe then approached and said, ‘Teacher, I will follow you wherever you go.’ 20 And Jesus said to him, ‘Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.’”
   2. Luke 9:57-58, “As they were going along the road, someone said to him, ‘I will follow you wherever you go.’ 58 And Jesus said to him, ‘Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.’”
   3. *Gospel of Thomas* 86, “[The foxes have their holes] and the birds have their nests, but the son of man has no place to lay his head and rest.”
   4. Form: aphorisms, two paired metaphors: foxes have holes, birds of the air have nests (short).
   5. “. . . discipleship has priority over natural human relationships, as is shown in the words about discipleship (9.57ff; cf. 14.16ff [14:15-24 = great supper]).” (Flender *St Luke* 7)
4. **good and evil from treasure** (Matt 12:34, 35; Luke 6:45; *Gospel of Thomas* 45) (> Q)
   1. Matt 12:34b, 35, “How can you speak good things when you are evil? . . . 35 The good person brings good things out of a good treasure, and the evil person brings evil things out of an evil treasure.”
   2. Luke 6:45, “The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for out of the abundance of the heart his mouth speaks.”
   3. *Gospel of Thomas* 45bc, “A good man brings forth good from his storehouse; an evil man brings forth evil things from his evil storehouse, which is in his heart, and says evil things.”
   4. Form: metaphor (short; only one main verb; present tense; no plot/action).
   5. “In the Sermon on the [39] Mount two great currents of the Synoptic proclamation of Jesus are brought together—purified and radicalized wisdom teaching and prophetic-eschatological proclamation of salvation and judgment. [40] . . . The threat in ch. 7:19, probably taken over from the Baptist tradition, is similarly equivocal. The act that is implied might take place at the judgment [or] follow upon an untimely and punitory death.” [42] (Windisch *Meaning* 39-40, 42)
   6. “Chez Luc, la comparaison suit la parabole . . . de la paille et de la poutre [speck and log] (41-42); . . . ce contexte n’apprend rien sur la pointe de la comparaison. Chez Matthieu, elle fait suite à un avertissement [warning] contre les faux prophètes (7,15); ici l’application concrète est claire: . . . On les reconnaît à leurs oevres, comme les arbres à leurs fruits. Cette indication pourrait avoir été fournie [could have been furnished] par la source; . . . Luc omet régulièrement les traits . . . liés . . . à un horizon palestinien.” (Dupont *Béatitudes* 4)
   7. “Que Matthieu, le [Luke 6:35] lisant dans sa source, l’ait omis nous paraît peu vraisemblable.” [46] [Such is the “Explication de Loisy (I, 639), Soiron (*Logia*, pp. 119 s.), Bultmann (87), Creed (98), Marriott (59 et 70), Manson (59), Hauck (90 s.), Rengstorf (91), Schmid (*Mat*., 150. 211; *Lk*., 138 s.), Knox (II, 11) . . .” 46 n 1] “Aucun motif plausible n’expliquerait qu’il ait écarté ici un matériau qu’il n’hésite pas à accepter plus loin. [46] . . . on n’imagine pas que, trouvant dans sa source les éléments de Luc, 45, il ait préféré les réserver pour plus tard, quand il répéterait une deuxième fois la comparaison de l’arbre et de ses fruits! . . . l’hypothèse inverse ait ses partisans: Luc aurait ajouté le v. 45 [“. . . Lagrange, *Luc*, 201 s. En introduisant le logion Mat., 12, 34*b*-35 dans un contexte nouveau, Luc a été obligé d’en intervertir les deux parties.” 47 n 2] [“Voir aussi Allen, 137; Soiron, 115; Lindeskog, *art*. *cit*. (“Logia-Studien,” *Studia Theologica* 4 (1950): 129-189), p. 169.” 47 n 2] . . . S’il n’y avait [were] que Mat., 7, 16-20, on pourrait croire que Luc se contente de retoucher en abrégeant: les deux strophes de Mat., 7, 17 et 7, 18 sont réduites en une seule [47] . . . Mais comment expliquer, dans ce cas, les nombreuses rencontres de détail avec Mat., 12, 33?” [48] Details that Luke 6:45 shares with Matt 12:33 but not with Matt 7:17-18: Luke 6 and Matt 12 both reduce the two verses of Matt 7 to one verse; “good” is *kalos* in both but *agathos* in Matt 7; “fruit” is singular in both, plural in Matt 7; “bad fruit” is *sarpos*, not *ponēros*; the verb is *ginōskō*, not *epiginōskō*, despite Luke’s preference for composite verbs; the preposition after the verb is *ek* (*tou karpou*), not *apo* (*tōn karpōn*). (Dupont *Béatitudes* 46-48, 46 n 1, 47 n 2)
   8. Luke 6:45 is paralleled in tree and fruit (Matt 7:17-18, 12:33). “Jülicher (II, p. 123) imagine que la source contenait simplement le logion double de Luc, 6, 44 [“Luke 6:44 for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush”] = Mat., 7, 16 [“You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles?”]. Chaque évangéliste aurait enrichi ce texte de base au moyen d’éléments empruntés au document reproduit en Mat., 12, 33-37: Matthieu ajoute l’allégorie des vv. 17-18 (et en plus, évidemment, le v. 19), tandis que Luc compte de la réaction simultanée des deux évangélistes, éprouvant chacun au mème endroit le mème besoin de compléter sa source en recourant à un mème document supplémentaire.” (Dupont *Béatitudes* 49 n 1)
5. **grapes from thorns** (Matt 7:16; Luke 6:44; *Gospel of Thomas* 45) (> Q)
   1. Matt 7:16b, “Are grapes gathered from thorns, or figs from thistles?”
   2. Luke 6:44b, “Figs are not gathered from thorns, nor are grapes picked from a bramble bush.”
   3. *Gospel of Thomas* 45a, “Grapes are not harvested from thorns, nor are figs gathered from thistles, for they do not produce fruit.”
   4. Form: aphorism, metaphor, proverb (short; only one main verb; present tense; no plot/action).
6. **hand to plow** (Luke 9:61-62) (> Q [*sic*: thus Crossan])
   1. Luke 9:61-62, “Another said, “I will follow you, Lord; but let me first say farewell to those at my home.” 62 Jesus said to him, “No one who puts a hand to the plow and looks back is fit for the kingdom of God.”
   2. “. . . discipleship has priority over natural human relationships, as is shown in the words about discipleship (9.57ff; cf. 14.16ff [14:15-24 = great supper]).” (Flender *St Luke* 7)
7. **harvest and laborers** (Matt 9:37-38; Luke 10:2; John 4:35; *Gospel of Thomas* 73) (> Q)
   1. Matt 9:37-38, “Then he said to his disciples, “The harvest is plentiful, but the laborers are few; 38 there­fore ask the Lord of the harvest to send out laborers into his harvest.””
   2. Luke 10:2, “He said to them, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest.””
   3. John 4:35, “Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvest­ing.”
   4. *Gospel of Thomas* 73, “The harvest is great but the laborers are few. Beseech the lord, therefore, to send out laborers to the harvest.”
   5. Form: similitude (two verbs; present tense; atypical situation; charaters and action).
   6. “If in The Sower and other parables we find a reference to ‘the harvest’, we remember that the harvest was a familiar Jewish symbol for ‘the day of the Lord’ . . .” (Hunter *Interpreting* 96)
   7. “The theme of the harvest can emphasize either the urgency in view of the imminent End or the duration of a longer period of harvesting. The passage itself does not help us to decide where the main stress lies. However, [the meaning in Luke] is in the directions which follow concerning equipment. Luke states their significance explicitly in xxii, 35: they represent the absolute peacefulness of the period of Jesus.” (Conzelmann *Theology of St Luke* 16)
   8. “The theme of the harvest [Matt 9:37-38; Luke 10:2] can emphasize either the urgency in view of the imminent End or the duration of a longer period of harvesting. The passage itself does not help us to decide where the main stress lies. However, [the meaning in Luke] is in the directions which follow concerning equipment. Luke states their significance explicitly in xxii, 35: they represent the absolute peacefulness of the period of Jesus.” (Conzelmann *Theology* 16)
8. **cleaning outside of cup** (Matt 23:25-26; Luke 11:39-41; *Gospel of Thomas* 89) (> Q)
   1. Matt 23:25-26, “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self‑indulgence. 26 You blind Pharisee! First clean the inside of the cup, so that the outside also may become clean.”
   2. Luke 11:39-41, “Now you Pharisees clean the outside of the cup and of the dish, but inside you are full of greed and wickedness. 40 You fools! Did not the one who made the outside make the inside also? 41 So give for alms those things that are within; and see, everything will be clean for you.”
   3. *Gospel of Thomas* 89, “Why do you wash the outside of the cup? Do you not realize that he who made the inside is the same one who made the outside?”
   4. Form: aphorism, metaphor, proverb. (Multiple verbs [here, two] are typically a similitude or parable, but here there are no characters, dramatic situation, or plot/action; atypical situation.)
9. **lambs among wolves** (Matt 10:16; Luke 10:3) (> Q)
   1. Matt 10:16a, “See, I am sending you out like sheep into the midst of wolves . . .”
   2. Luke 10:3b, “See, I am sending you out like lambs into the midst of wolves.”
10. **lamp under bushel** (Matt 5:15; Mark 4:21; Luke 8:16 11:33; *Gospel of Thomas* 33) (> Q; Mark)
    1. Matt 5:15, “No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house.” (> Q)
    2. Mark 4:21, “Is a lamp brought in to be put under the bushel basket, or under the bed, and not on the lampstand?” (> Mark)
    3. Luke 8:16, “No one after lighting a lamp hides it under a jar, or puts it under a bed, but puts it on a lampstand, so that those who enter may see the light.” (> Mark)
    4. Luke 11:33, “No one after lighting a lamp puts it in a cellar, but on the lampstand so that those who enter may see the light.” (> Q)
    5. *Gospel of Thomas* 33b, “For no one lights a lamp and puts it under a bushel, nor does he put it in a hidden place, but rather he sets it on a lampstand so that everyone who enters and leaves will see its light.”
    6. Form: aphorism, metaphor (short; present tense). Jeremias (*Parables* 247) classifies it as a similitude.
    7. In a subgroup of the crisis-of-the-kingdom parables (salt, lamp under bushel, faithful and unfaithful slaves, talents/pounds), “. . . Jesus says to Israel’s leaders, ‘You have been unfaithful, and are in peril of judgment.’” (Hunter *Interpreting* 78)
    8. “When darkness falls (says Jesus) and the lamp is lit, you don’t proceed to put it below the meal-tub, do you? No, the proper place is the lamp-stand where its beam will benefit everybody. Yet this is what the Scribes and Pharisees have done with the light that was to ‘lighten the Gentiles’. [78] . . . by their polcy of selfish exclusiveness, [they have hidden away] revelation . . .” (Hunter *Interpreting* 78-79)
    9. “Luke 11.33 reads, ‘that those who come in may see the light’, suggesting a reference to the Gentiles.” (Hunter *Interpreting* 78 n 2)
    10. “The rabbis compared the *Torah* to a lamp. Cf. Psd. 119.105.” (Hunter *Interpreting* 78 n 3)
11. **leaven of Pharisees and Herod** (Matt 16:6; Mark 8:15; Luke 12:1) (> Mark)
    1. Matt 16:6, “Jesus said to them, “Watch out, and beware of the yeast of the Pharisees and Saddu­cees.””
    2. Mark 8:15, “And he cautioned them, saying, “Watch out—be­ware of the yeast of the Pharisees and the yeast of Herod.””
    3. Luke 12:1, “Meanwhile, when the crowd gathered by the thousands, so that they trampled on one an­other, he began to speak first to his disciples, “Beware of the yeast of the Pharisees, that is, their hypocrisy.””

1. **let the dead bury the dead** (Matt 8:21-22; Luke 9:59-60) (> Q)
   1. Matt 8:21-22, “Another of his disciples said to him, “Lord, first let me go and bury my father.” 22 But Jesus said to him, “Follow me, and let the dead bury their own dead.””
   2. Luke 9:59-60, “To another he said, “Follow me.” But he said, “Lord, first let me go and bury my father.” 60 But Jesus said to him, “Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.””
   3. “. . . discipleship has priority over natural human relationships, as is shown in the words about discipleship (9.57ff; cf. 14.16ff [14:15-24 = great supper]).” (Flender *St Luke* 7)
   4. “It belongs to the essence of the idea of election that the elect are a small band, an exception. . . . Thus the coming kingdom leads to separation and decision . . .” Matt 7:13-14 (narrow gate), 8:22 (dead bury dead), 13:24-30 (weeds parable), 13:47-50 (fishnet parable), 24:40; Mark 3:35; Luke 9:62, 14:28-33. (Conzelmann *Jesus* 78)
2. **light of the world** (Matt 5:14) (> M)
   1. Matt 5:14a, “You are the light of the world . . .”
   2. Form: aphorism, metaphor (paired with another metaphor, city on a hill).
   3. “. . . there are a number of indirect testimonies [in the Sermon on the Mount] to the Messianic character of the preacher. . . . The sayings to disciples about the salt and the light are grounded in the conviction that they have recieved from him a power that brings salt and light into the world.” See 4:16, “the people who sat in darkness have seen a great light,” 5:16, “let your light so shine before men,” and 10:27, “What I tell you in the dark, utter in the light . . .” (Windisch *Meaning* 17 or 127)
3. **like a thief** (1 Thess 5:2; 2 Pet 3:10; Rev 3:3; 16:15; *Didache* 16:1) (> Q)
   1. 1 Thess 5:2, “For you yourselves know very well that the day of the Lord will come like a thief in the night.” (> Q)
   2. 2 Pet 3:10a, “But the day of the Lord will come like a thief . . .”
   3. Rev 3:3b, “If you do not wake up, I will come like a thief, and you will not know at what hour I will come to you.”
   4. Rev 16:15, “See, I am coming like a thief! Blessed is the one who stays awake and is clothed, not going about naked and exposed to shame.”
   5. *Didache* 16:1, “‘Watch’ over your life; ‘let your lamps’ be not quenched ‘and your loins’ be not ungirded, but be ‘ready,’ for ye know not ‘the hour in which our Lord cometh.’”
   6. These texts combine the unexpectant-homeowner/unexpectant-slave/s similitudes with the unknown-time aphorisms.
4. **like graves** (Matt 23:27-28; Luke 11:44) (> Q)
   1. Matt 23:27-28, “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but inside they are full of the bones of the dead and of all kinds of filth. 28 So you also on the outside look righteous to others, but inside you are full of hypocrisy and lawlessness.”
   2. Luke 11:44, “Woe to you! For you are like unmarked graves, and people walk over them without realizing it.”
5. **little flock** (Luke 12:32) (> Q)
   1. Luke 12:32, “Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom.”
6. **loading with burdens** (Matt 23:4; Luke 11:46) (> Q)
   1. Matt 23:4, “They tie up heavy burdens, hard to bear, and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them.”
   2. Luke 11:46, “Woe also to you lawyers! For you load people with burdens hard to bear, and you yourselves do not lift a finger to ease them.”
7. **measure for measure** (Matt 7:1-2; Mark 4:24; Luke 6:37-38; *Clem*. 13:2) (> Q; Mark)
   1. Matt 7:1-2, “Do not judge, so that you may not be judged. 2 For with the judgment you make you will be judged, and the measure you give will be the measure you get.” (> Q)
   2. Mark 4:24, “Pay attention to what you hear; the measure you give will be the measure you get, and still more will be given you.” (> Mark)
   3. Luke 6:37-38, “Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; 38 give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back.” (> Q)
   4. *Clem*. 13:2, “For he spoke thus: ‘Be merciful, that ye may obtain mercy. Forgive, that ye may be forgiven. As ye do, so shall it be done unto you. As ye give, so shall it be given unto you. As ye judge, so shall ye be judged. As ye are kind, so shall kindness be shewn you. With what measure ye mete, it shall be measured to you.’”
   5. Form: aphorism, metaphor, proverb (a pair of metaphors in Luke: metaphor of grain also); otherwise, just a statement.
8. **millstone around neck** (Matt 18:6; Mark 9:42; Luke 17:2; *Clem*. 46:8) (> Mark)
   1. Matt 18:6, “If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea.”
   2. Mark 9:42, “If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea.”
   3. Luke 17:2, “It would be better for you if a millstone were hung around your neck and you were thrown into the sea than for you to cause one of these little ones to stumble.”
   4. *Clem*. 46:8b, “. . . it were better for him that a millstone be hung on him, and he be cast into the sea, than that he should turn aside one of my elect.” (> Mark)
9. **mouth speaks from heart** (Matt 12:34; Luke 6:45; *Gospel of Thomas* 45) (> Q)
   1. Matt 12:34c, “For out of the abundance of the heart the mouth speaks.”
   2. Luke 6:45c, “. . . for it is out of the abundance of the heart that the mouth speaks.”
   3. *Gospel of Thomas* 45d, “For out of the abundance of the heart he brings forth evil things.”
   4. Form: aphorism, metaphor (short; only one main verb; present tense; no plot/action).
10. **my yoke is easy** (Matt 11:28-30; *Gospel of Thomas* 90; *Dialogue of the Savior* 141:3-6; *Pistis Sophia* 95) (> Q)
    1. Matt 11:28-30, “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. 29 Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. 30 For my yoke is easy, and my burden is light.”
    2. *Gospel of Thomas* 90, ome unto me, for my yoke is easy and my lordship is mild, and you will find repose for yourselves.”
    3. *Dialogue of the Savior* 141:3-6, “Matthew said, ‘[Why] do we not rest [at once]?” The Lord said, “When you lay down these burdens.’”
    4. *Pistis Sophia* 95, ??.
11. **narrow gate** (Matt 7:13-14; Luke 13:23-24) (> Q)
    1. Matt 7:13-14, “Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. 14 For the gate is narrow and the road is hard that leads to life, and there are few who find it.”
    2. Luke 13:23-24, “Someone asked him, ‘Lord, will only a few be saved?’ He said to them, 24 ‘Strive to enter through the narrow door; for many, I tell you, will try to enter and will not be able.’”
    3. Salvation and judgment are often antithetical parallels in Luke. “The twin parables of the mustard seed [13:18-19] and the leaven [13:20-21] describe the universality of the kingdom of God.” [28] The antithesis to the vast quantity of the leaven (39.4 liters) “is the question (13.23): “Lord, will those who are served be few?” The metaphors in the reply (13.25ff)—the closed door, exclusion from the kingdom of God, and the eschatological meal for those who come from all parts of the world—form a new contrast.” (Flender *St Luke* 28-29)
    4. “The theme [either “the question of Jerusalem and the Jews” (p. 109) or “the theme of accepting or rejecting salvation” (p. 110); Flender is unclear] is continued in the prophecy over Jerusalem, the city which kills its prophets (vv. 34f). It is quite likely that in an earlier stage of the tradition vv. 34f followed immediately after vv. 28-30 [Hirsch, *Frühgeschichte* 2.132-33]. If vv. 34f come after vv. 28, 30, the latter must refer to the Jews only. But that is just what Luke wants to avoid. It explains why he inserts vv. 31-3, the Pharisees’ warning to Jesus to beware of Herod. This interrupts Jesus’ discourse. [110] . . . Thus these anti-Jewish sayings . . . serve as a direct warning to the Church in Luke’s own day.” (Flender *St Luke* 110-11)
    5. “The next two pericopes, the healing of the bent woman (vv. 10-17) and the twin parables of the mustard and the leaven (vv. 18-21), continue the theme of accepting or rejecting salvation. They prepare the way for the question in v. 23, “Lord, will those who are saved be few?” This is a Lucan formation, and provides the clue to the verses that follow. The question is framed in general terms, and applies to everyone. . . . “You” in v. 28 means the reader himself.” (Flender *St Luke* 10)
    6. W. Trilling (*Das wahre Israel* [3rd ed., 1964] 88) demonstrates the independence of the two logia, v. 28 and v. 29. In v. 28 the address is in the 2nd person, while v. 29 is a portrait in the 3rd person. The first is a threat, the second a word of promise, and both have affinities in content.” (Flender *St Luke* 29 n 4)
    7. Luke 13:23-24, “And some one said to him, “Lord, will those who are saved be few?” And he said to them, 24 “Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able.””
    8. “The urgency of the summons does not depend on the imminence of the end, but on the fact of a sudden, incalculable End at an unknown point of time (vv. 25 f.).” (Conzelmann *Theology* 19)
    9. Luke 13:25, “When once the householder has risen up and shut the door, you will begin to stand outside . . .”
    10. Luke 13:28, “There you will weep and gnash your teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you yourselves thrust out.”
    11. “The reference to seeing has no doubt been introduced by Luke and shows plainly how concrete his conception [of the kingdom] is.” (Conzelmann *Theology* 16)
    12. “It belongs to the essence of the idea of election that the elect are a small band, an exception. . . . Thus the coming kingdom leads to separation and decision . . .” Matt 7:13-14 (narrow gate), 8:22, 13:24-30 (weeds), 13:47-50 (net), 24:40; Mark 3:35; Luke 9:62, 14:28-33. (Conzelmann *Jesus* 78)
12. **new and old from treasure** (Matt 13:52) (> M)
    1. Matt 13:52, “And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.”
    2. Form: aphorism, metaphor (short; only one main verb [“brings”]).
    3. “Despite Jesus’ strictures on the Scribes, we know that at least one of them would fain have followed him (Matt 8.19). Perhaps the little parable of The Householder was his answer to a Scribe who had volunteered his allegiance but wondered [65] whether what he had learned ‘under the Law’ would be useless in the high emprise of the Kingdom . . .” (Hunter *Interpreting* 65-66)
    4. “A Scribe who becomes my disciple, says Jesus, will be able to wed the wisdoms of the Old Order to the truths of the New.” (Hunter *Interpreting* 66)
13. **pearls before swine** (Matt 7:6; *Gospel of Thomas* 93; *Didache* 9:5) (> M)
    1. Matt 7:6, “Do not give what is holy to dogs; and do not throw your pearls before swine, or they will trample them under foot and turn and maul you.”
    2. *Gospel of Thomas* 93, “Do not give what is holy to dogs, lest they throw them on the dung heap. Do not throw the pearls [to] swine, lest they . . . it [. . .].”
    3. *Didache* 9:5, “But let none eat or drink of your Eucharist except those who have been baptised in the Lord’s Name. For concerning this also did the Lord say, ‘Give not that which is holy to the dogs.’”
    4. Form: a pair of metaphors, perhaps proverbs: pearls before swine, holy before dogs (short; only one main verb; present tense).
14. **physician**, **heal yourself** (Luke 4:23) (> L)
    1. Luke 4:23, “He said to them, “Doubtless you will quote to me this proverb, ‘Doctor, cure yourself!’ And you will say, ‘Do here also in your hometown the things that we have heard you did at Caper­naum.’””

1. **salted with fire** (Mark 9:49) (> Mark)
   1. Mark 9:49, “For everyone will be salted with fire.”
   2. Form: aphorism, metaphor (short; one verb).
   3. See the discussion in Burrows *Jesus in the First Three Gospels* 60 (top).
2. **sheep fallen into a pit** (Matt 12:11-12) (> M)
   1. Matt 12:11-12, “He said to them, “Suppose one of you has only one sheep and it falls into a pit on the sab­bath; will you not lay hold of it and lift it out? 12 How much more valuable is a human being than a sheep! So it is lawful to do good on the sabbath.””
   2. Form: aphorism, metaphor, legal analogy.
3. **Son of Man as lightning** (Matt 24:27; Luke 17:24) (> Q)
   1. Matt 24:27, “For as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man.”
   2. Luke 17:24, “For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day.”
4. **take up one**’**s cross** (Matt 10:38, 16:24; Mark 8:34; Luke 9:23, 14:27; *Gospel of Thomas* 55, 101) (> Q; Mark)
   1. Matt 10:38, “. . . and whoever does not take up the cross and follow me is not worthy of me.” (> Q)
   2. Luke 14:27, “Whoever does not carry the cross and follow me cannot be my disciple.” (> Q)
   3. Matt 16:24, “If any want to become my followers, let them deny themselves and take up their cross and follow me.” (> Mark)
   4. Mark 8:34b, “If any want to become my followers, let them deny themselves and take up their cross and follow me.” (> Mark)
   5. Luke 9:23, “If any want to become my followers, let them deny themselves and take up their cross daily and follow me.” (> Mark)
   6. *Gospel of Thomas* 55b, “And whoever does not hate his brothers and sisters and take up his cross in my way will not be worthy of me.”
   7. *Gospel of Thomas* 101a, Whoever does not hate his [father] and his mother as I do cannot become a [disciple] to me.”
   8. Form: metaphor (short; present tense; no narrative).
5. **those in need of a physician** (Matt 9:12; Mark 2:17; Luke 5:31-32) (> Mark)
   1. Matt 9:12, “But when he heard this, he said, “Those who are well have no need of a physician, but those who are sick.””
   2. Mark 2:17, “When Jesus heard this, he said to them, “Those who are well have no need of a physi­cian, but those who are sick; I have come to call not the righteous but sinners.””
   3. Luke 5:31-32, “Jesus answered, “Those who are well have no need of a physician, but those who are sick; 32 I have come to call not the righteous but sinners to repentance.””
   4. Form: aphorism, metaphor, proverb (short; only one main verb; present tense).
6. **uprooted plants** (Matt 15:13) (> M)
   1. Matt 15:13, “He answered, “Every plant that my heavenly Father has not planted will be uprooted.””
7. **treasure in heaven** (Matt 6:19-20; Luke 12:33; *Gospel of Thomas* 76) (> Q)
   1. Matt 6:19-20, “Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; 20 but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal.”
   2. Luke 12:33b, “Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys.”
   3. *Gospel of Thomas* 76b (76a = pearl), “You too, seek his unfailing and enduring treasure where no moth comes near to devour and no worm destroys.”
   4. “. . . the warning against the service of mammon . . . That the exhortation . . . may also be enforced with eschatological sanction can be observed, for instance, in Matt. 6:19 f. [treasure in heaven] . . . 19:21 [Jesus tells the young man, “Sell what you possess and give to the poor”] . . . and . . . 12:33 [Luke’s version of treasure in heaven]. But . . . in Matt. 6:24 . . . The motive is the thought of the jealous God, who . . . desires to exercise sole lordship over him.” (Windisch *Meaning* 3)
   5. “The radicalism involved in eschatology expresses itself by compelling the sacrifice of an apparently indispensable member of the body [Matt 5:29-30, cut off hand], if that member should have caused a man to sin, and by strictly forbidding or enjoining against any kind of accumulation such as is encouraged by the conditions of earthly existence [Matt 6:19-21, treasure in heaven]. Taken together with the saying about mammon [Matt 6:24], the logia show how completely eschatological and religious radicalism coincide in their practical demands.” (Windisch *Meaning* 3)
8. **tree and fruit** (Matt 7:16-20; 12:33; Luke 6:43-45; *Gospel of Thomas* 43) (> Q)
   1. Matt 7:16-20, “You will know them by their fruits. Are grapes gathered from thorns, or figs from this­tles? 17 In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. 18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Thus you will know them by their fruits.”
   2. Matt 12:33, “Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit.”
   3. Luke 6:43-45, “No good tree bears bad fruit, nor again does a bad tree bear good fruit; 44 for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush. 45 The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks.”
   4. *Gospel of Thomas* 43, “Do you not understand who I am from the things I am saying to you? Rather, you have come to be like Jews. For they love the tree, and hate its fruit. And they love the fruit, and hate the tree.” (Trans. Bentley Layton)
   5. Form: aphorism, metaphor (short; only one main verb; present tense; no plot/action).
   6. “The fact that, for Matthew, “the righteousness of good works” represents the summary of the gospel of the Kingdom of Heaven, is evident also from the eschatological conclusion to his version of the Sermon [Matt 7:15-7:20]. The true disciple of Jesus is a good tree that brings forth good fruit. By good fruit is meant good works [7:16-20] . . .” (Windisch *Meaning* 7)
   7. “The warning against the service of mammon [Matt 6:24] and the discussion of the tree and its fruits [7:16-20] have related traits. In both cases the impossibility of a synthesis of opposites in the ethicoreligious sphere is enforced by an illustration taken from ordinary life. . . . The concept of an integrated character is expressed in vivid, pictorial language. . . . 6:24 has its root in the so-called “First Commandment” of the Decalogue (cf. Matt. 4:10 [“You shall worship the Lord your God and him only shall you serve”] with Deut. 6:13 [“You shall fear the Lord your God; you shall serve him, and swear by his name”]). The only difference is that “You shall not” has become “You cannot.” But the difference is psychological rather than real. The strict prohibition “You shall not” naturally constitutes the undertone and inference of “You cannot.”” (Windisch *Meaning* 8)
   8. “The saying about the tree and its fruits [88] . . . Its logical consequence is that good can be done only when man’s basic character is good. . . . Matthew has attached it to the warning against false prophets. He has therefore related it exclusively to evil types and their recognition. In all probability he was content to assume that the hearers, the disciples, belonged to the type of the good tree. He used the saying again in a somewhat ambiguous imperative form . . . in a controversy with the Pharisees (ch. 12:33 [“Either Make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruits”]) . . . In this instance he wished to say: “Pharisees are unable to bring forth any good fruit.” It is evident, therefore, that Matthew regarded the saying as having specific significance within its immediate context [of the false prophets] rather than general reference within the framework of the Sermon as a whole.” (Windisch *Meaning* 88-89)
   9. Since Matthew associates the parable of the trees and fruits in 7:16-20 with false prophets and in 12:33 with the Pharisees, “. . . Matthew regarded the saying as having specific significance within its immediate context [that of false prophets] rather than general reference within the framework of the Sermon as a whole. What application did Jesus himself have in mind when he uttered this saying? Even if it were originally polemical in its reference, Jesus would also have intended by it to impart a warning to his disciples, similar to the one included in the parable of the Four Different Kinds of Soil (Matt. 13:3-9 [Matt 13:8, “seeds fell on good soil and brought forth grain”]) . . . It is difficult to say how conscious Jesus had become in his activity as a teacher of that presupposition of all ethics and of all ethos that is articulated in this logion. He touches on it comparatively rarely. . . . It is possible, of course, to credit him with the belief that his hearers had been given, or were in need of, good motives, a good heart, and readiness to proffer obedience. But [he] may have been confident that his saying had the power to create in men the right attitude and to call forth the right act. In any case his individual demands refer only rarely to the matter of attitude . . . The possibility that a man of evil attitude could do works that in themselves are good, or the converse, is expressly denied. Only the outer behavior of the false prophets seems to be good. There exists, therefore, a contrast between outward appearance, on the one hand, and character and works on the other.” (Windisch *Meaning* 89-90)
   10. In Matt 6:22-23 (eye as lamp) and 7:20, “man’s attitude and act are . . . to be determined coherently by some central organ: by the eye, or by some inner organ that is reflected in the eye and that comes into contact with the outer world through the eye; by that inner nature that calls forth our acts as organic consequences of its direction. Both pericopes stand in the Sermon on the Mount in relative isolation. . . . Nevertheless, both can be made the basis of a doctrine . . . of human morality [201] . . . [From] these wisdom sayings in the Sermon on the Mount . . . ethics has developed a doctrine of the good will, of its origin (i.e., of the transformation of our natural will), and of its development. . . . both sayings are limited to the assertion that there is an inner principle of which man’s acts are the issue.” (Windisch *Meaning* 201-02)
   11. “. . . le logion des arbres et de leur fruits [Matt 12:33] invite à reconnaître les gens à leurs oeuvres, alors qu’il ne s’agit ici [Matt 12:34-37] que de ce qu’ils disent. Dans le discours de Luc [Luke 6:43-45, which parallels Matt 12:33-37], l’enchaînement des sentences reste donc très lâche [loose].” (Dupont *Béatitudes* 15)
   12. “Que Matthieu, le [Luke 6:35] lisant dans sa source, l’ait omis nous paraît peu vraisemblable.” [46] “Explication de Loisy (I, 639), Soiron (*Logia*, pp. 119 s.), Bultmann (87), Creed (98), Marriott (59 et 70), Manson (59), Hauck (90 s.), Rengstorf (91), Schmid (*Mat*., 150. 211; *Lk*., 138 s.), Knox (II, 11) . . .” [46 n. 1] “Aucun motif plausible n’expliquerait qu’il ait écarté ici un matériau qu’il n’hésite pas à accepter plus loin. [46] . . . on n’imagine pas que, trouvant dnas sa source les éléments de Luc, 45, il ait préféré les réserver pour plus tard, quand il répéterait une deuxième fois la comparaison de l’arbre et de ses fruits! . . . l’hypothèse inverse ait ses partisans: Luc aurait ajouté le v. 45 [“. . . Lagrange, *Luc*, 201 s. En introduisant le logion Mat., 12, 34*b*-35 dans un contexte nouveau, Luc a été obligé d’en intervertir les deux parties. Voir aussi Allen, 137; Soiron, 115; Lindeskog, *art*. *cit*.” (“Logia-Studien.” *Studia Theologica* 4 [1950] 129-89. 169.) 47 n. 2] . . . S’il n’y avait [were] que Mat., 7, 16-20, on pourrait croire que Luc se contente de retoucher en abrégeant: les deux strophes de Mat., 7, 17 et 7, 18 sont réduites en une seule [47] . . . Mais comment expliquer, dans ce cas, les nombreuses rencontres de détail avec Mat., 12, 33?” [48] Details that Luke 6:45 shares with Matt 12:33 but not with Matt 7:17-18: Luke 6 and Matt 12 both reduce the two verses of Matt 7 to one verse; “good” is *kalos* in both but *agathos* in Matt 7; “fruit” is singular in both, plural in Matt 7; “bad fruit” is *sarpos*, not *ponēros*; the verb is *ginōskō*, not *epiginōskō*, despite Luke’s preference for composite verbs; the preposition after the verb is *ek* (*tou karpou*), not *apo* (*tōn karpōn*). (Dupont *Béatitudes* 46-48, 46 n. 1, 47 n. 2)
   13. “Le P. [Thaddeus] Soiron remarque très justement que «die reichhaltigere [content-rich] Parallele Lk 6, 43-46, die beide matthäischen Parallelen (Mt 7, 16-20 und Mt 12, 33-35) in sich enthält” (*Logia*, p. 120). . . . le texte de Luc représente une version intermédiaire . . . ‘A Hawkins dont l’avis [opinion] [48] est que Matthieu a utilisé deux fois un logion de Q, Butler [*Originality of St*. *Matthew* 32 ff., 41 ff., 139 ff.] répond qu’en 12, 33 Matthieu se répète lui-même.” (Dupont *Béatitudes* 48 n. 3)
   14. In Matt 12:33-12:37, “Matthieu rattache ces versets à la controverse parce qu’il y voit un reproche de Jésus à l’addresse de ses adversaires; l’insertion de l’invective de 34*a* le montre assez clairement. Mais ce contexte et cette interprétation sont sûrement secondaires; on ne peut les faire remonter [here = to have origin] au delà [beyond] de la rédaction du premier évangile.” (Dupont *Béatitudes* 4)
9. **tribute of earthly kings** (Matt 17:25‑26) (> M)
   1. Matt 17:25b‑26, “And when he came home, Jesus spoke of it first, asking, “What do you think, Simon? From whom do kings of the earth take toll or tribute? From their children or from others?” 26 When Peter said, “From others,” Jesus said to him, “Then the children are free.””
   2. Form: aphorism, metaphor (multiple verbs, but: short; present tense; no plot/action).
10. **uprooted plants** (Matt 15:13) (> M)
    1. Matt 15:13, “He answered, ‘Every plant that my heavenly Father has not planted will be uprooted.’”
    2. Form: metaphor (presents plot/action, but: no [human] characters; only one main verb).
11. **weather signs** (Matt 16:1-3; Luke 12:54-56; *Gospel of Thomas* 91) (> Q)
    1. Matt 16:1-3, “The Pharisees and Sadducees came, and to test Jesus they asked him to show them a sign from heaven. 2 He answered them, ‘When it is evening, you say, “It will be fair weather, for the sky is red.” 3 And in the morning, ‘It will be stormy today, for the sky is red and threatening.” You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.’”
    2. Luke 12:54-56, “When you see a cloud rising in the west, you immediately say, ‘It is going to rain’; and so it happens. 55 And when you see the south wind blowing, you say, ‘There will be scorching heat’; and it happens. 56 You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?”
    3. *Gospel of Thomas* 91, “They said to him, ‘Tell us who you are so that we may believe in you.’ He said to them, ‘You read the face of the sky and of the earth, but you have not recognized the one who is before you, and you do not know how to read this moment.’”
    4. Form: “a saying . . .” (Hunter *Interpreting* 76)
    5. “. . . God is visiting his people in blessing and judgment, and you can’t see it.” (Hunter *Interpreting* 76)
12. **what defiles** (Matt 15:11, 17-20; Mark 7:14‑15, 18-23; *Gospel of Thomas* 14) (> Mark)
    1. Matt 15:11, 17-20, “. . . it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles. . . . 17 Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? 18 But what comes out of the mouth proceeds from the heart, and this is what defiles. 19 For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. 20 These are what defile a person, but to eat with unwashed hands does not defile.”
    2. Mark 7:14‑15, 18-23, “Then he called the crowd again and said to them, “Listen to me, all of you, and understand: 15 there is nothing outside a person that by going in can defile, but the things that come out are what defile. . . . 18 He said to them, “Then do you also fail to understand? Do you not see that whatever goes into a person from outside cannot defile, 19 since it enters, not the heart but the stomach, and goes out into the sewer?” (Thus he declared all foods clean.) 20 And he said, “It is what comes out of a person that defiles.” 21 For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, 22 adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. 23 All these evil things come from within, and they defile a person.”” (> Mark)
    3. *Gospel of Thomas* 14c, “For what goes into your mouth will not defile you, but that which issues from your mouth—it is that which will defile you.”
    4. See Acts 11:8 (“nothing profane or unclean has ever entered my mouth”).
    5. Form: aphorism, metaphor (short; only two main verbs [the second clause is merely a mirror reflection of the first]; present tense; no plot/action).
13. **where your treasure is** (Matt 6:21; Luke 12:34) (> Q)
    1. Matt 6:21, “For where your treasure is, there your heart will be also.”
    2. Luke 12:34, “For where your treasure is, there your heart will be also.”
14. **yeast of the Pharisees** (Matt 16:6; Mark 8:15; Luke 12:1) (> Mark)
    1. Matt 16:6, “Watch out, and beware of the yeast of the Pharisees and Sadducees.”
    2. Mark 8:15, “Watch out—beware of the yeast of the Pharisees and the yeast of Herod.”
    3. Luke 12:1b, “Beware of the yeast of the Pharisees, that is, their hypocrisy.”
    4. Form: aphorism, metaphor (short; one verb; present tense).
15. **you lock people out** (Matt 23:13; Luke 11:52; *Gospel of Thomas* 39, 102) (> Q)
    1. Matt 23:13, “But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them.”
    2. Luke 11:52, “Woe to you lawyers! For you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering.”
    3. *Gospel of Thomas* 39ab, The pharisees and the scribes have taken the keys of knowledge (gnosis) and hidden them. They themselves have not entered, nor have they allowed to enter those who wish to.”
    4. *Gospel of Thomas* 102, “Woe to the pharisees, for they are like a dog sleeping in the manger of oxen, for neither does he eat nor does he [let] the oxen eat.”

# Notes on Jesus’ Literal Aphorisms

(all of crossan’s aphorisms

except those deemed metaphors)

1. **add to span** (Matt 6:27; Luke 12:25) (> Q)
   1. Matt 6:27, “And can any of you by worrying add a single hour to your span of life?”
   2. Luke 12:25, “And can any of you by worrying add a single hour to your span of life?”
2. **anyone with ears** (Matt 11:15; 13:9, 43; Mark 4:9, 4:23; Luke 8:8; 14:35; Rev 2:7, 11, 17, 29, 3:6, 13, 22; 13:9; *Gospel of Thomas* 8, 21, 24, 63, 65, 96; *Soph*. *Jes*. *Chr*. CG 3.97:21-23, 3.98.21-22, 3.105:10-12; BG 8502, 107:18-108:1) (> Mark, M, L)
   1. Matt 13:9, “Let anyone with ears listen!” (> Mark)
   2. Matt 13:43b, “Let anyone with ears listen!” (> Mark)
   3. Mark 4:9, “Let anyone with ears to hear listen!” (> Mark)
   4. Mark 4:23, “Let anyone with ears to hear listen!” (> Mark)
   5. Luke 8:8b, “Let anyone with ears to hear listen!” (> Mark)
   6. Matt 11:15, “Let anyone with ears listen!” (> M)
   7. Luke 14:35b, “Let anyone with ears to hear listen!” (> L)
   8. Rev 2:7, “Let anyone who has an ear listen to what the Spirit is saying to the churches.” (This identical sentence is also in Rev 2:11, 17, 29, and 3:6, 13, 22.)
   9. Rev 13:9, “Let anyone who has an ear listen . . .”
   10. *Gospel of Thomas* 8, “Whoever has ears to hear, let him hear.”
   11. *Gospel of Thomas* 21, “Whoever has ears to hear, let him hear.”
   12. *Gospel of Thomas* 24, “Whoever has ears to hear, let him hear.”
   13. *Gospel of Thomas* 63, “Let him who has ears hear.”
   14. *Gospel of Thomas* 65, “Let him who has ears hear.”
   15. *Gospel of Thomas* 96, “Let him who has ears hear.”
   16. *Soph*. *Jes*. *Chr*. CG 3.97:21-23, “He called out saying: ‘Whoever has ears to hear about the infinities, let him hear’; and ‘I have addressed those who are awake.’”
   17. *Soph*. *Jes*. *Chr*. CG 3.98.21-22, “Whoever has ears to hear, let him hear.”
   18. *Soph*. *Jes*. *Chr*. CG 3.105:10-12, “Whoever has ears to hear, let him hear.”
   19. *Soph*. *Jes*. *Chr*. BG 8502, 107:18-108:1, “Whoever has ears to hear, let him hear.”
   20. In this saying, “‘Hear’ means ‘heed’, and [12] what the sentence says in effect is ‘This is more than just a pleasant story. Go and work it out for yourselves, and decide.’” (Hunter *Parables* 12-13)
3. **as your Father is** (Matt 5:48; Luke 6:36) (> Q)
   1. Matt 5:48, “Be perfect, therefore, as your heavenly Father is perfect.”
   2. Luke 6:36, “Be merciful, just as your Father is merciful.”
   3. “In the Gospel of Luke, Jesus makes even clearer the meaning of this perfection [in Matt 5:48] . . .” (John Paul II *Veritatis Splendor* § 18)
4. **ashamed of Christ** (Matt 10:32-33; 16:27; Mark 8:38; Luke 9:26; 12:8-9; 2 Tim 2:12; Rev 3:5) (> Q, Mark)
   1. Matt 10:32-33, “Everyone therefore who acknowledges me before others, I also will acknowl­edge before my Father in heaven; 33 but who­ever denies me before others, I also will deny before my Father in heaven.” (> Q)
   2. Luke 12:8-9, “And I tell you, everyone who acknowledges me before others, the Son of Man also will ac­knowledge before the angels of God; 9 but whoev­er denies me before others will be denied before the angels of God.” (> Q)
   3. Matt 16:27, “For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done.” (> Mark)
   4. Mark 8:38, “Those who are ashamed of me and of my words in this adul­terous and sinful gener­ation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.” (> Mark)
   5. Luke 9:26, “Those who are ashamed of me and of my words, of them the Son of Man will be ashamed when he comes in his glory and the glory of the Father and of the holy an­gels.” (> Mark)
   6. 2 Tim 2:12, “. . . if we endure, we will also reign with him; if we deny him, he will also deny us . . .”
   7. Rev 3:5, “If you conquer, you will be clothed like them in white robes, and I will not blot your name out of the book of life; I will confess your name before my Father and before his angels.”
5. **ask**, **seek**, **knock** (Matt 7:7-8; 21:22; Mark 11:24; Luke 11:9-10; John 14:13-14; 15:7, 16; 16:23-24, 26; *Gospel of Thomas* 2, 92, 94) (> Q, Mark)
   1. Matt 21:22, “Whatever you ask for in prayer with faith, you will receive.” (> Mark)
   2. Mark 11:24, “So I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.” (> Mark)
   3. Matt 7:7-8, “Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. 8 For everyone who asks re­ceives, and every­one who searches finds, and for every­one who knocks, the door will be opened.” (> Q)
   4. Luke 11:9-10, “So I say to you, Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. 10 For everyone who asks re­ceives, and everyone who searches finds, and for everyone who knocks, the door will be opened.” (> Q)
   5. John 14:13-14, “I will do whatever you ask in my name, so that the Father may be glori­fied in the Son. 14 If in my name you ask me for anything, I will do it.”
   6. John 15:7, “If you abide in me, and my words abide in you, ask for what­ever you wish, and it will be done for you.”
   7. John 15:16, “You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name.”
   8. John 16:23-24, “On that day you will ask nothing of me. Very truly, I tell you, if you ask any­thing of the Father in my name, he will give it to you. 24 Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete.”
   9. John 16:26, “On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf . . .”
   10. *Gospel of Thomas* 2, “Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the all.”
   11. *Gospel of Thomas* 92, “Seek and you will find. Yet, what you asked me about in former times and which I did not tell you then, now I do desire to tell, but you did not inquire after it.”
   12. *Gospel of Thomas* 94, “He who seeks will find, and [he who knocks] will be let in.”
   13. In the Sermon on the Mount “The stress is on the categorical assurance that God will give us every good thing that we need and for which we petition him. . . . If Christians discover by experience that their petitions are not granted, there is no explanation and no comfort for them in this series of sayings. [205] . . . A definite idea of God governs this optimism about prayer: God as the God of goodness who reveals himself to his children only as benevolent Father. It must be admitted that this is but one side . . . of the character of God . . . Jesus’ own prayer in Gethsem­ane gives us the right to undertake “qualification” and “explanation.” Matthew 7:7-11 helps us to understand the deep meaning of the assertion in Heb. 5:8 that Jesus in Gethsemane had to learn obedience.” (Windisch *Meaning* 205-06)
6. **Beelzebul** (Matt 12:27; Luke 11:19) (> Q)
   1. Matt 12:27, “If I cast out demons by Beelzebul, by whom do your own exor­cists cast them out? Therefore they will be your judges.”
   2. Luke 11:19, “Now if I cast out the demons by Beelze­bul, by whom do your exorcists cast them out? There­fore they will be your judges.”
7. **blaspheming the Spirit** (Matt 12:31, 32; Mark 3:28-29; Luke 12:10; *Gospel of Thomas* 44) (> Q, Mark)
   1. Matt 12:31, “Therefore I tell you, people will be forgiven for every sin and blasphemy, but blasphemy against the Spirit will not be forgiv­en.” (> Mark)
   2. Mark 3:28-29, “Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; 29 but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin . . .” (> Mark)
   3. Matt 12:32, “Whoever speaks a word against the Son of Man will be for­given, but whoever speaks against the Holy Spirit will not be for­given, either in this age or in the age to come.” (> Q)
   4. Luke 12:10, “And everyone who speaks a word against the Son of Man will be forgiv­en; but whoever blas­phemes against the Holy Spirit will not be forgiven.” (> Q)
   5. *Gospel of Thomas* 44, “Whoever blasphemes against the father will be forgiven, and whoever blasphemes against the son will be forgiv­en, but whoever blasphemes against the holy spirit will not be forgiv­en either on earth or in heaven.”
8. **blessed are the eyes** (Matt 13:16-17; Luke 10:23-24) (> Q)
   1. Matt 13:16-17, “But blessed are your eyes, for they see, and your ears, for they hear. 17 Truly I tell you, many prophets and righteous people longed to see what you see, but did not see it, and to hear what you hear, but did not hear it.”
   2. Luke 10:23b-24, “Blessed are the eyes that see what you see! 24 For I tell you that many proph­ets and kings de­sired to see what you see, but did not see it, and to hear what you hear, but did not hear it.”
9. **blessed are the hungry** (Matt 5:6; Luke 6:21; *Gospel of Thomas* 69) (> Q)
   1. Matt 5:6, “Blessed are those who hunger and thirst for righ­teousness, for they will be filled.”
   2. Luke 6:21a, “Blessed are you who are hungry now, for you will be filled.”
   3. *Gospel of Thomas* 69b, “Blessed are the hungry, for the belly of him who desires will be filled.”
10. **blessed are the persecuted** (Matt 5:10, 11-12; Luke 6:22-23; *Gospel of Thomas* 68, 69) (> Q)
    1. Matt 5:10, “Blessed are those who are persecuted for righ­teousness’ sake, for theirs is the kingdom of heaven.”
    2. Matt 5:11-12, “Blessed are you when people revile you and perse­cute you and utter all kinds of evil against you falsely on my account. 12 Re­joice and be glad, for your reward is great in heaven, for in the same way they perse­cuted the prophets who were before you.”
    3. Luke 6:22-23, “Blessed are you when people hate you, and when they ex­clude you, revile you, and defame you on account of the Son of Man. 23 Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the proph­ets.”
    4. *Gospel of Thomas* 68, “Blessed are you when you are hated and persecuted. Wherev­er you have been perse­cuted they will find no place.”
    5. *Gospel of Thomas* 69a, “Blessed are they who have been persecuted within themselves. It is they who have truly come to know the father.”
11. **blessed are the poor** (Matt 5:3; Luke 6:20; *Gospel of Thomas* 54) (> Q)
    1. Matt 5:3, “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”
    2. Luke 6:20b, “Bles­sed are you who are poor, for yours is the kingdom of God.”
    3. *Gospel of Thomas* 54, “Blessed are the poor, for yours is the kingdom of heaven.”
12. **blessed are the weeping** (Matt 5:4; Luke 6:21) (> Q)
    1. Matt 5:4, “Blessed are those who mourn, for they will be com­forted.”
    2. Luke 6:21b, “Blessed are you who weep now, for you will laugh.”
13. **came to call sinners** (Matt 9:13; Mark 2:17; Luke 5:32; 19:10; 1 Tim 1:15; *Barn*. 5:9) (> Mark, L)
    1. Matt 9:13b, “I have come to call not the righteous but sin­ners.” (> Mark)
    2. Mark 2:17b, “. . . I have come to call not the righ­teous but sin­ners.” (> Mark)
    3. Luke 5:32b, “I have come to call not the righteous but sinners to repen­tance.” (> Mark)
    4. Luke 19:10, “For the Son of Man came to seek out and to save the lost.” (> L)
    5. 1 Tim 1:15, “. . . Christ Jesus came into the world to save sinners . . .”
    6. *Barn*. 5:9, “. . . he came not to call the righteous but sinners . . .”
    7. “‘Sinners’ means (a) people who led an immoral life, e. g. adulterers and swindlers (Luke 18.11) and (b) people who followed a profession which involved dishonesty or immorality (tax-collectors, donkey-drivers, peddlars and even shepherds!) and so lost their civil rights.” (See Jeremias *Parables of Jesus* 106.) (Hunter *Interpreting* 51 n. 1)
    8. The clause is “one of those sayings in which the secret of his presence in the world is dis­closed . . .” (Hunter *Interpreting* 52)
14. **counted hairs** (Matt 10:30; Luke 12:7) (> Q)
    1. Matt 10:30, “And even the hairs of your head are all coun­ted.”
    2. Luke 12:7a, “But even the hairs of your head are all coun­ted.”
15. **cup of water** (Matt 10:42; Mark 9:41) (> Mark)
    1. Matt 10:42, “and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward.”
    2. Mark 9:41, “For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward.”
16. **cut off hand** (Matt 5:29-30; 18:8-9; Mark 9:43-48) (> Mark)
    1. Matt 5:29-30, “If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. 30 And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.”
    2. Matt 18:8-9, “If your hand or your foot causes you to stumble, cut it off and throw it away; it is better for you to enter life maimed or lame than to have two hands or two feet and to be thrown into the eternal fire. 9 And if your eye causes you to stumble, tear it out and throw it away; it is better for you to enter life with one eye than to have two eyes and to be thrown into the hell of fire.”
    3. Mark 9:43-48, “If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquench­able fire. [44 *lack­ing in best MSS* (*see 9*:*48*): where their worm never dies, and the fire is never quenched.] 45 And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. [46 *Lack­ing in best MSS* (*see 9*:*48*): where their worm never dies, and the fire is never quenched.] 47 And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, 48 where their worm never dies, and the fire is never quenched.”
    4. “If your eye offends you, no one supposes that you must obey the words of the Lord to pluck it out.” (Noonan, John T., Jr. *What It Means to Be a Catholic in the United States in the Year 1991*. Dayton: U of Dayton P, 1991. 9.)
    5. “The radicalism involved in eschatology expresses itself by compelling the sacrifice of an apparently indispensable member of the body [Matt 5:29-30, cut off hand], if that member should have caused a man to sin, and by strictly forbidding or enjoining against any kind of accumula­tion such as is encouraged by the conditions of earthly existence [Matt 6:19-21, treasure in heaven]. Taken together with the saying about mammon [Matt 6:24], the logia show how completely eschatological and religious radicalism coincide in their practical demands.” (Windisch *Meaning* 3)
17. **David calls the messiah** “**Lord**” (Matt 22:41-45; Mark 12:35-37; Luke 20:41-44; *Barn*. 12:10b-11) (> Mark)
    1. Matt 22:41-45, “Now while the Pharisees were gathered togeth­er, Jesus asked them this question: 42 ‘What do you think of the Messiah? Whose son is he?’ They said to him, ‘The son of David.’ 43 He said to them, ‘How is it then that David by the Spirit calls him Lord, saying, 44 “The Lord said to my Lord, ‘Sit at my right hand, until I put your enemies under your feet’”? 45 If David thus calls him Lord, how can he be his son?’”
    2. Mark 12:35b-37a, “How can the scribes say that the Messi­ah is the son of David? 36 David him­self, by the Holy Spirit, declared, ‘The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet.”‘ 37 Da­vid himself calls him Lord; so how can he be his son?’”
    3. Luke 20:41b-44, “How can they say that the Messiah is David’s son? 42 For David himself says in the book of Psalms, ‘The Lord said to my Lord, “Sit at my right hand, 43 un­til I make your enemies your footstool.”’ 44 Da­vid thus calls him Lord; so how can he be his son?”
    4. *Barn*. 12:10b-11, “Since therefore they are going to say that the Chirst is Da­vid’s son, David himself pro­phesies, fearing and under­standing the error of the sinners, ‘The Lord said to my Lord sit thou on my right hand until I make thy enemies thy foot­stool.’ And again Isaiah speaks thus, ‘The Lord said to Christ my Lord, whose right hand I held, that the nations should obey before him, and I will shatter the strength of Kings.’ See how ‘David calls him Lord’ and does not say Son.”
18. **disciple not above teacher** (Matt 10:24-25; Luke 6:40; John 13:16; 15:20) (> Q)
    1. Matt 10:24-25a, “A disciple is not above the teacher, nor a slave above the master; 25 it is enough for the disciple to be like the teach­er, and the slave like the mas­ter.”
    2. Luke 6:40, “A disciple is not above the teacher, but every­one who is fully qualified will be like the teacher.”
    3. John 13:16, “Very truly, I tell you, servants are not great­er than their mas­ter, nor are messen­gers greater than the one who sent them.”
    4. John 15:20, “Remember the word that I said to you, ‘Ser­vants are not greater than their master.’ If they persecuted me, they will persecute you; if they kept my word, they will keep yours also.”
19. **divorce**
    1. divorce sayings (Matt 5:32; 19:9; Mark 10:11-12; Luke 16:18) (> Q, Mark)
       1. Matt 5:32, “But I say to you that every one who di­vorces his wife, ex­cept on the ground of unchastity, makes her an adulter­ess; and whoever marries a di­vorced woman com­mits adultery.” (> Q)
       2. Matt 19:9, “And I say to you: who­ever di­vorces his wife, except for un­chastity, and marries another, commits a­dul­tery.” (> Mark)
       3. Mark 10:11-12, “And he said to them, “Who­ever di­vorces his wife and marries an­other, com­mits adultery against her; 12 and if she di­vorc­es her hus­band and marries another, she com­mits adul­te­ry.”” (> Mark)
       4. Luke 16:18, “Every one who di­vorces his wife and marries an­other com­mits adultery, and he who marries a woman divorced from her hus­band commits a­dul­tery.” (> Q)
    2. divorce pericopes (Matt 19:3-9; Mark 10:2-12; 1 Cor 7:10-17, 25-27, 39)
       1. Matt 19:3-9, “And Pharisees came up to him and tested him by asking, “Is it lawful to divorce one’s wife for any cause?” 4 He answered, “Have you not read that he who made them from the begin­ning made them male and female, 5 and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?’ 6 So they are no longer two but one flesh. What therefore God has joined to­gether, let not man put asunder.” 7 They said to him, “Why then did Mo­ses com­mand one to give a certificate of divorce, and to put her away?” 8 He said to them, “For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. 9 And I say to you: who­ever divorces his wife, except for unchas­tity, and marries another, com­mits adultery.”
       2. Mark 10:2-12, “And Pharisees came up and in order to test him asked, “Is it lawful for a man to divorce his wife?” 3 He an­swered them, “What did Moses com­mand you?” 4 They said, “Moses allowed a man to write a certificate of divorce, and to put her away.” 5 But Jesus said to them, “For your hardness of heart he wrote you this commandment. 6 But from the beginning of creation, ‘God made them male and female. 7 For this reason a man shall leave his father and mother and be joined to his wife, 8 and the two shall become one flesh.’ So they are no longer two but one flesh. 9 What therefore God has joined togethr, let not man put asunder.” 10 And in the house the disciples asked him again about this matter. 11 And he said to them, “Whoever di­vorces his wife and marries another, commits adultery against her; 12 and if she divorces her husband and mar­ries another, she commits adultery.”
       3. 1 Cor 7:10-17, 25-27, 39, “To the married I give this command—not I but the Lord—­that the wife should not separate from her husband 11 (but if she does separate, let her remain unmarried or else be reconciled to her husband), and that the husband should not divorce his wife. 12 To the rest I say—I and not the Lord—that if any believer has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. 13 And if any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. 14 For the unbelieving husband is made holy through his wife, and the unbelieving wife is made holy through her husband. Otherwise, your children would be unclean, but as it is, they are holy. 15 But if the unbelieving partner separates, let it be so; in such a case the brother or sister is not bound. It is to peace that God has called you. 16 Wife, for all you know, you might save your husband. Husband, for all you know, you might save your wife. 17 However that may be, let each of you lead the life that the Lord has assigned, to which God called you. This is my rule in all the churches. . . . 25 Now concerning virgins, I have no command of the Lord, but I give my opinion as one who by the Lord’s mercy is trustworthy. 26 I think that, in view of the impending crisis, it is well for you to remain as you are. 27 Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. . . . 39 A wife is bound as long as her husband lives. But if the husband dies, she is free to marry anyone she wishes, only in the Lord.”
20. **do not worry** (Matt 6:25-26, 28-30; Luke 12:22-24, 27-28 (32); *Gospel of Thomas* 36) (> Q)
    1. Matt 6:25-26, 28b-30, “Therefore I tell you, do not worry about your life, what you will eat or what you willdrink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? 26 Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? . . . 28 . . . Consider the lilies of the field, how they grow; they neither toil nor spin, 29 yet I tell you, even Solomon in all his glory was not clothed like one of these. 30 But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith?”
    2. Luke 12:22-24, 27-28 (32), “Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. 23 For life is more than food, and the body more than cloth­ing. 24 Consider the ravens: they neither sow nor reap, they have neither store­house nor barn, and yet God feeds them. Of how much more value are you than the birds! . . . 27 Consid­er the lilies, how they grow: they nei­ther toil nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these. 28 But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you—you of little faith! . . . 32 Do not be afraid, little flock, for it is your Father’s good plea­sure to give you the kingdom.”
    3. *Gospel of Thomas* 36, “Do not be concerned from morning until evening and from evening until morning about what you will wear.”
    4. “. . . the argument based on illustrations from nature, as well as the unmistak­ably wisdom utterance in v. 34, shows that the didactic poem about anxiety is “wisdom” doctrine. The counterpart is in Prov. 6:6-8, where the ant is the very model of industry.” (Windisch *Meaning* 4)
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    6. Prov 6:6-8, “Go to the ant, you lazybones; consider its ways, and be wise. 7 Without having any chief or officer or ruler, 8 it prepares its food in summer, and gathers its sustenance in harvest.”
21. **even sinners love** (Matt 5:45-47; Luke 6:32-35) (> Q)
    1. Matt 5:45-47, “. . . so that you may be children of your Father in heav­en; for he makes his sun rise on the evil and on the good, and sends rain on the righ­teous and on the unrighteous. 46 For if you love those who love you, what reward do you have? Do not even the tax col­lectors do the same? 47 And if you greet only your brothers and sis­ters, what more are you doing than others? Do not even the Gentiles do the same?”
    2. Luke 6:32-35, “If you love those who love you, what credit is that to you? For even sinners love those who love them. 33 If you do good to those who do good to you, what credit is that to you? For even sinners do the same. 34 If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sin­ners, to receive as much again. 35 But love your enemies, do good, and lend, ex­pecting nothing in return. Your reward will be great, and you will be children of the Most High; for he is kind to the ungrate­ful and the wicked.”
22. **first will be last** (Matt 19:30; 20:16; Mark 10:31; Luke 13:30; *Gospel of Thomas* 4) (> Mark)
    1. Matt 19:30, “But many who are first will be last, and the last will be first.”
    2. Mark 10:31, “But many who are first will be last, and the last will be first.”
    3. Matt 20:16, “So the last will be first, and the first will be last.”
    4. Luke 13:30, “Indeed, some are last who will be first, and some are first who will be last.”
    5. *Gospel of Thomas* 4b, “For many who are first will become last, and they will be­come one and the same.”
23. **for or against me** (Matt 12:30; Mark 9:40; Luke 9:50; 11:23; P. Oxy. 1224) (> Q, Mark)
    1. Matt 12:30, “Whoever is not with me is against me, and whoev­er does not gather with me scatters.” (> Q)
    2. Mark 9:40, “Whoever is not against us is for us.” (> Mark)
    3. Luke 9:50b, “. . . for whoev­er is not against you is for you.” (> Mark)
    4. Luke 11:23, “Whoever is not with me is against me, and whoever does not gather with me scatters.” (> Q)
    5. P. Oxy. 1224, “And pray for your enemies. For he who is not [against you] is for you. [He who today] is far off—­tomorrow will be [near to you] . . .”
24. **forgive seven times** (Matt 18:21-22; Luke 17:4) (> Q)
    1. Matt 18:21-22, “Then Peter came and said to him, ‘Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?’ 22 Jesus said to him, ‘Not seven times, but, I tell you, seventy‑­seven times.’”
    2. Luke 17:4, “And if the same person sins against you seven times a day, and turns back to you seven times and says, ‘I repent,’ you must forgive.”
25. **forgive trespasses** (Matt 5:23-24; 6:12, 14-15; Mark 11:25; Luke 11:4; *Didache* 8:2; 14:2) (> Q, Mark, M)
    1. Matt 6:14-15, “For if you forgive others their tres­passes, your heavenly Fa­ther will also forgive you; 15 but if you do not forgive others, neither will your Father forgive your trespasses.” (> Mark)
    2. Mark 11:25, “Whenever you stand praying, forgive, if you have anything against any­one; so that your Father in heaven may also forgive you your trespasses.” (> Mark)
    3. Matt 6:12, “And forgive us our debts, as we also have forgiv­en our debt­ors.” (> Q)
    4. Luke 11:4a, “And forgive us our sins, for we ourselves for­give everyone indebted to us.” (> Q)
    5. Matt 5:23-24, “So when you are offering your gift at the altar, if you remem­ber that your brother or sister has something against you, 24 leave your gift there before the altar and go; first be recon­ciled to your broth­er or sister, and then come and offer your gift.” (> M)
    6. *Didache* 14:2, “but let none who has a quarrel with his fellow join in your meeting until they be reconciled, that your sacrifice be not defiled.”
    7. *Didache* 8:2, “and forgive us our debt as we forgive our debtors . . .”
26. **gain the world**, **lose one**’**s life** (Matt 16:26; Mark 8:36; Luke 9:25) (> Mark)
    1. Matt 16:26a, “For what will it profit them if they gain the whole world but forfeit their life?”
    2. Mark 8:36, “For what will it profit them to gain the whole world and forfeit their life?”
    3. Luke 9:25, “What does it profit them if they gain the whole world, but lose or forfeit them­selves?”
27. **give to everyone** (Matt 5:42; Luke 6:30) (> Q)
    1. Matt 5:42, “Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.”
    2. Luke 6:30, “Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again.”
    3. *Gospel of Thomas* 95, “If you have money, do not lend it at interest, but give [it] to one from whom you will not get it back.”
28. **God is mindful of sparrows** (Matt 10:29; Luke 12:6) (> Q)
    1. Matt 10:29, “Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father.”
    2. Luke 12:6, “Are not five sparrows sold for two pen­nies? Yet not one of them is forgotten in God’s sight.”
29. **golden rule** (Matt 7:12; Luke 6:31) (> Q)
    1. Matt 7:12a, “In everything do to others as you would have them do to you . . .”
    2. Luke 6:31, “Do to others as you would have them do to you.”
    3. *Gospel of Thomas* 6b, “. . . do not do what you hate . . .”
    4. *Didache* 1:2b, “whatsoever thou wouldst not have done to thyself, do not thou to anoth­er.”
    5. “Sayings that can be described as characteristic of “unfettered, purified Judaism” are . . . just as firmly anchored in the authentic tradition [as Judaistic, legalistic commands].” Examples are Matt 22:34-40 (love God and love neighbor: “on these two commandments depend all the law and the prophets”), which has certain similarities to 7:12 (golden rule: “So whatever you wish that men would do to you, do so to them; for this is the law and the prophets”). (Windisch *Meaning* 7)
30. **greatest commandments** (Matt 22:34-40; Mark 12:28-34; Luke 10:25-28) (> Mark)
    1. Matt 22:34-40, “When the Pharisees heard that he had silenced the Sadducees, they gathered together, 35 and one of them, a lawyer, asked him a question to test him. 36 “Teacher, which commandment in the law is the greatest?” 37 He said to him, “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ 38 This is the greatest and first commandment. 39 And a second is like it: ‘You shall love your neighbor as yourself.’ 40 On these two commandments hang all the law and the prophets.””
    2. Mark 12:28-34, “One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, “Which commandment is the first of all?” 29 Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; 30 you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ 31 The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” 32 Then the scribe said to him, “You are right, Teacher; you have truly said that ‘he is one, and besides him there is no other’; 33 and ‘to love him with all the heart, and with all the understanding, and with all the strength,’ and ‘to love one’s neighbor as oneself,’—this is much more important than all whole burnt offerings and sacrifices.” 34 When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” After that no one dared to ask him any question.”
    3. Luke 10:25‑28, “Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” 26 He said to him, “What is written in the law? What do you read there?” 27 He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” 28 And he said to him, “You have given the right answer; do this, and you will live.””
    4. This passage is *not* included as an aphorism by Crossan (!).
    5. “Sayings that can be described as characteristic of “unfettered, purified Judaism” are . . . just as firmly anchored in the authentic tradition [as Judaistic, legalistic commands].” Examples are Matt 22:34-40 (love God and love neighbor: “on these two commandments depend all the law and the prophets”), which has certain similarities to 7:12 (golden rule: “So whatever you wish that men would do to you, do so to them; for this is the law and the prophets”). (Windisch *Meaning* 7)
31. **hating one**’**s family** (Matt 10:37; Luke 14:26; *Gospel of Thomas* 55, 101) (> Q)
    1. Matt 10:37, “Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daugh­ter more than me is not worthy of me . . .”
    2. Luke 14:26, “Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disci­ple.”
    3. *Gospel of Thomas* 55, “Whoever does not hate his father and his mother cannot become a disci­ple to me. And whoever does not hate his brothers and sisters and take up his cross in my way will not be worthy of me.”
    4. *Gospel of Thomas* 101a, Whoever does not hate his [father] and his mother as I do cannot become a [disci­ple] to me.”
32. **have faith in God** (Matt 21:21; Mark 11:22) (> Mark)
    1. Matt 21:21a, “Truly I tell you, if you have faith and do not doubt . . .”
    2. Mark 11:22, “He answered them, ‘Have faith in God.’”
33. **hearing and doing** (Matt 7:21, Luke 6:46, P. Egerton 2) (> Q)
    1. Matt 7:21, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.”
    2. Luke 6:46, “Why do you call me ‘Lord, Lord,’ and do not do what I tell you?”
    3. P. Egerton 2, “Why call ye me with yo[ur mou]th Master and yet [do] not what I say?”
34. **hidden made manifest** (Matt 10:26; Mark 4:22; Luke 8:17; 12:2; *Gospel of Thomas* 5, 6) (> Mark)
    1. Mark 4:22, “For there is nothing hidden, except to be dis­closed; nor is anything secret, except to come to light.”
    2. Luke 8:17, “For nothing is hidden that will not be dis­closed, nor is any­thing secret that will not become known and come to light.”
    3. Matt 10:26, “So have no fear of them; for nothing is covered up that will not be uncov­ered, and nothing secret that will not become known.”
    4. Luke 12:2, “Nothing is covered up that will not be uncov­ered, and nothing secret that will not become known.”
    5. *Gospel of Thomas* 5b, “For there is nothing hidden which will not become manifest.”
    6. *Gospel of Thomas* 6b, “Do not tell lies, and do not do what you hate, for all things are plain in the sight of heaven. For nothing hid­den will not become manifest, and nothing covered will remain without being uncov­ered.”
35. **I never knew you** (Matt 7:22-23; Luke 13:26-27) (> Q)
    1. Matt 7:22-23, “On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?’ 23 Then I will declare to them, ‘I never knew you; go away from me, you evildoers.’”
    2. Luke 13:26-27, “Then you will begin to say, ‘We ate and drank with you, and you taught in our streets.’ 27 But he will say, ‘I do not know where you come from; go away from me, all you evildoers!’”
36. **I send prophets and apostles** (Matt 23:34-36; Luke 11:49-51; *Esdr*. 1:32) (> Q)
    1. Matt 23:34-36, “Therefore I send you prophets, sages, and scribes, some of whom you will kill and cruci­fy, and some you will flog in your synagogues and pursue from town to town, 35 so that upon you may come all the righ­teous blood shed on earth, from the blood of righ­teous Abel to the blood of Zechari­ah son of Bara­chiah, whom you murdered between the sanctu­ary and the altar. 36 Truly I tell you, all this will come upon this genera­tion.”
    2. Luke 11:49-51, “Therefore also the Wisdom of God said, ‘I will send them prophets and apostles, some of whom they will kill and perse­cute,’ 50 so that this genera­tion may be charged with the blood of all the prophets shed since the foundation of the world, 51 from the blood of Abel to the blood of Zecha­ri­ah, who per­ished between the altar and the sanctuary. Yes, I tell you, it will be charged against this generation.”
    3. *Esdr*. 1:32, “I sent you my servants the prophets, but you have taken and killed them and torn their bodies in pieces; I will require their blood of you, says the Lord.”
37. **if by the Spirit I cast out** (Matt 12:28, Luke 11:20) (> Q)
    1. Matt 12:28, “But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come to you.”
    2. Luke 11:20, “But if it is by the finger of God that I cast out the demons, then the kingdom of God has come to you.”
38. **Jerusalem**, **Jerusalem** (Matt 23:37; Luke 13:34-35; *Esdr*. 1:30, 32, 33) (> Q)
    1. Matt 23:37, “Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! 38See, your house is left to you, desolate. 39For I tell you, you will not see me again until you say, ‘Blessed is the one who comes in the name of the Lord.’”
    2. Luke 13:34-35, “Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your chil­dren together as a hen gathers her brood under her wings, and you were not willing! 35 See, your house is left to you. And I tell you, you will not see me until the time comes when you say, ‘Bles­sed is the one who comes in the name of the Lord.’”
    3. *Esdr*. 1:30a, 32, 33, “I gathered you as a hen gathers her chicks under her wings. . . . 32 I sent you my servants the prophets, but you have taken and killed them and torn their bodies in pieces; I will require their blood of you, says the Lord. 33 Thus says the Lord Al­mighty: Your house is deso­late; I will drive you out as the wind drives straw . . .”
39. **Jesus on John** (Matt 11:7-11, Luke 7:24-28; *Gospel of Thomas* 46, 78) (> Q)
    1. Matt 11:7-11, “As they went away, Jesus began to speak to the crowds about John: ‘What did you go out into the wilderness to look at? A reed shaken by the wind? 8 What then did you go out to see? Someone dressed in soft robes? Look, those who wear soft robes are in royal palaces. 9 What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 10 This is the one about whom it is written, “See, I am sending my messen­ger ahead of you, who will prepare your way before you.” 11 Tru­ly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he.’”
    2. Luke 7:24-28, “When John’s messengers had gone, Jesus began to speak to the crowds about John: ‘What did you go out into the wilder­ness to look at? A reed shaken by the wind? 25 What then did you go out to see? Some­one dressed in soft robes? Look, those who put on fine clothing and live in luxury are in royal palaces. 26 What then did you go out to see? A proph­et? Yes, I tell you, and more than a prophet. 27 This is the one about whom it is written, “See, I am sending my messenger ahead of you, who will prepare your way before you.” 28 I tell you, among those born of women no one is greater than John; yet the least in the kingdom of God is greater than he.’”
    3. *Gospel of Thomas* 46, “Among those born of women, from Adam un­til John the Baptist, there is no one so superior to John the Baptist that his eyes should not be lowered (be­fore him). Yet I have said, whichev­er one of you comes to be a child will be ac­quainted with the kingdom and will become superior to John.”
    4. *Gospel of Thomas* 78, “Why have you come out into the desert? To see a reed shak­en by the wind? And to see a man clothed in fine garments [like your] kings and your great men? Upon them are the fine gar­ments, and they are unable to discern the truth.”
40. **kingdom suffers violence** (Matt 11:12-13; Luke 16:16) (> Q)
    1. Matt 11:12-13, “From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John came . . .”
    2. Luke 16:16, “The law and the prophets were in effect until John came; since then the good news of the kingdom of God is pro­claimed, and every­one tries to enter it by force.”
41. **leader as servant** (Matt 20:25-28; 23:11; Mark 9:35; 10:42; Luke 9:48; 22:25-27; John 13:4-17) (> Mark)
    1. Matt 23:11, “The greatest among you will be your ser­vant.”
    2. Mark 9:35, “Whoever wants to be first must be last of all and servant of all.”
    3. Luke 9:48c, “. . . for the least among all of you is the greatest.”
    4. Matt 20:25-28, “You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. 26 It will not be so among you; but whoever wishes to be great among you must be your servant, 27 and whoever wishes to be first among you must be your slave; 28 just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.”
    5. Mark 10:42, “You know that among the Gentiles those whom they recog­nize as their rulers lord it over them, and their great ones are tyrants over them. 43 But it is not so among you; but whoever wishes to become great among you must be your servant, 44 and whoever wishes to be first among you must be slave of all. 45 For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”
    6. Luke 22:25-27, “The kings of the Gen­tiles lord it over them; and those in author­i­ty over them are called benefac­tors. 26 But not so with you; rather the greatest among you must become like the youn­gest, and the leader like one who serves. 27 For who is great­er, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.”
    7. John 13:4-17, “[Jesus] got up from the table, took off his outer robe, and tied a towel around himself. 5 Then he poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was tied around him. 6 He came to Simon Peter, who said to him, ‘Lord, are you going to wash my feet?’ 7 Jesus answered, ‘You do not know now what I am doing, but later you will understand.’ 8 Peter said to him, ‘You will never wash my feet.’ Jesus answered, ‘Unless I wash you, you have no share with me.’ 9 Simon Peter said to him, ‘Lord, not my feet only but also my hands and my head!’ 10 Jesus said to him, ‘One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.’ 11 For he knew who was to betray him; for this reason he said, ‘Not all of you are clean.’ 12 After he had washed their feet, had put on his robe, and had returned to the table, he said to them, ‘Do you know what I have done to you? 13 You call me Teacher and Lord—and you are right, for that is what I am. 14 So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. 15 For I have set you an example, that you also should do as I have done to you. 16 Very truly, I tell you, ser­vants are not great­er than their master, nor are messen­gers greater than the one who sent them. 17 If you know these things, you are blessed if you do them.’”
42. **leaving one**’**s family** (Matt 19:29; Mark 10:29-30; Luke 18:29-30) (> Mark)
    1. Matt 19:29, “And everyone who has left houses or bro­thers or sisters or father or mother or children or fields, for my name’s sake, will receive a hundred­fold, and will inherit eternal life.”
    2. Mark 10:29-30, “Truly I tell you, there is no one who has left house or broth­ers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, 30 who will not receive a hundredfold now in this age—hou­ses, brothers and sis­ters, mothers and chil­dren, and fields with persecu­tions—and in the age to come eternal life.”
    3. Luke 18:29b-30, “Truly I tell you, there is no one who has left house or wife or broth­ers or parents or children, for the sake of the kingdom of God, 30 who will not get back very much more in this age, and in the age to come eternal life.”
43. **Look! Here! or Look! There!** (Matt 24:23, 26; Mark 13:21; Luke 17:20-21, 23; *Gospel of Thomas* 3; 22; 46; 51; 113; *2 Clement* 13:2; *Gospel of the Egyptians* [f]) (> Q, Mark, L)
    1. Matt 24:23, “Then if anyone says to you, ‘Look! Here is the Messiah!’ or ‘There he is!’—do not believe it.” (> Mark)
    2. Mark 13:21, “And if anyone says to you at that time, ‘Look! Here is the Messiah!’ or ‘Look! There he is!’—do not believe it.” (> Mark)
    3. Matt 24:26, “So, if they say to you, ‘Look! He is in the wilder­ness,’ do not go out. If they say, ‘Look! He is in the inner rooms,’ do not believe it.” (> Q)
    4. Luke 17:23, “They will say to you, ‘Look there!’ or ‘Look here!’ Do not go, do not set off in pursuit.” (> Q)
    5. Luke 17:20-21, “Once Jesus was asked by the Pharisees when the kingdom of God was coming, and he answered, ‘The kingdom of God is not com­ing with things that can be observed; 21 nor will they say, ‘Look, here it is!’ or ‘There it is!’ For, in fact, the king­dom of God is among you.” (> L)
    6. *Gospel of Thomas* 3ab, “If those who lead you say to you, ‘See, the kingdom is in the sky,’ then the birds of the sky will precede you. If they say to you, ‘It is in the sea,’ then the fish will precede you. Rather, the kingdom is inside of you, and it is outside of you.”
    7. (*Gospel of Thomas* 22b), When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same, so that the male not be male nor the female fe­male; and when you fash­ion eyes in place of an eye, and a hand in place of a hand, and a foot in place of a foot, and a likeness in place of a like­ness; then will you enter [the king­dom].”
    8. (*Gospel of Thomas* 46b), Yet I have said, whichever one of you comes to be a child will be ac­quainted with the kingdom and will become superior to John.”
    9. *Gospel of Thomas* 51, “His disciples said to him, ‘When will the repose of the dead come about, and when will the new world come?” He said to them, “What you look forward to has al­ready come, but you do not recognize it.’”
    10. *Gospel of Thomas* 113, “His disciples said to him, ‘When will the kingdom come?’ <Jesus said,> ‘It will not come by waiting for it. It will not be a matter of saying “here it is” or “there it is”. Rather, the kingdom of the father is spread out upon the earth, and men do not see it.’”
    11. *2 Clem*. 13:2, “For the Lord says, ‘Every way is my name blasphemed among all the heathen,’ and again, ‘Woe unto him on whose account my name is blas­phemed.’”
    12. *Gos*. *Egypt*. (f), “When you have trampled on the garment of shame and when the two become one and the male with the female (is) neither male nor female . . .”
44. **Lord of the sabbath** (Matt 12:8; Mark 2:27-28; Luke 6:5) (> Mark)
    1. Matt 12:8, “For the Son of Man is lord of the sab­bath.”
    2. Mark 2:27-28, “The sabbath was made for humankind, and not humankind for the sab­bath; 28 so the Son of Man is lord even of the sab­bath.”
    3. Luke 6:5, “The Son of Man is lord of the sabbath.”
45. **lose one**’**s life to save it** (Matt 10:39, 16:25; Mark 8:35; Luke 9:24; 17:33; John 12:25) (> Q, Mark)
    1. Matt 16:25, “For those who want to save their life will lose it, and those who lose their life for my sake will find it.” (> Mark)
    2. Mark 8:35, “For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it.” (> Mark)
    3. Luke 9:24, “For those who want to save their life will lose it, and those who lose their life for my sake will save it.” (> Mark)
    4. Matt 10:39, “Those who find their life will lose it, and those who lose their life for my sake will find it.” (> Q)
    5. Luke 17:33, “Those who try to make their life secure will lose it, but those who lose their life will keep it.” (> Q)
    6. John 12:25, “Those who love their life lose it, and those who hate their life in this world will keep it for eternal life.”
    7. John 12:25, “The man who loves himself is lost.” “Here was something new.” (Hunter *Parables* 43)
    8. William Temple (*Readings in St John*’*s Gospel*. 1945. 196): “In all Greek thought there is no appreciation of the excellence of self-sacrifice . . .” (Qtd. in Hunter *Parables* 51 n 5)
46. **love your enemies** (Matt 5:43-44; Luke 6:27-28) (> Q)
    1. Matt 5:43-44, “You have heard that it was said, ‘You shall love your neigh­bor and hate your enemy.’ 44 But I say to you, Love your enemies and pray for those who perse­cute you . . .”
    2. Luke 6:27-28, “But I say to you that listen, Love your ene­mies, do good to those who hate you, 28 bless those who curse you, pray for those who abuse you.”
    3. “. . . a special principle of Jesus’ “logic” [is] that of the direct antithesis [93] . . . this principle . . . is an essential element in all wisdom teaching. The wise man and the fool are typical opposites in wisdom literature. It is a purely logical procedure. The right example is to be deduced from the wrong by turning every quality of character into its converse. Jesus put this method of demonstration to use especially in his parables. The classical instance is the “example-story” of the Pharisee and the tax collector. Equally illuminating is the parable of the Two Ways of Building a House with which the Sermon on the Mount ends. The demonstration of the wrong and the right ways of giving alms, praying, and fasting, phrased as it is in strongly antithetical terms, is also closely related to the “example-story” type. The difference is that the right example is not only described; it is also pre­scribed. . . . The underlying idea that “the opposite is right” has also influenced the antithe­ses in the fifth chapter. This influence is most in evidence in the prohibition of revenge . . . The command to love one’s enemies also should be cited. The principle of the opposite is the first in the series of [94] logical arguments that are here employed. It appears in a bifurcated form: (1) the imperfect doctrine ordered you to love your neighbor; I command you to love also your enemies; (2) the false doctrine permitted you to hate your enemies; I command you to love them. A final principle remains to be noted: The good is to be done in its entirety and the evil is to be left completely undone. This is closely connected with the principle of the opposite [and], like it, is thoroughly characteristic of the attitude of religious “wisdom.”” (Windisch *Meaning* 93-95)
47. **more will be given**
    1. Matt 13:12, “For to those who have, more will be given, and they will have an abun­dance; but from those who have nothing, even what they have will be taken away.” (> Mark)
    2. Mark 4:25, “For to those who have, more will be given; and from those who have nothing, even what they have will be taken away.” (> Mark)
    3. Luke 8:­18bc, “. . . for to those who have, more will be given; and from those who do not have, even what they seem to have will be taken away.” (> Mark)
    4. Matt 25:29, “For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away.” (> Q)
    5. Luke 19:26, “I tell you, to all those who have, more will be given; but from those who have nothing, even what they have will be taken away.” (> Q)
    6. *Gospel of Thomas* 41, “Whoever has something in his hand will receive more, and whoever has nothing will be deprived of even the little he has.”
48. **moving a mountain**
    1. Matt 21:­21bcd, “not only will you do what has been done to the fig tree, but even if you say to this moun­tain, ‘Be lifted up and thrown into the sea,’ it will be done.” (> Mark)
    2. Matt 17:20, “Because of your little faith. For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossi­ble for you.” (> Mark)
    3. Mark 11:23, “Truly I tell you, if you say to this moun­tain, ‘Be taken up and thrown into the sea,’ and if you do not doubt in your heart, but believe that what you say will come to pass, it will be done for you.” (> Mark)
    4. Matt 18:19, “Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven.” (> M)
    5. *Gospel of Thomas* 23, “If two make peace with each other in this one house, they will say to the mountain, ‘Move away,’ and it will move away.”
    6. *Gospel of Thomas* 106, “When you make the two one, you will become the sons of man, and when you say, ‘Mountain, move away,’ it will move away.”
    7. Cor 13:2b, “. . . and if I have all faith, so as to remove mountains, but do not have love, I am nothing.”
    8. Ignatius, *Eph*. 5:2, “Let no man be deceived: unless a man be within the sanctuary he lacks the bread of God, for if the prayer of one or two has such might, how much more has that of the bishop and of the whole Church?”
    9. *Didasc*. 15, “If two shall agree together, and shall ask concerning any thing whatsoev­er, it shall be given them. And if they shall say to a mountain that it will be removed and fall into the sea, it shall so be done.”
49. **much given**, **much required**
    1. Luke 12:­48b, “From everyone to whom much has been given, much will be required; and from the one to whom much has been en­trusted, even more will be de­manded.” (> Q)
50. **no one knows the Father but the Son**
    1. Matt 11:27, “All things have been handed over to me by my Fa­ther; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.” (> Q)
    2. Luke 10:22, “All things have been handed over to me by my Father; and no one knows who the Son is except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.” (> Q)
51. **not all the towns before He comes**
    1. Matt 10:23a, “When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.” (> Q)
52. **not one stone on another**
    1. Matt 24:2, “You see all these, do you not? Truly I tell you, not one stone will be left here upon another; all will be thrown down.” (> Mark)
    2. Mark 13:2b, “Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down.” (> Mark)
    3. Luke 19:­44b, “. . . they will not leave within you one stone upon another; because you did not recog­nize the time of your visitation from God.” (> Mark)
    4. Luke 21:6, “As for these things that you see, the days will come when not one stone will be left upon another; all will be thrown down.” (> Mark)
53. **not one stroke of a letter**
    1. Matt 5:18, “For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished.” (> Q)
    2. Luke 16:17, “But it is easier for heaven and earth to pass away, than for one stroke of a letter in the law to be dropped.” (> Q)
54. **not peace but a sword**
    1. Matt 10:34-36, “Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. 35 For I have come to set a man against his father, and a daughter against her mother, and a daugh­ter‑in‑law against her mother‑­in‑law; 36 and one’s foes will be members of one’s own house­hold.” (> Q)
    2. Luke 12:51-53, “Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! 52 From now on five in one household will be divided, three against two and two against three; 53 they will be divided: father against son and son against father, mother against daugh­ter and daughter against mother, mother—­in‑law against her daughter‑in‑law and daughter‑­in‑law against mother‑in‑­law.” (> Q)
    3. *Gospel of Thomas* 16, “Men think, perhaps, that it is peace which I have come to cast upon the world. They do not know that it is dissension which I have come to cast upon the earth: fire, sword, and war. For there will be five in a house: three will be against two, and two against three, the father against the son, and the son against the father. And they will stand solitary.”
55. **one on roof must not go down**
    1. Matt 24:17-18, “. . . the one on the housetop must not go down to take what is in the house; 18 the one in the field must not turn back to get a coat.” (> Mark)
    2. Mark 13:15-16, “. . . the one on the housetop must not go down or enter the house to take anything away; 16 the one in the field must not turn back to get a coat.” (> Mark)
    3. Luke 17:31, “On that day, anyone on the housetop who has be­longings in the house must not come down to take them away; and like­wise anyone in the field must not turn back.” (> Mark)
56. **one taken**, **one left**
    1. Matt 24:40-41, “Then two will be in the field; one will be taken and one will be left. 41 Two women will be grinding meal together; one will be taken and one will be left.” (> Q)
    2. Luke 17:34-35, “I tell you, on that night there will be two in one bed; one will be taken and the other left. 35 There will be two women grind­ing meal togeth­er; one will be taken and the other left.” (> Q)
    3. *Gospel of Thomas* 61a, “Two will rest on a bed: the one will die, and the other will live.”
57. **other cheek**
    1. Matt 5:39b-41, “But if anyone strikes you on the right cheek, turn the other also; 40 and if any­one wants to sue you and take your coat, give your cloak as well; 41and if anyone forces you to go one mile, go also the second mile.” (> Q)
    2. Luke 6:29, “If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt.” (> Q)
58. **passion-resurrection prophecy**
    1. Matt 16:21, “From that time on, Jesus began to show his disci­ples that he must go to Jerusalem and undergo great suffer­ing at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised.” (> Mark)
    2. Mark 8:31, “Then he began to teach them that the Son of Man must under­go great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.” (> Mark)
    3. Luke 9:22, “The Son of Man must undergo great suffer­ing, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised.” (> Mark)
    4. Matt 17:9b, “Tell no one about the vision [the trans­figuration] until after the Son of Man has been raised from the dead.” (> Mark)
    5. Mark 9:9b, “. . . he ordered them to tell no one about what they had seen [the transfig­u­ration], until after the Son of Man had risen from the dead.” (> Mark)
    6. Matt 17:12b, “So also the Son of Man is about to suffer at their hands.” (> Mark)
    7. Mark 9:12b, “How then is it written about the Son of Man, that he is to go through many suffer­ings and be treated with con­tempt?” (> Mark)
    8. Matt 17:22b-23, “The Son of Man is going to be be­trayed into human hands, 23 and they will kill him, and on the third day he will be raised.” (> Mark)
    9. Mark 9:31, “The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.” (> Mark)
    10. Luke 9:44b, “. . . The Son of Man is going to be be­trayed into human hands.” (> Mark)
    11. Luke 17:25, “But first he must endure much suffering and be rejected by this genera­tion.” (> Mark)
    12. Matt 20:18-19, “See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; 19 then they will hand him over to the Gentiles to be mocked and flogged and cruci­fied; and on the third day he will be raised.” (> Mark)
    13. Mark 10:33-34, “See, we are going up to Jerusa­lem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; 34 they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again.” (> Mark)
    14. Luke 18:31-33, “See, we are going up to Jerusalem, and every­thing that is written about the Son of Man by the prophets will be accom­plished. 32 For he will be handed over to the Gentiles; and he will be mocked and insulted and spat upon. 33 After they have flogged him, they will kill him, and on the third day he will rise again.” (> Mark)
    15. Matt 26:2, “You know that after two days the Passover is com­ing, and the Son of Man will be handed over to be crucified.” (> Mark)
    16. Matt 26:24, “The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.” (> Mark)
    17. Mark 14:21, “For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.” (> Mark)
    18. Luke 22:22, “For the Son of Man is going as it has been deter­mined, but woe to that one by whom he is be­trayed!” (> Mark)
    19. Matt 26:45b, “. . . the Son of Man is betrayed into the hands of sin­ners.” (> Mark)
    20. Mark 14:41, “The hour has come; the Son of Man is betrayed into the hands of sin­ners.” (> Mark)
    21. Luke 24:7, . . . the Son of Man must be handed over to sin­ners, and be crucified, and on the third day rise again. (> Mark)
59. **patriarchs and prophets in the kingdom**
    1. Matt 8:11b-12, “. . . many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven, 12 while the heirs of the king­dom will be thrown into the outer darkness, where there will be weep­ing and gnashing of teeth.” (> Q)
    2. Luke 13:28, “There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the king­dom of God, and you yourselves thrown out.” (> Q)
    3. *Esdr*. 1­:30b, 39-40, “I will cast you out from my pres­ence. . . . 39 to them I will give as leaders Abra­ham, Isaac, and Jacob, and Hosea and Amos and Micah and Joel and Obadiah and Jonah 40 and Nahum and Habakkuk, Zephaniah, Haggai, Zecha­riah and Malachi, who is also called the messenger of the Lord.”
60. **people from east and west**
    1. Matt 8:11a, “. . . many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven . . .” (> Q)
    2. Luke 13:29, “Then people will come from east and west, from north and south, and will eat in the kingdom of God.” (> Q)
    3. *Esdr*. 1:38, “And now, father, look with pride and see the people coming from the east . . .”
61. **proclaimed from the housetops**
    1. Matt 10:27, “What I say to you in the dark, tell in the light; and what you hear whis­pered, pro­claim from the housetops.” (> Q)
    2. Luke 12:3, “Therefore whatever you have said in the dark will be heard in the light, and what you have whispered behind closed doors will be pro­claimed from the housetops.” (> Q)
    3. *Gospel of Thomas* 33a, “Preach from your (pl.) housetops that which you (sg.) will hear in your (sg.) ear.”
62. **prophet without honor at home**
    1. Matt 13:57, “Prophets are not without honor except in their own country and in their own house.” (> Mark)
    2. Mark 6:4, “Prophets are not with­out honor, except in their hometown, and among their own kin, and in their own house.” (> Mark)
    3. Luke 4:24, “Truly I tell you, no prophet is accepted in the prophet’s home­town.” (> L)
    4. John 4:44, “. . . for Jesus himself had testified that a proph­et has no honor in the prophet’s own country.”
    5. *Gospel of Thomas* 31, “No prophet is accepted in his own vil­lage; no physician heals those who know him.”
63. **rebuke a sinning church member**
    1. Matt 18:15, “If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one.” (> Q)
    2. Luke 17:3, “Be on your guard! If another disciple sins, you must rebuke the offender, and if there is repentance, you must forgive.” (> Q)
64. **repent**, **the kingdom is near**
    1. Matt 4:17b, “Re­pent, for the kingdom of heaven has come near.” (> Mark)
    2. Mark 1:15, “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.” (> Mark)
    3. “Five centuries before, Isaiah of Babylon had foretold the coming of a messenger . . . who would cry . . . ‘Your God has become king!’ (Isa. 40.9f.; 52.7f). . . . Now, says Jesus, the prophecy is coming true.” (Hunter *The Parables* 43)
    4. In Mark 1:15, “gospel” “means Jesus and his career . . .” (Achtemeier *Mark* 25)
65. **shake off the dust**
    1. Matt 10:7-8, 14, “As you go, proclaim the good news, ‘The king­dom of heaven has come near.’ 8 Cure the sick, raise the dead, cleanse the lep­ers, cast out demons. You received with­out pay­ment; give without payment. . . . 14 If anyone will not wel­come you or listen to your words, shake off the dust from your feet as you leave that house or town.” (> Mark)
    2. Mark 6:11, “If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them.” (> Mark)
    3. Luke 9:5, “Wherever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them.” (> Mark)
    4. Luke 10:8-11, “Whenever you enter a town and its people welcome you, eat what is set before you; 9 cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’ 10 But whenever you enter a town and they do not welcome you, go out into its streets and say, 11 ‘Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.’” (> Mark)
    5. Cor 10:27, “If an unbeliever invites you to a meal and you are disposed to go, eat whatever is set before you without raising any ques­tion on the ground of conscience.”
66. **Solomon and Jonah**
    1. Matt 12:41-42, “The people of Nineveh will rise up at the judg­ment with this generation and condemn it, because they repented at the procla­ma­tion of Jonah, and see, something greater than Jonah is here! 42 The queen of the South will rise up at the judgment with this generation and condemn it, because she came from the ends of the earth to listen to the wisdom of Solomon, and see, some­thing greater than Solomon is here!” (> Q)
    2. Luke 11:31-32, “The queen of the South will rise at the judg­ment with the people of this genera­tion and condemn them, because she came from the ends of the earth to listen to the wisdom of Solo­mon, and see, something greater than Solomon is here! 32 The peo­ple of Nineveh will rise up at the judgment with this genera­tion and condemn it, because they repented at the procla­ma­tion of Jonah, and see, something greater than Jonah is here!” (> Q)
67. **some standing here**
    1. Matt 16:28, “Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.” (> Mark)
    2. Mark 9:1, “Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with power.” (> Mark)
    3. Luke 9:27, “But truly I tell you, there are some standing here who will not taste death before they see the kingdom of God.” (> Mark)
68. **Spirit will speak through you**
    1. Matt 10:19-20, “When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; 20 for it is not you who speak, but the Spirit of your Father speaking through you.” (> Mark)
    2. Mark 13:11, “When they bring you to trial and hand you over, do not worry beforehand about what you are to say; but say whatever is given you at that time, for it is not you who speak, but the Holy Spirit.” (> Mark)
    3. Luke 12:11-12, “When they bring you before the syna­gogues, the rulers, and the authori­ties, do not worry about how you are to defend your­selves or what you are to say; 12 for the Holy Spirit will teach you at that very hour what you ought to say.” (> Q)
69. **stay in one house**
    1. Matt 10:10b-13, “for laborers deserve their food. 11 Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. 12 As you enter the house, greet it. 13 If the house is wor­thy, let your peace come upon it; but if it is not worthy, let your peace return to you.” (> Mark)
    2. Mark 6:10, “Wherever you enter a house, stay there until you leave the place.” (> Mark)
    3. Luke 9:4, “Whatever house you enter, stay there, and leave from there.” (> Mark)
    4. Matt 10:10b-13, “. . . for laborers deserve their food. 11 Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. 12 As you enter the house, greet it. 13 If the house is wor­thy, let your peace come upon it; but if it is not worthy, let your peace return to you.” (> Q)
    5. Luke 10:5-7, “Whatever house you enter, first say, ‘Peace to this house!’ 6 And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. 7 Remain in the same house, eating and drink­ing whatever they provide, for the laborer de­serves to be paid. Do not move about from house to house.” (> Q)
    6. *Gospel of Thomas* 14b, “When you go into any land and walk about in the districts, if they receive you, eat what they will set before you, and heal the sick among them.”
    7. Tim 5:18, “for the scripture says, ‘You shall not muzzle an ox while it is treading out the grain,’ and, ‘The laborer de­serves to be paid.’”
70. **strive first for the kingdom**
    1. Matt 6:31-32, “Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ 32 For it is the Gen­tiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. 33 But strive first for the kingdom of God and his righteous­ness, and all these things will be given to you as well.” (> Q)
    2. Luke 12:29-31, “And do not keep striving for what you are to eat and what you are to drink, and do not keep worrying. 30 For it is the na­tions of the world that strive after all these things, and your Father knows that you need them. 31 In­stead, strive for his kingdom, and these things will be given to you as well.” (> Q)
71. **take nothing for your journey**
    1. Matt 10:9-10, “Take no gold, or silver, or copper in your belts, 10 no bag for your jour­ney, or two tunics, or sandals, or a staff; for labor­ers deserve their food.” (> Mark)
    2. Mark 6:8-9, “He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; 9 but to wear sandals and not to put on two tunics.” (> Mark)
    3. Luke 9:3, “Take nothing for your jour­ney, no staff, nor bag, nor bread, nor money—­not even an extra tunic.” (> Mark)
    4. Luke 10:4, “Carry no purse, no bag, no sandals; and greet no one on the road.” (> Q)
72. **temple destroyed and rebuilt**
    1. Matt 26:61, “This fellow said, ‘I am able to destroy the temple of God and to build it in three days.’” (> Mark)
    2. Mark 14:58, “We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’” (> Mark)
    3. Matt 27:40, “You who would destroy the temple and build it in three days, save your­self! If you are the Son of God, come down from the cross.” (> Mark)
    4. Mark 15:29, “Those who passed by derided him, shaking their heads and saying, ‘Aha! You who would destroy the temple and build it in three days . . .’” (> Mark)
    5. John 2:19, “Destroy this temple, and in three days I will raise it up.”
    6. *Gospel of Thomas* 71, “I shall [destroy this] house, and no one will be able to build it [. . .]”
    7. Acts 6:14, “for we have heard him say that this Jesus of Naza­reth will destroy this place and will change the customs that Moses handed on to us.”
73. **they love the best seats**
    1. Matt 23:6-7a, “They love to have the place of honor at ban­quets and the best seats in the syna­gogues, 7 and to be greeted with respect in the market­places . . .” (> Mark)
    2. Mark 12:38b-40, “Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, 39 and to have the best seats in the synagogues and places of honor at ban­quets! 40 They devour widows’ houses and for the sake of appearance say long prayers. They will receive the great­er condemnation.” (> Mark)
    3. Luke 20:46-47, “Beware of the scribes, who like to walk around in long robes, and love to be greeted with respect in the market­places, and to have the best seats in the syna­gogues and places of honor at banquets. 47 They devour wid­ows’ houses and for the sake of appearance say long pray­ers. They will receive the greater condem­na­tion.” (> Mark)
    4. Luke 11:43, “Woe to you Pharisees! For you love to have the seat of honor in the synagogues and to be greeted with respect in the mar­ket­places.” (> Q)
74. **tithing herbs**, **ignoring justice**
    1. Matt 23:23, “Woe to you, scribes and Pharisees, hypo­crites! For you tithe mint, dill, and cummin, and have neglected the weighti­er matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others.” (> Q)
    2. Luke 11:42, “But woe to you Pharisees! For you tithe mint and rue and herbs of all kinds, and neglect justice and the love of God; it is these you ought to have practiced, without neglect­ing the others.” (> Q)
75. **twelve thrones**
    1. Matt 19:28, “Truly I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have fol­lowed me will also sit on twelve thrones, judging the twelve tribes of Israel.” (> Q)
    2. Luke 22:28-30, “You are those who have stood by me in my trials; 29 and I confer on you, just as my Father has con­ferred on me, a king­dom, 30 so that you may eat and drink at my table in my king­dom, and you will sit on thrones judg­ing the twelve tribes of Israel.” (> Q)
76. **unknown time**
    1. Matt 24:42, “Keep awake therefore, for you do not know on what day your Lord is coming.” (> Mark)
    2. Matt 25:13, “Keep awake therefore, for you know nei­ther the day nor the hour.” (> M; see Mark 13:32a, 33a)
    3. Mark 13:32‑33, 37, “But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father. 33 Beware, keep alert; for you do not know when the time will come. . . . 37 And what I say to you I say to all: Keep awake.” (> Mark)
    4. Matt 24:44, “Therefore you also must be ready, for the Son of Man is coming at an unexpected hour.” (> Q)
    5. Luke 12:40, “You also must be ready, for the Son of Man is coming at an unexpected hour.” (> Q)
77. **what give for one**’**s life**
    1. Matt 16:26b, “Or what will they give in return for their life?” (> Mark)
    2. Mark 8:37, “Indeed, what can they give in return for their life?” (> Mark)
78. **who welcomes you welcomes me**
    1. Matt 18:5, “Whoever welcomes one such child in my name wel­comes me.” (> Mark)
    2. Mark 9:37, “Whoever welcomes one such child in my name wel­comes me, and who­ev­er welcomes me welcomes not me but the one who sent me.” (> Mark)
    3. Luke 9:­48ab, “Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me . . .” (> Mark)
    4. Matt 10:40, “Whoever welcomes you welcomes me, and whoever wel­comes me wel­comes the one who sent me.” (> Q)
    5. Luke 10:16, “Whoever listens to you listens to me, and whoever rejects you rejects me, and whoev­er rejects me rejects the one who sent me.” (> Q)
    6. John 5:23, “so that all may honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent him.”
    7. John 12:44-45, “Whoever believes in me believes not in me but in him who sent me. 45 And whoever sees me sees him who sent me.”
    8. John 13:20, “Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me.”
    9. Ignatius, *Eph*. 6:1, “And the more anyone sees that the bishop is silent, the more let him fear him. For every one whom the master of the house sends to do his busi­ness ought we to receive as him who sent him. Therefore it is clear that we must regard the bishop as the Lord himself.”
79. **whom to fear**
    1. Matt 10:28, “Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell.” (> Q)
    2. Luke 12:4-5, “I tell you, my friends, do not fear those who kill the body, and after that can do nothing more. 5But I will warn you whom to fear: fear him who, after he has killed, has author­ity to cast into hell. Yes, I tell you, fear him!” (> Q)
80. **woe to the full**
    1. Luke 6:25a, “Woe to you who are full now, for you will be hungry.” (> Q)
81. **woe to the laughing**
    1. Luke 6:25b, “Woe to you who are laughing now, for you will mourn and weep.” (> Q)
82. **woe to the one who betrays**
    1. Matt 26:24, “The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.” (> Mark)
    2. Mark 14:21, “For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.” (> Mark)
    3. Luke 22:22, “For the Son of Man is going as it has been deter­mined, but woe to that one by whom he is be­trayed!” (> Mark)
    4. Matt 18:7, “Woe to the world because of stumbling blocks! Occa­sions for stumbling are bound to come, but woe to the one by whom the stumbling block comes!” (> Q)
    5. Luke 17:1, “Occasions for stumbl­ing are bound to come, but woe to any­one by whom they come!” (> Q)
    6. *Clem*. 46:8a, “Woe unto that man: it were good for him if he had not been born, than that he should offend one of my elect . . .”
83. **woe to the praised**
    1. Luke 6:26, “Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.” (> Q)
84. **woe to the rich**
    1. Luke 6:24, “But woe to you who are rich, for you have received your consola­tion.” (> Q)
85. **woe to you**, **Chorazin**, **Bethsaida**
    1. Matt 11:21-24, “Woe to you, Chorazin! Woe to you, Beth­saida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have re­pented long ago in sackcloth and ashes. 22 But I tell you, on the day of judgment it will be more tolera­ble for Tyre and Sidon than for you. 23 And you, Caperna­um, will you be ex­alted to heaven? No, you will be brought down to Hades. For if the deeds of power done in you had been done in Sodom, it would have remained until this day. 24 But I tell you that on the day of judgment it will be more toler­able for the land of Sodom than for you.” (> Q)
    2. Luke 10:13-15, “Woe to you, Chora­zin! Woe to you, Beth­sai­da! For if the deeds of power done in you had been done in Tyre and Sidon, they would have re­pented long ago, sitting in sack­cloth and ashes. 14 But at the judg­ment it will be more tolerable for Tyre and Sidon than for you. 15 And you, Caper­naum, will you be exalted to heaven? No, you will be brought down to Hades.” (> Q)
86. **you build the prophets**’ **tombs**
    1. Matt 23:29-32, “Woe to you, scribes and Pharisees, hypo­crites! For you build the tombs of the proph­ets and decorate the graves of the righ­teous, 30 and you say, ‘If we had lived in the days of our ances­tors, we would not have taken part with them in shedding the blood of the proph­ets.’ 31 Thus you testi­fy against yourselves that you are descen­dants of those who murdered the prophets. 32 Fill up, then, the measure of your an­ces­tors.” (> Q)
    2. Luke 11:47-48, “Woe to you! For you build the tombs of the proph­ets whom your ances­tors killed. 48 So you are witnesses and approve of the deeds of your ancestors; for they killed them, and you build their tombs.” (> Q)
87. **you will long to see the days**
    1. Luke 17:22, “The days are coming when you will long to see one of the days of the Son of Man, and you will not see it.” (> Q)

# Notes on Some Sayings Complexes

“*Constructed* discourses as such are naturally a product of the tradition and even of the evan­gelists and thereby inauthentic.” (Braun *Je­sus* 20)

## Sermon on the Mount (Matt 5-7)

## and Sermon on the Plain (Luke 6:20-49)

1. **setting of the sermon on the plain** (Luke 6:12-19)
   1. Luke 6:12-19, “Now during those days he went out to the mountain to pray; and he spent the night in prayer to God. 13 And when day came, he called his disciples and chose twelve of them, whom he also named apostles: 14 Simon, whom he named Peter, and his brother Andrew, and James, and John, and Philip, and Bartholomew, 15 and Matthew, and Thomas, and James son of Alphaeus, and Simon, who was called the Zealot, 16 and Judas son of James, and Judas Iscariot, who became a traitor. 17 He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. 18 They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. 19 And all in the crowd were trying to touch him, for power came out from him and healed all of them.”
   2. “But Luke has basically preserved the order of the pericopes in Mark—with two small exceptions: in 6:12-19 the call of the twelve disciples is placed before the summary account of Jesus’ healing the throngs, in order to set the stage appropriately for the Sermon on the Plain. And in 8:16-21 the saying about the true relatives has been placed at the conclusion of the teaching in parables and before the story of the storm on the lake, so that the true relatives appear as the proper hearers of the teaching in parables.” (Lohse *Formation of the New Testament* 18)
2. **on the contents**
   1. “In the Sermon on the [39] Mount two great currents of the Synoptic proclamation of Jesus are brought together—purified and radicalized wisdom teaching and prophetic-eschatol­o­gical proclamation of salvation and judgment.” (Windisch *Meaning* 39-40)
   2. “The Sermon on the Mount is “the “magna charta” of Gospel morality . . .” (John Paul II *Veritatis Splendor* § 15, quoting Augustine, *De Sermone Domini in Monte* 1.1.1)

## Jesus’ Beatitudes and Woes

|  |  |
| --- | --- |
| Matt 5:3-12 | Luke 6:20b-26 |
|  |  |
| 3 Blessed[[9]](#footnote-9) are the poor in spirit,  for theirs is the kingdom of heaven. | 20b Blessed are you who are poor,  for yours is the kingdom of God. |
| 4 Blessed are those who mourn,  for they shall be com­forted. |  |
| 5 Bles­sed are the meek,  for they shall inherit the earth. |  |
| 6 Blessed are those who hunger and thirst for righteous­ness, for they shall be satis­­fied. | 21 Blessed are you who are hungry now,  for you will be filled. |
| 7 Blessed are the merciful,  for they shall ob­tain mercy. | Blessed are you who weep now,  for you will laugh. |
| 8 Blessed are the pure in heart,  for they shall see God. |  |
| 9 Blessed are the peace­mak­ers,  for they shall be called sons of God. |  |
| 10 Blessed are those who are per­secuted for righteousness’ sake,  for theirs is the king­dom of heaven. |  |
| 11 Blessed are you  when men revile you  and per­secute you  and utter all kinds of evil a­­­gain­st you falsely  on my ac­count. | 22 Blessed are you  when people hate you,  and when they exclude you,  revile you,  and defame you  on account of the Son of Man. |
| 12 Rejoice and be glad,  for your reward is great in heaven,  for so men persecuted the pro­phets who were before you. | 23 Rejoice in that day and leap for joy,  for surely your reward is great in hea­ven;  for that is what their ancestors did to the prophets. |
|  | 24 But woe to you who are rich,  for you have received your consola­tion. |
|  | 25a Woe to you who are full now,  for you will be hungry. |
|  | 25b Woe to you who are laughing now,  for you will mourn and weep. |
|  | 26 Woe to you when all speak well of you,  for that is what their ancestors did to the false prophets. |

1. **number of beatitudes**
   1. Schnackenburg says there are eight beatitudes, Matt 5:3-10. (Schnackenburg 146)
   2. This is because he sees beatitude 9 (Matt 5:11-12) not as a separate beatitude but only as “the amplification of the last Beatitude . . .” (Schnackenburg 146-47)
2. **rewards**
   1. “That participation in the kingdom of God was to Jesus the chief and most important of the promises, is clear above all from the Beatitudes at Matt. 5:3-10. The first and last Beatitudes both say, “theirs is the kingdom”: the kingdom, that is, belongs to the blessed and they will one day enter into it. The intermediate Beatitudes depict the saving promises under various images, all of which, however, are descriptive of salvation at the end of time.” (Schnackenburg 146)
   2. Beatitudes 1 and 8 (Matt 5:3 and 10) “both say, “theirs is the kingdom”: the kingdom, that is, belongs to the blessed and they will one day enter into it. The intermediate Beatitudes depict the saving promises under various images, all of which, however, are descriptive of salvation at the end of time.” (Schnackenburg 146)
3. **beatitudes as prophetic sayings**
   1. “The Beatitudes are metaphors in the prophetic manner.” (Schnackenburg 146)
      1. Compare beatitudes 1-3 with Isa 61:1-2.
         1. Mat 5:3-5, “Blessed are the poor in spirit, for theirs is the kingdom of heaven. 4Blessed are those who mourn, for they will be comforted. 5Blessed are the meek, for they will inherit the earth.”
         2. Isa 61:1-2, “The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the *oppressed*, to bind up the *brokenhearted*, to proclaim liberty to the captives, and release to the prisoners; 2to proclaim the year of the Lord’s favor, and the day of vengeance of our God; to comfort all who *mourn* . . .”
         3. Jesus uses Isaiah also in Luke 4:18 to describe his mission. (Schnackenburg 146)
            1. Luke 4:18, “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free . . .”
      2. “. . . “poor” and “mourning” both refer to the same people and the same circum­stances.” (Schnackenburg 146)
      3. third beatitude (meek)
         1. “The third Beatitude (Blessed are the meek . . .) has connections with Ps. 37:11 . . .” (Schnackenburg 146 n. 2)
            1. “But the meek shall inherit the land, and delight themselves in abundant prosperity.”
         2. The third beatitude “is perhaps not original.” (Schnackenburg 146 n. 2)
            1. “. . . in some of the MSS. it stands before, and in some after, the blessing of those that mourn . . .” (Schnackenburg 146 n. 2)
            2. “In any case, there is little difference between the meek and the mourning.” (Schnackenburg 146 n. 2)
   2. second beatitude
      1. “Console” is “a messianic word . . .” (Schnackenburg 146)
         1. Isa 40:1, “Comfort, O comfort my people, says your God.”
         2. 2 Baruch (Syriac Apocalypse of Baruch) 44:7 (early 100s ad), “For when you endure and persevere in his fear and do not forget his Law, the time again will take a turn for the better for you. And they will participate in the consolation of Zion.”
         3. Luke 2:25, “Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him.”
         4. Luke 16:25, “But Abraham said, ‘Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony.’”
         5. “Console” “had become so general an expression that people even took oaths by saying, “May I not see consolation if . . .”.” (Schnackenburg 146)
            1. Billerbeck 2: 124-26.
            2. Schmitz and Stählin in *Theologisches Wörterbuch des Neuen Testaments* 5: 785 ff.
         6. “The word did not refer to any special blessing hoped for, but to eschatological salvation as [146] such. Consolation in this context usually means not the resur­rection, but deliverance in its entirety [Dalman, *Worte Jesu* 90].” (Schnackenburg 146-47)
4. **beatitudes 4-6**
   1. Matt 5:6-8, “Blessed are those who hunger and thirst for righteousness, for they will be filled. 7Blessed are the merciful, for they will receive mercy. 8Blessed are the pure in heart, for they will see God.”
   2. “. . . the second group of Beatitudes . . . make more definite demands on those looking for the kingdom of God . . .” (Schnackenburg 147)
   3. “. . . the promises in the second group of Beatitudes . . . do not refer to particular blessings of salvation, but only use new images to describe the one all-embracing salvation shared by everyone in the kingdom of God.” (Schnackenburg 147)
      1. ““Being filled” reminds us of the frequently recurring image of the escha­tological banquet or wedding-feast . . .” (Schnackenburg 147)
      2. “Mercy” reminds us “of God’s mercy at the last judgement, by which alone we can be saved for the reign of God . . .” (Schnackenburg 147)
      3. “See God” “must be interpreted here as an eschatological blessing of salvation, making us worthy of the presence of God.” (Schnackenburg 147)
         1. Billerbeck 1: 207ff.; 1: 219-20.
         2. Volz, *Eschatologie* 395-96.
5. **beatitude 7**
   1. Matt 5:9, “Blessed are the peacemakers, for they will be called children of God.”
   2. “Like “vision of God”, “divine sonship” must be interpreted here as an eschatological blessing of salvation, making us worthy of the presence of God.” (Schnackenburg 147)
      1. Billerbeck 1: 207ff.; 1: 219-20.
      2. Volz, *Eschatologie* 395-96.
6. **beatitude 9**
   1. Matt 5:11-12, “Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. 12Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”
   2. “. . . “reward” in the amplification of the last Beatitude [= beatitude 9] is also used only as a metaphor, taken like the others from the state of affairs prevailing on earth, but not justifying the transposing of all the ideas (achievement, title, equity) connected with reward on earth to the bliss to come.” (Schnackenburg 147)
   3. Luke 10:20b, “rejoice that your names are written in heaven.”
      1. This is “a related text . . .” (Schnackenburg 147)
      2. It means names written “in the books relating to acts of justice and injustice, kept by God himself on the deeds of men.” (Schnackenburg 147)

## Do Not Worry (Matt 6:25-34; Luke 12:22-32)

|  |  |  |
| --- | --- | --- |
| Matt 6:25-34 |  | Luke 12:22-32 |
| 25 Therefore I tell you,  do not worry  about your life, what you will eat or what you will drink,  or about your body, what you will wear.  Is not life more than food,  and the body more than clothing?  26 Look at the birds of the air;  they neither sow nor reap  nor gather into barns,  and yet your heavenly Father feeds them.  Are you not of more value than they?  27 And can any of you by worrying add a single hour to your span of life?  28 And why do you worry about clothing?  Consider the lilies of the field, how they grow;  they neither toil nor spin,  29 yet I tell you, even Solomon in all his glory was not clothed like one of these.  30 But if God so clothes the grass of the field,  which is alive today and tomorrow is thrown into the oven,  will he not much more clothe you—you of little faith?  31 Therefore do not worry, saying,  ‘What will we eat?’  or ‘What will we drink?’  or ‘What will we wear?’  32 For it is the Gentiles who strive for all these things;  and indeed your heavenly Father knows that you need all these things.  33 But strive first for the kingdom of God and his righteousness,  and all these things will be given to you as well.  34 So do not worry about tomorrow,  for tomorrow will bring worries of its own.  Today’s trouble is enough for today. | food  drink  clothing  food  clothing  food  clothing  food  drink  clothing | Luke **12** 22 Therefore I tell you,  do not worry  about your life, what you will eat,  or about your body, what you will wear.  23 For life is more than food,  and the body more than clothing.  24 Consider the ravens:  they neither sow nor reap,  they have neither storehouse nor barn,  and yet God feeds them.  Of how much more value are you than the birds!  25 And can any of you by worrying add a single hour to your span of life? 26 If then you are not able to do so small a thing as that, why do you worry about the rest?  27 Consider the lilies, how they grow:  they neither toil nor spin;  yet I tell you, even Solomon in all his glory was not clothed like one of these.  28 But if God so clothes the grass of the field,  which is alive today and tomorrow is thrown into the oven,  how much more will he clothe you—you of little faith!  29 And do not keep striving for  what you are to eat  and what you are to drink,  and do not keep worrying.  30 For it is the nations of the world that strive after all these things,  and your Father knows that you need them.  31 Instead, strive for his kingdom,  and these things will be given to you as well.  32 Do not be afraid, little flock,  for it is your Father’s good pleasure to give you the kingdom. |

## Tree and Fruit (Matt 7:16-20; Matt 12:33-37; Luke 6:43-45)

1. **texts**
   1. Matt 7:16-20, “You will know them by their fruits. Are grapes gathered from thorns, or figs from this­tles? 17In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. 18A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. 19Every tree that does not bear good fruit is cut down and thrown into the fire. 20Thus you will know them by their fruits.”
   2. Matt 12:33, “Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit. 34 You brood of vipers! How can you speak good things, when you are evil? For out of the abundance of the heart the mouth speaks. 35 The good person brings good things out of a good treasure, and the evil person brings evil things out of an evil treasure. 36 I tell you, on the day of judgment you will have to give an account for every careless word you utter; 37 for by your words you will be justified, and by your words you will be condemned.”
   3. Luke 6:43-45, “No good tree bears bad fruit, nor again does a bad tree bear good fruit; 44for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush. 45The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks.”
   4. The individual sayings in these three passages are basically these.
      1. Matt 7:16a, “You will know them by their fruits.”
      2. Matt 7:20, “Thus you will know them by their fruits.”
      3. Matt 12:33c, “for the tree is known by its fruit.”
      4. Luke 6:44a, “for each tree is known by its own fruit.”
      5. Matt 7:16b, “Are grapes gat­hered from thorns, or figs from t­his­t­l­es?”
      6. Luke 6:44b, “Figs are not gathered from thorns, nor are grapes picked from a bramble bush.”
      7. Matt 7:17, “In the same way, every good tree bears good fruit, but the bad tree bears bad fruit.”
      8. Matt 12:33ab, “Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad . . .”
      9. Matt 7:18, “A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.”
      10. Luke 6:43, “No good tree bears bad fruit, nor again does a bad tree bear good fruit . . .”
      11. Matt 7:19, “Every tree that does not bear good fruit is cut down and thrown into the fire.”
      12. Luke 6:45ab, “The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil . . .”
      13. Luke 6:45c, “for it is out of the abundance of the heart that the mouth speaks.”
2. **comments**
   1. Form: each of these sayings is a metaphor (rather than a parable, similitude, or literal aphorism).
      1. Each is short.
      2. Each has only one main verb.
      3. Each is in the present tense.
      4. Each has no plot or action.
   2. Matt 7:16a states the basic metaphor and the basic premise.
   3. Matt 7:16b restates 16a in livelier fashion, using concrete images and (in Matthew) rhetorical-question form. But it only restates half of 16a, the idea of a bad tree producing good fruit (though it provides two examples of this): in 16b there are two bad plants (thorns and thistles) and two good fruits (grapes and figs), but no good plants bearing bad fruits.
   4. Matt 7:17 and 18 explicate 16b; but since 2 contains only half of 1, it is better to say that 17 and 18 explicate 16a.
   5. Matt 7:19 is an apocalyptic saying based on the basic metaphor of 16a and the phrase “good fruit” of 17 and 18.
   6. Matt 7:20 repeats 16a, rounding off the passage.
   7. catchwords
      1. The three “tree and fruit” passages (Matt 7:16-20; Matt 12:33; Luke 6:43-45) are attached within themselves and to each other by catchwords.
      2. “Tree” occurs in all of the sayings except
         1. Matt 7:16a (thesis statement)
         2. Matt 7:16b and Luke 6:44b (thorns and t­his­t­l­es restatement)
         3. Luke 45ab and c (which switches to the “treasure of the heart” metaphor).
      3. “Fruit” occurs in all of the sayings except
         1. Matt 7:16b and Luke 6:44b (but these mention grapes and figs)
         2. Luke 6:45ab and c (which switches to the “treasure of the heart” metaphor).
      4. “Good” occurs 12 times in the 13 sayings.
      5. “Bad” and “evil” occur 11 times.
      6. “Bear” and “produce” occur 9 times.
   8. Luke 6:45ab without the word “treasure” would simply be a declarative sentence. With “treasure” it is a metaphor.
   9. Luke 6:45c has two dead metaphors (metonymies, really: heart as interior person, mouth as exterior person). But in effect 45c simply is a generalization of 45a and 45b.
   10. In Luke 6:45ab we are told that “the heart produces . . . good [or] evil.” Curiously, the only type of act mentioned in the generalization (45c) is speech acts—not deeds, thoughts, or sins of omission.
   11. “Le P. [Thaddeus] Soiron remarque très justement que «die reichhaltig­ere [content-rich] Parallele Lk 6, 43-46, die beide matthäischen Parallelen (Mt 7, 16-20 und Mt 12, 33-35) in sich enthält» (*Logia*, p. 120). . . . le texte de Luc représente une version intermédi­aire . . . À Hawkins dont l’avis [opinion] [48] est que Matthieu a utilisé deux fois un logion de Q, Butler [*Originality of St. Matthew*, pp. 32 ff., 41 ff., 139 ff.] répond qu’en 12, 33 Matthieu se répète lui-mème.” (Dupont *Les Béatitudes* 48 n. 3)
   12. “Matthieu rattache ces versets [Matt 12:33-37] à la controverse parce qu’il y voit un reproche de Jésus à l’addresse de ses adversaires; l’insertion de l’invective de 34*a* le montre assez claire­ment. Mais ce contexte et cette interprétation sont sûrement secondaires; on ne peut les faire remonter [here = to have origin] au delà [beyond] de la rédaction du premier évangile.” (Dupont *Les Béatitudes* 4)
   13. “. . . le logion des arbres et de leur fruits [Matt 12:33] invite à reconnaמt­re les gens à leurs oeuvres, alors qu’il ne s’agit ici [Matt 12:34-37] que de ce qu’ils disent. Dans le discours de Luc [Luke 6:43-45, which parallels Matt 12:33-37], l’enchaמnement des sen­tences reste donc très lâché [loose].” (Dupont *Les Béatitudes* 15)

## Parable Discourse (Matt 13:1-53; Mark 4:1-34; Luke 8:4-18)

1. **Mark 4**:**21-25** (part of Mark’s parable discourse)
   1. Mark 4:21-25, “He said to them, “Is a lamp brought in to be put under the bushel basket, or under the bed, and not on the lampstand? 22 For there is nothing hidden, except to be disclosed; nor is anything secret, except to come to light. 23 Let anyone with ears to hear listen!” 24 And he said to them, “Pay attention to what you hear; the measure you give will be the measure you get, and still more will be given you. 25 For to those who have, more will be given; and from those who have nothing, even what they have will be taken away.””
   2. Mark 4:21 lamp under bushel (m)
   3. Mark 4:22 hidden made manifest (a)
   4. Mark 4:23 anyone with ears (a)
   5. Mark 4:24 measure for measure (m)
   6. Mark 4:25 more will be given (a)
   7. “There is reason to think that this section of Mark [4:21-25] is an excerpt from a collection of sayings. It appears abrupt­ly in the chapter, separating the parables of the Seed growing Secretly and the Mustard Seed from that of the Sower; and the connexion with its present context is remote. Further, the group itself appears to be an artificial compilation: each saying has a genuine ring, but the arrangement is determined by catch­words and by similari­ties which lie on the surface. The sayings on the Lamp and on the Purpose of Hiding stand side by side because they have to do with the ideas of concealment and light; and the say­ings, ‘With what measure ye mete’ and ‘He that hath’, because they [91] embody the thought of gain and loss. Such an arrangement offers an irresistible lure to the skill of commen­tators who want to discover a subtle succession of thought; but . . . the arrange­ment is that which we find repeatedly in Proverbs, Ecclesiastes, and the Wisdom of Sirach.” (Taylor *Formation* 91-92)
   8. There is is a “small collection of Q sayings in Mark’s Gospel (Mark 4:21-25) . . .” (Robinson and Koester *Trajectories through Early Christianity* 181 n. 79)
2. **Luke**
   1. setting
      1. Luke 8:4, “When a great crowd gathered and people from town after town came to him, he said in a parable . . .”
      2. “The section 8:4-18 [parable discourse] is again removed from the lake. [In] v, 1-11 [draught of fishes], Luke may have used Mark iv, 1 for the composition of the scene there; therefore he does not repeat the setting here.” (Conzelmann *Theology* 4)
   2. Luke 8:9-10
      1. Luke 8:9-10, “Then his disciples asked him what this parable meant. 10 He said, “To you it has been given to know the secrets of the kingdom of God; but to others I speak in parables, so that ‘looking they may not perceive, and listening they may not understand.’””
      2. “Whereas in Mark 4.11 the ‘secret’ of the kingdom is the certainty of its future coming and the nearness of this because of the presence of Jesus, Luke unfolds the ‘secrets’ of its nature and of those who are to receive it (8.9-10). The joy of Palm Sunday is found, not as in Mark in the expectation of the coming kingdom, but in the announcement of Jesus as king (19.38 cf. Mark 11.10). . . . The future may reveal it, but it will not make it any more a reality than it is now.” (Franklin *Christ* 2)

## Post-Caesarea-Philippi Speech (Mark 8:34-9:1; Luke 8:16-21)

1. **texts**
   1. Mark 8:34-9:1, “He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. 35 For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. 36 For what will it profit them to gain the whole world and forfeit their life? 37 Indeed, what can they give in return for their life? 38 Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.” 9:1 And he said to them, “Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with power.”“
   2. Luke 8:16-21, “No one after lighting a lamp hides it under a jar, or puts it under a bed, but puts it on a lampstand, so that those who enter may see the light. 17 For nothing is hidden that will not be disclosed, nor is anything secret that will not become known and come to light. 18 Then pay attention to how you listen; for to those who have, more will be given; and from those who do not have, even what they seem to have will be taken away.” 19 Then his mother and his brothers came to him, but they could not reach him because of the crowd. 20 And he was told, “Your mother and your brothers are standing outside, wanting to see you.” 21 But he said to them, “My mother and my brothers are those who hear the word of God and do it.”
2. **comments**
   1. The post-Caesarea-Philippi speech says that “renun­ciation as necessary for disciple­ship . . .” (Burrows *Jesus in the First Three Gos­pels* 60)
   2. Luke 8:16-21
   3. Luke 8 : 16 (> Mark) lamp under bushel (m)
   4. Luke 8 : 17 (> Mark) hidden made manifest (a)
   5. Luke 8 : ­18bc (> Mark) more will be given (a)
   6. Luke “has basically preserved the order of the peri­copes in Mark . . . [But] in 8:16‑21 the saying about the true relatives has been placed at the conclusion of the teaching in parables and before the story of the storm on the lake, so that the true relatives appear as the proper hearers of the teaching in parables.” (Lohse *Formation of the New Testa­ment* 18)

## Would-Be Disciples (Luke 9:57-62)

1. **texts**
   1. Luke 9:57, “As they were going along the road, someone said to him, “I will follow you wherever you go.” 58 And Jesus said to him, “Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.” 59 To another he said, “Follow me.” But he said, “Lord, first let me go and bury my father.” 60 But Jesus said to him, “Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.” 61 Another said, “I will follow you, Lord; but let me first say farewell to those at my home.” 62 Jesus said to him, “No one who puts a hand to the plow and looks back is fit for the kingdom of God.””
   2. The three sayings in this complex are:
      1. Luke 9:58 foxes have holes
      2. Luke 9:60 dead bury dead
      3. Luke 9:62 hand to plow
   3. “. . . discipleship has priority over natural human relationships, as is shown in the words about discipleship (9.57ff; cf. 14.16ff [14:15-24 is great supper]).” (Flender *St Luke* 7)

## Discourse to Thousands (Luke 12:1-13:9)

1. “If anything, rather than pushing it [the parousia] back into the remote future, his aim was to reinstate it as a relevant part of contemporary belief.” [25] . . . It is therefore his own readers who now stand in the second or third watch (12.38); the delay has already occurred (12.45). Now is the time for them to be ready, ‘for the Son of man is coming at a time when you do not expect’ (12.40) . . . [19:11, “because they supposed that the kingdom of God was to appear immediately”] counteracts, not the expectation of an early return on the part of his contemporaries, but the belief in an immediate return as it was held by the earlier disciples. . . . [The parable of the pounds that follows] is in contrast to the parable of the Steward (12.42-8) which is addressed direcly to Luke’s contemporaries. ‘Peter said, Lord [*sic*] are you telling this parable for us or for all?’ (12.41) . . . [imminence] is made all the more urgent by the delay that has already occurred (12.56).” (Franklin *Christ* 25-26)
2. on Luke 12:57-12:59: “In Matthew, this [Jesus’ command for settling lawsuits before going to court, Luke 12:57-59 = Matt 6:25-26] is found as part of the rules for life within the new community. In Luke, however, it appears at the end of chapter 12, against the background of the imminent Return of Christ. This should encourage an attitude of watchfulness, but the multitudes (verse 54 as opposed to 12.22, ‘he said to the disciples’) cannot read the signs of the times (verses 54-6). Instead, they act as if no urgency were required. They even engage in disputes, as though such things were important. But their imprisonment by law is taken up into the last judgement, it passes over into it and, because of their lack of discernment: ‘I tell you, you will never get out until you have paid the last copper’ (12.59).” (Franklin *Christ* 11)

## Lukan Symposium (Luke 14)

1. “**Lukan symposium**”
   1. “Lukan symposium” is Grundmann’s term, *Lukas* 27-28. (Qtd. in Flender *St Luke* 80)
2. **contents**
   1. Luke 14 : 7-11 (> L) places at table (similitude)
   2. Luke 14 : 12-14 invite the pour and maimed (aphorism)
   3. Luke 14 : 16-24 (> L) great supper (parable)
   4. Luke 14 : 26 (> Q) hating one’s family (aphorism)
   5. Luke 14 : 27 (> Q) take up one’s cross (m)
   6. Luke 14 : 28-30 (> L) tower builder (similitude)
   7. Luke 14 : 31-32 (> L) rash king (similitude)
   8. Luke 14 : 34-35a (> Q) salt (similitude)
   9. Luke 14 : 35b (> L) anyone with ears (aphorism)
   10. Luke 14 : 25-35 are a different setting. (Flender *St Luke* 80-81)
   11. Luke 14:25, “Now great multitudes accompanied him; and he turned and said to them, “If any one comes to me and does not hate his own father . . .””
3. **sayings in Luke 14:25-34**
   1. The “sayings in Luke 14:25-34” are a secondary collection. (Flender *St Luke* 75-76)
   2. “Nowhere else are the conditions of disciple­ship stated so forcibly (hatred for kith and kin, v. 26; readiness to carry the cross, v. 27; complete renunciation of possessions, v. 33). In strange contrast we get the twin parables of the tower builders and the king going to war (vv. 28-32). They are hardly meant to illustrate the uncondi­tional demands of discipleship. For the unconditional follow­ing for which Jesus is calling here [14:25-34, cf. Luke 9:62] is originally based on his eschatological challenge. There is no time for reflexion . . . Yet the parables demand [75] that men should look into the future and make an estimate of their present human re­sources. . . . [Luke inserted the two parables.] He [God] demands unreserved confidence in the midst of suffering (v. 27), and the surrender of possessions (v. 33) without anxiety for the morrow. And yet within limits man does have a responsibility for this future. He has to plan and count the cost, and thus engage all his faculties.” (Flender *St Luke* 75-76)

## Eschatological Discourse (Luke 17:20-37)

1. “The eschatological material of chapter 17 is to be seen, not merely as a single uit in which a theme is developed in three interrelated sections (17.20-1; 17.22-37; 18.1-8), but also as one part of a larger discourse which is concerned with teaching about faith. This more extended discourse begins at 17.5 where the apostles say to the Lord, ‘Increase our faith’, and finds its climax at 18.8 where the same Lord says, ‘Nevertheless, when the Son of man comes, will he find faith on earth?’ It includes an exhortation to do what it is one’s duty to do (17.7-10), and the story which praises the faith of the Samaritan in contrast to the puzzle presented by the lack of faith on the part of the nine Jews (17.11-19). Clearly, the whole section is about the continuing duty of having faith in a situation where it is being severely tested both by the failure of the Jews to respond and, above all, by the failure of the parou­sia to appear (17.20-1, 18.8). That this is the emphasis of this section is brought out by the fact that, apart from 22.32, Luke nowhere else adds further references to faith to those which he finds in his sources.” (Franklin *Christ* 1)
2. Luke “transfers the esoteric aspects of Mark 13” to Luke 17, rather than keeping them in Luke 21 (Luke’s version of Mark 13). That is because Luke 17, unlike Luke 21, is con­cerned with “the present effects of the still future return of Christ. The present relevance of the second coming is . . . suddenness. . . . This emphasis on the present relevance of the last judgement [14] is combined with the singling out of each individual concerned. This is suggested by the saying about gaining and losing one’s life (v. 33). It noticeably inter­rupts the flow of thought . . . vv. 33ff [two in one bed, one taken, one left] acquires a new meaning, referring no longer to . . . the last judgement but to . . . the individual. Now 12.20 (“this night your soul is required of you”) can be taken to mean the individual death of the faithful (v. 34 [“In that night there will be two men in one bed”]) . . .” Thus in Luke, the end of the individual (Luke 17) and the end of all history (Luke 21) “are described in passages which complement each other.” (Flender *St Luke* 14-15)

# The Theology of Jesus’ Utterances

## Jewish Doctrines Affirmed by Jesus

God

creation

providence

miracle

prayer

Israel’s election

evil

1. **God**
   1. Jesus “believed in the God of Israel, the Creator and Ruler, Lawgiver and Judge. . . . God has “attributes”; he is righteous and good . . . (Mark 10:18). This, however, is not an analysis of his “being,” but a statement about his relationship to the world. All assertions about God include at once the hearer who is addressed: he is Father. To be sure, this concept does not occur very frequently in the authentic sayings, but it reproduces the structure of the God-relationship adequately.” (Conzelmann *Jesus* 54)
2. **creation**
   1. “. . . where God’s governance as such is developed, the prospect of the imminent end of the world is lacking. The world appears simply as creation, the sphere of the rule and care of God.” This contradicts Schweitzer’s interpretation of Jesus (called “consistent eschatology”). (Conzelmann *Jesus* 58)
3. **providence**
   1. “The insight that God rules *directly* leads to the overcoming of anxiety.” (Conzelmann *Jesus* 55)
      1. Matt 6:25-34, on anxiety
   2. “We find in Jesus the motifs of popular belief in providence . . .” (Conzelmann *Jesus* 55)
      1. Matt 10:29-31, “Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. 30 And even the hairs of your head are all counted. 31 So do not be afraid; you are of more value than many sparrows.”
   3. We find “concrete experience of this [providence] (e.g., in the observation of happenings in nature), for God allows himself to be known in the world.” (Conzelmann *Jesus* 55)
4. **miracle**
   1. “The idea of natural law is foreign to him; thus with him there is no *concept* of miracle. . . . there is not any doubt that God can intervene in his own way at any time . . . miracle is a way in which God makes himself intelligible . . . [Miracle] cannot serve as a . . . proof about God. Rather the experience of miracle, for its part, presupposes belief in God.” [55] See “Bultmann, *Jesus and the Word* . . . 172-79.” (Conzelmann *Jesus* 55, 55 n. 97)
5. **prayer**
   1. In some sayings Jesus “maintains the usual Jewish stance: God hears prayers; one dare not address him mechanically . . .” (Braun *Jesus* 62)
   2. Prayer presupposes “that he permits me to ask him to do something . . . which he would not do apart from my request . . .” (Braun *Jesus* 62)
   3. “Precisely because God is omnipotent . . ., one can ask with confidence . . . that God already knows what we need (Matt. 6:7-8; 7:7 ff.).” (Braun *Jesus* 62)
   4. “. . . that God knows the suppliant’s needs . . ., taken to its logical conclusion, eliminates the necessity for any petitionary prayer . . .” (Braun *Jesus* 63)
   5. But ““Your will be done,” and this will is good for me (Matt. 7:9 ff.).” (Conzelmann *Jesus* 56)
   6. In “the demand to pray all the time (Luke 18:1-5) . . . what is expected here is a prayerful attitude, a recognition that in the final analysis a person lives as one who receives.” (Braun *Jesus* 63)
6. **Israel**’**s election**
   1. “Israel is in fact elected; this, indeed, is presumed . . . [But] Jesus has no interest [in] salvation history. He does not trace the ways of God in the history of his people, but points Israel to the present moment as the final one . . .” (Conzelmann *Jesus* 54)
7. **evil**
   1. “Even Satan does not become a problem of universal (*weltanschaulich*) proportions. Evil and its origin are not explained. Satan is “the” evil (one), whose power is not balanced against the omnipotence of God, but is bound (Mark 3:23 ff. par.).” (Conzelmann *Jesus* 56)
   2. Jesus in his view of sin in the world “joins with Jewish presuppositions. It [is] a given fact that man is a sinner and commits sins (Matt. 7:11: “You, who are evil”). Mankind is an evil and rebellious generation (Matt. 16:4).” (Conzelmann *Jesus* 57)
   3. “Everyone knows what sin is, for he knows the commandments. . . . Thus there is no theory *about* sin (e.g., in [57] the form of a doctrine of original sin). Jesus speaks unreflectively of good and evil . . .” (Conzelmann *Jesus* 57-58)
   4. “Powerful rulers (Mark 10:42) and mammon (Luke 16:9) reign, but there is no question of setting force against force (Matt. 5:39 [turn the other cheek]).” (Conzelmann *Jesus* 58)

## The Kingdom of God in Jesus’ Utterances

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### “Kingdom of God”

1. **Old Testament usage**
   1. “It [“kingdom of God”] obviously reflects the OT idea of Yahwheh [*sic*] as king . . . or his ruling as king . . .” (Fitzmyer *Gospel* 155)
   2. “The expres­sion comes from the Jewish [36] expectations about the end . . .” (Braun *Jesus* 36-37)
   3. “In the OT the phrase ex­presses an eschatological hope for a period when God’s [dominion] would be accomplished . . .” (Fitzmyer *Gospel* 155)
   4. “The phrase implies also a divine guidance of human history (Judg 21:­25), thwarted no longer by hostile opposition.” (Fitzmyer *Gospel* 155)
      1. Jdg 21:­25, “In those days there was no king in Israel; all the people did what was right in their own eyes.”
   5. In the Psalms it is a present reality. (Hugh Anderson *Jesus* 47)
      1. Ps 145:13a, “Your kingdom is an everlasting kingdom, and your dominion endures through­out all generations.”
      2. Ps 103:19, “The Lord has established his throne in the heavens, and his kingdom rules over all.”
      3. See also the psalms celebrating “the annual festival of the en­thronement of the God of Israel as king over all the nations (e. g., Psalm 47, 93).” (Hugh Anderson *Jesus* 46)
      4. Later the phrase took on a future dimension, without losing its presentness: God would finally “intervene in history to make his kingdom manifest to all men.” (Hugh Anderson *Jesus* 46)
   6. “The NT phrase finds its closest verbal counterpart in postexilic writings, in 1 Chr 28:5 . . . or 2 Chr 13:8 . . .” (Fitzmyer *Gospel* 155)
      1. 1 Chr 28:5, “And of all my sons, for the Lord has given me many, he has chosen my son Solomon to sit upon the throne of the kingdom of the Lord over Israel.”
      2. 2 Chr 13:8, “And now you think that you can withstand the kingdom of the Lord in the hand of the sons of David, because you are a great multitude and have with you the golden calves that Jeroboam made as gods for you.”
   7. It owes something to Jewish apocalyptic: “It manifests itself—for Jesus, just as for Jewish apocalyp­tic—as a visible world transfor­mation.” (Conzelmann *Jesus* 70)
2. **intertestamental usage**
   1. Dead Sea Scrolls
      1. The Essenes had already said that the kingdom was near. (Conzelmann *Jesus* 68)
3. **New Testament usage**
   1. John the Baptist
      1. “For the Baptist, the shortening of the time period until the end had led to a reduc­tion in apocalyptic description and a concentration on . . . repen­tance.” (Conzelmann *Jesus* 68)
   2. Jesus’ usage
      1. “Kingdom of God” is unexplained.
         1. In the NT, “the kingdom of God is not explained but presumed to be under­stood.” (Conzelmann *Jesus* 68)
         2. Luke, for example, “never explains it.” (Fitzmyer *Gospel* 155)
      2. “. . . Jesus did make use of the language and, to some ex­tent, of the ideas of the apoca­lyptic visionaries of his age.” (Hugh Anderson *Jesus* 49)
         1. Matthew 25:31-33
         2. Mark 8:38
         3. Mark 13:24-27
         4. Luke 14:16-24
         5. Luke 17:26-37
         6. Luke 22:34-36
      3. But “unlike them he emphatically refused to draw out elabo­rate portraits of the punish­ments of hell or the glories of heaven, or to calculate exactly the timetable of the Last Things. . . . [Jesus had] in view but this one certainty . . .—God will reign.” (Hugh Anderson *Jesus* 49)
         1. Matthew 24:42-44
         2. Mark 13:32-37
         3. Luke 17:20-24
      4. “With Jesus . . . the salvation aspect, rather than judg­ment, forms the point of departure. . . . Jesus candidly uses the tradi­tional images which characterize this as a state of salvation: there one celebrates the heavenly ban­quet [Matt 8:11]; we will be like the angels; sexual dis­tinction disap­pears; since there is no more death, there is also no more marriage and procreation [Mark 12:18-27, esp. 25].” (Conzelmann *Jesus* 69)
   3. evangelists’ usage
      1. “There is no difference in the basic usage of the phrase, “kingdom of God/­heaven,” in the three Synoptics.” (Fitzmyer *Gospel* 155)
      2. “Luke employs only the form *hē basileia tou theou*, “the kingdom of God” . . .” (Fitzmyer *Gospel* 155)
      3. John 3:3, 5b
         1. John 3:3, 5b (“no one can see the kingdom of God without being born from above. . . . 5b no one can enter the kingdom of God without being born of water and Spirit.’”
         2. This is “The only definite reference to the kingdom of God in the Gospel according to John [1] . . . The nearly complete absence of the phrase from John poses a major difficulty in under­stand­ing the origin, development and purpose of that Gospel.” (Chilton *Kingdom* 1-2)
4. “**kingdom**” **or** “**kingship**”
   1. “. . . it is debated whether one should translate the phrase as [155] “God’s kingship” or as “God’s king­dom.”” (Fitzmyer 155-56)
      1. “The former meaning, “kingship, reign, dominion,” is more abstract and essential in its connotation; it may suit most of the OT passages cited above.” (Fitzmyer *Gospel* 156)
      2. “The latter meaning, “kingdom,” is more concrete and spatial in its connotation.” (Fitzmyer *Gospel* 156)
   2. Luke
      1. “The former meaning may suit some Lucan passages . . .” (A long list is given.) (Fitzmyer *Gospel* 156)
      2. But some instances in Luke “imply rather the concrete, spatial sense . . .” (Fitzmyer *Gospel* 156)
   3. “S. Aalen (“‘Reign’ and ‘House’”) has argued that *basileia* as a “kingdom” in the sense of a house is the only concept that fits the NT data . . . For this reason, I have preferred to retain “kingdom” in my translation of Luke . . .” (Fitzmyer *Gospel* 156)
5. **what the kingdom is not**
   1. The kingdom is not a political restoration of the Jews. (Hugh Anderson *Jesus* 46)
   2. The kingdom is not “some utopian society to be built by his [man’s] efforts . . .” (Hunter *Interpreting* 40)
      1. “The “Kingdom of God” is not a “world”. It is not to be classed with this world; its relationship with the latter is one of “*radical heterogeneity*”.” (de Lubac 37 n. 51)
      2. Since “we will be “like an­gels,” he denies every deduction from this world to the next . . . The kingdom is not the continuation and perfection of condi­tions of this world, but their end. . . . The only possibility of man’s intervening in the course of events is to pray that the kingdom “come.” The word “come” contains the aspects of direction (from “beyond”) [and] sudden­ness . . .” (Conzelmann *Jesus* 69)
      3. The kingdom is not “the end product of a process of natural evolution . . . an ideal social goal to be realized by earnest moral endeavor. . . . [It is] dependent entirely on divine and not human power.” (Hugh Anderson *Jesus* 47)
   3. The kingdom is not “some moral disposition in the heart of man . . .” (Hunter *Interpreting* 39)
      1. It is not “a kingdom of in­ward­ness,” “a subjective development . . .” (Conzelmann *Jesus* 70)
      2. Those who propose a spiritual kingdom usually point to two types of evidence.
         1. There is Luke 17:21, “the kingdom of God is among [nrsv note: “or *within*”] you.”
         2. Proponents “appeal . . . for support chief­ly to the “parables of growth,” in which growth in nature serves as a point of comparison (Mark 4:3-20, 26-29, 30-32, etc.).” (Conzelmann *Jesus* 70) “But one must not bring in the modern idea of “organ­ic” development. On the contrary, these parables show the miraculousness of the coming. This coming is exclusive­ly God’s own work and infinitely sur­passes all worldly possi­bilities.” (Conzelmann *Jesus* 70)
   4. The kingdom is not a spiritual kingdom.
      1. “It is not possible (in spite of Luke 17:21) to interpret the kingdom as a spiritual entity, as a kingdom of inwardness. It manifests itself—for Jesus, just as for Jewish apocalytpic—as a visible world transfor­mation.” (Conzelmann *Jesus* 70)
         1. Luke 17:21b, “the kingdom of God is among [ἐντός] you.”
      2. “. . . a subjective development appeals for support chief­ly to the “parables of growth,” in which growth in nature serves as a point of comparison (Mark 4:3-20, 26-29, 30-32, etc.). But one must not bring in the modern idea of “organ­ic” development. On the contrary, these parables show the miracu­lousness of the coming. This coming is exclusive­ly God’s own work and infinitely sur­passes all worldly possi­bilities.” (Conzelmann *Jesus* 70)
6. **definitions**
   1. Hunter
      1. The kingdom of God is “the great cam­paign . . ., with Jesus as its spearhead, against the kingdom of evil . . .” (Hunter *Parables* 19)
      2. The kingdom is “the sovereign rule of God deci­sively invading history in the ministry of Jesus . . .” (Hunter *Parables* 9)
      3. The kingdom is “God’s saving sovereignty in action and the new order of things thus estab­lished . . .” (Hunter *Parables* 10)
      4. The kingdom is “the decisive intervention of the living God on the stage of human history for man’s salvation.” (Hunter Interpreting 40)
      5. The kingdom of God is “the End (*eschaton*)—the End conceived as God’s age-long and final purpose . . .” It is another name for the Messianic Age . . .” (Hunter *Interpreting* 39)
      6. “. . . entering God’s kingdom [is], as St John puts it, finding ‘eternal life’.” (Hunter *Parables* 30)
   2. Conzelmann
      1. “. . . the kingdom of God is not explained but presumed to be under­stood.” (Conzelmann *Jesus* 68)
      2. “. . . one observes a temporal and a spatial aspect of the kingdom . . . even if the former dominates . . . it has a place—one “enters into” the kingdom.” (Conzelmann *Jesus* 68)
      3. The Essenes had already said that the kingdom was near, as had John the Baptist. “For the Baptist, the shortening of the time period until the end had led to a reduc­tion in apocalyptic description and a concentration on . . . repen­tance.” (Conzelmann *Jesus* 68)
      4. Since “we will be “like an­gels,” he denies every deduction from this world to the next . . . The kingdom is not the continuation and perfection of condi­tions of this world, but their end. . . . The only possibility of man’s intervening in the course of events is to pray that the kingdom “come.” The word “come” contains the aspects of direction (from “beyond”) [and] sudden­ness . . .” (Conzelmann *Jesus* 69)
   3. Stevens
      1. on Matt 6:10
         1. Matt 6:10, “Your kingdom come. Your will be done, on earth as it is in heaven.”
         2. “The petition of the Our Father in which we ask for the establishment of the kingdom shows the active, dynamic character of God’s rule. It is established in Christ . . . This kingdom or reign is not [2] primarily one in heaven but is something established here on earth by Christ.” (Stevens 2-3)
      2. “The kingdom itself *is* grace as it establishes itself in the world and in the hearts of men. . . . The grace of life in the kingdom is none other than the gift of salvation.” (Stevens 4)
      3. “The kingdom begins with Jesus. To its establishment, all his work is directed.” (Stevens 4-5)
      4. “In Jesus and through him, therefore, is established the new and eternal rule of God which is a new covenant of the Father . . . The whole purpose of the establishment of the kingdom is to institute a new order of salvation.” (Stevens 5)
      5. “The Father expresses his gracious love by providing a way of uniting men freely to himself. The kingdom is the symbolic reality of that grace which is bestowed on those who enter the kingdom but will come to perfection only in heaven.” (Stevens 5)
      6. Joseph Bonsirven (*Théologie du Nouveau Testament* 64): “The kingdom is the society of men who, in Jesus Christ, possess the divine sonship, which is conserved and developed by struggle on this earth thanks to the mediation of their Savior, and which is perfectly developed and triumphant in heaven by a complete assimilation to their Savior.” (Qtd. in Stevens 5)
   4. Schnackenburg
      1. The kingdom “is not only an eschatological fact, an act of the saving God, but also the highest blessing of salvation, the essence of all the blessings of salvation, the “central idea of blessedness” (Theissing).” (Theissing, J. *Die Lehre Jesu von der ewigen Seligkeit*. 1940.) (Schnackenburg 145)
   5. Paul Hahn’s proposed definition
      1. The kingdom of God is the supernatural sovereignty of God manifested in salvation history, fulfilled in Jesus, and fully established in the new heaven and earth at the end of time.

### Kingdom of God as Jesus’ Central Message

1. **the extreme value of the kingdom**
   1. Mark 9:47, “And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell . . .”
   2. Matt 13:44, “The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.”
   3. Matt 13:45-46, “Again, the kingdom of heaven is like a merchant in search of fine pearls; 46 on finding one pearl of great value, he went and sold all that he had and bought it.”
   4. Luke 9:60, “Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.”
   5. Luke 18:29-30, “there is no one who has left house or wife or brothers or parents or chil­dren, for the sake of the kingdom of God, 30 who will not get back very much more in this age, and in the age to come eternal life.”
2. **statements of the kingdom**’**s centrality**
   1. “This kingdom is the central point of the message of the synoptic gospels.” (Stevens 2)
   2. “‘The kingdom of God’ was the burden of Jesus’ message.” (Chilton *Kingdom* 1)
      1. “. . . it was a basic element in what he preached, taught and entered controversy over.” (Chilton *Kingdom* 3)
   3. “. . . the Kingdom of God . . . is the theme of all his parables.” (Hunter *Interpreting* 12)
      1. “This is the true background of Jesus’ parables . . .” (Hunter *Parables* 19)
      2. “All Jesus’ parables have to do . . . with the coming of the kingdom of God.” (Hunter *Parables* 19)
   4. “. . . the principle subject of Jesus’ preaching [is] the reign of God and its advent . . .” (Schnackenburg 145)
3. **Or is Fatherhood central**?
   1. But Cuttaz argues for Fatherhood as central, not kingship.
   2. “The Fatherhood of God is the principal object of His teachings.” (Cuttaz 66)
   3. This is . . . the great innovation of His religion . . . His disciples were to adore God as a Father, and their [66] worship was to be penetrated with tenderness, trust, self-sacri­fice, and filial sincerity.” (Cuttaz 66-67)
   4. “In the one prayer He taught them, the first words He placed on their lips and the only title He asked them to give God was the title of Father . . .” (Cuttaz 67)
   5. There are many references to “Father” in the sermon on the mount.
      1. Matt 5:16, “let your light shine before others, so that they may see your good works and give glory to your Father in heaven.”
      2. Matt 5:44-45, “pray for those who persecute you, 45 so that you may be children of your Father in heaven . . .”
      3. Matt 5:48, “Be perfect, therefore, as your heavenly Father is perfect.”
      4. Matt 6:1, “Beware of practicing your piety before others . . . for then you have no reward from your Father in heaven.”
      5. Matt 6:4, “your Father who sees in secret will reward you.”
      6. Matt 6:6b, “pray to your Father who is in secret . . .”
      7. Matt 6:6c, “your Father who sees in secret will reward you.”
      8. Matt 6:8, “your Father knows what you need before you ask him.”
      9. Matt 6:9, “Pray then in this way: Our Father in heaven . . .”
      10. Matt 6:14, “if you forgive others their trespasses, your heavenly Father will also forgive you . . .”
      11. Matt 6:18, “so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.”
      12. Matt 6:26, “Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them.”
      13. Matt 6:32, “your heavenly Father knows that you need all these things.”
      14. Matt 7:11, “how much more will your Father in heaven give good things to those who ask him!”
      15. Matt 7:21, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.”

### A Classification of Jesus’ Kingdom-of-God Sayings

1. **preaching the kingdom**
   1. These are “passages of a summary nature which suggest that the evange­lists saw Jesus’ primary purpose in terms of preaching the kingdom . . .” (Chilton *Kingdom* 1)
   2. Mark 1:15, “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.” (//Matt 4:17.)
   3. Matt 4:23, “Jesus went throughout Galilee, teaching in their syna­gogues and proclaim­ing the good news of the kingdom and curing every disease and every sickness among the people.”
   4. Matt 9:35, “Then Jesus went about all the cities and villages, teaching in their syna­gogues, and proclaiming the good news of the kingdom, and curing every disease and every sick­ness.”
   5. Luke 4:43, “I must proclaim the good news of the kingdom of God [Mark 1:38 has, “proclaim the message”] to the other cities also; for I was sent for this purpose.”
   6. Luke 8:1a, “Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God.”
   7. Luke 9:11, Jesus “spoke to them [the crowds] about the kingdom of God, and healed those who needed to be cured.”
   8. Matt 8:11-12, “many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven, 12 while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth.” //Luke 13:28-29.
   9. Matt 11:12, “From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force.” (//*Luke 16*:*16*, “since then [John’s coming] the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force.”)
   10. Mark 9:1, “there are some standing here who will not taste death until they see that the kingdom of God has come with power.” (Matt 16:28 has, “before they see the Son of Man coming in his kingdom”; and Luke 9:27 has, “before they see the kingdom of God.”)
   11. Luke 12:32, “Do not be afraid, little flock, for it is your Fa­ther’s good pleasure to give you the kingdom.”
2. **teaching the kingdom**
   1. “The majority of the kingdom sayings in the Synoptic Gospels seem more concerned to offer teaching about the kingdom than to proclaim it.” (Chilton *Kingdom* 1)
   2. comparing the kingdom to something
      1. Here “the kingdom is compared to another entity in order to illumi­nate some aspect of it . . .” (Chilton *Kingdom* 1)
      2. Matt 13:24b-30, 36b-43a, (weeds) “He put before them another parable: ‘The kingdom of heaven may be compared to someone who sowed good seed in his field; 25 but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. 26 So when the plants came up and bore grain, then the weeds appeared as well. 27 And the slaves of the householder came and said to him, “Master, did you not sow good seed in your field? Where, then, did these weeds come from?” 28 He an­swered, “An enemy has done this.” The slaves said to him, “Then do you want us to go and gather them?” 29 But he replied, “No; for in gathering the weeds you would uproot the wheat along with them. 30 Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.”’ . . . 36b And his disciples approached him, saying, ‘Explain to us the parable of the weeds of the field.’ 37 He answered, ‘The one who sows the good seed is the Son of Man; 38 the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, 39 and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. 40 Just as the weeds are collected and burned up with fire, so will it be at the end of the age. 41 The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildo­ers, 42 and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. 43a Then the righteous will shine like the sun in the kingdom of their Father.’”
      3. Matt 13:31b-32, (mustard seed) “The kingdom of heaven is like a mustard seed that someone took and sowed in his field; 32 it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.” (//Mark 4:31-32. //Luke 13:19, “It is like a mustard seed that someone took and sowed in the garden; it grew and became a tree, and the birds of the air made nests in its branch­es.”)
      4. Matt 13:33, (//Luke 13:20-21) (yeast) “The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leav­ened.”
      5. Matt 13:44, (hidden treasure) “The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.”
      6. Matt 13:45-46, (pearl) “Again, the kingdom of heaven is like a merchant in search of fine pearls; 46 on finding one pearl of great value, he went and sold all that he had and bought it.”
      7. Matt 13:47-50, (net) “Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; 48 when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. 49 So it will be at the end of the age. The angels will come out and separate the evil from the righteous 50 and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.”
      8. Matt 18:23-35, (unmerciful slave) “the kingdom of heaven may be com­pared to a king who wished to settle accounts with his slaves. 24 When he began the reckoning, one who owed him ten thousand talents was brought to him; 25 and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. 26 So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you every­thing.’ 27 And out of pity for him, the lord of that slave released him and forgave him the debt. 28 But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ 29 Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ 30 But he re­fused; then he went and threw him into prison until he would pay the debt. 31 When his fellow slaves saw what had hap­pened, they were greatly distressed, and they went and reported to their lord all that had taken place. 32 Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. 33 Should you not have had mercy on your fellow slave, as I had mercy on you?’ 34 And in anger his lord handed him over to be tortured until he would pay his entire debt. 35 So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”
      9. Matt 20:1-16, (laborers in the vineyard) “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. 2 After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. 3 When he went out about nine o’clock, he saw others standing idle in the marketplace; 4 and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. 5 When he went out again about noon and about three o’clock, he did the same. 6 And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ 7 They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ 8 When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, be­ginning with the last and then going to the first.’ 9 When those hired about five o’clock came, each of them received the usual daily wage. 10 Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. 11 And when they received it, they grumbled against the landowner, 12 saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorch­ing heat.’ 13 But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? 14 Take what belongs to you and go; I choose to give to this last the same as I give to you. 15 Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ 16 So the last will be first, and the first will be last.”
      10. Matt 22:2-14, (wedding feast/guest without a garment) “The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. 3 He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. 4 Again he sent other slaves, saying, ‘Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaugh­tered, and everything is ready; come to the wedding banquet.’ 5 But they made light of it and went away, one to his farm, another to his business, 6 while the rest seized his slaves, mistreated them, and killed them. 7 The king was en­raged. He sent his troops, destroyed those murder­ers, and burned their city. 8 Then he said to his slaves, ‘The wedding is ready, but those invited were not worthy. 9 Go therefore into the main streets, and invite everyone you find to the wedding banquet.’ 10 Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests. 11 But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, 12 and he said to him, ‘Friend, how did you get in here without a wedding robe?’ And he was speech­less. 13 Then the king said to the atten­dants, ‘Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ 14 For many are called, but few are chosen.”
      11. Matt 25:1-13 (ten bridesmaids), “Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bride­groom. 2 Five of them were foolish, and five were wise. 3 When the foolish took their lamps, they took no oil with them; 4 but the wise took flasks of oil with their lamps. 5 As the bride­groom was delayed, all of them became drowsy and slept. 6 But at midnight there was a shout, ‘Look! Here is the bride­groom! Come out to meet him.’ 7 Then all those bridesmaids got up and trimmed their lamps. 8 The foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ 9 But the wise replied, ‘No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.’ 10 And while they went to buy it, the bride­groom came, and those who were ready went with him into the wedding banquet; and the door was shut. 11 Later the other brides­maids came also, saying, ‘Lord, lord, open to us.’ 12 But he replied, ‘Truly I tell you, I do not know you.’ 13 Keep awake there­fore, for you know nei­ther the day nor the hour.”
      12. Mark 4:26-34, (seed growing secretly) “The kingdom of God is as if someone would scatter seed on the ground, 27 and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. 28 The earth produces of itself, first the stalk, then the head, then the full grain in the head. 29 But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.”
      13. (Check Luke for others.)
   3. sayings which suggest that the kingdom is heaven
      1. Mark 9:47, “And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell . . .”
      2. Mark 14:25, “I will never again drink of the fruit of the vine until that day when I drink it new (Matt 26:29 adds, “with you”) in the kingdom of God.” (//Luke 22:18, “until the kingdom of God comes.”)
      3. Matt 8:11-12 (//Luke 13:28-29), “many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven, 12while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth.”
      4. “. . . one observes a temporal and a spatial aspect of the kingdom . . . even if the former dominates [the spatial] has a place—one “enters into” the kingdom.” (Conzelmann *Jesus* 68)
   4. characteristics of those who will possess the kingdom
      1. Chilton clas­si­fies these passages under the heading, “conditions of entry.” (*Kingdom* 1)
      2. their goodness
         1. Matt 13:38, “the field is the world, and the good seed are the children of the king­dom; the weeds are the children of the evil one . . .”
      3. their childlikeness
         1. Matt 18:3, “unless you change and become like chil­dren, you will never enter the kingdom of heaven.”
         2. Mark 10:14, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God be­longs.” (//Matt 19:14, “Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven be­longs.” And //Luke 18:­16, “Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs.”)
         3. Mark 10:15 (//Luke 18:17), “whoever does not receive the kingdom of God as a little child will never enter it.”
      4. their poverty
         1. Mark 10:23b-27, “‘How hard it will be for those who have wealth to enter the kingdom of God!’ 24 And the disciples were perplexed at these words. But Jesus said to them again, ‘Children, how hard it is to enter the kingdom of God! 25 It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.’ 26 They were greatly astounded and said to one another, ‘Then who can be saved?’ 27 Jesus looked at them and said, ‘For mortals it is impossible, but not for God; for God all things are possible.’” (//Matt 19:23-26//Luke 18:24-27.)
      5. their wisdom
         1. Mark 12:34ab, “When Jesus saw that he [a scribe] answered wisely, he said to him, ‘You are not far from the kingdom of God.’”
      6. their commitment
         1. Luke 9:62, “No one who puts a hand to the plow and looks back is fit for the kingdom of God.”
         2. Mark 9:47, “And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell . . .”
      7. their righteousness
         1. Matt 5:19, “Therefore, whoever breaks one of the least of these com­mand­ments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven.”
         2. Matt 5:20, “unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”
         3. Matt 6:33 (on anxiety), “But strive first for the kingdom of God and his righteous­ness, and all these things will be given to you as well.” (//Luke 12:31 lacks, “of God and his righteousness.”)
         4. Matt 7:21, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.”
         5. Matt 11:11 (//Luke 7:28), “among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he.”
         6. Matt 13:43a, “Then the righteous will shine like the sun in the kingdom of their Father.”
         7. Matt 22:1-10, (marriage feast) “The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. 3 He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. 4 Again he sent other slaves, saying, ‘Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaugh­tered, and everything is ready; come to the wedding banquet.’ 5 But they made light of it and went away, one to his farm, another to his business, 6 while the rest seized his slaves, mis­treated them, and killed them. 7 The king was en­raged. He sent his troops, destroyed those murder­ers, and burned their city. 8 Then he said to his slaves, ‘The wed­ding is ready, but those invited were not worthy. 9 Go therefore into the main streets, and invite everyone you find to the wedding banquet.’ 10 Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.” (Luke’s parallel, 14:16-24 [great supper], men­tions “king­dom” only in Luke’s introduction to the parable, 14:15: “When one of those who sat at table with him heard this, he said to him, ‘Blessed is he who shall eat bread in the kingdom of God!’”)
         8. Matt 22:11-14, (conclusion of the marriage feast, Matt 22:1-10) “But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, 12 and he said to him, ‘Friend, how did you get in here without a wedding robe?’ And he was speech­less. 13 Then the king said to the atten­dants, ‘Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’ 14 For many are called, but few are chosen.”
      8. Matt 25:1-13 (ten bridesmaids), “Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bride­groom. 2 Five of them were foolish, and five were wise. 3 When the foolish took their lamps, they took no oil with them; 4 but the wise took flasks of oil with their lamps. 5 As the bride­groom was delayed, all of them became drowsy and slept. 6 But at midnight there was a shout, ‘Look! Here is the bride­groom! Come out to meet him.’ 7 Then all those bridesmaids got up and trimmed their lamps. 8 The foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ 9 But the wise replied, ‘No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.’ 10 And while they went to buy it, the bride­groom came, and those who were ready went with him into the wedding banquet; and the door was shut. 11 Later the other brides­maids came also, saying, ‘Lord, lord, open to us.’ 12 But he replied, ‘Truly I tell you, I do not know you.’ 13 Keep awake there­fore, for you know nei­ther the day nor the hour.”
      9. John 3:3, 5b, “no one can see the kingdom of God without being born from above. . . . 5b no one can enter the kingdom of God without being born of water and Spirit.’”
         1. This passage is “The only definite reference to the kingdom of God in the Gospel according to John [1] . . . The nearly complete absence of the phrase from John poses a major difficulty in under­stand­ing the origin, development and purpose of that Gospel.” (Conzelmann *Jesus* 1-2)
   5. groups who will possess the kingdom
      1. Chilton includes these under “possession of the kingdom.” (*Kingdom* 1)
      2. the persecuted
         1. Matt 5:10, “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”
      3. sinners
         1. Matt 21:31b, “the tax collectors and the prosti­tutes are going into the kingdom of God ahead of you [the chief priests and the el­ders].”
         2. Luke 12:32, “Do not be afraid, little flock, for it is your Fa­ther’s good pleasure to give you the kingdom.”
      4. celibates
         1. Matt 19:12abc, “For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven.”
      5. the poor in spirit
         1. Matt 5:3, “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” (//Luke 6:20b, “Blessed are you who are poor, for yours is the kingdom of God.”)
      6. Gentiles (rather than Jews)
         1. Matt 8:11-12, (//Luke 13:28-29) “I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven, 12 while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth.”
         2. Matt 21:43, “the kingdom of God will be taken away from you [the chief priests and the elders] and given to a people that produces the fruits of the kingdom.”
         3. Matt 23:13, “you [scribes and Pharisees] lock people out of the kingdom of heaven. For you do not go in your­selves, and when others are going in, you stop them.”
   6. Jesus’ exorcisms and the kingdom
      1. Matt 12:28, “But if it is by the Spirit [Luke 11:20, “finger”] of God that I cast out demons, then the kingdom of God has come to you.”
3. **sayings which presuppose that Jesus**’ **hearers understood what he meant by the kingdom**
   1. “. . . Jesus felt free to introduce the news of the coming of God’s kingdom to his hearers without any introduction or explanation [because] It had a long history.” (Hugh Anderson *Jesus* 46)
   2. sayings that use the kingdom to explain something else
      1. Here Jesus uses the kingdom to explain another entity. Jesus assumes “the hearer or reader knows enough about the kingdom for it to shed light on the sub­jects actually at issue. . . . [Thus] the impres­sion is confirmed that Je­sus spoke of the kingdom consistently, and that it was a basic ele­ment in what he preached . . .” (Conzelmann *Jesus* 2-3)
      2. “mystery” of the kingdom
         1. Mark 4:11, “To you has been given the secret [Matt 13:11 and Luke 8:10, “se­crets”] of the kingdom of God, but for those out­side, everything comes in parables . . .”
      3. “word” of the kingdom
         1. Matt 13:19, “When anyone hears the word of the kingdom and does not under­stand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path.”
      4. “sons” of the kingdom
         1. Matt 8:11-12, “I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven, 12 while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth.”
         2. Matt 13:38, “the field is the world, and the good seed are the children of the king­dom; the weeds are the children of the evil one . . .”
      5. “scribe” of the kingdom
         1. Matt 13:52, “Therefore every scribe who has been trained for the king­dom of heaven is like the master of a household who brings out of his treasure what is new and what is old.”
      6. “keys” of the kingdom
         1. Matt 16:19, “I will give you [Peter] the keys of the kingdom of heaven, and what­ever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”
      7. “gospel” of the kingdom
         1. Matt 4:23, “Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.”
         2. Matt 9:35, “Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness.”
         3. Matt 24:14, “And this good news of the kingdom will be pro­claimed throughout the world, as a testimony to all the nations; and then the end will come.” (//Mark 13:10, but the latter lacks reference to the kingdom.)
         4. Mark 1:15, (//Matt 4:17) “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.”
         5. Luke 4:43, “I must proclaim the good news of the kingdom of God [Mark 1:38 has, “proclaim the message”] to the other cities also; for I was sent for this purpose.”
         6. Luke 8:1a, “Soon afterwards he went on through cities and villages, proclaim­ing and bringing the good news of the kingdom of God.” (Luke 9:2 and 9:11 are similar but do not refer to the “good news” of the kingdom: “and he sent them out to proclaim the kingdom of God and to heal”; “[Jesus] spoke to them [the crowds] about the kingdom of God, and healed those who needed to be cured.”)
   3. other sayings that presuppose Jesus’ hearers understood “kingdom”
      1. Matt 6:33 (do not worry), “But strive first for the kingdom of God and his righteous­ness, and all these things will be given to you as well.” (//Luke 12:31 lacks, “of God and his righteousness.”)
      2. Mark 15:43, (//Luke 23:51) “Joseph of Arimathea . . . was also himself waiting expectantly for the kingdom of God . . .”
      3. Luke 14:15, “One of the dinner guests, on hearing this, said to him, ‘Blessed is anyone who will eat bread in the kingdom of God!’”
         1. Here, even “an unnamed dinner guest speak[s] of eating in the kingdom, which suggests that Jesus was understood by his original hearers when he used such imagery . . .” (Chilton *Kingdom* 3)
      4. Disciples “are sent to preach the kingdom [and] Jesus assumed they would be under­stood . . .” (Chilton *Kingdom* 3)
         1. Luke 9:2, “and he sent them out to proclaim the kingdom of God and to heal.”
         2. Luke 9:60, “Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.”
         3. Luke 10:9-11, “cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’ 10 But whenever you enter a town and they do not welcome you, go out into its streets and say, 11 ‘. . . know this: the kingdom of God has come near.’” (//Matt 10:7, “As you go, proclaim the good news, ‘The kingdom of heaven has come near.’”)
      5. Matt 6:10, (//Luke 11:2) “Your kingdom come. Your will be done, on earth as it is in heaven.”
         1. The Lord’s Prayer “presents the kingdom as a natural part of devo­tion, not an esoteric entity . . .” (Chilton *Kingdom* 3)
4. **puzzling references to the kingdom**
   1. These sayings are puzzling to us, but they do “not imply that Jesus deliberately spoke in an obscure manner about the kingdom,” for the pre­ced­ing citations show that Jesus’ hearers under­stood him. (Chilton *Kingdom* 3)
   2. Matt 5:19, “Therefore, whoever breaks one of the least of these com­mand­ments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven.”
   3. Matt 11:11, “among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he.” (//Luke 7:28.)
   4. *Matt 11*:*12*, “From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force.” (//*Luke 16*:*16*, “since then [John’s coming] the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force.”)
   5. Matt 13:43a, “Then the righteous will shine like the sun in the kingdom of their Father.”
   6. Matt 13:52, “Therefore every scribe who has been trained for the king­dom of heaven is like the master of a household who brings out of his treasure what is new and what is old.”
   7. Matt 18:1-3, “the disciples [asked,] ‘Who is the greatest in the kingdom of heaven?’ 2 He called a child, whom he put among them, 3 and said, ‘Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven.’”
   8. Matt 19:12abc, “For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven.”
   9. Mark 12:34ab, “When Jesus saw that he [a scribe] answered wisely, he said to him, ‘You are not far from the kingdom of God.’”
   10. Mark 14:25, “I will never again drink of the fruit of the vine until that day when I drink it new [Matt 26:29 adds, “with you”] in the kingdom of God.” (//Luke 22:18, “until the kingdom of God comes.”)
   11. Luke 9:62, “No one who puts a hand to the plow and looks back is fit for the kingdom of God.”
   12. Luke 18:29, “there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, 30 who will not get back very much more in this age, and in the age to come eternal life.”
   13. Luke 22:15b-16, “‘I have eagerly desired to eat this Passover with you before I suffer; 16 for I will not eat it until it is fulfilled in the kingdom of God.’”

### The Time of the Kingdom in Jesus’ Sayings

1. **present**
   1. “In many sayings the kingdom appears in fact to be already present.” (Conzelmann *Jesus* 71)
   2. Matt 11:12, “From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force.” (Luke 16:16, “since then [John’s com­ing] the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force.”)
      1. But the interpre­tation of this verse is disputed. (Conzelmann *Jesus* 72)
   3. Matt 12:28/Luke 11:20, “But if it is by the finger of God that I cast out the demons, then the kingdom of God has come [ἔφθασεν] to you.”
   4. Matt 23:13, “. . . you [scribes and Pharisees] lock people out of the kingdom of heav­en. For you do not go in your­selves, and when others are going in, you stop them.”
   5. Mark 10:14b, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs.”
   6. Mark 10:15, “Truly, I tell you, whoever does not receive the kingdom of God as a little child will never enter it.”
      1. But “the “offer” of the kingdom [here] does not do away with its futurity . . .” (Conzelmann *Jesus* 72)
   7. Mark 12:34, (to wise scribe) “You are not far from the kingdom of God.”
   8. Luke 17:20-21, “Once Jesus was asked by the Pharisees when the kingdom of God was coming, and he answered, ‘The kingdom of God is not coming with things that can be observed; 21 nor will they say, “Look, here it is!” or “There it is!” For, in fact, the kingdom of God is among you [ἐντὸς ὑμῶν].”
      1. Ἐντός can mean “among” or “within.”
      2. The interpre­tation of this verse is disputed. (Conzelmann *Jesus* 72)
2. **imminent**
   1. Mark 1:15, “The time is fulfilled [πεπλήρωται], and the kingdom of God has come near [ἤγγικεv]; repent, and believe in the good news.” (Matt 10:7, “The kingdom of heaven has come near.”)
      1. Ἤγγικεv “points to an immediate immi­nence . . . Between the present call and the coming of the kingdom no time remains.” (Conzelmann *Jesus* 73)
      2. Chilton classifies this passage under “future.” (Chilton *Kingdom* 1)
      3. Conzelmann classifies this passage under “future.” (Conzelmann *Jesus* 72)
   2. Luke 10:9-11, “cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’ 10 But whenever you enter a town and they do not welcome you, go out into its streets and say, 11 ‘. . . know this: the kingdom of God has come near.’” (Matt 10:7 has, “As you go, proclaim the good news, ‘The kingdom of heaven has come near.’”)
   3. Luke 12:32, “Do not be afraid, little flock, for it is your Fa­ther’s good pleasure to give you the kingdom.”
   4. Luke 21:31, “So also, when you see these things [the Son of Man coming on a cloud, etc.] taking place, you know that the kingdom of God is near.”
3. **future**
   1. “. . . the kingdom appears in other passages as unequivocal­ly future.” (Conzelmann *Jesus* 72)
   2. Matt 6:10/Luke 11:2, (Lord’s Prayer) “Your kingdom come.”
   3. Mark 10:15, “whoever does not receive the kingdom of God as a little child will never enter it.”
   4. Mark 13:29, “So also, when you see these things taking place, you will know that he [or “it”] is near, at the very gates.”
      1. Conzelmann sides with Kümmel against Dodd in saying that this passage shows the kingdom is future. (Conzelmann *Jesus* 72)
   5. Luke 22:15b-16, “I have eagerly desired to eat this Passover with you before I suffer; 16 for I will not eat it until it is fulfilled in the kingdom of God.”
   6. The kingdom is connected with the judgment.
      1. Matt 5:19, “Therefore, whoever breaks one of the least of these com­mand­ments, and teaches others to do the same, will be called least in the kingdom of heaven; but who­ever does them and teaches them will be called great in the kingdom of heaven.”
      2. Matt 10:15, “it will be more tolerable for the land of Sodom and Gomor­rah on the day of judgment than for that town.”
      3. Mark 9:1, “there are some standing here who will not taste death until they see that the kingdom of God has come with power.” (Matt 16:28 has, “before they see the Son of Man coming in his kingdom”; and Luke 9:27 has, “before they see the kingdom of God.”)
      4. Mark 15:43, (//Luke 23:51) “Joseph of Arimathea . . . was also himself waiting expectantly for the kingdom of God . . .”
      5. Luke 17:22, “Then he said to the disciples, “The days are coming when you will long to see one of the days of the Son of Man, and you will not see it.””
         1. A period of “woes” will precede the end. (Conzelmann *Jesus* 73)
      6. There will be a period between Jesus’ death and the parousia.
         1. Mark 2:18-22, “the Pharisees were fasting; and people came and said to him, “Why do John’s disciples and the disciples of the Pharisees fast, but your disciples do not fast?” 19 Jesus said to them, “The wedding guests cannot fast while the bridegroom is with them, can they? As long as they have the bridegroom with them, they cannot fast. 20 The days will come when the bridegroom is taken away from them, and then they will fast on that day. 21 “No one sews a piece of unshrunk cloth on an old cloak; otherwise, the patch pulls away from it, the new from the old, and a worse tear is made. 22 And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins.””
         2. Luke 13:31-35, “At that very hour some Pharisees came and said to him, “Get away from here, for Herod wants to kill you.” 32 He said to them, “Go and tell that fox for me, ‘Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. 33 Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.’ 34 Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! 35 See, your house is left to you. And I tell you, you will not see me until the time comes when you say, ‘Blessed is the one who comes in the name of the Lord.’”
         3. Luke 17:20-25, “Once Jesus was asked by the Pharisees when the kingdom of God was coming, and he answered, “The kingdom of God is not coming with things that can be observed; 21 nor will they say, ‘Look, here it is!’ or ‘There it is!’ . . .” 22 Then he said to the disciples, “The days are coming when you will long to see one of the days of the Son of Man, and you will not see it. 23 They will say to you, ‘Look there!’ or ‘Look here!’ Do not go, do not set off in pursuit. 24 For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. 25 But first he must endure much suffering and be rejected by this generation.””
         4. “Did Jesus then in fact reckon with a definite interim period (so Kümmel)?” (Conzelmann *Jesus* 73)
      7. See the motif of the “suddenness” of judgment, and of the need to “keep watching.” (Conzelmann *Jesus* 72)
         1. Mark 13:35‑37, “Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, 36 or else he may find you asleep when he comes suddenly. 37 And what I say to you I say to all: Keep awake.”
         2. Matt 24:27-44, (//Luke 17:24, 26-27, 34‑35) “For as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man. . . . 30 Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see ‘the Son of Man coming on the clouds of heaven’ with power and great glory. 31 And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds . . . 38 For as in those days before the flood . . . 39 they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. 40 Then two will be in the field; one will be taken and one will be left. 41 Two women will be grinding meal together; one will be taken and one will be left. 42 Keep awake therefore, for you do not know on what day your Lord is coming. 43 But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. 44 Therefore you also must be ready, for the Son of Man is coming at an unexpected hour.”
         3. Luke 12:43-46, “Blessed is that slave whom his master will find at work when he arrives. 44 Truly I tell you, he will put that one in charge of all his possessions. 45 But if that slave says to himself, ‘My master is delayed in coming,’ and if he begins . . . to eat and drink and get drunk, 46 the master of that slave will come on a day when he does not expect him and at an hour that he does not know, and will cut him in pieces, and put him with the unfaithful.”
         4. But “kingdom” does not occur in Mark 13:35-37, Matt 24:27-44, Luke 12:43-46, or Luke 17:24-35. (Hahn)
      8. “Futurity is presupposed in the insistence that the time of the coming is unknown (Mark 13:32) . . .” (Conzelmann *Jesus* 72)
         1. Mark 13:32, “But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father.”
         2. But Mark 13 is “a construction of the church . . . Here there is a combination of genuine motifs from the es­chatol­ogy of Jesus (e.g., the parable of the Fig Tree, 13:28-29) with those of Jewish apoca­lyptic. . . . the community is be­gin­ning to reckon with a delay of the parousia.” (Conzelmann *Jesus* 73)
      9. “The same is true of the outlook on the coming of the Son of man . . .” (Conzelmann *Jesus* 72)
      10. Jesus’ “the threats and promises [are] futuristic (Matt. 8:11; 11:11; the Beati­tudes!).” (Conzelmann *Jesus* 72)
          1. Matt 8:11, “I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven . . .”
          2. Matt 11:11, “Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he.”
   7. futurity in the parables
      1. “Among the parables some are found in which the futurity of the king­dom forms precisely the point: the parables of the Weeds [Matt 13:24-30] and of the Fishnet [Matt 13:47-50] . . . see also the parable of the Banquet, in its original form, which is to be reconstructed by comparison of Matt. 22:1-14 and Luke 14:16-24 . . .” (Conzelmann *Jesus* 74)
      2. “Though the parable of the Talents Entrusted (Matt 25:14-30/Luke 19:11-27) has a period during which one must prove oneself, “this is undeter­mined as to its duration. [It] is not the point, but only a means of representing the absoluteness of the respon­sibility.” (Conzelmann *Jesus* 75)
         1. Luke 19:11b-27, “. . . he went on to tell a parable, because he was near Jerusalem, and because they supposed that the kingdom of God was to appear immedi­ately. 12 So he said, ‘A noble­man went to a distant country to get royal power for himself and then return. 13 He summoned ten of his slaves, and gave them ten pounds, and said to them, “Do business with these until I come back.” 14 But the citizens of his country hated him and sent a delegation after him, saying, “We do not want this man to rule over us.” 15 When he returned, having received royal power, he ordered these slaves, to whom he had given the money, to be summoned so that he might find out what they had gained by trading. 16 The first came forward and said, “Lord, your pound has made ten more pounds.” 17 He said to him, “Well done, good slave! Because you have been trust­worthy in a very small thing, take charge of ten cities.” 18 Then the second came, saying, “Lord, your pound has made five pounds.” 19 He said to him, “And you, rule over five cities.” 20 Then the other came, saying, “Lord, here is your pound. I wrapped it up in a piece of cloth, 21 for I was afraid of you, because you are a harsh man; you take what you did not deposit, and reap what you did not sow.” 22 He said to him, “I will judge you by your own words, you wicked slave! You knew, did you, that I was a harsh man, taking what I did not deposit and reaping what I did not sow? 23 Why then did you not put my money into the bank? Then when I returned, I could have collected it with inter­est.” 24 He said to the bystanders, “Take the pound from him and give it to the one who has ten pounds.” 25 (And they said to him, “Lord, he has ten pounds!”) 26 “I tell you, to all those who have, more will be given; but from those who have nothing, even what they have will be taken away. 27 But as for these enemies of mine who did not want me to be king over them—­bring them here and slaughter them in my presence.”’”
      3. parables of growth (sower, mustard seed, yeast, seed growing secretly)
         1. “Sowing” in these parables does not prove that the kingdom is present or is produced by Jesus.” (Conzelmann *Jesus* 70)
            1. *Pace* Dahl, N.A. “The Parables of Growth.” *Studia Theologica* 5 (1951) 132-66.
         2. “The meaning of the “parables of growth” might lie in the fact that in them the kingdom is represented as future but that this futurity cannot be represent­ed apoca­lyptically; rather, it is experienced as a present effect in the ministry of Jesus. In interpreting these parables one must include the “present” being spoken of in them and the one who is speaking (E. Fuchs).” (Conzelmann *Jesus* 75)
            1. Fuchs, Ernst. “Jesus and Faith.” Fuch, Ernst. *Studies of the Histori­cal Jesus*. SBT 42. 1964. 48-64.
            2. Fuchs, Ernst. “The Quest of the Historical Jesus.” In Fuch, Ernst. *Studies of the Histori­cal Jesus*. SBT 42. 1964. 11-31.
         3. sower
            1. Mark 4:3-20, (Matt 13:3-23//Luke 8:5-15//*Gospel of Thomas* 9) “as he [a sower] sowed, some seed fell on the path, and the birds came and ate it up. 5 Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly . . . 6 [and] withered away. 7 Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. 8 Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold.”
         4. seed growing secretly
            1. Mark 4:26-29, “The kingdom of God is as if someone would scatter seed on the ground, 27 and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. 28 The earth produces of itself, first the stalk, then the head, then the full grain in the head. 29 But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.”
         5. mustard seed
            1. Mark 4:31-32 (//Matt 13:31b-32), “It [the kingdom of God] is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; 32 yet when it is sown it grows up and becomes the great­est of all shrubs, and puts forth large bran­ches, so that the birds of the air can make nests in its shade.” (Luke 13:19-20 has, “It is like a mustard seed that someone took and sowed in the garden; it grew and became a tree, and the birds of the air made nests in its branch­es.”)
         6. yeast
            1. Matt 13:33­ (//Luke 13:21), “The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leav­ened.”
      4. “. . . two groups of assertions stand in tension with each other.” (Conzelmann *Jesus* 75)
         1. “Accord­ing to one, the kingdom comes sudden­ly, without any signs announcing its coming . . .” (Conzelmann *Jesus* 75)
            1. Luke 17:20, “Once Jesus was asked by the Pharisees when the kingdom of God was coming, and he answered, "The kingdom of God is not coming with things that can be observed . . .”
         2. “According to the other, the signs are already here, and the question is one of understanding them . . .” (Conzelmann *Jesus* 75)
            1. Mark 13:28-29, “From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. 29 So also, when you see these things taking place, you know that he [the son of man] is near, at the very gates.”
            2. Luke 12:54-56, “He also said to the crowds, “When you see a cloud rising in the west, you immediately say, ‘It is going to rain’; and so it happens. 55 And when you see the south wind blowing, you say, ‘There will be scorching heat’; and it happens. 56 You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?””
         3. “. . . however, in both groups—in the assertion of sudden­ness and in the reference to signs— . . . one cannot observe the impend­ing kingdom as an object, with the stance of a specta­tor. One must grasp its [75] imminence as that which determines the present. . . . Thus the unity of both series of state­ments becomes intelligible in the life (*Da­sein*) of Jesus.” (Conzelmann *Jesus* 75-76)
      5. “Radicalizing of eschatology takes place not only through contracting the time period of the interval until the end to a minimum, but also through a qualita­tive change. If the signs are already here and effect salva­tion—as healing of the blind [and] as good news for the poor—then . . . the kingdom is no longer represented in a picture.” (Conzelmann *Jesus* 76)
      6. “The Beatitudes correspond to this view: it [the time of the beatitudes] is a new time, but still not the kingdom of God, because then there will be no more poor to be blessed. However, they are not put off to a future improve­ment of their situa­tion. Rather their situation today is trans­formed—­through the consolation (*Zuspruche*) of Jesus. The new­ness of this time consists therefore in the fact that [76] it is the time of the proclamation of the king­dom.” (Conzelmann *Jesus* 76-77)
         1. Matt 11:12-13, “From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John came . . .”
         2. Luke 16:16, “The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force.”
      7. Sayings “in which a certain delay of the parousia is delineated [are] a second­ary development (so E. Gräs­ser).” (Gräs­ser, E. *Das Problem der Parusieverzöger­ung*.) (Conzelmann *Jesus* 77)
   8. “Even the sayings about “entering” into the kingdom of God do not mean that it is already here; rather they formulate the condition for future admis­sion into it (Win­disch).” (Conzelmann *Jesus* 72)
4. **modern scholars**’ **positions**
   1. “But *how* near is the kingdom? The answers of modern re­search vary consid­er­ably.” (Conzelmann *Jesus* 71)
   2. present
      1. “Origen [d. ad 254] was to sum it up in one word, *autobasileia*: Jesus himself is the King­dom.” (Hunter *Interpreting* 64)
      2. St. Anselm (*In Luc*. 10.121): “where Christ is, there is life, there is the kingdom.” (Qtd. in *Catechism of the Catholic Church* art. 12, “I Believe in Life Everlasting”)
      3. C.H. Dodd’s “real­ized escha­tology”
         1. Dodd, C.H. *Para­bles of the Kingdom*. Rev. ed. 1936. 198.
         2. “The kingdom of God—in the person of Jesus—­“has already arrived” (“real­ized escha­tology”).” (Conzelmann *Jesus* 71)
         3. “The parables of growth are understood in the same sense.” (Conzelmann *Jesus* 72)
      4. This is Hunter’s position.
         1. “The appointed time had fully come, said Jesus, the Kingdom had arrived, was invading his­tory. . . . This is what we know nowadays as ‘realized es­chat­ology’ . . .” (Hunter *Interpreting* 40)
         2. Jesus’ career “*is* the Kingdom of God, God act­ing in his royal power, God visiting and redeeming his people.” (Hunter *Interpreting* 40)
      5. This seems to be Zahrnt’s position.
         1. “. . . the question of the time of the final coming of the Kingdom of God (which used to play so great a part in Apocalyptic) falls into the back­ground; it is replaced by the ‘being there’ of the one who now announces the Kingdom in the present.” (Zahrnt *Historical Jesus* 113)
         2. “By the appearance of Jesus, the present is made the time of salvation and therefore the time of decision. [114] . . . In what he does, he stakes his own existence for men and hands himself over to them. This demonstrates his [love].” (Zahrnt *Historical Jesus* 114, 116)
      6. But this view is insufficient, since some sayings clearly depict the kingdom as future (see above). (Conzelmann *Jesus* 71-72)
         1. “One can say, if one wishes, that *eschatology is realized* in the Kingdom of heaven present upon earth. But the realization is secret and mysterious, and the actual Kingdom remains always “eschatology.”“ (Cerfaux *Treasure* 107)
   3. imminent
      1. Haen­chen and Jeremias’s “self-real­izing escha­tology”
         1. “It is “in the process of realization” (“*sich realisierende Eschatologie*”) . . .” (Conzelmann *Jesus* 71)
         2. The “parables of Jesus . . . are all full of . . . the recognition of ‘an eschatology that is in process of realization.’” (Jeremias, *Parables* 230)
         3. *Sich realisierende Eschatologie* “was communicated to me by Ernst Haenchen in a letter. C.H. Dodd has, to my joy, agreed with it.” (Dodd, C.H. *The Interpreta­tion of the Fourth Gospel*. Cambridge: 1953. 447 n. 1.) (Jeremias *Parables* 230 n 3)
      2. Schweitzer and Bult­mann
         1. Schweit­zer, Albert. *Quest for the Historical Jesus*. 348 ff.
         2. Bult­mann, Rudolf. *Jesus and the Word*. 51-52. *Theology of the NT*. 1.4-11.
         3. The kingdom “is future and imminently near . . .” (Conzelmann *Jesus* 71)
         4. Bultmann presented Jesus “as the prophet of the End-time whose message signified the presence of the eschatological time of salvation.” (*Theology of the NT* 3-32) (Tuckett *Messianic Secret* 10)
      3. “The reign of God is coming in the near future.” (Braun *Jesus* 37)
         1. “. . . expectation of the imminence of the end . . . represents a political issue . . . This may have played a role in the execution of Jesus.” (Braun *Jesus* 38)
   4. present and future
      1. Kümmel
         1. Kümmel, W.G. *Promise and Fulfillment*. 71 n 125.
         2. Kümmel says “that Jesus thinks of the kingdom as “both a present and future power.”” (Conzelmann *Jesus* 71)
      2. Chilton
         1. Chilton places three passages in a separate category as texts that show the kingdom as both present and future. (*Kingdom* 1)
         2. weeds (see “future” above)
         3. net (see “future” above)
         4. Luke 17:20-21, “The kingdom of God is not coming with things that can be observed; 21 nor will they say, 'Look, here it is!' or 'There it is!' For, in fact, the kingdom of God is among you.”
   5. present, imminent, and future
      1. This is Conzelmann’s view.
      2. For Jesus, salvation is “present, final possibility . . .” (Conzelmann *Jesus* 51)
      3. “The genuineness of this core of material is proved . . . in so far as the connection of the future expectation with the person of Jesus presumes a unique, unrepeatable situation into which the post-Easter church could no longer retroject itself without further ado.” (Con­zelmann *Jesus* 74)
      4. Remove the secondary layer, and “the parables manifest a specific structure of mind toward the future: the kingdom is future, pressing near and now active in Jesus’ deeds and preaching (cf. the figure of the sower).” (Conzelmann *Jesus* 74)
      5. “This same structure is also manifested in a large number of logia, which are in the same form.” (Conzelmann *Jesus* 74 n. 134)
         1. Robinson, J.M. “The Formal Structure of Jesus’ Mes­sage.” In Klassen, W., and G.F. Snyder, eds. *Current Issues in New Testament Interpretation*. Festschrift for Otto Piper. New York: Harper, 1962. 74 n 134. 91-110.
      6. “. . . the future, direct, near rule is pro­claimed by Jesus [and] be­comes accessible to us already now in an anticipa­tory way in this proclamation.” (Conzelmann *Je­sus* 70)
      7. “There are still poverty, sickness, sin, demons. When the kingdom comes, there will be an end to these things. Thus it is not yet here. But it already casts its light in that it becomes operative in Jesus.” (Conzelmann *Jesus* 70)
      8. ““Sowing” in these [growth] parables does not prove that the kingdom is present or is produced by Jesus.” (*Pace* Dahl, N.A. “The Parables of Growth.” *Studia Theologica* 5 (1951) 132-66.) (Conzelmann *Jesus* 70)
      9. “The meaning of the “parables of growth” might lie in the fact that in them the kingdom is represented as future but that this futurity cannot be represented apocalyptically; rather, it is experienced as a present effect in the ministry of Jesus. In interpreting these parables one must include the “present” being spoken of in them . . .” (Conzelmann *Jesus* 87)
   6. imminent and future
      1. “It is [both] future and imminently near.” (Conzelmann *Jesus* 71)
      2. Schweit­zer, Albert. *The Quest of the Historical Jesus*. 1906. 348 ff.
      3. Bultmann, Rudolf. *Jesus and the Word*. 51-52.
      4. Bultmann, Rudolf. *Theology of the New Testament*. 1.4-11.
   7. future
      1. Some kingdom sayings represent it as future (see above, “texts”). (Conzelmann *Jesus* 71-72)
      2. “There are still poverty, sickness, sin, demons. When the kingdom comes, there will be an end to these things. Thus it is not yet here.” (Conzelmann *Jesus* 70)
      3. “It is still relatively remote, since Jesus supposes that a certain time period will elapse between his ministry and the parousia.” (Conzelmann *Jesus* 71)
      4. “The parables of growth are understood in the same sense.” (Conzelmann *Jesus* 72)

## Jesus’ Eschatology

1. **introduction**
   1. A synonym for the synoptics’ term, “salvation,” is John’s term, “eternal life.” (Conzelmann *Jesus* 78)
2. **Luke 11**:**49-51**
   1. Luke 11:49-51, “Therefore also the Wisdom of God said, ‘I will send them prophets and apostles, some of whom they will kill and persecute,’ 50 so that this generation may be charged with the blood of all the prophets shed since the foundation of the world, 51 from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be charged against this generation.”
   2. “charged with” (ἐκζητέω)
      1. Bauer-Arndt-Gingrich-Danker: “seek out . . . by extension in a judicial sense, , with focus on the fact that escape is impossible demand, exact . . .”
      2. “The blood that has been poured out unjustly “shall be required of this generation” (Luke 11:51, RSV) . . .” (Braun *Jesus* 36)
      3. This was “an authentic saying of Jesus. This generation, then, was to be the last . . .” (Braun *Jesus* 36)
   3. “Jesus falls in line with those Jewish groups who expected the end of the world in their own generation (the Qumran community, for example . . .).” (Braun *Jesus* 36)
   4. “. . . this imminent expectation of Jesus . . . was mistaken.” (Braun *Jesus* 41)
3. **eschatological kingdom of God**
   1. “The “reign of God” is at the heart of Jesus’ proclamation about the end.” (Braun *Jesus* 36)
      1. “As Jesus attains increasingly greater dignity, the reign of God (Mark 9:1) becomes the reign of Jesus (Matt. 16:28), who is seated on his throne in splendor (Matt. 19:28).” (Braun *Jesus* 37) . . .
         1. Mark 9:1, “there are some standing here who will not taste death until they see that the kingdom of God has come with power.”
         2. Matt 16:28, “there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.”
         3. Matt 19:28, “at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.”
   2. timetables
      1. “A disinterested calculation in which drawing up timetables replaces the personal involvement of heart and mind is, of course, out of the question . . .”
         1. Mark 8:12, “And he sighed deeply in his spirit and said, “Why does this generation ask for a sign? Truly I tell you, no sign will be given to this generation.”
      2. “The later community, which is prompted to make calculations due to the non-occurrence of the imminent parousia, rejects such calculations as temptations and casts this rejection into the form of a saying of Jesus . . .” (Braun *Jesus* 37)
         1. Mark 13:32, “But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father.”
   3. “. . . a feature of the original end-expectation of Jesus appears to have survived, a feature that, as far as I can tell, is unique to him alone and distinguishes his hopes for the end from those of his Jewish environment, namely, that the end comes suddenly and, therefore, threateningly . . .” (Braun *Jesus* 37)
4. **apocalyptic signs**
   1. “The Son of man [according to Braun, someone other than Jesus whom Jesus expected to appear imminently] does not come in soundless silence. Jewish apocalyptic provides the colors [38] . . . The appearance of false prophets, wars among the nations, earthquakes, famine, persecution and hatred for Jesus’ followers, and the desecration of the temple in Jerusalem inaugurate the end events (Mark 13:5-23 par.). . . . The prayer not to have to face this trial and the prayer for deliverance from the power of the evil one, the sixth (Luke 11:4 par.) and the probably inauthentic seventh (only in Matt. 6:13) petitions of the Lord’s Prayer, point to these tribulations at the endtime. . . . the celestial powers are shaken, and then the Son of man appears, accompanied by his angels, the trumpet sounds, and the Son of man gathers about him those who are his (Mark 13:24-27 par.).” (Braun *Jesus* 38-39)
   2. “Of course, these new things occur on this earth. What is very likely an authentic saying of Jesus expresses his expectation that without delay he would drink wine “new” with his followers in the reign of God (Mark 14:25 par.). In view of the new day Jesus calls the poor, hungry, and sorrowing blessed (Luke 6:20f.). [39] . . . The rest will experience a fate like that of the unfaithful slave who is severely punished for his unfaithfulness when his master returns unexpectedly (Luke 12:46 par.). Jesus himself could have issued such a warning. On the basis of its Easter faith, the community perceived in a saying such as this an admonition to wait faithfully for the Lord *Jesus*, for the Son of man *Jesus* and for *his* imminent coming.” (Braun *Jesus* 39-40)
   3. “Jesus appears to have . . . believed in the resurrection of the dead (Mark 12:26 par.).” (Braun *Jesus* 40)
   4. “The imminence of the kingdom . . . is not secret instruction kept from outsiders as it was in the Qumran community.” (Braun *Jesus* 41)
   5. “. . . Jesus did not intend to give information about the imminent end but to summon people because of it. That this intention is not nullified by the disappearance of the imminence of the end appears to have already been recognized by the third evangelist when he has Jesus say, “you cannot tell by observation when the reign of God comes. There will be no saying, ‘Look, here it is!—or there!’; for in fact the reign of God is within your group” (Luke 17:20f., according [42] to its most likely meaning). . . . substantial portions of his proclamation remain valid even when their apocalyptic point of view is lost. The synoptics . . . present many sayings . . . not tied inseparably to the nearness of the end.” (Braun *Jesus* 42-43)
5. **judgment**
   1. “It belongs to the essence of the idea of election that the elect are a small band, an exception. . . . Thus the coming kingdom leads to separation and decision . . .” Matt 7:13-14 (narrow gate), 8:22, 13:24-30 (weeds), 13:47-50 (net parable), 24:40; Mark 3:35; Luke 9:62, 14:28-33. (Conzelmann *Jesus* 78)
   2. “The idea of judgment belongs to the idea of the kingdom with an inner logical consistency. Here, also, the general Jewish view forms the point of departure, and here again there is concentration on the fact that assertions about the judgment become a determinative for the present. [78] . . . Here too he remains consistent in proclaiming that the future is effective now.” (Conzelmann *Jesus* 78-79)
   3. “Jesus denies that God’s future (!) judgment has [78] already been anticipated today (parable of the Weeds!), i.e., the absolute judgment of God is not replaced by an internal, moralistic judgment over man. . . . My future destiny is determined now and indeed in no other terms than my attitude toward Jesus, my obedience to his preaching.” (Conzelmann *Jesus* 79)
   4. “In Jewish thinking, the idea of judgment and eternal life presumes also that of the resurrection of the dead. Here Jesus shares the faith of the Pharisees . . .” (Conzelmann *Jesus* 79)
6. **relation of eschatology to ethics**
   1. The main problem in Jesus’ ethics is: “How are eschatology and ethics related to one another for Jesus?” (Conzelmann *Jesus* 59)
   2. “Is the proclamation of the kingdom of God the central ethical motive (“Repent, *for* the Kingdom of God has drawn near,” Mark 1:14 f.), so that Jesus’ ethics could be characterized as an “interim ethics” . . .?” (Conzelmann *Jesus* 59)
   3. “. . . nearness of the kingdom indeed motivates the general call to repentance, but [the] content of the demand . . . derives rather from the will of God revealed in the commandments. Furthermore, even if in fact now is the last hour, God will not will anything today other than what he has always willed.” (Conzelmann *Jesus* 60)
   4. “The content of the demand is not just related to the doctrine of God through means of eschatology, but directly—whether it be that one simply cites the Old Testament commandment, or that one emphasizes God’s demand for accountability (parable of the Talents Entrusted, Matt. 24:14-30/Luke 19:11-27), or that one points to God’s providence which liberates us from anxiety and enables us to practice love.” (Conzelmann *Jesus* 60)

## Christological Titles

1. **in general**
   1. “The question of Jesus’ self-consciousness is usually formulated as the question of his “messianic consciousness.” It must, however, be conceived more broadly and not exhaust itself with the problem of whether and how Jesus applied the Jewish christological titles to himself. At the same time the use of these titles in the Synoptic tradition forms the point of departure for the inquiry.” (Conzelmann *Jesus* 41)
   2. “. . . within the oldest strata it is no longer possible to establish a temporal sequence (with the exception, naturally, of the fact that the passion forms the conclusion), and consequently we can no longer recognize anything of a gradual development [in Jesus’ use of Christological titles] . . .” (Conzelmann *Jesus* 41)
   3. The titles keep reaching “higher and higher. Jewish titles of dignity form the start of the development . . . he is the Messiah; not at first the Messiah who had already come but the Messiah who will come soon at the impending end of days. As Messiah he is then the offspring of David, born of Bethlehem. Indeed, according to Jewish belief he can, precisely as the Messiah, also be called the Son of God. He becomes identified with the Son of man to whom he pointed in his preaching, at first as another person distinguished from himself (cf.p.38). (Braun *Jesus* 124)
   4. “As the message was then proclaimed to Hellenistic-oriental non-Jews, the forms of expression for Jesus’ authority also changed. Old forms are omitted: Paul, for example, no longer speaks of Jesus as the Son of man. Other old forms attain a new content . . . by means of the translation . . . “Christ,” there now arose among Greeks the proper name “Jesus Christ.” The Son of God, in Jewish belief equated with the Messiah and subordinated to god, now attains . . . increased divine dignity. Above all, new titles now emerge: Jesus as the kyrios, the Lord . . . a divine being. Like kyrios, logos in John 1:1 is such a divine designation.” (Braun *Jesus* 124)
   5. “The titles . . . cannot establish Jesus’ authority; rather, they seek to express and point to Jesus’ authority.” (Braun *Jesus* 124)
2. “**Messiah**,” “**Christ**”
   1. “Christ” is rare. It is lacking in Q, and most other instances are clearly redactional (e.g., Mark 9:41; 13:21; 15:32; and cf. Mark 8:30 with Matt 16:20) The three most important instances—Mark 8:29, 12:35-37, 14:61—are also inauthentic. (Conzelmann *Jesus* 41)
   2. Mark 8:29 (Peter: “You are the Messiah”): [NRSV] in old-quest lives of Jesus, this scene was thought to have been pivotal to Jesus’ career [41]: the disciples’ confession made Jesus resolve to go up to Jerusalem. But the scene’s location is redactional, and it is “a pictorial narrative representation of the post-Easter faith . . .” (Conzelmann *Jesus* 41-42)
   3. Mark 12:35-37 (“the Messiah is the son of David”): “it concerns the result of discussions of the Christian community, such as is noticeable also in Acts, which relate to the theologumenon of the son of David. It has to be clarified, in the form of a catechetical question, that the messiah, a descendent of David, is now nevertheless . . . David’s Lord. It is the Christology of the formula cited by Paul in Romans 1:3-4.” (Conzelmann *Jesus* 42)
   4. Mark 14:61 (“Are you the Messiah, the Son of the Blessed One?” 62Jesus said, “I am; and ‘you will see the Son of Man’ . . .”): “This account is not authentic. . . . that Jesus went to Jerusalem seems to prove that he appears as a messianic pretender. Actually it proves only that he wished to call the people as such—together with its leadership—inescapably to repentance.” (Conzelmann *Jesus* 42)
3. “**Son of Man**”
   1. “Son of Man” is in Q, Mark, M, and L. It is almost non-existent outside the gospels, and in the gospels it occurs only in sayings of Jesus. “This appears to be a strong argument for its autheniticity, especially since in contemporary Judaism the title is confined to limited circles . . .” (Conzelmann *Jesus* 43)
   2. The Son-of-Man sayings fall into three groups.
      1. about his present work on earth (i.e., he has come)
         1. Q = Matt 8:20/Luke 9:58;
         2. Mark = 2:10, 28, etc.
         3. These “are often explained as originating through a linguistic misunderstanding: originally (in their Aramaic form), it is said, they did not have to do with “*the* Son of man,” but with men in general (Mark 2:28; Matt. 8:20). Over against this interpretation one must insist that here, too, “Son of man” was intended from the beginning as a title and that it is a matter of community formation because these sayings look back at the work of Jesus as something exclusive.” (Conzelmann *Jesus* 44)
      2. about his coming suffering
         1. Q = none
         2. Mark: 8:31, 9:31, 10:33, 9:2, etc.
         3. These are *vaticinia ex eventu*. “One cannot defend their authenticity by suggesting that Jesus must have foreseen a coming [43] life-and-death conflict. For these sayings do not articulate a penetrating analysis of the situation, but a divine necessity for his suffering. This means that this group of sayings comprehend the meaning of the passion from this side of Easter.” (Conzelmann *Jesus* 43-44)
      3. about his coming on the clouds of heaven
         1. Q = Matt 24:27, 37/Luke 17:24, 26
         2. Mark = 8:38, 13:26, 14:62
         3. M = Matt 10:23
         4. L = Luke 17:22.
         5. “. . . the sayings about the *One who is to come* are obviously developed from Daniel 7:13 and are . . . not conceivable apart from the [community’s] exegesis of Daniel 7 and application to the person of Jesus. In actuality here also Jesus’ exaltation is already presumed.” (Conzelmann *Jesus* 44)
         6. “One other interpretation of the third group of sayings is possible, namely, that Jesus always spoke of the One who is to come as a person other than himself. On this view, the sayings are genuine, but Jesus expects some one else as the Son of man (Bultmann [*Jesus and the Word* 30-31, 33; *Theology of the NT* 1.29-31; also Tצdt, *Son of Man*]) [44]; it was the church which first identified Jesus with the Son of man.” (Conzelmann *Jesus* 44-45) See also Braun: “In the earlier form of the sayings [the “Son of Man”] is distinguished from the “I” of the speaker, Jesus . . . sayings in which the Son of man is not Jesus himself go back to Jesus himself.” (Braun *Jesus* 38)
            1. “However, this view is contradicted by the *a priori* “Christian” character of the application of the basic Daniel passage. Decisive, then, is the fact that in the oldest stratum of tradition expectation of the kingdom of God is nowhere connected with the Son of man (so Vielhauer [“Gottesreich und Menschensohn”]; against Rudolf Otto, who sees precisely in the synthesis of these two ideas the specific service which apocalyptic had already performed [*Kingdom of God and the Son of Man*]). This finding is even more striking since in Daniel, in fact, both concepts appear.” (Conzelmann *Jesus* 45)
            2. Moreover, expectation of the kingdom of God “is so firmly connected by Jesus with his present ministry that there is no room for another interim figure between the presen time and the in-breaking of the kingdom, but neither is there time for his own preceding removal and “parousia.”“ (Conzelmann *Jesus* 46)
            3. Conzelmann “contests the view dear to Bultmann (and classically worked out by H.E. Tödt) that Jesus spoke of someone else as Son of man, a Son-of-man figure whom he expected to come after him; Conzelmann prefers the view that these Son-of-man sayings . . . are creations of the early church, not statements from the historical Jesus.” (Reumann, “Introduction” x)
      4. “The figure of the Son of man is lacking in the parables and in the pointed promises of the Beatitudes. . . . a place was first found for it when—after Easter—it was necessary to draw the person of Jesus into a sketch of past, present, and future, when the church had to learn to understand itself as living in the interim period.” (Conzelmann *Jesus* 77)
      5. But if all three groups are creations of the community’s theology, why is the title only on Jesus’ lips? “Unlike “Christ” and “Son of God,” “Son of man” is not a confessional title. Jesus was not *called upon* as Son of man, but *awaited* as such.” (Conzelmann *Jesus* 45)
4. “**Servant of God**”
   1. “. . . it is entirely lacking in the oldest strata.” (Conzelmann *Jesus* 46)
   2. In the latest strata, “it does not characterize Jesus as the suffering one, but as the . . . savior (Matt. 12:18 ff.).” The latest strata “occasionally, even though sparingly, works with Isaiah 53, but even then not with the Servant-of-God title [e.g., Matt 8:17].” (Conzelmann *Jesus* 46)
   3. “For the assumption that Jesus understood himself as the Servant of God in the sense of Deutero-Isaiah, there is no support at all in the sources.” (Conzelmann *Jesus* 46)
5. “**Son of God**”
   1. “Son of God” was not among current Jewish designations for the messiah. (Conzelmann *Jesus* 46-47)
   2. “All of the passages in the Synoptics which use it fall under the suspicion of being formulations of the church. This is true of”: (Conzelmann *Jesus* 47)
      1. cries of demons: Mark 3:11, etc.
      2. the parable of the Wicked Vinedresser: Mark 12:6 [see Kümmel, *Promise and Fulfillment* 40, 82-83]
      3. the trial: Mark 14:61
      4. epiphany stories: baptism, temptation, transfiguration. (Conzelmann *Jesus* 47)
      5. Matthew 11:25-27/Luke 10:21-22 (“I thank you, Father . . . No one knows the Son except the Father”) “is a special case. Here, indeed, sonship is to be understood in the sense of preexistence and, to be sure, in the Hellenistic manner, as the mutual relationship of “knowledge” between father and son.” (Conzelmann *Jesus* 47)
   3. But do Jesus’ references to God as *his* Father indicate “consciousness of his being the Son in a unique way? . . . The question . . . is whether he spoke in an exclusive sense of “his” Father.” (Conzelmann *Jesus* 47)
      1. “That Jesus characterizes God as Father is not surprising in Judaism.” (Conzelmann *Jesus* 47)
      2. “. . . he speaks, on the one hand, of “my” Father (Matt. 7:21) and, on the other hand, of “your” Father (Matt. 5:45), but he never embraces both himself and his hearers with the phrase “our” Father. But this consistent distinction proves to be the style of the church’s tradition . . ., [47] especially since most passages with the title Father are secondary.” (Conzelmann *Jesus* 47-48)
      3. “Scholars further make appeal to the address “*abba*.” This term is said to reflect intimacy and to exhibit a consciousness of the nearness to God unheard of within Judaism. Yet this does not prove to be an *exclusive* word-usage (to agree with Herbert Braun [*Spätjüdisch-häretischer und frühchristlicher Radikalismus*: *Jesus von Nazareth und die essenische Qumransekte* (see Conzelmann, *Jesus* 18 n 39) 2.127-28 n 2]), for “*abba*” was also used as a term of address in the church (Rom. 8:15).” (Conzelmann *Jesus* 48)
   4. “For all this, there is no doubt that Jesus possessed the consciousness of a singular bond with God.” But this is expressed only “indirectly.” (Conzelmann *Jesus* 48)
6. **conclusions**
   1. “All of this indicates that Jesus’ self-consciousness is not comprehensible in terms of the christological titles. These titles were conferred on him by the faith of the church. Furthermore, on methodological grounds the words in which Jesus speaks of his “being sent” (“I came . . .” Mark 2:17*b*, etc.) must be set aside, for they have been formulated in retrospect . . .” (Conzelmann *Jesus* 49)
   2. “We must therefore inquire of the picture of his ministry as a whole, as it confronts us in the oldest stratum of the tradition. Such a picture can in fact be distinguished clearly. We see Jesus as miracle worker and teacher, who understands these two aspects as a unity. For in his eschatological teaching he refers to his deeds as signs of what is coming (Mark 13:28-29) . . .” (Conzelmann *Jesus* 49)

## Indirect Christology

definition

history of indirect-Christology scholarship

unique relationship to God

unique relationship to the kingdom

Jesus’ messianic consciousness

acting with divine authority

teaching with divine authority

Jesus is final

a caution

1. **definition**
   1. “The connection of salvation with the person of Jesus lies simply in the fact that *he* offers this salvation [51] . . . [This is] Indirect Christology . . .” (Conzelmann *Jesus* 51-52)
   2. “. . . Jesus does not represent his own relationship to the coming of the kingdom *directly*, as he himself shows [by not applying to himself titles like “messiah”] . . . Rather he does so . . . through his call to repentance, his interpretation of the command of God, through the disclosure of God’s immediacy for sinners and the poor. His “Christology” then is an indirect one.” (Conzelmann *Jesus* 46)
   3. “Was he only the announcer of this newly discovered sequence: a person can love only when he receives love, when he knows that he is loved? Or . . . do Jesus’ person and the attitude someone takes toward him form an intrinsic part of the grace he proclaims?” (Braun *Jesus* 112)
2. **history of indirect-Christology scholarship**
   1. “. . . Bultmann’s well-known assertion that Jesus’ call to decision implies a christology, no longer seems a sufficient description of this unity [between Jesus’ message and his person].” (Zahrnt *Historical Jesus* 109-10)
   2. In *The Parables of Jesus* (first published in 1947), Jeremias “has been at pains to bring this point [indirect Christology] out when it arises.” (Hunter *Parables* 25)
   3. “. . . the most convincing statement of [indirect Christology] is to be found not in the work of the German pioneers (like Fuchs) of the so-called ‘New Quest of the Historical Jesus’ but in C.W.F. Smith’s *The Jesus of the Parables* which came out in 1948, roughly a decade before ‘the New Quest’ got under way. As Smith shows, in his parables and especially those he uttered on the way to make his final challenge in Jerusalem, we see Jesus . . . saying things which none short of the Messiah had the right to say . . .” (Hunter *Parables* 25)
   4. “Günther Bornkamm leaves the question of the messianic consciousness of Jesus, which played a central part in the old Lives of Jesus and frequently provided their starting point, right to the end of his book *Jesus*.” (Zahrnt *Historical Jesus* 110)
3. **unique relationship to God**
   1. “. . . the relationship with God is understood [in Jesus’ teaching] to be established by God unilaterally (and mediated through Jesus).” (Conzelmann *Jesus* 56)
   2. “Jesus understands his preaching as an invitation in God’s own name.” (Conzelmann *Jesus* 57)
   3. Jesus’ references to God as *his* Father do not indicate “consciousness of his being the Son in a unique way . . . [Still,] Jesus possessed the consciousness of a singular bond with God. But here, too, it must be maintained that this expresses itself (only) indirectly.” (Conzelmann *Jesus* 48)
   4. “. . . in all that Jesus says and does, he confronts man directly, immediately, without any medium, through himself with God. Conzelmann puts this in precise terms: ‘. . . Jesus understands his preaching as an invitation in God’s own name.’” (Conzelmann, Hans. “Zur Methode der Leben-Jesu-Forschung.” Eng. trans. in Braaten, Carl E., and Roy A. Harrisville, eds. and trans. *The Historical Jesus and the Kerygmatic Christ*: *Essays on the New Quest of the Historical Jesus*. Nashville: Abingdon, 1964. 54-68.) (Zahrnt *Historical Jesus* 114)
   5. Since Jesus “brings about and establishes this ‘directness’ to God, then it follows that a man’s relationship to God is bound up with his relationship to Jesus himself. . . . This is precisely why Jesus summons men to follow him.” (Zahrnt *Historical Jesus* 114)
   6. “Because Jesus, without office or title, acted as though he himself stood in God’s place, he was crucified by those who, with office and title, were appointed to watch over the will of God. Jesus’ claim was the cause of his death.” (Zahrnt *Historical Jesus* 118)
4. **unique relationship to the kingdom**
   1. “. . . an irreducible historical minimum in the Gospel presentation of Jesus is that he claimed to be the unique agent in the process of establishing God’s kingship over [96] men. He proclaimed that in *his* preaching and through *his* deeds God’s kingship over men was making itself felt. From the beginning of Jesus’ ministry to the end he exhibited unshakable confidence that he could authoritatively interpret the demands that God’s kingship puts on men who are subject to it. . . . All of this certainly implies a consciousness of a unique ministry to men.” (Brown *Jesus* 96-97)
   2. “In eschatology, too, we meet with “indirect” Christology. [The kingdom] is not yet here. But it already casts its light in that it becomes operative in Jesus.” (Conzelmann *Jesus* 70)
   3. Bultmann presented Jesus “as the prophet of the End-time whose message signified the presence of the eschatological time of salvation [*Theology of the NT* 3-32]. For Bultmann this implicitly involved a Christology.” (Tuckett *Messianic Secret* 10)
   4. “In all recent works on the problem of the historical Jesus . . . ‘directness’ occurs over and over again. . . . What is the source of this directness in all Jesus’ words and actions? It is connected with his proclamation of the imminent Kingdom of God. . . . Jesus is not himself the Kingdom of God, but the imminence of the Kingdom of God is most closely connected with his own appearance. [112] . . . he knows himself to be the herald of the Kingdom of God through whose word the judgment and mercy, doom and salvation of mankind are decided . . .” (Zahrnt *Historical Jesus* 112-13)
5. **Jesus**’ **messianic consciousness**
   1. “. . . Messianic consciousness. The following are found [in the Sermon on the Mount]: One saying of a master to his disciples (ch. 5:11 [“Blessed are you when men revile you”] with its “for my sake”); one “I have come” saying (ch. 5:17 [“Think not that I have come to abolish the law”] [see 10:34, “Do not think that I have come to bring peace on the earth”]; five “Truly, I say” sayings (chs. 5:18, 26; 6:2, 5, 16); three sayings with “I say to you” (chs. 5:20; 6:25, 29); the six antitheses with “But I say to you” (chs. 5:22, 28, 32, 34, 39, 44); a pair of sayings about “these words of mine” (ch. 7:24 [house on rock], 26 [house on sand]); one saying indicating self-consciousness as “Lord” and “Son” (ch. 7:21 [“Not every one who says to me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven”]); and one saying in which Jesus speaks as world judge (ch. 7:22 [“On that day many will say to me, ‘Lord, Lord’”]).” (Windisch *Meaning* 138)
   2. “In view of these elements in the tradition, the question of the Messianic consciousness of Jesus and the titles which he claimed for himself, once so important to the scholars of ‘The Quest,’ become historically and theologically irrelevant.” (Zahrnt *Historical Jesus* 116)
      1. “He did not claim a title and thus make his own person the subject of his preaching. He did not say ‘I am the Messiah’, ‘the Son of God’, or ‘the Son of Man’, [110] [but] ‘because this is what I am, such and such follows and you must therefore believe this and do that. . .’” (Zahrnt *Historical Jesus* 110-11)
      2. As Ernst Käsemann writes (“Das Problem des historischen Jesus” 206): “The only category which does justice to his claim is completely independent of the question whether he himself did or did not, use and claim it. It is that which was given to him by his disciples, namely the title “Messiah.”” (Qtd. in Zahrnt *Historical Jesus* 117)
      3. “For the mere fact that Jesus never claimed to be the Messiah is extraordinarily characteristic of him and confirms his uniqueness. At the same time it is evidence that the hidden, indirect claim which underlies all his words and actions cannot be invented by others, but goes back to Jesus himself.” (Zahrnt *Historical Jesus* 117)
6. **acting with divine authority**
   1. “He teaches about the will of God . . . first in his own conduct: in breaking through the cultic legislation . . .” (Conzelmann *Jesus* 50)
   2. “ . . . he brooked no opposition. He could and did . . . violate the Sabbath ordinances [and] offend against the proprieties (eat with tax collectors and sinners) . . .” (Brown *Jesus* 97)
   3. “. . . the opponent’s word of reproach . . . “Behold, a glutton and a drunkard, a friend of tax collectors and sinners” (Matt. 11:19), is surely not a formulation by the community but an early tradition. Jesus did live as a friend of religious and social outcasts. Jesus did not simply preach. He practiced the openness and love toward others that he demanded, and particularly toward those whose life was threatened, who had no future.” (Braun *Jesus* 114)
   4. “His behavior empowered and encouraged to true love for their neighbor those who themselves were at the point of giving up. It is very likely historical that he pronounced the forgiveness of sins to such individuals in their particular situation “on earth” (Mark 2:10) . . .” (Braun *Jesus* 115)
   5. “And if one allows that he worked miracles—an allowance that has sound exegetical backing, no matter how much it offends liberal philosophical presuppositions—then . . . he acted against evil with a power that went far beyond the range of ordinary experience. . . . Moreover, the certainty with which Jesus spoke and acted implies a consciousness of a unique relationship to God.” (Brown *Jesus* 97)
   6. “Jesus did not utter his full purpose—which was God’s purpose—in [any] parable. He uttered it [when] he cried in triumph, ‘It is finished!’ . . . there came a time when words . . . were of no avail, when only a deed could effect what God had sent him to do.” (Hunter *Parables* 61)
7. **teaching with divine authority**
   1. in general
      1. “. . . the Gospels often speak of his ‘authority’. This word ‘authority’ is surely itself a christological interpretation . . .” (Zahrnt *Historical Jesus* 111)
      2. “His [Jesus’] person is included in the interpretation of the commandment: “But *I* say to you.”“ (Conzelmann *Jesus* 61)
      3. “The manner and method [of his teaching shows that] Jesus includes his own person in the event [of the coming of the kingdom].” (Conzelmann *Jesus* 70)
      4. “He teaches about the will of God . . . in breaking through the cultic legislation [and] in the sovereignty of proclaiming salvation to sinners, publicans, and prostitutes, and judgment to the self-assured.” (Conzelmann *Jesus* 50)
      5. We should “keep our ears open for this note of sovereign authority . . .” (Hunter *Parables* 25)
      6. “Jesus put forward an unprecedented demand without a word of vindication.” (Zahrnt *Historical Jesus* 111)
      7. “ . . . he brooked no opposition. He could and did declare sins forgiven, modify the Law of Moses, . . . make stringent demands (forbid divorce; challenge to celibacy and to leave family ties), deny common sense (encouragement to turn the other cheek)—in short, teach as no teacher of his time taught.” (Brown *Jesus* 97)
      8. “What the Gospels report on numerous individual occasions about Jesus’ attitude to and influence on the different people he encounters is [also] important in this context. We are not concerned here with the question whether all these scenes can claim historical reliability, [but rather with the fact that] tradition has caught an essential feature of the historical Jesus, a feature which accords exactly with what we have said about his way of teaching. Every one of the scenes described in the Gospels reveals Jesus’ astounding sovereignty in dealing with situations according to the kind of people he encounters. This is apparent in the numerous teaching and conflict passages, in which he sees through his opponents, disarms their objections, answers their questions, or forces them to answer for themselves.” (Bornkamm *Jesus* 58)
      9. “Generally, the death of a man, even if it takes the form of an execution, need not repudiate his words. On the contrary, it can even strengthen and confirm them. We can see this with Socrates [118] . . . Jesus, however, is another matter. *His* proclamation forms an indivisible unity with his person, his word presupposes his presence. For this reason the disciples after his death could not simply detach the content of his proclamation from his person as a general truth and use it in a ‘free’ way as preaching material . . .” (Zahrnt *Historical Jesus* 118-19)
      10. Braun’s theory of authority
          1. Braun’s theory that follows leaves no room for a magisterium; that makes sense, since presumably Braun is a Lutheran.
          2. “Where does he [Jesus] get the authority for so intense a demand of love . . .? The usual answer is . . . because he was God’s son, as was shown by his Resurrection . . .” (Braun *Jesus* 116)
          3. “. . . can Jesus make us accountable in our present situation[?] . . . the usual answer [is that] he, as the Son of God, whom death could not hold, possesses eternal power.” (Braun *Jesus* 116)
          4. Yet this “does not correspond to the true concept of authority . . .” (Braun *Jesus* 116)
          5. Authority “wins and commands from a person . . . uncoerced assent . . . because it advocates a position. This position is able to bind the hearer without compulsion and thus to confer authority on the speaker. A reference to something outside itself can neither establish nor cancel it.” (Braun *Jesus* 117)
          6. “Whoever opposed what he wanted did it at the price of being unable to silence the inner voice that then said, but he really was right.” (Braun *Jesus* 117)
          7. Jesus’ authority “binds the hearer in a specific situation but that cannot and indeed dare not bind him in other instances, for example, in the area of Jesus’ expectation about the end and its nearness . . . Jesus’ authority cannot be a blank check on which any word of Jesus whatsoever may be written.” (Braun *Jesus* 118)
          8. “. . . the church should have no fear that here it is a question of an authority . . . always affirmed anew and chosen on the basis of the power of its position to convince.” (Braun *Jesus* 118)
   2. authority and resurrection
      1. “Indeed, there appears to have been an early tradition that, without reference to the tomb and the three days, says that the crucified one has been exalted, without expressly mentioning his Resurrection (Phil. 2:9; Heb 1:3, and elsewhere in Hebrews).” (Braun *Jesus* 121)
      2. “For Paul . . . the Resurrection of Jesus is important because it, as an endtime event, inaugurates the imminent resurrection of believers.” (Braun *Jesus* 122)
      3. “The belief in the Resurrection is an early Christian form of expression, a form of expression conditioned by its environment, for the authority Jesus had attained over these people. Today we shall not be able to regard this form of expression as binding on us. But the authority of Jesus that this form of expression wishes to convey can very well be binding for us today.” (Braun *Jesus* 122)
      4. “. . . we must disregard both the messiahship that the community ascribed to him, and that he himself probably did not claim (cf. pp. 25f.), as well as the Easter faith (for further details see pp.116f.). Jesus himself probably did not speak of the atoning and salvific significance of his death and of his Resurrection. The two synoptic sayings about the atoning power of his death (Mark 10:45 par. and the words connected with the Lord’s Supper, Mark 14:24 par.), as well as the threefold prediction of his death and Resurrection (Mark 8:31; 9:31 and 10:33f. par.) are later formulations . . .” (Braun *Jesus* 113)
   3. authority and pre-existence
      1. “The way of Jesus can also be painted in the New Testament with reference to the time prior to his life on earth, in an opposite direction, so to speak, from that of resurrection and ascension . . .” See the references to the *logos* in John 1:3, Heb 1:2. (Braun *Jesus* 123)
      2. preexistence in relation to “messiah”
         1. Mark 12:35-37, “While Jesus was teaching in the temple, he said, “How can the scribes say that the Messiah is the son of David? 36 David himself, by the Holy Spirit, declared, ‘The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet.”‘ 37 David himself calls him Lord; so how can he be his son?” And the large crowd was listening to him with delight.”
         2. Mark 12:35-37 “concerns the result of discussions of the Christian community, such as is noticeable also in Acts, which relate to the theologumenon of the son of David. It has to be clarified, in the form of a catechetical question, that the messiah, a descendent of David, is now nevertheless . . . David’s Lord. It is the Christology of the formula cited by Paul in Romans 1:3-4.” (Conzelmann *Jesus* 42)
         3. Rom 1:3-4, “the gospel concerning his Son, who was descended from David according to the flesh 4 and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord . . .”
         4. preexistence in relation to “Son of Man”: “the Synoptic tradition (as distinguished from Jewish apocalyptic) knows of no other heavenly pre-existence of the Son of man than the time between his exaltation and the parousia.” (Conzelmann *Jesus* 44)
         5. preexistence in relation to “Son of God”: “In the epiphany stories [baptism, temptation, transfiguration] the Son-of-God concept is understood “adoptionistically”: Jesus *becomes* the Son through the present declaration from heaven; the notion of preexistence [*sic*] is unknown here.” (Conzelmann *Jesus* 47)
   4. “. . . we should guard against questioning or judging a person’s Christianity on the basis of whether, to choose the two favorite test questions, he holds Jesus to be the Son of God and believes in Jesus’ Resurrection. And . . . we should not shrink back anxiously but answer clearly: in the literal sense in which these terms are used in the New Testament, I cannot accept them. If I wanted to accept them, I would have to accept ancient thought forms and concepts along with them.” (Braun *Jesus* 125)
   5. “The objector would like to see the step taken from the acceptance here and there of the actions and words of Jesus to a total acceptance of Jesus, which expresses itself in the dogmatic forms supplied by the New Testament. But he should be careful lest this endeavor put him, at a decisive point, in conflict with the New Testament itself! There is a blanket acknowledgment of the *kyrios*, the Lord Jesus, that in his name preaches, transmits religious experiences, and gives aid but that is, nevertheless, worthless, because it omits doing what is right: the community has Jesus issue such a warning (Matt. 7:21-23).” (Braun *Jesus* 126)
   6. in the parables
      1. The parables of Jesus contain “implicit Christology . . .” (Hunter *Parables* 25)
      2. “None of the parables deals directly with Jesus’ person—though the Wicked Vinedressers comes very near to doing so. But Christological overtones are audible in, say, small parables like the Stronger Man or the Apprenticed Son [John 5:19-20], in the great parables of Luke 15, in John’s parable of the True Shepherd [John 10:1-15] and Luke’s of the Great Supper, as well as in the Two Builders and the Last Judgment in Matthew.” (Hunter *Parables* 25)
      3. “Although in these parables [on God’s mercy—laborers in the vineyard, two sons, two debtors, great supper, lost sheep, lost coin, prodigal son] Jesus advances no open Christological claim [he] says in effect: ‘It is because God is like this that I act as I do.’” (Hunter *Interpreting* 51)
      4. “In interpreting these [growth] parables one must include . . . the one who is speaking . . .” (Conzelmann *Jesus* 87)
      5. The fasting wedding guests (Mark 2:19-20) is “a veiled claim to Messiahship. ‘My disciples are as light-hearted as a wedding party. And why not? Kingdom time is no time for mourning.’ (Some scholars think that Mark 2.20 cannot go back to Jesus because it speaks of his death. But [Jesus] knew himself to be the Servant Messiah . . . Verse 20 may well echo Isa. 53.8 where, in the LXX, the verb *airetai*, ‘taken away’, is used.)” (Hunter *Interpreting* 50)
      6. The prodigal son “is a veiled hint that its teller is acting for God . . . ‘What I am doing,’ Jesus says in effect, ‘represents God’s nature and [60] will. In my ministry God’s love for the penitent sinner is being actualized.’ So the parable . . . is a veiled assertion of Jesus’ authority. He is claiming to be God’s agent and envoy . . . [He] reconciled a prodigal race to God.” (Hunter *Parables* 61)
      7. In the saying on the doctor and the sick (Mark 2:17), the clause, “For I did not come . . .” is “one of those sayings in which the secret of his presence in the world is disclosed . . .” (Hunter *Interpreting* 52)
      8. In the great supper/marriage feast, “the ‘servant’ is a veiled reference to Jesus himself . . .” (Hunter *Interpreting* 57)
      9. Matt 7:24, 26//Luke 6:47: “‘My words’, he says. No prophet ever spoke like this. What a tremendous claim! . . . [He] tells them that he has laid down principles of action which they will neglect at their eternal peril.” (Hunter *Interpreting* 74)
      10. “No full length parable survives to tell how the Messiah conceived the purpose of his dying; but the Gospel tradition preserves three miniature parables which take us some way into the secret . . .” (Hunter *Interpreting* 88)
          1. cup (a “saying”: Mark 10:38, 14:36) (Hunter *Interpreting* 88)
          2. baptism (Mark 10:38//Luke 12:50) (Hunter *Interpreting* 88)
          3. ransom (Mark 10:45) (Hunter *Interpreting* 88)
   7. in the Sermon on the Mount
      1. The questions here “are whether Messianic motives appear in the Sermon itself, and where they are to be discovered.” (Windisch *Meaning* 124)
      2. “The Sermon on the Mount is an ethic of obedience that is based on [the proposition] that God now proclaims his will by means of Jesus [120] . . . Messianic motives [i.e., motifs, themes] appear in the Sermon itself [125] . . . there are a number of indirect testimonies [in the Sermon on the Mount] to the Messianic character of the preacher.” (Windisch *Meaning* 120, 125, 127)
      3. The beatitudes “assert that he has come who renews the promises of the prophets . . .” (Windisch *Meaning* 127)
      4. “The sayings to disciples about the salt and the light are grounded in the conviction that they have received from him a power that brings salt and light into the world.” See 4:16, “the people who sat in darkness have seen a great light,” 5:16, “let your light so shine before men,” and 10:27, “What I tell you in the dark, utter in the light . . .” (Windisch *Meaning* 127)
      5. “In the introduction (ch. 5:3-16) the Messianic “I” . . . occurs only in the second of the Beatitudes . . .: “Blessed are you when men shall reproach you . . . for my sake.”“ (Windisch *Meaning* 125)
      6. In “The first main section dealing with the Law (ch. 5:17-48) . . . by virtue of his own [125] authority he gives new commandments in six antitheses . . . It is the Messiah who stands before us. . . . However, it is only in the impressive introduction (“But I say unto you”) that the personality of the speaker plays any role.” (Windisch *Meaning* 125-26)
      7. “The “I” of the speaker occurs only in the introduction to the sayings about anxiety (ch. 6:25) . . .” (Windisch *Meaning* 126)
      8. Another “appearance in the Sermon of the “I” and of the self-consciousness of the speaker is in the eschatological conclusion. Here on earth he is called “Lord.” His “name” makes possible prophetic utterance, exorcism, and the performance of “mighty works.” In the future he will preside at the judgment and will reject all whom he does not “know” . . .” (Windisch *Meaning* 126)
      9. “In addition there are a number of indirect testimonies to the Messianic character of the preacher.” (Windisch *Meaning* 127)
   8. in contrast to the prophets
      1. “Jesus seems to have appeared as a prophet . . .” (Zahrnt *Historical Jesus* 111)
      2. “In [49] his figure one can find traits of the prophet . . . For he discloses the future in that he announces the in-breaking of the kingdom of God.” (Conzelmann *Jesus* 49-50)
      3. “. . . the title of prophet is occasionally used [of Jesus] by the tradition (Mk. viii. 28; Mt. xxi. 11, 46, etc.). Yet he . . . differs from the customary ways of a prophet.” (Bornkamm *Jesus* 56)
         1. “A prophet has to produce his credentials, somehwat as did the prophets of the old covenant in telling the story of their calling and in accompanying their message with the sacred prophetic sayings: “. . . says the Lord . . .”“ (Bornkamm *Jesus* 56)
         2. “Jesus, on the other hand, never speaks of his calling, and nowhere does he use the ancient, prophetic formula.” (Bornkamm *Jesus* 56)
         3. “Even less do we find any trace of that self-justification typical of the apocalyptic visionaries of later Judaism, who claim the authority of ecstatic states of mind and visions, secret revelations of the next world, and miraculous insight into God’s decrees. Jesus refuses to justify himself and his message in [56] this way.” (Bornkamm *Jesus* 56-57)
      4. Jesus is different from an ordinary prophet.
         1. “A prophet usually refers to . . . the word which he has received from God . . .” (Zahrnt *Historical Jesus* 111)
         2. “Jesus understands himself as the one who makes the *final* appeal. His place is unique, since after him nothing more “comes”—but God himself.” (Conzelmann *Jesus* 49-50)
   9. in contrast to the rabbis
      1. “In [49] his figure one can find traits . . . of the rabbi.” (Conzelmann *Jesus* 49-50)
         1. “He argues in the style of Jewish debates about the torah (cf. the style of the scholastic dialogues and controversy stories [*Schul- und Streitgespräche*]!) . . .” (Con­zelmann *Jesus* 50)
         2. He “is also addressed as “rabbi” (Mark 9:5, etc.) . . .” (Conzelmann *Jesus* 50)
         3. “. . . he gathers pupils around himself.” (Conzelmann *Jesus* 50)
         4. “From him, wisdom sayings are transmitted.” (Conzelmann *Jesus* 50)
      2. But Jesus is different from an ordinary rabbi.
         1. “He teaches about the will of God
         2. “. . . first in his own conduct . . .” (Conzelmann *Jesus* 50)
         3. “. . . in breaking through the cultic legislation (sabbath regulations . . . prescriptions about clean and unclean) . . .” (Conzelmann *Jesus* 50)
            1. Jewish piety (Matt 6:1-6, 16-18) and cult (Matt 5:23-24) “are not abrogated. Jesus’ battle rather was with the hypocrisy which uses them as a means; they cannot protect from God, or take the place of repentance.” (Conzelmann *Jesus* 53)
            2. “The word of the precept (even that set down in scripture) can be suspended in the specific case for the sake of obedience (e.g., permission for divorce [Mark 10:1-12 par]. Jewish Christianity later failed to carry through with this freedom [Matt 5:17-20].” (Conzelmann *Jesus* 53)
            3. “. . . in the sovereignty of proclaiming salvation to sinners, publicans, and prostitutes, and judgment to the self-assured.” (Conzelmann *Jesus* 50)
         4. “The law is valid; you have it in scripture. It is not expressly substantiated, but is presumed. Jesus proceeds, then, from the common Jewish viewpoint. But . . . what is new is [that] He assumes that the law is intelligible by itself and needs no interpretation at all. Such interpretation is the work of men and obscures the matter [“scribal casuistry . . . distorted (Mark 7:6-7)” 53]; it is a question of getting back behind the human precepts to the [52] commandments themselves. The law is no longer a court of appeal between God and me, nor a means of placing me in a relationship to him. Instead, it is his “instantaneous” word to me . . .” (Conzelmann *Jesus* 52-53)
      3. Jesus “is at the same time a rabbi, who proclaims the divine law, who teaches in synagogues, who gathers disciples, and who debates with other scribes in the manner of their profession and under the same authority of scripture. . . . [Yet] This rabbi differs considerably from the other members of his class.” (Bornkamm *Jesus* 57)
         1. “Even external facts reveal this difference. Jesus does not only teach in the synagogues, but also in the open . . . And his followers are a strange crowd. Even those people are amongst them whom an official rabbi would do his best to avoid: women and children, tax collectors and sinners.” (Bornkamm *Jesus* 57)
         2. “Above all, his manner of teaching differs profoundly from that of the other rabbis.” (Bornkamm *Jesus* 57)
            1. “A rabbi is an interpreter of Scripture. . . . Their authority is always thus a derived authority. Jesus’ teaching, on the other hand, never consists merely in the interpretation of an authoritative given sacred text . . .” (Bornkamm *Jesus* 57)
            2. Instead, in Jesus’ teaching “The reality of God and the authority of his will are always directly present, and are fulfilled in him. There is nothing in contemporary Judaism which corresponds to the immediacy with which he teaches. [57] . . . Jesus draws into the service of his message the world of nature and the life of man, and those everyday experiences which everyone knows and shares, without using the established structure of sacred traditions and texts. The listener is never obliged to look for premises which would give meaning to Jesus’ teaching . . . This directness, if anything [is], is part of the picture of the historical Jesus. He bears the stamp of this directness right from the very beginning.” (Bornkamm *Jesus* 57-58)
      4. “Jesus seems to have appeared as . . . a rabbi. . . . [But] A rabbi has to interpret the scriptures . . . Jesus on the other hand says, ‘. . . but *I* say to you.’” (Zahrnt *Historical Jesus* 111)
      5. conclusion concerning Jesus as mere rabbi: “. . . no one any longer thinks of regarding Jesus simply [109] as an example and as a teacher, the preacher of a message . . . which can be separated from him . . .” (Zahrnt *Historical Jesus* 109-10)
   10. conclusion concerning Jesus as mere prophet or rabbi: “The concepts of prophet and rabbi . . . express only a partial aspect and not exactly the core of the matter.” (Conzelmann *Jesus* 50)
   11. *not* in contrast to the prophets and rabbis (a dissenting view by Windisch)
       1. “He [Jesus] knows how one is adequately to serve God; how one is to pray to him . . . He knows . . . which way is the way to life. . . . All these are not specifically Messianic functions. They are also the functions of the prophet and the wise man.” (Windisch *Meaning* 127)
       2. “The Christ of the Sermon on the Mount [127] [is] expositor of the Law, legislator, prophet, future world judge, and Lord of the new religious community. The Christology of the Sermon on the Mount does not go beyond this . . . Jesus is “Lord” because he has proclaimed new commandments that his followers are to obey . . . this exhausts the Christology of the Sermon on the Mount.” (Windisch *Meaning* 127-28)
          1. “This Christ is not the redeemer and mediator in the true, Pauline meaning of those titles, or in the meaning of the sayings in Matt. 20:28 [“to give his life as a ransom for many”] and ch. 26:28 [“my blood . . . poured out for many”].” (Windisch *Meaning* 128)
          2. “Sayings that promise redemption are not lacking, but it is a redemption from the false authority of the rabbis and of the scribes, . . . a redemption from oppressive anxieties . . . the redemption offered is redemption by means of the true message about God and his will.” (Windisch *Meaning* 124-29)
       3. “In addition there is the eschatological redemption as it is promised and solicited in the Beatitudes and in the Lord’s Prayer. It is not, however, a redemption from the Law . . . It is not a redemption by mystical support from God or by a divine power that he communicates . . . There is obviously no place within the framework of the Sermon on the Mount for the cross or for the Spirit.” (Windisch *Meaning* 128)
       4. “There is one reference to it [Jesus’ role as mediator] in the phrase, “For my sake,” in ch. 5:11, which may well have been added to the Beatitude under the influence of ch. 10:32 [“So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven”]. The only other instances” are 7:21, “Not everyone who says to me, ‘Lord, Lord,’ shall enter the kingdom of heaven,” and 7:22-23, “On that day many will say to me, ‘Lord, Lord’ . . .” (Windisch *Meaning* 128-29)
       5. “In the main Jesus speaks in the Sermon on the Mount [only] with the authority of a teacher.” Windisch concludes this immediately after listing the elements of “messianic consciousness” in the sermon! (Windisch *Meaning* 138)
8. **Jesus is final**
   1. “Jesus understands himself as the one who makes the *final* appeal. His place is unique, since after him nothing more “comes”—but God himself.” (Conzelmann *Jesus* 50)
9. **a caution**
   1. “. . . we should dismiss the tendency to . . . try to find hidden within every possible saying and parable of Jesus the significance of his person. That means . . . that Jesus considers that behavior like that of the Samaritan who helps the endangered man or of the father who opens the door to his son who had failed is also possible for people who have no direct connection with his person . . . Jesus has come to seek and to save the lost (Luke 19:10). This and similar generalizing formulations go beyond what the historical Jesus really said . . .” (Braun *Jesus* 113)

## “Son of Man”

“Son of man” outside Jesus’ sayings

1. “**Son of man**”
   1. in Hebrew: *ben ´adam*
   2. in Aramaic: *bar ´enāšā*
   3. in Greek: ὁ ὑιὸς του ἀνθρώπου (*ho huios tou anthrōpou*)
   4. Ὁ ὑιὸς του ἀνθρώπου is not known in secular Greek (outside Jewish and Christian circles). It is a lit­eral translation of the Aramaic *bar ´enāšā*. (Jeremias *NT Theology* 260)
2. “**Son of man**” **as human being**
   1. Originally “Son of man”simply meant “human being.”
   2. Hebrew *ben* and Ar­am­aic *bar* mean “son of.” When they precede collective terms (like “man”), they “designate the individual (e.g. Hebrew *ben bāqār*, ‘a head of cattle, a cow’).” Thus *bar ´enāšā* did not mean “son of the man” but simply “the man.” (Jeremias *NT Theology* 260)
   3. Moreover, by the time of Jesus, the word “the” in *bar ´enāšā* (i.e., the *´e*) had lost its meaning as a definite article. So in Jesus’ time *bar ´enāšā* simply meant “a man.” (Jeremias *NT Theology* 260)
3. “**Son of man**” **as mortal**
   1. Then “Son of man” added the nuance of “mortal”: as a mere human being, one is bound to die.
   2. Ezek 2:1-6, “He [God or an angel] said to me: O mortal, stand up on your feet, and I will speak with you. . . . 3 He said to me, Mortal, I am sending you to the people of Israel . . . 6 And you, O mortal, do not be afraid of them . . .”
4. “**Son of man**” **as a supernatural being** (Dan 7)
   1. Dan 7:1, “In the first year of King Belshazzar of Babylon, Daniel had a dream and visions of his head as he lay in bed. Then he wrote down the dream . . .”
   2. Dan 7:9-10, “As I watched, thrones were set in place, and an Ancient One took his throne, his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and its wheels were burning fire. 10 A stream of fire issued and flowed out from his presence. A thousand thousands served him, and ten thousand times ten thousand stood attending him. The court sat in judgment, and the books were opened.”
   3. Dan 7:13-14, “As I watched in the night visions, I saw one like a human being [בַ֥ר אֱנָ֖שׁ, *bar ´enāšā*; LXX υἱὸς ἀνθρώπου] coming with the clouds of heaven. And he came to the Ancient One and was presented before him. 14 To him was given dominion and glory and kingship, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed.”
   4. Dan 7:15-16, “As for me, Daniel, my spirit was troubled within me, and the visions of my head terrified me. 16 I approached one of the attendants to ask him the truth concerning all this. So he said that he would disclose to me the interpretation of the matter:”
   5. Dan 7:27, “The kingship and dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the holy ones of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them.”
   6. “. . . as a result of Dan. 7.13, *bar ´enāšā* has become a messianic title, as [in] Enoch.” (Ethiopian Enoch, 300 bc-ad 100. Also in rabbinic literature.) (Jeremias *NT Theology* 261)

“Son of man” in Jesus’ sayings

1. **frequency of occurrence of** “**Son of man**”
   1. “Son of man” occurs 82 times in the gospels: 69 in the synop­tics, 13 in John. (Jeremias *NT Theology* 259)
   2. “If we count the parallels only once, the synoptic instances are compressed to 38”: 14 in Mark, 10 in Q, 7 in M, and 7 in L. (Jeremias *NT Theology* 259)
2. **elimination of inauthentic occurrences**
   1. Of the 51 Son of man sayings in the gospels (38 in the synoptics, 13 in John), 37 have parallels where Son of man “is absent and (usually) ἐγώ [“I”] is put in its place. . . . time after time the title Son of man is demonstrably secondary.” (Jeremias *NT Theology* 262)
   2. In 5 cases, Jesus probably meant by *bar ´enāšā* “the everyday sense of ‘the man’ or ‘a man’, and only the early church tradition found the apocalyptic title ‘Son of man’ in them.” (Matt 8:20//Luke 9:58; Matt 11:19//Luke 7:34; Matt 12:­32//Luke 12:­10 [Q], Matt 12:31//Mark 3:28-29 [Mark]; Mark 2:10; Mark 2:28) (Jeremias *NT Theology* 262)
3. **authentic occurrences**
   1. In 11 Son of man sayings, then, Jesus probably intended *bar ´enāšā* as a title. (Jeremias *NT Theology* 263)
      1. Matt 10:23
      2. Matt 24:27//Luke 17:24
      3. Matt 24:37b = 39b//Luke 17:26
      4. Matt 25:31
      5. Mark 13:26 par
      6. Mark 14:62 par
      7. Luke 17:22
      8. Luke 17:30
      9. Luke 18:8
      10. Luke 21:36
      11. John 1:51
   2. Many of these display Aramaic linguistic phenomena. (Jeremias *NT Theology* 264 n 5)
   3. All of them are future tense. (Jeremias *NT Theology* 264)
4. **In the gospels**, **the title** “**Son of man**” **occurs only in sayings of Jesus**.
   1. With few exceptions, “Son of man” occurs in the NT only in Jesus’ sayings. (Jeremias *NT Theology* 265)
   2. exceptions (Jeremias *NT Theology* 265 n 2)
      1. Stephen’s vision of heaven
         1. Acts 7:56, ““Look,” he said, “I see the heavens opened and the Son of Man standing at the right hand of God!”
      2. three Old Testament quotations
         1. Heb 2:6, “But someone has testified somewhere, “What are human beings [ἄνθρωπος] that you are mindful of them, or mortals [υἱὸς ἀνθρώπου], that you care for them?””
         2. Rev 1:13, “and in the midst of the lampstands I saw one like the Son of Man, clothed with a long robe and with a golden sash across his chest.”
         3. Rev 14:14, “Then I looked, and there was a white cloud, and seated on the cloud was one like the Son of Man, with a golden crown on his head, and a sharp sickle in his hand!”
      3. the crowd saying “Son of man”
         1. John 12:34, “The crowd answered him, “We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?””
         2. But the crowd is quoting a saying of Jesus. (Jeremias *NT Theology* 265 n 2)
   3. So “in all four gospels the title occurs *exclusively* on the lips of Jesus.” (Jeremias *NT Theology* 266)
5. **Jesus speaks of the Son of man in the third person**.
   1. He must distinguish himself from the Son of man in some way. (Jeremias *NT Theology* 275)
   2. Perhaps Jesus thought that the Son of man was a future saving figure different from himself. (Jeremias *NT Theology* 275)
      1. But then Jesus would have “seen himself as a forerunner, as the prophet of the Son of man.” (Jeremias *NT Theology* 275)
      2. But then Matt 11:2-15 “would be senseless . . .” (Jeremias *NT Theology* 275)
         1. Matt 11:2-15, “When John heard in prison what the Messiah was doing, he sent word by his disciples 3 and said to him, “Are you the one who is to come, or are we to wait for another?” 4 Jesus answered them, “Go and tell John what you hear and see: 5 the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. 6 And blessed is anyone who takes no offense at me.” 7 As they went away, Jesus began to speak to the crowds about John: . . . 9 . . . “A prophet? Yes, I tell you, and more than a prophet. 10 This is the one about whom it is written, ‘See, I am sending my messenger ahead of you, who will prepare your way before you.’” 11 Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he. 12 From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John came; 14 and if you are willing to accept it, he is Elijah who is to come. 15 Let anyone with ears listen!
         2. Matt 11:10b quotes Mal 3:1.
            1. Mal 3:1, “See, I [God] am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the Lord of hosts.”
   3. Instead, Jesus apparently thought of the Son of man as himself in the future.
      1. “The third person expresses [that] he is not yet the Son of man, but he will be exalted to be the Son of man.” (Jeremias *NT Theology* 275)
      2. It describes “his future royal status and his future judicial authority . . .” (Jeremias 276)
   4. In fact, in the synoptics, Son of man is “virtually . . . the only title used by Jesus of himself . . .” (Jeremias *NT Theology* 266)
6. **Jesus**’ **concept of the Son of man**
   1. For Jesus, the Son of man is non-nationalistic.
      1. For him “the power and glory of the Son of man have [274] nothing to do with nationalistic hopes. . . . the Judaism of his time had a twofold messianic hope, the nationistic hope of the warrior hero from the house of David and the supra-national hope of the *bar ´enāšā*, who would be the ‘light of the nations’ (Eth. Enoch 48.4). In acknowledging his expectation of the *bar ´enāšā*, Jesus rejected the political messianic expectation. In contrast to that, the title Son of man express [*sic*] the universality of his status: he is the bringer of salvation for all the world (Matt. 25.31-46).” (Jeremias *NT Theology* 274-75)
      2. Matt 25:31-46, “When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. 32 All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats . . .”
   2. As in Jewish apocalyptic, so in Jesus’ 11 authentic Son of man sayings (see above), “Son of man is a term of glory.” (Jeremias *NT Theology* 272)
      1. “. . . the persecution of the community [will reach] its climax (§22) . . .” (Jeremias *NT Theology* 272)
      2. Then “the vision of Daniel 7.13, understood as a prophecy, will be realized.” (Jeremias *NT Theology* 272)
      3. “It will come suddenly, like a flash of lightning from a clear sky . . .” (Jeremias *NT Theology* 272)
         1. Matt 24:27 (//Luke 17:24), “For as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man.”
      4. It will come “when no one expects it . . .” (Jeremias *NT Theology* 272)
         1. Matt 24:37, 39 (//Luke 17:26), “For as the days of Noah were, so will be the coming of the Son of Man. . . . 39 and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man.”
         2. Luke 17:30, “it will be like that on the day that the Son of Man is revealed.”
      5. “Veiled in clouds, surrounded by hosts of angels, in divine glory, the Son of man will appear.” (Jeremias *NT Theology* 272)
         1. Mark 13.26, “Then they will see ‘the Son of Man coming in clouds’ with great power and glory.”
         2. John 1:51, (Jesus to Nathanael) “And he said to him, “Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.””
      6. “He will sit down on the throne at God’s right hand . . .” (Jeremias *NT Theology* 272)
         1. Luke 22.69, “But from now on the Son of Man will be seated at the right hand of the power of God.”
      7. He will “send out his angels to gather together his elect from the four winds.” (Jeremias *NT Theology* 272)
         1. Mark 13.27, “Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven.”
      8. “He will hold judgment . . .” (Jeremias *NT Theology* 272)
         1. Luke 21.36, “Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man.”
         2. Luke 22:69, “But from now on the Son of Man will be seated at the right hand of the power of God.”
      9. The Twelve, as “representatives of the people of the twelve tribes,” will also be assessors. (Jeremias *NT Theology* 272)
         1. Matt 19:28, “Jesus said to them, “Truly I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.”” (See Dan 7:9-10.)
         2. Luke 22.30, “so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.”
         3. 1 Cor 6:2-3, “Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? 3 Do you not know that we are to judge angels—to say nothing of ordinary matters?”

## “Abba”

Jeremias, Joachim. *New Testament Theology*: *The Procla­mation of Jesus*. Trans. John Bow­den. New York: Scribner’s, 1971. (*Neutestamentliche Theolgie*. I. Teil: *Die Verkündigung Jesu*. Gütersloh: Gerd Mohn, 1971.)

The use of the everyday word *´abba* as a form of address to God is the most important linguistic innovation on the part of Jesus. It will be discussed at length in §7­. [36]

§7. *´Abbā* as an address to God

Dalman, *Words of Jesus*; G. Kittel, ἀββᾶ, *TDNT* I, 1964, 5-6; W. Marchel, *Abba*, *Père*! *La prière du Christ et des chrétiens*. *Étude exégétique sur les origines et la signification de* [61] *l*’*invocation à la divinité comme père*, *avant et dans le Nouveau Testament*, Analecta Biblica 19, Rome 1963; J. Jeremias, ‘Abba’, in: *The Prayers of Jesus*, SBT II 6, London 1967,11-65­.

(i) *The sources*

All five strata of tradition in our gospels (Mark, *logia* material, Matthaean special material, Lucan special material, John) are unanimous in affirming that Jesus addressed God as ‘my Father’.1 The instances are distributed as follows (parallels are only counted once):

Mark 12

Material common to Matthew and Luke 33

Additional instances in Luke only 24

Additional instances in Matthew only 15

John 96

Not only do the five strata agree that Jesus used ‘Father’ as a form of address; it is also their unanimous witness that Jesus used this address in *all* his prayers. (The one exception is Mark 15:34 par. Matt. 27.46, the cry from the cross: ‘My God, my God, why hast thou forsaken me?’, and here Ps. 22.2 already provided the form of address.)7 The essential point of this assertion is the unanimity of the tradition.

Quite apart from the question of the authenticity of individual prayers, this shows that ‘Father’ as an address to God was firmly rooted in the tradition about Jesus.

Furthermore, in the Gethsemane story Mark records that when Jesus addressed God as ‘my Father’, he used the Aramaic form *´Abbā*:8 καὶ ἔλεγεν· Ἀββὰ ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ’ ἐμοῦ (14.36). [62]

1 A distinction must be made between ‘my Father’ as an *address* to God and the *designation* of God as Father on the lips of Jesus (cf. ‡Jeremias, 35-59). This section is concerned only with the address.

2 14.36.

3 Matt. 6.9 (par. Luke 11.2); 11.25f. (par. Luke 10.21, twice).

4 23.34, 46.

5 26.42.

6 11.41; 12.27f.; 17.1, 5, 11, 21, 24f.

7 See above, p. 5, n.2.

8 Accent on the closing syllable. In what follows, *´Abbā* is capitalized where it is an address to God, otherwise written lower case.

(*ii*) *The uniqueness of ´Abbā* *as an address to God*

Judaism had a great wealth of forms of address to God at its disposal. For example, the ‘Prayer’ (*Tephilla*, later called the Eighteen Benedictions), which was already prayed three times a day in the New Testament period,1 ends each benediction with a new form of address to God. In what is presumably its earliest form, the first benediction runs as follows:2

Blessed art thou, Yahweh,

God of Abraham, God of Isaac and God of Jacob (cf. Mark 12.26 par.),

the most high God,

Master3 of heaven and earth (cf. Matt. 11.25 par.),

our shield and the shield of our fathers.

Blessed art thou, Yahweh, the shield of Abraham.

It can be seen here that one form of address to God is put after another. If we were to collect together all the forms of address that appear in early Jewish prayer literature, we would find ourselves with a very extensive list.

Nowhere, however, in the Old Testament do we find God addressed as ‘Father’. The cry of despair

*´ābīnū* *´attā*4 or *´ābī ´attā*5 and the king’s privilege of saying *´ābī* ‘*attā* to God6 certainly come very near to it, but they are statements and not addresses to God using the name ‘Father’. In post-canonical Jewish literature there are isolated examples of the use of πάτερ as an address to God;7 these, however, come from Diaspora Judaism, which is here following the influence of the Greek world. In Palestine, it is only in the early Christian period that we come across two prayers which use ‘Father’ as an address to God, both in the form *´ābīnū malkēnū*.8 But it should be [63]

1 J. Jeremias, ‘Daily Prayer in the Life of Jesus and the Primitive Church’, *The Prayers of Jesus*, 66-81: 70-72.

2 Following Dalman, *Worte Jesu*1, Leipzig 1898, 299 (unfortunately not in the second edition). What are probably additions have been omitted.

3 For this translation of *qōnē*, see Jeremias, ‘Daily Prayer’, 74, n. 33.

4 Isa. 63.16 (twice); 64.7.

5 Jer. 3.4.­

6 Ps. 89.27, taken up in Sirach 51.10 (Hebrew).

7 Sirach 23.1, 4 LXX; III Macc. 6.3, 8; Apocryphon Ezek. Fragm.3 (ed. K. Holl, in: *Gesammelte Aufsätze zur Kirchengeschichte II*, *Der Osten*, Tübingen 1928, 36); Wisdom 14-3­.

8 ‡Jeremias, 27-29; the prayers are the *´ahābā rabbā* (the second of the two benedictions which introduced the *Sh*e*ma*` in the morning and which probably [63]

noted that these are liturgical prayers in which God is addressed as the Father of the community, that the language used is Hebrew, and that *´ābīnū* is associated with *malkēnū*: the Father to whom the community calls is the heavenly king of the people of God. On the other hand, we look in vain for the personal address ‘my Father’. It occurs for the first and only time in *Seder Eliyyahu Rabbah*, a writing which origin­ated in Southern Italy about ad 974, in the form *´ābī šebbaššāmayīm* (i.e. in Hebrew and with the addition of ‘who art in heaven’)1—the original text of Sirach 23.1, 4 to be inferred from a Hebrew paraphrase ran *´el ´ābī* and therefore is to be translated ‘God of my Father’, and not ‘God, my Father’.2 That means that in the literature of Palestin­ian Judaism *no evidence has yet been found* of ‘my Father’ being used by an individual as an address to God. It first appears in the Middle Ages, in Southern Italy.

It is quite unusual that Jesus should have addressed God as ‘my Father’; it is even more so that he should have used the Aramaic form *´Abbā*. True, the actual word has only been handed on in Mark 14.36 but two things suggest that Jesus used this *´Abbā* as an address to God elsewhere in his prayers. First, there is a remarkable variation of forms in the tradition of ‘Father’ as an address to God. On the one hand, we find the correct Greek vocative form πάτερ,3 which Matthew provides with a personal pronoun πάτερ μου.4 On the other hand, we find the nominative with the article (ὁ πατήρ) as a vocative.5 It is particularly striking that we find πάτερ and the vocative ὁ πατήρ side by side in one and the same prayer (Matt. 11.25f. par. Luke 10.21). This remarkable variation points to an underlying *´abbā* which, in the time of Jesus, was used in colloquial language at the same time as an address, for the emphatic state (‘the Father’) and for the form with the first person suffix (‘my, our Father’).6 Second, we learn from Rom. [64]

even belonged to the ancient priestly liturgy of temple worship) and the New Year Litany (the basic elements of which are already attested by R. Akiba, died after ad 135)­.

1 I have listed the instances *op*. *cit*., 28, n.65­.

2 *Op*. *cit*., 28f.

3 Matt. 11,25 par. Luke 10.21a; Luke 11.2; 22.42; 23.34 46; John 11.41; 12.27f.; 17.1, 5, 11, 24f.

4 Matt. 26.39, 42.

5 Mark 14.36; Matt. 11.26 par. Luke 10.21b (Rom. 8.15; Gal. 4.6). πατήρ [*sic*] with­out the article as a vocative, which has been transmitted by some witnesses at John 17.5, 11, 21, 24f., is an inner-Greek variation (vulgarism).

6 ‡Jeremias, 59f.

8.15 and Gal. 4.6 that the cry Ἀββὰ ὁ πατήρ, uttered in the spirit, was widespread in the early church. Indeed, Paul presupposes that it is not only to be heard in his own congregations (Gal. 4.6) but that it also rings out as cry of prayer in congregations which he has not founded, like that in Rome (Rom. 8.15). The unusual character of this form of address (see below) shows that it is an echo of the prayer of Jesus. Thus we have every reason to suppose that an *´Abbā* under­lies every instance of πάτερ (μου) or ὁ πατήρ in his words of prayer.

There may be a few sparse instances of πάτερ as a form of address to God in the milieu of Hellenistic Judaism1—probably under Greek influence—but it can certainly be said that there is no instance of the use of *´Abbā* as an address to God in all the extensive prayer-literature of Judaism, whether in liturgical or in private prayers.2

As we can learn from the Targum, Jews deliberately avoided applying the word *´abbā* to God even outside prayers. In the three passages of the Old Testament where God is called *´ābī*, the Targum twice renders the word *ribbūnī* (‘my Lord’) (Jer. 3.4,19); only in the Targum on Ps. 89.27 did the translator feel himself compelled by the sense to translate *´ābī* as *´abbā*. Otherwise, *´abbā* is applied to God elsewhere in the Targum only at Mal. 2.10 (Hebrew *´āb*); here, too, the translator saw no other possible rendering in view of the content. Outside the Targum there is only a single passage in Rabbinic literature in which *´abbā* is used with reference to God. It is a story which was told of Ḥanin ha-Neḥba, famous for his prayers for rain, who lived about the end of the first century bc;

Ḥanin ha-Neḥba was the son of the daughter of Onias the Circle-drawer.3 When the world needed rain, our teachers used to send school-children to him, who seized the hem of his coat4 and said to him, *´abbā*, *´abbā*, *hab lan miṭrā* (‘Daddy, [65]

1 See above, p. 63, n.7.

2 Nor can E. Haenchen, *Der Weg Jesu*, Berlin 1966, 492-94, n.7a produce any evidence. Neither of the two passages to which he refers contains *´Abbā* an address to God. His next remarks, ‘It is quite clear that the form *´Abbā*, which occurs only in Aramaic, is not to be found in the Mishnah (c. ad 200), which is written in pure Hebrew’, betray an inadequate conception of Mishnah Hebrew. For the situation is precisely the opposite. The Hebrew form *´ābī* does not stand for ‘my father’ in any passage in the Mishnah; without exception the Aramaic form *´Abbā* is used, more than fifty times. (All these passages are instances of secular usage; ‘my father’ does not occur at all in the Mishnah as an address to God or a designation of God.)

3 See ‡Jeremias, 61.

4 A gesture of urgent request, cf. Mark 5.27.

daddy, give us rain!’). He said to Him (God): ‘Master of the world, grant it for the sake of these who are not yet able to distinguish between an *´Abbā* who has the power to give rain and an *´abbā* who has not.”

Ḥanin appeals to God’s mercy by using the trustful ‘*´abbā*, *´abbā*,’ which the school-children cry out to him and describes God—in con­trast to himself—as the ‘*´Abbā* who has the power to give rain’. The little story can be regarded as a prelude to Matt. 5.45, where God is described as the heavenly Father who grants the gift of rain without discrimination to both righteous and unrighteous—but it does not provide the missing Jewish example of *´Abbā* used as an address to God. For we must remember that Ḥanin does not in any way address God himself as *´Abbā*; his address is ‘Master of the world’.

All this confronts us with a fact of fundamental importance. *We do not have a single example* of God being addressed as *´Abbā* in Judaism, but Jesus *always* addressed God in this way in his prayers. The only exception is the cry from the cross (Mark 15-34 par. Matt. 27-46), and the reason for that is its character as a quotation.

There is a linguistic explanation for the striking silence of the Jewish prayer literature. In origin, *´abbā* isa babbling sound, so it is not inflected and takes no suffix. ‘When a child experiences the taste of wheat (i.e. when it is weaned), it learns to say *´abbā* and *´immā* (i.e. these are the first sounds that it prattles).’2 Originally an exclamatory form, *´abbā* had gained considerable ground in Palestinian Aramaic even before the New Testament period. It suppressed the ‘Imperial Aramaic’ and biblical-Hebraic form of address *´ābī* all along the line, and even took its place in statements; in addition, it took the place of the emphatic *´ābā* and largely established itself as an expression for ‘his father’ and ‘our father’.3 By the time of Jesus, *´abbā* had long had a wider use than in the talk of small children. Even grown-up children, sons as well as daughters, now addressed their father as *´abbā*.4 The story of Ḥanin ha-Neḥba (see above, pp. 65f.), which is set in pre-­Christian times, is an example of the way in which older, respected people other than fathers might be addressed as *´abbā*. A newly-­discovered Jewish-Christian source5 says that it is a peculiarity of the [66]

1 b. Taan. 23b.

2 b. Ber. 40a Bar. par. b. Sanh. 70b Bar.

3 Instances are collected in ‡Jeremias, 58ff.

4 ‡Jeremias, 58 n.32, 60 n.43.

5 Worked over in ‘Abd el-Jabbār, *Erweis der Prophetenschaft unseres Herm Moham­med*, preserved in Istanbul, Sammlung Shehid Ali Pasha, no.1575 (cf. S. Pines, [66]

Hebrew language that ‘son’ can designate a true and upright slave and ‘father’ the lord and master.1 The Midrash confirms this: ‘as the disciples are called sons, so is the master called father’.2 In the house of R. Gamaliel II (c. ad 90), even the slave Ṭabi was called ‘*´abbā* Ṭabi’.3

If we keep in mind this setting for *´abbā*, it will be clear why Pales­tinian Judaism does not use *´abbā* as a form of address to God. *´abbā* was a children’s word, used in everyday talk, an expression of courtesy. It would have seemed disrespectful, indeed unthinkable, to the sensibilities of Jesus’ contemporaries to address God with this familiar word.4

Jesus dared to use *´Abbā* as a form of address to God. This *´Abbā* is the *ipsissima vox Jesu*.

(*iii*) *The significance of* *´*Abbā *as an address to God*

The complete novelty and uniqueness of *´Abbā* as an address to God in the prayers of Jesus shows that it expresses the heart of Jesus’ relationship to God. He spoke to God as a child to its father: con­fidently and securely, and yet at the same time reverently and obediently.

At this point it is necessary to issue a warning against two possible misunder­standings. First, the fact that *´abbā* was originally a child’s exclamatory word has occasionally led to the mistaken assumption that Jesus adopted the language of a tiny child when he addressed God as ‘Father’; even I myself believed this earlier. However, the discovery that even in the period before the New Testament, grown­up sons and daughters addressed their fathers as *´abbā*, stands in the way of any such limitation. Secondly, the fact that the address *´Abbā* expresses a consciousness of sonship should not mislead us into ascribing to Jesus himself in detail the ‘Son of God’ christology, e.g. the idea of pre-existence, which developed very early in [67]

*The Jewish Christians of the Early Centuries of Christianity According to a New Source*, The Israel Academy of Sciences and Humanities, Proceedings, II no. 13, Jerusalem 1966).

1 f.55b-56a (according to Pines, *The Jewish Christians*, 8).

2 Siphre Deut. 34 on 6.7.

3 j. Nidd. 49b 42f. Bar.

4 ‡Kittel, 5. E. Haenchen’s objection against Kittel (*Der Weg Jesu*, 59 n.19), ‘It is pure supposition that Jesus’ way of expressing himself caused offence to his contemporaries’, is not to the point, as is shown by what is said on p. 65 above about the terminology of the Targum; cf. also Taan. 3.8 (familiarity towards God which is expressed in childlike urgency deserves to be punished by the ban).

the primitive church. This over-interpretation of the address *´Abbā* isprohibited by the everyday sound of the word.

Jesus regarded *´Abbā* as a sacred word. When he instructs the dis­ciples to ‘Call no man your father on earth, for you have one Father, who is in heaven’ (Matt. 23.9),1 he certainly does not mean to pro­hibit them from addressing their physical fathers as ‘father’. He is thinking, rather, of the custom of addressing distinguished people, especially older men, as *´abbā*. The disciples are not to do this, because that would be a misuse of the word. He wanted to reserve the honour of the name ‘father’ for God alone. This prohibition shows the degree to which Jesus felt that the address *´Abbā* should be revered.

*´Abbā* as a form of address to God expresses the ultimate mystery of the mission of Jesus. He was conscious of being authorized to com­municate God’s revelation, because God had made himself known to him as Father (Matt. 11.27 par.). [68]

1 On the passag see ‡Jeremias, 41f.

—————

“. . . the Aramaic word is a carita­tive (= “Daddy”) and implies familiar, family relationship. Since this is undoubtedly one of the *ipsissima verba* [exact words] of Jesus, one must admit that Jesus claimed a special relationship to God as his Father beyond the general relationship postulated in contempo­rary Judaism. [89] . . . [Though] Jesus presented himself as the first of many to stand in a new and special relationship to God as Fa­ther, that very claim implies that his sonship was in some way superior to the sonship of all who would follow him.” (Brown *Jesus* 89-90)

## “Amen”

Jeremias, Joachim. “The Reign of God.” In Jeremias, Joachim. *New Testament Theology*: *The Proclamation of Jesus*. Trans. John Bowden. New York: Charles Scribner’s Sons, 1971. 35-36. (German: *Neutestamentliche Theolgie*. I. Teil: *Die Verkündigung Jesu*. Gütersloh: Gerd Mohn, 1971.)

A new use of the word *´āmēn* emerges in the sayings of Jesus in the four gospels, which is without any parallel in the whole of Jewish literature and the rest of the New Testament.1 The Hebrew word *´āmēn*, taken over by Aramaic, means ‘certainly’.2 It is a solemn formula with which already the Israelite of Old Testament times took up a doxology, an oath, a blessing, a curse or an execration.3 Without exception it is used in answers assenting to the words of another, as also in 1 Cor 14.16; II Cor 1.20; Rev. 5.14; 7.12; 19.4; 22.20. In the gospels, on the other hand, *´āmēn* is used, also without exception, to introduce and to strengthen a person’s own words; in this unpre­cedented usage it is strictly confined to the words of Jesus. This introductory *´āmēn* occurs there as follows:

Mark 13 times4

*Logia* common to Matthew and Luke 9 times5

Matthew only 9 times6

Luke only 3 times7

John (here always in the form *´āmēn*, *´āmēn*) 25 times [35]

1 Jeremias, ‘Characteristics’, 112-115 = *Abba* 148-51.

2 W. Baumgartner, *Hebräisches und aramäisches Lexikon zum Alten Testament*3, Lieferung I, Leiden 1967, 62b.

3 Dalman, *Words of Jesus*, 226-29; Billerbeck I 242-44; III 456-61.

4 Mark 3.28; 8.12; 9.1, 41; 10.15, 29; 11.23; 12.43; 13.30; 14-9, 18, 25, 30.

5 Matt. 5.18, 26; 8.10; 10.15; 11.11; 13.17; 18.13; 23.36; 24.47. ἁμήν does not occur in any of the nine passages in the Lucan version; in the Lucan version its place is taken by δέ (Luke 10.12, contrast Matt. 10.15), γάρ (Luke 10.24, contrast Matt. 13.17), ναί (Luke 11.51, contrast Matt. 23.36), ἁληθῶς (Luke 12.44, contrast Matt. 2447); in the remaining five cases the ἁμήν is omitted in Luke without any replacement.

6 Matt. 6.2, 5, 16; 10.23; 18.18; 21.31; 25.12, 40, 45; (also 18.19, as a variant).

7 Luke 4.24; 12.37; 23.43.­

8 John 1.51; 3.3, 5, 11; 5.19, 24, 25; 6.26, 32, 47, 53; 8.34, 51, 58; 10.1, 7; 12.24; 13.16, 20, 21, 38; 14.12; 16.20, 23; 21.18. The duplication derives from Jewish liturgical usage; it is attested (only with *´āmēn* as a response!) in the Old Testament, in Qumran, in Pseudo-Philo, in the Talmud, in prayers, on inscrip­tions and in magical texts (cf. the instances in *TLZ* 83, 1958, col. 504).

The retention of this alien word shows how strongly the tradition felt that the way of speaking was new and unusual. An explanation of its meaning must start from the fact that in the words of Jesus *´āmēn* is always followed by λέγω ὑμῖν (σοι). The only substantial analogy to ἁμὴν λέγω ὑμῖν that can be produced is the messenger-formula ‘Thus says the Lord’,1 which is used by the prophets to show that their words are not their own wisdom, but a divine message. In a similar way, the ἁμὴν λέγω ὑμῖν that introduces the sayings of Jesus expresses his author­ity. The novelty of the usage, the way in which it is strictly confined to the sayings of Jesus, and the unanimous testimony by all the strata of tradition in the gospels show that here we have the creation of a new expression by Jesus.2

1 Manson, *Teaching*2, 207­.

2 V. Hasler, *Amen*. *Redaktionsgeschichtliche Untersuchung zur Einführungsformel der Herrenworte* ‘*Wahrlich*, *ich sage euch*’, Zurich-Stuttgart[: Gotthelf,] 1969, puts forward the hypothesis that the formula ‘Truly, I say to you’ arose in the liturgy of the Hellenistic communities and was only secondarily placed on the lips of Jesus. He justifies his view with the assertion that even in Judaism *´āmēn* had lost the character of a response and was used to strengthen a man’s subsequent statement (p. 173). He attempts to demonstrate this from four Rabbinic texts and from Rev. 7.12; 22.20. The four Rabbinic texts are, however, really a single text with parallels (the second reference of which has been wrongly copied from Billerbeck I 243, while the two most important versions, of which Billerbeck gives the wording, are not mentioned), and this text says exactly the opposite to what Hasler reads out of it: it attests that *´āmēn* has the character of a response. In Rev. 7.12 the *´āmēn* is a response to the benediction in v. 10, and in Rev. 22.20b to the promise of Jesus’ imminent return in v. 20a. That means that in the sphere of Judaism and the primitive Christian liturgy *´āmēn* always and without exception has the character of a response; the new terminology of the gospels is without analogy. (In other respects, too, the work lacks the necessary care. On p.173 the following should be noted: Neh. 5.13 is not a doxological conclusion; anyone who lists Tobit 14.15 as an instance of *´āmēn* despite its doubtful authenticity ought also to include Judith 16.25; for Rev. 7.11 read Rev. 7.12; the reference Deut. 27.33 is wrong, as the chapter has only 26 verses; in n.148 all the Hexaplaric material is ignored—all this on one page!) [36]

[See also Berger, Klaus. “Die Amen-Worte Jesu: Eine Untersuch­ung zum Problem der Legitima­tion in apoka­lyptischer Rede.” *BZNW* 39 (1970).]

## Jesus on the Ten Commandments

The Decalogue

|  |  |  |
| --- | --- | --- |
| Exodus 20:2-17  (Elohistic recension) |  | Deuteronomy 5:6-21  (Deuteronomic recension) |
|  |  |  |
| 2 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; |  | 6 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; |
|  |  |  |
| 3 you shall have no other gods before me. |  | 7 you shall have no other gods before me. |
|  |  |  |
| 4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth be­neath, or that is in the water under the earth. |  | 8 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth be­neath, or that is in the water under the earth. |
|  |  |  |
| 5 You shall not bow down to them or wor­ship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, |  | 9 You shall not bow down to them or wor­ship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me, |
|  |  |  |
| 6 but showing steadfast love to the thou­sandth generation of those who love me and keep my commandments. |  | 10 but showing steadfast love to the thou­sandth generation of those who love me and keep my commandments. |
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| 7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who mis­uses his name. |  | 11 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who mis­uses his name. |
|  |  |  |
| 8 *Remember* the sabbath day, and keep it holy. |  | 12 *Observe* the sabbath day and keep it holy, *as the Lord your God com­mand­ed you*. |
|  |  |  |
| 9 Six days you shall labor and do all your work. |  | 13 Six days you shall labor and do all your work. |
|  |  |  |
| 10 But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your live­­­­­­­­­stock, or the *alien resident* in your towns. |  | 14 But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, *or* your son or your daugh­ter, *or* your male or female slave, *or your ox or your donkey*, *or any of* your live­stock, or the *resident alien* in your towns, *so that your male and female slave may rest as well as you*. |
|  |  |  |
| 11 *For in six days the Lord made heaven and earth*, *the sea*, *and all that is in them*, *but rested the seventh day*; *therefore the Lord blessed the sabbath day and con­secrated it*. |  | 15 *Remember that you were a slave in the land of Egypt*, *and the Lord your God brought you out from there with a migh­ty hand and an outstretched arm*; *there­fore the Lord your God commanded you to keep the sabbath day*. |
|  |  |  |
| 12 Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you. |  | 16 Honor your father and your mother, *as the Lord your God commanded you*, so that your days may be long *and that it may go well with you* in the land that the Lord your God is giving you. |
|  |  |  |
| 13 You shall not murder. |  | 17 You shall not murder. |
|  |  |  |
| 14 You shall *not* commit adultery. |  | 18 *Neither* shall you commit adultery. |
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| 15 You shall *not* steal. |  | 19 *Neither* shall you steal. |
|  |  |  |
| 16 You shall *not* bear false witness against your neighbor. |  | 20 *Neither* shall you bear false witness a­­­­­­g­ainst your neighbor. |
|  |  |  |
| 17 You shall not covet your neighbor’s house; you shall not covet your neigh­bor’s wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor. |  | 21 *Neither* shall you covet your neighbor’s *wife*. *Neither* shall you *desire* your neigh­bor’s *house*, or *field*, or male or female slave, or ox, or donkey, or any­thing that belongs to your neighbor. |

Enumerations of the Ten Commandments

There are two ways of distinguishing ten commandments in Exod 20:2-17 and Deut 5:6-21.

1. The first tradition, stemming from the Greek Fathers, is followed by the present-day Eastern Orthodox (e. g., Greek Orthodox, Russian Orthodox, Serbian Orthodox) churches and by the Reformed (e. g., Presbyterian, Baptist, Dutch Reformed) churches.

2. The second tradition, stemming from the Latin Fathers (namely, Augustine, who for the tenth commandment based himself on Deut 5:21 rather than Exod 20:17), is followed by the present-day Roman Catholic and Lutheran churches.

Eastern Orthodox and Reformed (Exod 20 verses:) (Deut 5 verses:)

1. no other gods 2-3 6-7

2. carved image 4-6 8-10

3. name in vain 7 11

4. sabbath 8-11 12-15

5. honor father and mother 12 16

6. murder 13 17

7. adultery 14 18

8. stealing 15 19

9. false evidence 16 20

10. covet 17 21

Roman Catholic and Lutheran (Exod 20 verses:) (Deut 5 verses:)

introduction 2 6

1. no other gods, no idols 3-6 7-10

2. name in vain 7 11

3. sabbath 8-11 12-15

4. honor father and mother 12 16

5. murder 13 17

6. adultery 14 18

7. stealing 15 19

8. false evidence 16 20

9. covet neighbor’s wife 17 (item 2) 21a (item 1)

10. covet neighbor’s goods 17 (items 1, 3-6) 21b (items 2-7)

The Decalogue Is Special

1. **introduction**
   1. The Mosaic Law contains 613 commandments (384 prohibitions, 229 positive commands).
   2. But these 10 commandments have preeminence.
2. **The ten commandments**’ **setting is special**.
   1. The ten commandments are given right after the exodus, and the exodus is the key event in the OT.
      1. Exod 19:1, “On the third new moon after the Israelites had gone out of the land of Egypt, on that very day, they came into the wilderness of Sinai.”
      2. Exod 19:2, “They . . . entered the wilderness of Sinai, and . . . Israel camped there in front of the mountain.”
   2. The setting requires purity: ablutions, can’t touch mountain.
      1. Exod 19:10, “the Lord said to Moses: “Go to the people and consecrate them today and tomorrow. Have them wash their clothes . . .”
      2. Exod 19:11, “and prepare for the third day, because on the third day the Lord will come down upon Mount Sinai in the sight of all the people.”
      3. Exod 19:12, “You shall set limits for the people all around, saying, ‘Be careful not to go up the mountain or to touch the edge of it. Any who touch the mountain shall be put to death.”
      4. Exod 19:13, “No hand shall touch them, but they shall be stoned or shot with arrows; whether animal or human being, they shall not live.’”
   3. There is a volcanic theophany.
      1. Exod 19:16, “On the morning of the third day there was thunder and lightning, as well as a thick cloud on the mountain, and a blast of a trumpet so loud that all the people who were in the camp trembled.”
      2. Exod 19:18, “Now Mount Sinai was wrapped in smoke, because the Lord had descended upon it in fire; the smoke went up like the smoke of a kiln, while the whole mountain shook violently.”
      3. Exod 19:19, “As the blast of the trumpet grew louder and louder, Moses would speak and God would answer him in thunder.”
   4. The 10 commandments are the only laws given on stone tablets.
   5. The people are awed.
      1. Exod 20:18, “When all the people witnessed the thunder and lightning, the sound of the trumpet, and the mountain smoking, they were afraid and trembled and stood at a distance . . .”
      2. Exod 20:19, “and said to Moses, “You speak to us, and we will listen; but do not let God speak to us, or we will die.””
3. **The ten commandments are given twice**.
   1. The ten commandments are a doublet: Exod 20:2-17 and Deut 5:6-21.
4. **They are the first laws given**.
   1. “The Decalogue is the core of the Mosaic Law . . .” (NJB 107)
5. **The Decalogue** “**is still valid under the New Law** . . .” (NJB 107)
   1. “. . . Christ appeals to the com­mand­ments . . .” (NJB 107)
   2. In Romans and Galatians, “Paul’s attack on the Law . . . is not directed against these essential duties . . .” (NJB 107)
6. **The ten commandments**’ **form is special**.
   1. Most of the 613 laws are conditional (casuistic), which is typically Egyptian.
   2. Only a few laws are imperative (apodictic), which is typically Mespotamian.
   3. We know the apodictic form: “You shall . . .” “You shall not . . .”
   4. Here are some conditional laws, (from Exod 20:22-23:33, the Book of the Covenant)
      1. Exod 21:18 When individuals quarrel and one strikes the other with a stone or fist so that the injured party, though not dead, is confined to bed, 19 but recovers and walks around outside with the help of a staff, then the assailant shall be free of liabil­ity, except to pay for the loss of time, and to arrange for full recovery.
      2. Exod 21:20 When a slaveowner strikes a male or female slave with a rod and the slave dies immediately, the owner shall be punished.
      3. Exod 21:21 But if the slave survives a day or two, there is no punishment; for the slave is the owner’s property.
      4. Exod 21:22 When people who are fighting injure a pregnant woman so that there is a miscar­riage, and yet no further harm follows, the one responsible shall be fined what the woman’s husband demands, paying as much as the judges determine.
      5. Exod 21:23 If any harm follows, then you shall give life for life, 24 eye for eye, tooth for tooth, hand for hand, foot for foot, 25 burn for burn, wound for wound, stripe for stripe.
      6. This last is the famous *lex talionis* (law of retaliation).
7. **The ten commandments are the foundaton of moral theology**.
   1. Because the ten commandments are special, they have traditionally been the basis of moral theology.
   2. The Sermon on the Mount “contains the fullest and most complete formulation of the New Law (cf. Mt 5-7), clearly linked to the Decalogue entrusted by God to Moses on Mount Sinai.” (John Paul II, *Veritatis Splendor* § 12)

Two Greatest Commandments

Matt 22:34-40; Mark 12:28-34; Luke 10:25-28; Rom 13:9; Gal 5:14

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| Matt 22:34-40, “When the Pharisees heard that he had silenced the Sadducees, they gathered together, 35 and one of them, a lawyer, asked him a question to test him. 36 “Teacher, which commandment in the law is the greatest?”  37 He said to him, “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ 38 This is the greatest and first commandment. 39 And a second is like it: ‘You shall love your neighbor as yourself.’ 40 On these two commandments hang all the law and the prophets.””  [Matthew goes on to the controversy with Pharisees concerning Ps 110:1—Matt 22:­41-46, “45If David thus calls him Lord, how can he be his son?”] | Mark 12:28-34, “One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, “Which commandment is the first of all?”  29 Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; 30 you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ 31 The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”  32 Then the scribe said to him, “You are right, Teacher; you have truly said that ‘he is one, and besides him there is no other’; 33 and ‘to love him with all the heart, and with all the understanding, and with all the strength,’ and ‘to love one’s neighbor as oneself,’—this is much more important than all whole burnt offerings and sacrifices.” 34 When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” After that no one dared to ask him any question. | Luke 10:25-28, “Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” 26 He said to him, “What is written in the law? What do you read there?”  27 He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.”  28 And he said to him, “You have given the right answer; do this, and you will live.”” |
| Matt 7:12, “In everything do to others as you would have them do to you; for this is the law and the prophets.”  Gal 5:14, “For the whole law is summed up in a single commandment, “You shall love your neighbor as yourself.”“  Rom 13:8-10, “Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. 9 The commandments, “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet”; and any other commandment, are summed up in this word, “Love your neighbor as yourself.” 10 Love does no wrong to a neighbor; therefore, love is the fulfilling of the law.”  Gal 5:14, “For the whole law is summed up in a single commandment, “You shall love your neighbor as yourself.””  James 2:8, “You do well if you really fulfill the royal law according to the scripture, “You shall love your neighbor as yourself.”” | | |

The Rich Young Man

Matt 19:16-22; Mark 10:17-31; Luke 18:18-23

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| Matt 19:16-22, “Then someone came to him and said, “Teacher, what good deed must I do to have eternal life?”  17 And he said to him, “Why do you ask me about what is good? There is only one who is good. If you wish to enter into life, keep the commandments.” 18 He said to him, “Which ones?” And Jesus said,  “You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; 19 Honor your father and mother; also, You shall love your neighbor as yourself.”  20 The young man said to him, “I have kept all these; what do I still lack?” 21 Jesus said to him, “If you wish to be perfect,  go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me.”  22 When the young man heard this word, he went away grieving, for he had many possessions.” | Mark 10:17-22, “As he was setting out on a journey, a man ran up and knelt before him, and asked him, “Good Teacher, what must I do to inherit eternal life?”  18 Jesus said to him, “Why do you call me good? No one is good but God alone. 19 You know the commandments:  ‘You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.’”  20 He said to him, “Teacher, I have kept all these since my youth.” 21 Jesus, looking at him, loved him and said, “You lack one thing;  go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.”  22 When he heard this, he was shocked and went away grieving, for he had many possessions.” | Luke 18:18-30, “A certain ruler asked him, “Good Teacher, what must I do to inherit eternal life?”  19 Jesus said to him, “Why do you call me good? No one is good but God alone. 20 You know the commandments:  ‘You shall not commit adultery; You shall not murder; You shall not steal; You shall not bear false witness; Honor your father and mother.’”  21 He replied, “I have kept all these since my youth.” 22 When Jesus heard this, he said to him, “There is still one thing lacking.  Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me.”  23 But when he heard this, he became sad; for he was very rich.” |

Woe to You, Scribes and Pharisees!

Matt 23:12-30; Luke 11:37-54

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| Matt 23:12-30  12 All who exalt themselves will be hum­bled, and all who humble themselves will be exalted. 13 “But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heav­en. For you do not go in yourselves, and when others are going in, you stop them. 14 15 Woe to you, scribes and Pharisees, hypocrites! For you cross sea and land to make a single convert, and you make the new convert twice as much a child of hell as your­selves. 16 “Woe to you, blind guides, who say, ‘Whoever swears by the sanctuary is bound by nothing, but whoever swears by the gold of the sanctuary is bound by the oath.’ 17 You blind fools! For which is great­er, the gold or the sanctuary that has made the gold sacred? 18 And you say, ‘Whoever swears by the altar is bound by noth­ing, but whoever swears by the gift that is on the altar is bound by the oath.’ 19 How blind you are! For which is great­er, the gift or the altar that makes the gift sacred? 20 So whoever swears by the altar, swears by it and by everything on it; 21 and whoever swears by the sanctuary, swears by it and by the one who dwells in it; 22 and whoever swears by heaven, swears by the throne of God and by the one who is seated upon it. 23 “Woe to you, scribes and Pharisees, hypo­crites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglect­ing the others. 24 You blind guides! You strain out a gnat but swallow a camel! 25 “Woe to you, scribes and Pharisees, hypo­crites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-in­dulgence. 26 You blind Pharisee! First clean the inside of the cup, so that the outside also may become clean. 27 “Woe to you, scribes and Phari­sees, hypocrites! For you are like white­washed tombs, which on the outside look beauti­ful, but inside they are full of the bones of the dead and of all kinds of filth. 28 So you also on the outside look righ­teous to others, but inside you are full of hypocri­sy and lawlessness. 29 “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and deco­rate the graves of the righteous, 30 and you say, ‘If we had lived in the days of our ances­tors, we would not have taken part with them in shed­ding the blood of the prophets.’” |  | Luke 11:37-54  37 While he was speaking, a Pharisee invited him to dine with him; so he went in and took his place at the table. 38 The Pharisee was amazed to see that he did not first wash before dinner. 39 Then the Lord said to him, “Now you Pharisees clean the outside of the cup and of the dish, but inside you are full of greed and wickedness. 40 You fools! Did not the one who made the outside make the inside also? 41 So give for alms those things that are with­in; and see, everything will be clean for you. 42 “But woe to you Pharisees! For you tithe mint and rue and herbs of all kinds, and neglect justice and the love of God; it is these you ought to have practiced, without neglecting the others. 43 Woe to you Pharisees! For you love to have the seat of honor in the synagogues and to be greeted with respect in the marketplaces. 44 Woe to you! For you are like unmarked graves, and people walk over them without realizing it.” 45 One of the law­yers answered him, “Teacher, when you say these things, you insult us too.” 46 And he said, “Woe also to you lawyers! For you load people with burdens hard to bear, and you yourselves do not lift a finger to ease them. 47 Woe to you! For you build the tombs of the prophets whom your an­cestors killed. 48 So you are witnesses and approve of the deeds of your ancestors; for they killed them, and you build their tombs. 49 Therefore also the Wisdom of God said, ‘I will send them proph­ets and apostles, some of whom they will kill and persecute,’ 50 so that this generation may be charged with the blood of all the prophets shed since the foundation of the world, 51 from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be charged against this genera­tion. 52 Woe to you lawyers! For you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering.” 53 When he went outside, the scribes and the Pharisees began to be very hostile toward him and to cross-ex­amine him about many things, 54 lying in wait for him, to catch him in something he might say. |

Revealed to Infants; Easy Yoke

Matt 11:25-30

Matt 11:25-30, “At that time Jesus said, “I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; 26 yes, Father, for such was your gracious will. 27 All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. 28 “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. 29 Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. 30 For my yoke is easy, and my burden is light.”

Plucking Grain

Matt 12:1-15; Mark 2:23-28

Matt 12:1-15, “At that time Jesus went through the grainfields on the sabbath; his disciples were hungry, and they began to pluck heads of grain and to eat. 2 When the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the sabbath.” 3 He said to them, “Have you not read what David did when he and his companions were hungry? 4 He entered the house of God and ate the bread of the Presence, which it was not lawful for him or his companions to eat, but only for the priests. 5 Or have you not read in the law that on the sabbath the priests in the temple break the sabbath and yet are guiltless? 6 I tell you, something greater than the temple is here. 7 But if you had known what this means, ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless. 8 For the Son of Man is lord of the sabbath.” 9 He left that place and entered their synagogue; 10 a man was there with a withered hand, and they asked him, “Is it lawful to cure on the sabbath?” so that they might accuse him. 11 He said to them, “Suppose one of you has only one sheep and it falls into a pit on the sabbath; will you not lay hold of it and lift it out? 12 How much more valuable is a human being than a sheep! So it is lawful to do good on the sabbath.” 13 Then he said to the man, “Stretch out your hand.” He stretched it out, and it was restored, as sound as the other. 14 But the Pharisees went out and conspired against him, how to destroy him. 15 When Jesus became aware of this, he departed. Many crowds followed him, and he cured all of them . . .”

Mark 2:23-28, “One sabbath he was going through the grainfields; and as they made their way his disciples began to pluck heads of grain. 24 The Pharisees said to him, “Look, why are they doing what is not lawful on the sabbath?” 25 And he said to them, “Have you never read what David did when he and his companions were hungry and in need of food? 26 He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions.” 27 Then he said to them, “The sabbath was made for humankind, and not humankind for the sabbath; 28 so the Son of Man is lord even of the sabbath.””

Not What Goes In, but What Comes Out

Matt 15:12-20

Matt 15:12-20, “Then the disciples approached and said to him, “Do you know that the Pharisees took offense when they heard what you said?” 13 He answered, “Every plant that my heavenly Father has not planted will be uprooted. 14 Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit.” 15 But Peter said to him, “Explain this parable to us.” 16 Then he said, “Are you also still without understanding? 17 Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? 18 But what comes out of the mouth proceeds from the heart, and this is what defiles. 19 For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. 20 These are what defile a person, but to eat with unwashed hands does not defile.””

Withered Hand

Mark 3:1-6

Mark 3:1-6 Again he entered the synagogue, and a man was there who had a withered hand. 2 They watched him to see whether he would cure him on the sabbath, so that they might accuse him. 3 And he said to the man who had the withered hand, “Come forward.” 4 Then he said to them, “Is it lawful to do good or to do harm on the sabbath, to save life or to kill?” But they were silent. 5 He looked around at them with anger; he was grieved at their hardness of heart and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. 6 The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.”

Tradition of the Elders

Matt 15:1-8; Mark 7:1-13

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| Mark 7:1-13  1 Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him, 2 they noticed that some of his disciples were eating with defiled hands, that is, without washing them. 3 (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; 4 and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.)  5 So the Pharisees and the scribes asked him, “Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?” 6 He said to them, “Isaiah prophesied rightly about you hypocrites, as it is written, ‘This people honors me with their lips, but their hearts are far from me; 7 in vain do they worship me, teaching human precepts as doctrines.’  8 You aban­don the commandment of God and hold to human tradition.” 9 Then he said to them, “You have a fine way of rejecting the command­ment of God in order to keep your tradition! 10 For Moses said, ‘Honor your father and your mother’; and, ‘Whoever speaks evil of father or mother must surely die.’ 11 But you say that if anyone tells father or mother, ‘Whatever support you might have had from me is Corban’ (that is, an offering to God)C12 then you no longer permit doing anything for a father or mother, 13 thus mak­ing void the word of God through your tradition that you have handed on. And you do many things like this.” |  | Matt 15:1-8  1 Then Pharisees and scribes came to Jesus from Jerusalem  and said, 2 “Why do your disci­ples break the tradi­tion of the elders? For they do not wash their hands before they eat.” 3 He answered them, “And why do you break the commandment of God for the sake of your tradi­tion? 4 For God said, ‘Honor your father and your mother,’ and, ‘Whoever speaks evil of father or mother must surely die.’ 5 But you say that whoever tells father or mother, ‘What­ever sup­port you might have had from me is given to God,’ then that person need not honor the father. 6 So, for the sake of your tradition, you make void the word of God.  7 You hypocrites! Isaiah prophesied rightly about you when he said: 8 ‘This people hon­ors me with their lips, but their hearts are far from me; 9 in vain do they worship me, teaching human precepts as doc­trines.’” |

All Foods Clean

Mark 7:14-23; Matt 15:10-20

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| Mark 7:14-23  14 Then he called the crowd again and said to them, “Listen to me, all of you, and understand: 15 there is nothing outside a person that by going in can defile, but the things that come out are what defile.” 16 17 When he had left the crowd and entered the house, his disciples asked him about the parable. 18 He said to them, “Then do you also fail to understand? Do you not see that whatever goes into a person from outside cannot defile, 19 since it enters, not the heart but the stomach, and goes out into the sewer?” (Thus he declared all foods clean.) 20 And he said, “It is what comes out of a person that defiles. 21 For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, 22 adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. 23 All these evil things come from with­in, and they defile a person.” |  | Matt 15:10-20  10 Then he called the crowd to him and said to them, “Lis­ten and understand: 11 it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.” 12 Then the disciples ap­proached and said to him, “Do you know that the Pharisees took of­fense when they heard what you said?” 13 He answered, “Every plant that my heavenly Father has not planted will be uprooted. 14 Let them alone; they are blind guides of the blind. And if one blind per­son guides another, both will fall into a pit.” 15 But Peter said to him, “Ex­plain this parable to us.” 16 Then he said, “Are you also still without under­standing? 17 Do you not see that what­ever goes into the mouth enters the stomach, and goes out into the sewer? 18 But what comes out of the mouth proceeds from the heart, and this is what defiles. 19 For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. 20 These are what defile a person, but to eat with unwashed hands does not defile.” |

Antioch Incident

Gal 2:7-14

7 On the contrary, when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter had been entrusted with the gospel for the circumcised 8 (for he who worked through Peter making him an apostle to the circumcised also worked through me in sending me to the Gentiles), 9 and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go to the Gentiles and they to the circumcised. 10 They asked only one thing, that we remember the poor, which was actually what I was eager to do. 11 But when Cephas came to Antioch, I opposed him to his face, because he stood self-condemned; 12 for until certain people came from James, he used to eat with the Gentiles. But after they came, he drew back and kept himself separate for fear of the circumcision faction. 13 And the other Jews joined him in this hypocrisy, so that even Barnabas was led astray by their hypocrisy. 14 But when I saw that they were not acting consistently with the truth of the gospel, I said to Cephas before them all, “If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?””

Justification by Faith

Rom 3:21-31; Gal 2:15-16

Rom 3:21-31, “But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, 23 since all have sinned and fall short of the glory of God; 24 they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; 26 it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus. 27 Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith. 28 For we hold that a person is justified by faith apart from works prescribed by the law. 29 Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, 30 since God is one; and he will justify the circumcised on the ground of faith and the uncircumcised through that same faith. 31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.”

Gal 2:15-16, “15 We ourselves are Jews by birth and not Gentile sinners; 16 yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law.”

*Paidagogos*

Gal 3:17-28

“17 My point is this: the law, which came four hundred thirty years later, does not annul a covenant previously ratified by God, so as to nullify the promise. 18 For if the inheritance comes from the law, it no longer comes from the promise; but God granted it to Abraham through the promise. 19 Why then the law? It was added because of transgressions, until the offspring would come to whom the promise had been made; and it was ordained through angels by a mediator. 20 Now a mediator involves more than one party; but God is one. 21 Is the law then opposed to the promises of God? Certainly not! For if a law had been given that could make alive, then righteousness would indeed come through the law. 22 But the scripture has imprisoned all things under the power of sin, so that what was promised through faith in Jesus Christ might be given to those who believe. 23 Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. 24 Therefore the law was our disciplinarian [*paidagogos*] until Christ came, so that we might be justified by faith. 25 But now that faith has come, we are no longer subject to a disciplinarian, 26 for in Christ Jesus you are all children of God through faith. 27 As many of you as were baptized into Christ have clothed yourselves with Christ. 28 There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.”

Observing Special Days, Months, and Seasons

Gal 4:9-11; 5:4-6

Gal 4:9-11, “Now, however, that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits? How can you want to be enslaved to them again? 10 You are observing special days, and months, and seasons, and years. 11 I am afraid that my work for you may have been wasted.”

Gal 5:4-6 You who want to be justified by the law have cut yourselves off from Christ; you have fallen away from grace. 5 For through the Spirit, by faith, we eagerly wait for the hope of righteousness. 6 For in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working through love.”

Natural Revelation

Rom 1:19-20

Rom 1:19-20, “For what can be known about God is plain to them, because God has shown it to them. 20 Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse . . .”

Natural Law

Rom 2:9-16

Rom 2:9-16, “There will be anguish and distress for everyone who does evil, the Jew first and also the Greek, 10 but glory and honor and peace for everyone who does good, the Jew first and also the Greek. 11 For God shows no partiality. 12 All who have sinned apart from the law will also perish apart from the law, and all who have sinned under the law will be judged by the law. 13 For it is not the hearers of the law who are righteous in God’s sight, but the doers of the law who will be justified. 14 When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. 15 They show that what the law requires is written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them 16 on the day when, according to my gospel, God, through Jesus Christ, will judge the secret thoughts of all.”

Purpose of Sin

Rom 5:13-14, 21

Rom 5:13, “sin was indeed in the world before the law, but sin is not reckoned when there is no law. 14 Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come. . . . 21 so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification leading to eternal life through Jesus Christ our Lord.”

Love

1 Cor 13

1 If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal.

2 And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

3 If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

4 Love is patient; love is kind; love is not envious or boastful or arrogant

5 or rude. It does not insist on its own way; it is not irritable or resentful;

6 it does not rejoice in wrongdoing, but rejoices in the truth.

7 It bears all things, believes all things, hopes all things, endures all things.

8 Love never ends. But as for prophe­cies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end.

9 For we know only in part, and we prophesy only in part;

10 but when the complete comes, the partial will come to an end.

11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways.

12 For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known.

13 And now faith, hope, and love a­­bide, these three; and the greatest of these is love.

## Jesus on Jewish Ritual Practices

1. **ritual details**
   1. Matt 23:25, “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence.”
      1. “The tenor of this saying that very likely goes back to Jesus himself is clear: attention to ritual details . . . dare never replace true observance . . .” (Braun *Jesus* 53)
      2. Qumran “warns in its documents against the notion that true purity could actually be achieved ritually. [53] . . . [But] Jesus does not himself sharpen the purity regulations as the Qumran community did.” (Braun *Jesus* 53-54)
   2. Jesus abrocated ritual details.
      1. Mark 7:15, “there is nothing outside a person that by going in can defile [tev, “make ritually unclean”], but the things that come out are what defile.”
      2. These words contradict “even the Old Testament . . . distinction between clean and unclean animals and foods . . .” (Braun *Jesus* 54)
      3. “The extreme unjewishness of this position assures the authenticity of . . . Mark 7:15.” (Braun *Jesus* 54)
      4. The “reproach directed against him, that he is a friend of tax collectors and sinners (Matt. 11:19 par. . . .), puts it beyond question that Jesus associated with the religious outcasts.” (Braun *Jesus* 54)
   3. Jesus observed ritual details.
      1. “. . . a tendency in the course of the transmission,” if reversed, shows “that Jesus was a faithful Jew after all . . .” (Braun *Jesus* 55)
      2. Matt 5:17-19, “Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. 18 For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. 19 Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven.”
      3. Matt 23:23, “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others.”
         1. “. . . a person should practice justice, mercy, and faithfulness without omitting even the proper tithing of herbs . . .” (Braun *Jesus* 55)
2. **Jesus**’ **attitude toward the temple**
   1. “Esteem for the temple appears to be presupposed by Matt. 23:16-22, [which] forbids swearing by the temple . . . The cleansing of the temple . . . could have been an actual event in the life of Jesus. [57] . . . Jesus’ acknowledgment of the priests’ jurisdiction over the healing of lepers (Mark 1:44f. par. and elsewhere) appears to exclude a fundamental rejection of the Jewish priesthood on Jesus’ part. It is quite probable that Jesus did not totally reject the temple but more likely showed some reserve over against its sacrificial system. . . . he cleansed it. [So] The temple was significant for him . . .” (Braun *Jesus* 57-58)
   2. Jesus’ attitude toward the sabbath
      1. “There is only one saying in the synoptics that deals positively with sabbath observance by presupposing it even during the crisis experienced by those who are fleeing at the endtime (Matt. 24:20). This saying can be clearly recognized as a product of the Jewish Christian community, since the other texts without exception report only Jesus’ critical attitude toward the sabbath. Jesus heals a man with a withered hand (Mark 3:1-6 par.); he heals a [58] deformed woman (Luke 13:10-17), a man with dropsy (Luke 14:1-6), and all these healings occur on the sabbath. . . . Jesus did perform healings on the sabbath. And, what is more, there is not a single case in which the healing could not have been postponed until sundown without harm to the person who was ill. . . . [Even with] the disciples who pluck grain . . ., their hunger really involved no threat to their lives . . .” (Braun *Jesus* 58-59)
      2. In “the arguments with which Jesus [59] explains his behavior . . . we have, with a high degree of probability, authentic sayings of Jesus which were then inserted by the tradition into typical sabbath scenes. With Jesus all casuistry, all “ifs” and “buts,” are totally disregarded, for human beings are involved. “The sabbath is made for people and not people for the sabbath” (Mark 2:27). This actually does radical violence to the perception of a pious Jew.” (Braun *Jesus* 59-60)
      3. “. . . according to Jewish belief, God and all the angels observe [the sabbath] in heaven with ritual precision . . . That the Christians who transmitted these words were shocked by them is only too understandable. Only Mark (2:27) offers this radical assertion and even he not in all manuscripts. Matthew and Luke omit the saying entirely.” (Braun *Jesus* 60)
      4. scriptural arguments for Jesus’ position
         1. “. . . even David . . . and his companions ate the bread [Mark 2:25-26] . . .” (Braun *Jesus* 61)
         2. Even “priests violate the commanded sabbath rest through their ritual functions on the sabbath and are nevertheless considered guiltless (Matt 12:5).” (Braun *Jesus* 61)
            1. Hos 6:6, “For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.”
            2. Matt 12:7, “But if you had known what this means, ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless.”
      5. Jesus “has authority over the sabbath because he is the Son of man (Mark 2:28 par) . . . This post-Easter argument . . . diminishes the radicality of the original statement, in which superiority over the sabbath was given not to the Messiah in particular but to people and their needs (Mark 2:27).” (Braun *Jesus* 62)
   3. Jesus’ indifference to legal niceties
      1. “. . . Jesus does not advocate cultic observances [e.g., ritual purity, temple and sacrifices, sabbath, festival dates, fixed times for prayer]. One cannot thereby declare that Jesus acts like an iconoclast. The temple continues to deserve respect, the priests maintain their roles . . . [But] he treats them with indifference. This indifference, however, is not for its own sake. Its intention . . . is serving people.” (Braun *Jesus* 63)
      2. ““Man, who gave me the right to judge or to divide the property between you two?” [tev] . . . is typical of Jesus’ juridical indifference.” (Braun *Jesus* 65)
      3. “. . . juridical thinking that weighs things out” is uncomfortable with the statement that “the person desiring to be first . . . should assume the role of servant and slave . . .” (Braun *Jesus* 65)
      4. In Luke 13:1-5 (the Galileans killed by Pilate and the collapse of the tower of Siloam), “a catastrophic earthly misfortune, in a thoroughly unjewish fashion, is not regarded as a special punishment specifically commensurate with the person’s wicked life . . .” (Braun *Jesus* 66)
      5. “Jesus totally rejected an oath to attest the truth of a statement; yes and no should be sufficiently dependable (James 5:12 possibly preserves an old tradition stemming from Jesus himself).” (Braun *Jesus* 66)
      6. “Jesus’ unjuridical way also emerges clearly from a proper understanding of his extreme formulations. They never designate the region within which disobedience lies while stipulating that beyond certain borders disobedience need no longer be feared. Thus Jesus does not say that a covetous look at someone else’s wife is forbidden while a covetous thought about her is surely not forbidden (Matt. 5:28 par.).” (Braun *Jesus* 66)
      7. “. . . when Jesus summons to total obedience, he never makes a demand such as this: keep, without exception, *all* the [66] regulations! The only saying that points in this direction [is] Matt. 5:17-19 . . . When it is a question of individual points, we usually have before us a later stage of the Christian tradition that falls back into a certain casuistry.” (Braun *Jesus* 66-67)
      8. “The subtle distinction that a vow is not binding when the person swears by the temple or the altar in the temple but only when the vow is sworn on the gold in the temple or the gift on the altar, jesus opposes with the full weight of his sarcasm (Matt. 23:16-19), while the [68] community tradition adds some rather prosaic instruction (Matt. 23:20-22).” (Braun *Jesus* 68-69)
      9. “This indifference to religious law on Jesus’ part was now followed by a reintroduction—halting and still noncomprehensive, to be sure—of casuistry, i.e., of religious law. . . .” (Braun *Jesus* 70)
         1. “Jesus himself forbids anger (Matt. 5:22a) as Judaism had before him. Later tradition (v. 22b,c) casuistically lists the individual insults against one’s neighbor—“numskull,” “godless one”—that are specifically forbidden . . .” (Braun *Jesus* 70)
         2. “Jesus himself unconditionally forbids a man to divorce his wife (Luke 16:18; Mark 10:11). Matthew (5:32; 19:9) [adds] an exception . . . Jesus unconditionally forbids swearing an oath . . . The subsequent tradition lists the individual phrases which in swearing dare not replace the name of God: heaven, earth, Jerusalem, one’s own head . . .” (Braun *Jesus* 71)
         3. “The one invited guest . . . who does not [have] proper clothing and who is thus thrown out (Matt. 22:11-14) . . . is an insertion by the first evangelist. Now, in the evolving history of the primitive community, the need arose for the moral exclusion of the disobedient.” (Braun *Jesus* 68)
         4. “In agreement with Jewish religious thinking, Jesus’ simple rule states: if your neighbor does something bad to you, you should rebuke him for his error, and if he repents his error, you should forgive him (Luke 17:3). In Matthew (18:15-17) this simple process has become . . . a series of specified steps . . .” (Braun *Jesus* 71)
         5. “If an earlier stage of tradition declared blasphemy against Jesus unforgivable, because thereby God’s reality, his Holy Spirit, was itself attacked (Mark 3:28-30), a later stage of tradition begins to introduce distinctions: an uninformed outsider can blaspheme Jesus and still not commit an unforgivable sin; but whoever knows about Jesus and blasphemes him anyway, that is, he who acts contrary to his own convictions, and thereby precisely against the Holy Spirit, will find no forgiveness when he blasphemes (Matt. 12:31f.; Luke 12:10).” (Braun *Jesus* 71)
         6. “. . . authorities reappear who make binding regulations about behavior and decide which individuals do or do not belong to the community . . . In an individual local tradition, it is Peter who is empowered to decide (Matt. 16:19), while in a later tradition it is the disciples as a group (Matt. 18:18 par.). The author of the third gospel and Acts then reduces the number of real authorities to twelve, who alone now bear the title “apostle.”” (Braun *Jesus* 72)

## Jesus on Observing the Mosaic Law

Of the 613 laws of the Mosaic Law (the laws in Genesis through Deuteronomy), Jesus retained the ethical principles at the core of the Law.

The first 3 of the 10 commandments concern our relation with God (no other gods and no idols, name in vain, sabbath). The last 7 concern our relation with fellow humans (honor father and mother, murder, adultery, stealing, false evidence, covet neighbor’s wife, covet neighbor’s goods). Jesus’ double commandment (Love God, love your neighbor) is thus a summary of the 10 commandments.

Jesus even says that these two commandments summarize the Mosaic Law. Of the Golden Rule he says (Matt 7:12), “for this is the law and the prophets”; and of the double commandment he says (Matt 22:40), “On these two commandments hang all the law and the prophets.” Clearly, therefore, Jesus retains the Mosaic Law’s ethical core.

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But Jesus also abrogated some of the laws in the Mosaic Law. Consider Mark 7:14-23:

Mark 7:14-23, “Then he called the crowd again and said to them, “Listen to me, all of you, and understand: 15 there is nothing outside a person that by going in can defile, but the things that come out are what defile.” 17 When he had left the crowd and entered the house, his disciples asked him about the parable. 18 He said to them, “Then do you also fail to understand? Do you not see that whatever goes into a person from outside cannot defile, 19 since it enters, not the heart but the stomach, and goes out into the sewer?” (Thus he declared all foods clean.) 20 And he said, “It is what comes out of a person that defiles. 21 For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, 22 adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. 23 All these evil things come from within, and they defile a person.””

Here, all of the dietary laws in the Mosaic Law—don’t eat pork, etc.—are no longer in force. Mark even comments in a parenthesis (19b), “Thus he declared all foods clean.”

Another instance of Jesus changing the Mosaic Law occurs in the Sermon on the Mount. Matt 5:21-48 are called the “six antitheses” because they consist of 6 short paragraphs, each beginning with an antithesis. Each paragraph begins, “It was said to those of ancient times [i.e., in Old-Testament times] . . .” Then it says, “But I say to you . . .” In other words, Jesus is setting up what he says as an *antithesis* to what the Old Testament says.

The subjects of the six antitheses are as follows. (What the Old-Testament injunctions say are prior to the “vs.,” and Jesus’ revisions are after the “vs.”)

1 murder vs. wrath

2 adultery vs. lust

3 divorce vs. no remarriage

4 oaths vs. no swearing

5 lex talionis vs. non-retaliation

6 hate enemies vs. love enemies

An example is the first antithesis: “You have heard that it was said to those of ancient times, ‘You shall not murder’ . . . 22 But I say to you, if you are angry . . . you will be liable to judgment.” In this section, and in sections 2, 4, 5, and 6, Jesus not only retains the OT injunction, but *intensifies* it. (It is harder not to be angry than not to commit murder.)

Section 3, though, is different: in it Jesus *changes* the Mosaic Law. The third antithesis reads (Matt 5:31-32), “It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ 32 But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery.”

Once again, Jesus abrogates a Mosaic law.

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Now let’s consider a passage that seems to contradict what Jesus has just said.

Matt 5:17-20, “Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. 18 For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. 19 Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. 20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

Jesus clearly is referring to the Mosaic Law when he speaks of “the law” in the phrase, “the law or the prophets.” Consequently, when he then says, “whoever breaks one of the least of these commandments,” the antecedent for “these commandments” is the commandments of the Mosaic Law. And if the “least” of these commandments is still in force, then so are the other (more important) 612. Hence this passage says that *all* of the Mosaic Law is still in force.

Since Jesus clearly abrogates some of the Mosaic Laws, we are caught in a contradiction: only some of the Mosaic Law must be observed, yet all of the Mosaic Law must be observed.

Exegetes have created various theories to deal the contradiction. You can look them all up in the many commentaries on Matthew. But the explanation that I believe is this: Jesus never said Matt 5:17-20. That passage got inserted by a Judaizer (Matthew or a later scribe).

A Judaizer was a Christian (whether a Jewish convert or a Gentile convert sympathetic to Judaism) who still observed “components of the Mosaic law, such as keeping the Sabbath and Jewish dietary laws . . .” (Murray “Judaizing” 3.436)

Paul opposed the Judaizers in his letters. Gal 5:3-6 is an example.

Gal 5:3-6, “if you let yourselves be circumcised, Christ will be of no benefit to you. 3 Once again I testify to every man who lets himself be circumcised that he is obliged to obey the entire law. 4 You who want to be justified by the law have cut yourselves off from Christ; you have fallen away from grace. 5 For through the Spirit, by faith, we eagerly wait for the hope of righteousness. 6 For in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working through love.”

Fundamentalists (who believe that every statement in scripture is inerrant, “without error”) cannot accept the explanation of the contradiction that I accept, that Matthew or a latter scribe inserted Matt 5:17-20. I can accept the explanation because I hold the Catholic theory of inerrancy: the Bible *as a whole* teaches the Christian faith *as a whole*. (For example, Jesus’ clear teaching elsewhere that some Mosaic laws are abrogated, and Paul’s clear teaching against the Judaizers, is the context within which Matt 5:17-20 must be assessed.)

Vatican Council II put it this way in 1965: “the books of scripture must be held to teach fully, faithfully, and without error that truth God wanted put into the sacred scripture for the sake of our salvation.” What is without error in scripture is “that truth God wanted put into the sacred scripture for the sake of our salvation . . .” Not every sentence in scripture fits that description.

## Ethics in Jesus’ Teachings

1. **Jesus**’ **preaching in general**
   1. “. . . his statements do exhibit a perfect consistency . . .” (Conzelmann *Jesus* 51)
   2. “The primary element is the absoluteness of the promise of salvation . . . in the presentation of God as Father, i.e., in the recovery of immediacy to him through the proclamation of forgiveness. Precisely from this follows the . . . demand of God . . . in its unconditional nature . . .” (Conzelmann *Jesus* 51)
   3. “The question [arises] whether a unified idea of existence can be percieved in his doctrine of God, ethics, and eschatology. The intention everywhere [in his teaching] is for a confrontation of man with God without any intermediary. The shrinking of time in eschatology corresponds to the enlargement of space as the place of faith and obedience in the doctrine of God and eschatology. The unity of these areas is given in the person of Jesus, who is the one who makes the disclosure in both cases.” (Conzelmann *Jesus* 59)
2. **repentance**
   1. “What counts is the deed, not just talk [see Luke 6:46, Matt. 21:28-31]. In all of this Jesus is one with the Jewish thinking of his time.” (Braun *Jesus* 44)
   2. “. . . “unless your righteousness exceeds that of the scribes and Pharisees” . . . In keeping with a common Jewish way of speaking, this greater [44] righteousness, this doing far better, is referred to in several synoptic texts as conversion, as “repentance” . . . what is meant, as the context shows, is not an emotional religious experience but a decisive turning of the will to obedience.” (Braun *Jesus* 44-45)
   3. ““Is it permitted to do good or to do evil on the Sabbath, to save life or to kill?” (Mark 3:4, NEB). As so often in the synoptics, what Jesus requires is so understandable and clear that apparently all that is necessary is this question that clarifies the situation. For this very reason we encounter in the synoptics fundamental sayings of Jesus in question form.” (Braun *Jesus* 46)
   4. “True obedience . . . is responsive to the situation. Therefore, express injunctions to observe cultic regulations are almost totally absent from the synoptics. The obedient person is not bound to any blueprint, no table of individual details. Thus the obedient are called “the free sons” (Matt. 17:26), perhaps by Jesus himself. [46] . . . The individual must decide for himself, for he is accountable for what he does. . . . the suffering that in some circumstances is connected to this obedience becomes the “cross” . . . In the seriousness about repentance which we have sketched thus far, Jesus’ point of departure is Jewish: a person serves God by obeying. But [47] Jesus goes beyond Jewish thinking when he frees this obeying of its formal and juridical dimensions [and] calls the individual to make his own obedient decision . . .” (Braun *Jesus* 46-48)
   5. The Pharisee and the tax collector “is a moving proclamation of grace, even for the impious. No Jew would have been offended by that. But people were offended [48] [because] here the claim is made that religious seriousness, uncompromising obedience can become very dangerous for a person. . . . the Pharisee observed with precision the religious obligations he enumerates.” (Braun *Jesus* 48-49)
   6. The Pharisee in the Pharisee and the tax collector, or the elder brother in the prodigal son: “The only thing wrong is . . . their self-understanding makes them contemptuous of the “brother” who has done wrong and leads them to the opinion that they remain obedient on their own. They see themselves as self-sufficient in their obedience and piety. Thus their serious-minded obedience to the torah becomes *the* spiritual peril. To give up *this* accursed serious-mindedness, this rigid obedience, this is the true repentance that is demanded. . . . [For Judaism, the idea] that serious-minded obedience to the torah could be dangerous for anyone not only was inconceivable to them, but was a real source of offense from this “friend of tax collectors and sinners” (Matt. 11:19 par.).” (Braun *Jesus* 49)
   7. “. . . “receive the kingdom of God like a child” [Mark 10:15]. Children are fitting teachers—a thoroughly unjewish view— . . . because of their capacity . . . to accept a gift. We should realize how we have received without limit . . . true repentance specifically renounces a claim of reward.” (Braun *Jesus* 50)
3. **faith**
   1. “Quantitatively, . . . the concept of faith plays no considerable role, but the phenomenon itself is worked out clearly. Faith is . . . the “simple” receiving of God’s gifts . . . the relationship with God is understood to be established by God unilaterally . . .” (Conzelmann *Jesus* 56)
   2. “Just because God’s goodness is offered without condition, one can only receive it (“as a child,” Mark 10:15), . . . one cannot reckon on it in advance. The “prodigal son” (Luke 15:11 ff.) can return home. But he cannot repeat his behavior a second time in the confidence that his father would thus be good in the same way.” (Conzelmann *Jesus* 57)
   3. “God’s “goodness” is received above all as the forgiveness of sins. I cannot detach the acceptance of this from my own behavior; otherwise I forfeit it (parable of the Unmerciful Servant, Matt. 18:23-35). Consequently the petition for forgiveness is joined to . . . readiness to forgive (Matt. 6:15/Luke 11:4).” (Conzelmann *Jesus* 57)
   4. “. . . faith in God is not simply the (formal) acceptance of the fact that God exists and makes demands, but is the concrete acceptance of salvation.” (Conzelmann *Jesus* 60)
4. **rewards**
   1. “All these acts of love in the Jesus tradition that are consistent with Jewish thought can be viewed in one of two ways: they can be understood in the sense of an action that seeks reward and gain, this in a Jewish manner . . .; but they can also be understood in such a way that the community, taking the details from the Jewish code of behavior, nevertheless keeps in mind all along the line Jesus’ fundamental rejection of thinking of rewards . . .” (Braun *Jesus* 93)
   2. “. . . these admonitions . . . are characterized by a naive and unremitting reflection about rewards.” (Braun *Jesus* 90)
   3. “. . . ambiguity in the way the concept of reward is used in the synoptic tradition may not be eliminated with one stroke by declaring that the exclusion of the concept of reward is characteristic of authentic words of Jesus while the reintroduction of the concept of reward is the work of the community . . .” (Braun *Jesus* 51)
      1. “. . . Jesus himself still appears to have used fear as a motive in his preaching . . .” (Braun *Jesus* 51)
      2. However, “A parable like the one about the same reward for all (Matt. 20:1-15) can help us . . . In this parable Jesus shows that the person who accepts employment actually does receive his reward. This reward is not a matter of a claim . . . In short, striving after rewards is overcome not by rigorous elimination of reward terminology but precisely by employing it.” (Braun *Jesus* 51)
   4. “. . . the thought of merit before God cannot arise. [See, “We are unprofitable servants,” Luke 17:10.] . . . [True,] a notion of reward [does] exist in the teachings of Jesus . . . it is even a constitutive element, not one to be eliminated. . . . The notion of reward is not . . . excess baggage from the Jewish world . . . (such as it appeared by and large where [64] theology stood under the influence of Kant’s ethics). . . . In the simplicity of the father-child relationship . . . reward becomes a matter of pure promise. One can receive it “as a child.” The notion of reward expresses the fact that the message is about *me* . . . Whoever loses his life hears the promise that he will gain it (Luke 9:24; 17:33).” (Conzelmann *Jesus* 64-65)
5. **discipleship**
   1. “. . . Jesus laid down no regulated life style for his disciples which would distinguish them from the public . . . he calls people into [unconditional] discipleship . . .” (Conzelmann *Jesus* 35)
   2. “. . . Jesus does not make this discipleship in the external sense a general condition for salvation, i.e., he establishes no sect. . . . he did not look forward to a time of discipleship . . . after his death (gainst Kümmel); rather he looked to the imminent kingdom.” (Conzelmann *Jesus* 35)
   3. arguments against Jesus’ establishing the Church
      1. Conzelmann’s understanding of Jesus’ eschatology precludes his founding a church or ordering its foundation after his death. “The founding of a church does not harmonize with Jesus’ understanding of history. . . . imminent expectation means that Jesus gathers the people through nothing other than his call.” (Conzelmann *Jesus* 80)
      2. And Jesus cannot have said to Peter, “on this rock” (Matt 16:17-19). “The statement to Peter is certainly old (it exhibits characteristics of Semitic speech), but it is not an authentic saying of Jesus (with Bultmann and Kümmel, against Cullmann and others).” [80] See Bultmann, *HST* 257-59; Kümmel, *Kirchenbegriff*; Cullmann, *Peter* 155-212 (2d ed., 161-217). (Conzelmann *Jesus* 80, 81 n 147)
      3. “Jesus does not separate this people from the rest of the world by establishing an organization. . . . He issues no “rule of the community.”“ (Conzelmann *Jesus* 80)
      4. “Establishment of the church results from the appearances of the Risen One; it presupposes Jesus’ death. Judgment about its legitimacy is nothing other [80] than judgment about the truth of the Easter faith itself. This also establishes the sense in which we can speak of institution of sacraments by “Jesus”; this matter too is connected with his death.” (Conzelmann *Jesus* 80-81)
6. **intention**
   1. “The inner—the will—and the outer—the act—cannot be separated.” According to Mark 7:6 ff, 17 ff; Luke 11:34 ff, “intention is also an act . . . the quality of my deeds is determined through the whole of my being (cf. the figure of the tree and its fruit, Matt. 7:16 ff.).” (Conzelmann *Jesus* 61)
   2. “. . . the commandments, “You shall not kill, commit adultery, etc.,” are intended by God himself as radically as Jesus [presents] them [Matt 5:21-48], so that lust is already adultery.” (Conzelmann *Jesus* 62)
7. **duties toward neighbors**
   1. sayings in accord with Pharisaism
      1. Some of Jesus’ sayings require “love for one’s neighbor [merely] in the manner and intensity with which official Jewish circles—thus excluding the Qumran community—also did.” (Braun *Jesus* 90)
      2. examples
         1. forgive seventy-seven times (Matt 18:21-22) (Braun *Jesus* 92)
            1. This saying is probably authentic. (Braun *Jesus* 92)
            2. Thus “to forgive a guilty brother is important for Jesus as well as for Judaism . . .” (Braun *Jesus* 95)
            3. But Jesus “adds the helpful service of openly telling him his fault (Luke 17:3).” (Braun *Jesus* 95)
            4. In Matt 18:15-17, “The community tradition then developed this directive . . . to win the guilty [is] not found in the usual Jewish texts . . . but the Manual of Discipline . . . agrees with Matt. 18:15-17 almost word for word.” (Braun *Jesus* 95)
         2. unmerciful slave (Matt 18:23-35) (probably authentic) (Braun *Jesus* 92)
         3. “forgive as we forgive” (Lord’s Prayer, Matt 6:12) (Braun *Jesus* 92)
            1. probably authentic (Braun *Jesus* 92)
            2. “The Jewish faith already connected God’s forgiveness with human forgiveness.” (Braun *Jesus* 92)
         4. do not be angry (Matt 5:21-22) (Braun *Jesus* 91)
         5. reconcile before sacrifice (Matt 5:23-24) (Braun *Jesus* 91)
         6. reconcile on the way to the judge (Matt 5:25-26) (Braun *Jesus* 91)
         7. golden rule (Matt 7:12) (Braun *Jesus* 91)
         8. receive “little ones” (Matt. 18:10); better a millstone (Matt 18:6) (Braun *Jesus* 91)
            1. These sayings “speak of the “little ones” and also of the disciples, addressed as “you.” That helps us understand who is meant by the “little ones” in these sayings: originally probably real children, then insignificant, easily imperiled disciples.” (Braun *Jesus* 91)
         9. inside and outside of cup (Matt 23:25); “they devour widows’ houses” (Mark 12:40) (Braun *Jesus* 93)
            1. Here “Jesus himself warns against . . . exploitation of . . . dependent people . . .” (Braun *Jesus* 93)
         10. do not steal, bear false witness, defraud (Mark 10:19) (Braun *Jesus* 93)
             1. Here Jesus “warns against . . . exploitation of . . . even the community . . .” (Braun *Jesus* 93)
         11. first must be last (Mark 9:35); great must be servant (Mark 10:43-44); places at table (Luke 14:7-10-11)) (Braun *Jesus* 93)
             1. “Just as Judaism knows humility as the true way to greatness, the Jesus tradition [does] also . . .”) (Braun *Jesus* 93)
         12. invite the poor and the sick (Luke 14:12-14) (Braun *Jesus* 93)
             1. “Jewish texts also recommend this practice.” (Braun *Jesus* 93)
         13. double love commandment (Mark 12:28-31) (Braun *Jesus* 93)
             1. “It further corresponds to Jewish theological thinking to link love for God and one’s neighbor as the Jesus tradition does . . .” (Braun *Jesus* 93)
             2. But see below, “love of God and love of neighbor,” p. ?.
      3. authenticity
         1. “. . . the vocabulary pertinent to this area [Jesus’ demands toward one’s neighbor] is extremely sparse in the synoptics.” (Braun *Jesus* 89)
         2. “This group of sayings is untypical of Jesus . . . Nevertheless, it is certainly possible that there are authentic words of Jesus among them . . .” (Braun *Jesus* 90)
   2. sayings in accord with Essenism
      1. But sometimes “Jesus’ call to love one’s neighbor goes beyond the level of official Judaism [93] . . . The Jesus tradition demands more than the rabbis and yet remains on the level of the demands at Qumran on the following points . . .” (Braun *Jesus* 93-94)
      2. “The Qumran community did not proclaim the indissolubility of marriage as Jesus does. Nevertheless . . . the Qumran community also intensified the Jewish marriage ethic, whether through the demand for an unmarried, monastic existence or through the prohibition of polygamy or of marrying one’s niece.” (Braun *Jesus* 94)
      3. The Pharisees’ “tithing of herbs [Matt 23:23] is castigated because [they] neglect the weighty matters in the law, proper behavior, mercy, and faithfulness . . . the principle issue for Jesus is . . . proper behavior toward one’s neighbor . . .” Here also “the Qumran community . . . was actually guided by viewpoints that remind one of Jesus. The Qumran texts [say] that cultic purity . . . is worthless if proper behavior does not go hand in hand with it.” (Braun *Jesus* 96)
      4. “Finally, we have to consider Jesus’ injunction to support the poor through the sale of everything one has [Mark 10:17-22, etc.] . . . the Manual of Discipline [enjoins] surrender of . . . possessions [and the] Damascus Document . . . an intensified support of the poor, financed by a high assessment of its members.” (Braun *Jesus* 96)
   3. sayings more extreme than Pharisaism and Essenism
      1. “. . . we now come to . . . love for one’s neighbor with a clearly anti-Jewish orientation.” (Braun *Jesus* 96)
      2. modifying the Mosaic law: “Jesus . . . occasionally acts contrary to the Old Testament itself, as in the prohibition of divorce [Matt 5:31-32], the prohibition of retaliation [Matt 5:38-42], and the command to love one’s enemy [Matt 5:43-48].” (Braun *Jesus* 103)
      3. love of enemies: “Judaism did occasionally forbid hatred toward God’s creatures and could occasionally recommend prayer for enemies and the imitation of God who repays evil with good. But rabbis considered hatred allowable to a certain extent; the love for one’s enemy was not really commanded by them. In fact, [in] the Manual of Discipline . . . hatred against the outsiders . . . is expressly commanded . . . The community . . . they have Jesus pray for his enemies from the cross (Luke 23:34) . . . with Jewish martyrologies the martyr never prayed for his tormentors . . . The love for one’s enemies which Jesus commanded meant personal enemies but it also meant even more—one’s religious enemies.” (Braun *Jesus* 98)
      4. no judging (Matt 7:1): “contradicts broad Jewish teaching . . . The neighbor is not subject to my judgment; he stands or falls on his own. Therefore, self-defense against the neighbor is abolished: if he strikes me on the right cheek, I should offer him the left as well . . .” (Braun *Jesus* 97)
      5. no casuistry
         1. “The Jewish texts also admonished people to perform services obligingly and willingly. However, they casuistically set the extent to which one is obligated . . . [With Jesus,] The wording of the individual statements [is not intended to] mark off the extent—the left cheek, the second mile, the coat . . .” (Braun *Jesus* 97)
         2. “The unfolding of God’s will in detail does not lead to a new casuistry because . . . the unitary meaning is uncovered, viz., the command of love, which tolerates no limitation . . .” (Conzelmann *Jesus* 62)
      6. the last judgment parable (Matt 25:31-46): “by means of the myth of the disclosure at the last judgment . . . Jesus is the kind of world judge who desires no personal honor, who rather is to be found only where people comply with what he desires (Luke 6:46).” (Braun *Jesus* 100)
      7. fire from heaven (Luke 9:54): “The community understood Jesus when, in contrast to the zealous . . . piety of the Pharisees and the Qumran community, it portrays him as rebuking the disciples who would like to call down from heaven severe punishment . . .” (Braun *Jesus* 100)
      8. *Corban* (Mark 7:10-13): “This regulation made provision for the legal possibility of a Jew freeing himself of a financial obligation through a vow formula that pledged the financial value in question to the temple treasury. The transfer to the temple did not actually need to occur; speaking the vow formula in itself relieved the vower of the financial obligation. The hardship which this practice created for those with justifiable claims is evident. There were Jewish scribes who attempted to mitigate the problem. The Qumran community expressly forbid this practice when it concerned the right of a worker to receive his pay.” (Braun *Jesus* 100)
      9. sabbath healings: “A similar idea—that an obligation toward God dare not destroy one’s obligation to others—underlies the sabbath healings . . . people are more important than the religious holiday . . . the Damascus Document . . . prohibited killing a person who violates the sabbath . . . Jewish service to God that was now put to use for service to people signified a revolutionary . . . directive . . .” (Braun *Jesus* 101)
      10. non-Jews
          1. “Very likely Jesus himself characterized his mission as restricted to the Jews (Matt. 15:24). Fundamentally the Gentiles, designated in a Jewish manner as “dogs” in comparison to the Jews, the “children,” appear to lie beyond his horizon. Thus Jesus’ outlook is still preserved also by the primitive Jewish Christian Community (Matt. 8:11-12 par.). An early community tradition also forbids early Christian missionaries to go to Gentiles and Samaritans (Matt. 10:5). For this entire period the definition must stand: total openness toward a non-Jew as neighbor had not yet been achieved; it basically remained within the sphere of the Jewish restriction; it occurred from time to time and was relative.” (Braun *Jesus* 102)
          2. “This relative, non-fundamental openness to the non-Jewish neighbor probably goes back to Jesus. The parable of the good Samaritan . . . probably originated with Jesus himself . . . one’s enemy . . . extends the concept of neighbor to all of humanity. But . . . Jewish texts . . . about one hundred years after Jesus, also define the neighbor . . . simply as a fellow human being . . . the essential significance of Jesus does not lie here . . . It is not the definition but the manifest urgency that is the center of Jesus’ proclamation of love for one’s neighbor.” (Braun *Jesus* 102)
      11. Jesus on God’s “grace”
          1. In the synoptic gospels, only Luke uses the term “grace.” (Braun *Jesus* 105)
          2. laborers in the vineyard (Matt. 20:1-15): “This parable, going back to Jesus himself, clearly shows that here grace is the sovereign gift that a person receives without claim or merit. It is offensive because its reception excludes one’s own achievements and well-founded claims. In this way a person learns obedience that consists in unlimited existence for others: as one who has been accepted without limit, as one who can claim nothing and may still live and work.” (Braun *Jesus* 108)
          3. two debtors
             1. “probably authentic” (Braun *Jesus* 109)
             2. “It is evident that thankfulness and love grow out of receiving. [God] makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust . . . Every person has a share in the basic gifts of life . . . This primal generosity is meant to attract a person to similar generosity . . . Love for one’s enemy grows out of occurrence of worldwide generosity.” (Braun *Jesus* 109)
             3. “. . . it is no wonder that the older sequence, first achievement, then grace, can find an echo in the synoptics. One probably has to understand Luke 7:47a in a sense of this old sequence: “Her sins, which are many, are forgiven, for she loved much” (RSV) . . . in the parable itself (Luke 7:41-42) . . . *because* the creditor has canceled the debt, the debtors love him.” (Braun *Jesus* 111)
          4. unmerciful slave: “a person . . . is already living on the basis of great forgiveness when he is called on to grant a little forgiveness. The lack of willingness to forgive is rooted in the failure to recognize our own situation.” (Braun *Jesus* 110)
          5. prodigal son
             1. “. . . the elder brother is really the lost son. His error was long-standing, only it now actually came to light for the first time. He had always served the father with the hidden understanding that he was doing something special and with the secret expectation that it would pay off one day in a special way.” (Braun *Jesus* 110)
             2. “. . . the elder brother was expecting a reward . . . true obedience . . . is not something anyone accomplishes on his own, but it happens when a person receives love. Love is not gained through obedient performance; rather, the reception of love makes it possible for the first time to be truly obedient. This sequence was, to be sure, thoroughly uncommon for Judaism at that time.” (Braun *Jesus* 111)
          6. Pharisee and tax collector: “the tax collector is accepted not because he has amended his ways . . . but because he knows that he is lost and in his lostness he hopes (as his prayer dramatically demonstrates, Luke 18:10-14).” (Braun *Jesus* 111)
          7. tax collector: “. . . Zacchaeus [must] experience salvation before he can announce restitution . . .” (Braun *Jesus* 111)
8. **possessions**
   1. Jewish background
      1. rabbinic Judaism
         1. “the pious Jew . . . treasured being well off. . . . Thus in official Judaism we encounter the renunciation of possessions only as an exception . . . to obtain the means for the study of the law.” (Braun *Jesus* 80)
      2. at Qumran
         1. “. . . they [the Essenes] did not have at all times in their development the same attitude toward possessions. But at the time of the composition of the *Manual of Discipline*, [a novice] put all his goods at the community’s disposal.” (Braun *Jesus* 80)
         2. “. . . influences of the Qumran community on Jesus and the synoptics on this subject are therefore also worthy of serious consideration. Nevertheless, the differences are considerable . . .” (Braun *Jesus* 87)
            1. The *Manual of Discipline* “demanded of all members, rigidly and without exception, the surrender of possessions. The historical Jesus calls for the selling of possessions in specific instances not as an absolute law and not without exception . . .” As elsewhere in Jesus’ genuine sayings (see above, “indifference to legal niceties”), each person “is treated as an individual and not subjected to a general rule.” (Braun *Jesus* 87)
            2. “. . . the pious person [87] at Qumran . . . received a financial guarantee, even if modest . . . the follower of Jesus [who] gave away his possessions . . . was without outward security. . . . to be poor was not primarily a sociological matter for Jesus. For him it meant to stand in never-ending dependence on God.” (Braun *Jesus* 87-88)
   2. Jesus’ attitude
      1. “Jesus’s way of life appears to have been unpretentious. His relationship to material possessions must at least be called reserved. The third evangelist has shifted his attitude toward the negative . . . But Jesus was clearly no ascetic . . . He is slandered as a “glutton” and “drunkard” and reproached for associating with the unrighteous [26] . . . cultic purity did not have a particularly high religious value for him.” (Braun *Jesus* 26-27)
      2. ““Blessed are you poor . . .” might well be an authentic saying . . . Already in the Old Testament book of Psalms, the poor, the oppressed set their hope on God in a special way. In Jesus’ eyes their need is their opportunity. The “tax collectors and sinners” with whom Jesus associated are in no sense financially poor—quite the contrary. . . . Their lack of religious status, that is *their* need . . .” (Braun *Jesus* 81)
      3. “Riches are spiritually dangerous.” Jesus said to the very rich man (Mark 10:17-22), “You lack one thing; go, sell what you have, and give to the poor . . .” (Braun *Jesus* 82)
      4. But “this demand to renounce possessions was not made universal . . . Matthew has Jesus demand that the rich young man renounce his possessions only if he wishes to be perfect. This mirrors a twofold stance toward possessions within the community, renunciation, which is considered more praiseworthy, and keeping possessions, which is less highly esteemed (Matt. 19:21) . . .” (Braun *Jesus* 83)
      5. “. . . followers of Jesus have houses of their own: Peter (Mark 1:29 par.), Levi (Mark 2:15 par.), Mary and Martha (Luke 10:38) . . . the anointing . . . betrays no ascetic tendencies regarding luxury (Mark 14:3-7 par.).” (Braun *Jesus* 84)
      6. Similarly, the poor and the rich: “Property is not forbidden, but Jesus does show its danger for the owner (Mark 10:25). In a particular case he can demand a voluntary, total renunciation of property (Mark 10:17 ff.), but no general rule is derived from this. Renunciation is only then a condition of salvation when Jesus calls into his discipleship—this means that it is a condition as a *decision*, not as a *state*. It is not the riches of the farmer which are criticized, but his folly in relying on these (Luke 12:13-21).” (Conzelmann *Jesus* 66 or 67)
      7. “. . . at the beginning of their discipleship they [the disciples] left their possessions behind, in fact, as Mark and Matthew emphasize, *all* their possessions (Mark 10:28 par.). So also, unlike official Judaism, Matthew has Jesus contrast earthly and heavenly treasure (Matt. 6:19-21). For Matthew and Luke, serving God and mammon are mutually exclusive (Matt. 6:24 par.); the Christian who gathers treasure for himself forgoes treasure with God (Luke 12:21).” (Braun *Jesus* 84)
   3. possessions in Luke-Acts
      1. Luke traces the total renunciation of possessions of the early community (Acts 2:44-45, 4:32-35) back to Jesus (Luke 5:11; 14:12-14, 21; 12:31, [85] 33-34; 14:33; 16:19-26). “. . . in Luke alone (16:9, 11) Jesus calls wealth something unrighteous.” (Braun *Jesus* 85-86)
      2. But “Even Luke’s rigorism about poverty . . . remains at the level of . . . idealizing the primitive community, and, in the community for which Luke writes, it did not have any sociological consequences that would be comparable to the poverty structure in the Qumran community . . .” (Braun *Jesus* 87)
9. **sexual ethics**
   1. divorce: “Just as little is the legislation regarding marriage reformed, but divorce is forbidden . . . Matthew 5:32 and 19:9 show how this unconditional demand was later transposed into a practicable legal code . . . in the church.” (Conzelmann *Jesus* 66)
   2. celibacy: “The highly eschatological mood of this saying [Matt 19:12, eunuchs for the kingdom] . . . and at the same time the saying’s accent on the individual . . . makes it appear conceivable to me that this saying does [stem] from Jesus himself.” (Braun *Jesus* 77)
10. **culture and politics**
    1. “. . . there is no comprehensive discussion laid out in the areas of culture or politics . . . Jesus demands no revision of the law—let alone its repeal—but the individual’s renunciation of his practice of using the law for his own advantage. This renunciation is a specific decision, not a new, general world order. And it is not passive submission, but positive confrontation in accordance with the love commandment, made possible through the lack of anxiety which comes from trust in God (Matt. 5:38 ff.).” (Conzelmann *Jesus* 65)
       1. oaths: “Thus Jesus does not demand that the oath as an institution be abolished, but he forbids swearing (Matt. 5:33 ff., cf. 23:16 ff.), i.e., he commands truthfulness. This makes swearing superfluous. Truthfulness is possible where I am relieved [65] of anxiety about myself . . .” (Conzelmann *Jesus* 65-66)
       2. slavery: Similarly, Jesus does not demand the emancipation of slaves. (Conzelmann *Jesus* 66)
    2. “Politics is visible only marginally. For Judaism the political dominion of Rome was also a religious problem. God’s dominion and the political place of the Jewish people hang together. Jesus, however, separates them completely and brings to bear the purely eschatological character of the kingdom of God. . . . the tribute money, Mark 12:13-17 . . . does not mean . . . both claims enjoy equal rights . . . Here Jesus points precisely to the absoluteness of obedience toward God.” (Conzelmann *Jesus* 67)
11. **daily work**
    1. “The sayings about anxiety do not forbid daily work . . . They project no ideal “romantic-vegetative” life style . . .” (Conzelmann *Jesus* 67)
12. **fasting**
    1. “Jesus does not abolish the Jewish practice of fasting (Matt 6:16 ff.), but he demands no ascetic practice. He himself indeed did not take over the asceticism of the Baptist.” (Conzelmann *Jesus* 67)
       1. Matt 6:16-18, “And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. 17 But when you fast, put oil on your head and wash your face, 18 so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.”
       2. Matt 11:19, “the Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.”
13. **love of God and love of neighbor**
    1. “Love for one’s neighbor is actually the center of the way of life commanded by Jesus.” (Braun *Jesus* 104)
    2. “In the environment around Jesus, “God” can also be the expression for the fact that the pious person should hate and should earn his salvation by his own obedience.” (Braun *Jesus* 136)
    3. “love for God” or “love to God”: “The noun occurs only in Luke 11:42 . . . In Mark 12:28-34 and parallels, all three synoptics juxtapose love for God and love for people, as Hellenistic Judaism had already, and use the verb “to love God.” But these are then all the passages in the first three gospels that deal with love for God.” (Braun *Jesus* 130)
    4. See the rich questioner (Mark 10:17-22). (Braun *Jesus* 131)
    5. In the antitheses (Matt 5:21-48), “the first through the third commandments which speak of love for God, are so-called first table, the specifically religious portion of the commandments, are missing . . .” (Braun *Jesus* 131)
    6. In Matt 6 and 7, “the specifically religious themes of fasting and praying are in a ?? . . .” (Braun *Jesus* 131)
    7. “. . . in the words of Jesus the subject is constantly God, even if love for God is not specifically mentioned . . .” (Braun *Jesus* 131)
    8. love of neighbor *is* love of God
       1. “The double commandment [love of God and neighbor] is derived from the Old Testament (Deut. 6:4-5; Lev. 19:18). Jesus simply establishes its absoluteness. There is no case in which love would not be commanded. [62] . . . Love of God and love of neighbor are distinguished and yet are not two different things. Love for the neighbor is not somehow the means of loving God (Bultmann [*Jesus and the Word* 110-120, esp. 115]). I should love my neighbor for God’s sake . . . He is not degraded into a means through which I practice love for God. Love of neighbor is rather the concretizing of my love to God. . . . I do not know beforehand what love is in the particular situation . . .” (Conzelmann *Jesus* 63)
       2. Why is love for God “explicitly encountered so seldom in the synoptics”? Because for Jesus “God is . . . loved by . . . such behavior as . . . serves the neighbor in a very concrete way . . .” (Braun *Jesus* 131)
       3. Consider “the apocryphal saying of Jesus: “If you have seen your brother, then you have seen your God”“ (Clement of Alexandria, *Stromata* 1.19). (Braun *Jesus* 131)
       4. “The juxtaposition of . . . love for God and love for one’s neighbor . . . in Mark 12:28-34 [is] only an apparent juxtaposition.” (Braun *Jesus* 131)
       5. Jesus interprets “love for God in terms of love for one’s neighbor . . .” This tendency in the synoptics can be seen “in the process of changing prayer . . . from a specifically ritual observance to a persistent attitude . . .” (Braun *Jesus* 132)
          1. “Epictetus taught [that] a person striving only for things over which he actually has control and not allowing himself to be pulled away by his emotions . . . but for Epictetus a compassionate sympathy for a neighbor’s misfortune belonged expressly to such emotions.” (Braun *Jesus* 132)
          2. “But if in the Jesus tradition service to God is service to one’s flesh and blood neighbor, then how can one speak of grace of God?” Consider the friend at midnight who fulfills the request to get rid of the intruder (Luke 11:5-8), or the father who gives a fish and not a snake (Matt 7:7-8). “The meaning is clearly this: giving by people represents, however weakly, the giving of God. The actual experience a person can have of receiving something is able to provide important assistance in enabling him to see himself as someone who is totally and unconditionally a receiver.” (Braun *Jesus* 133)
          3. “God shows grace in that people assume the role of the physician who is there for the sick (Mark 2:17 par.).” (Braun *Jesus* 134)
14. **self-acceptance**
    1. In the prodigal son, “consider . . . the possibility that . . . things happened quite differently . . . The son, his rights restored, shook his head sadly and said: “That is all well and good, father; but I cannot get over what I have done, that I was like that.” In order for a person to be really accepted, it is absolutely necessary that he accepts himself. Put pointedly: he must learn to get along with this wicked person who he himself is; he must learn humility . . . to eat of the father’s fatted calf.” (Braun *Jesus* 134)
       1. “God is not the basis for his acceptance of himself; he is rather the event that here occurs . . . God is included in his self acceptance . . .” (Braun *Jesus* 135)
15. **Can Jesus**’ **commandments be fulfilled?**
    1. “In the face of this radicality there is the question of the possibility of fulfillment of the commandment. . . . He [Jesus] takes for granted that the moment I understand the obligation, the ability to do it is also disclosed. The fulfillment too is a gift. . . . One cannot consider, even for a moment, . . . fulfillment apart from God’s specific way of acting toward us, apart from the gift of forgiveness.” (Conzelmann *Jesus* 64)

## Baptism and Eucharist

1. **baptism**
   1. “That the earthly Jesus instituted baptism during his life is at any rate asserted by no text in the gospels. Christian baptism is thus a very old tradition that grew out of the early Christian community.” (Braun *Jesus* 55)
   2. “To be sure, Jesus was baptized by John the Baptist (Mark 1:9-11 par.); that is very likely historical. It follows from [55] Mark 11:27-33 and parallels that Jesus pointed to John’s baptism as a key to an understanding of himself and consequently esteemed it. But is this esteem an esteem for ritual? . . . The baptism of John, which a person received only once, was intended as a preparation for the imminent last judgment. Therefore it was considered, certainly also in Jesus’ mind, unefficacious and meaningless if willingness for proper behavior and true obedience was lacking (Matt. 3:7-10 par.). The baptism of John conveyed no ritual or cultic purity.” (Braun *Jesus* 55-56)
2. **Eucharist**
   1. “Synoptic accounts of table fellowship reveal that Jesus had meals with his followers and hearers . . . After Jesus’ death his followers continued these meals [Acts 2:46] . . . [This was] a simple “breaking of bread,” as Acts puts it frequently.” [56] These repasts were simply “the original early Christian common meals anticipating the end . . .” (Braun *Jesus* 56-57)
   2. “The Palestinian community then interpreted the death of Jesus specifically as an atoning death . . .” (Braun *Jesus* 57)
   3. “. . . and the Hellenistic community understood these meals on the pattern of the meals celebrated all around them in connection with the mystery religions . . . the institution of this sacrament, perceived in Hellenistic terms, is [then] set back into the last hours of Jesus’ life . . . [Jesus] established no priests with special qualifications enabling them to administer the sacraments.” (Braun *Jesus* 57)
   4. Paul “adopted the Hellenistic, mystery religion understanding of the sacraments . . .” (Braun *Jesus* 57)

## Existentialism

introduction

1. **bibliography**
   1. On Bultmann’s existentialism: Bultmann, Rudolf. *Jesus and the Word*. Trans. Louise Pettibone Smith and Erminie Huntress Lantero. Scribner Library 16. London: Collins; New York: Scribner’s, 1934. 51-52. (German: *Jesus*.) (Hugh Anderson *Jesus* 168 n. 1)
   2. On Bornkamm’s existentialism: Bornkamm, Günther. *Jesus of Nazareth*. Trans. I. and F. McLuskey with J.M. Robinson. New York: Harper and Bros., 1960. 114-15. (Hugh Anderson *Jesus* 170 n. 2)
2. **definition**
   1. “‘Existentialism’ is the way of thinking we trace back to Kierkegaard (1813-55) . . .” (Hunter *Parables* 26)
   2. “To think existentially is to think not as a spectator of the ultimate issues of life but as one committed to a decision on them. (It is the sort of thinking a man does when, as a lover, he declares his passion, when as a statesman he commits his country to war, or when as a dying man he clings to his faith.) . . . existential thinking involves response, commitment and obedience.” (Hunter *Parables* 26)
   3. Bultmann presented Jesus “as the prophet of the End-time whose message signified the presence of the eschatological time of salvation [*Theology of the NT*. 1951. 3-32]. For Bultmann this implicitly involved a Christology.” (Tuckett *Messianic Secret* 10)
   4. “. . . in all that Jesus says and does, he confronts man directly, immediately, without any medium, through himself with God. . . . By the appearance of Jesus, the present is made the time of salvation and therefore the time of decision.” (Zahrnt *Historical Jesus* 114)
   5. “I am not first of all “free,” judging the claim which is made upon me . . . [Rather, it] lays claim to me. In obeying or refusing to [61] obey I do not do something which can be detached from me, the doer, as a “work.” In my deed I myself am at stake; I gain or lose myself.” (Conzelmann *Jesus* 61-62)

existentialism of the parables

1. **in general**
   1. A parable says, “‘See, judge, act’. . . . it challenges to choice and decisive action—is existential.” (Hunter *Parables* 13)
   2. Jesus’ parables “almost cry out for [an existential] exposition. First, by their very nature, they are not didactic propositions but invitations to decision. . . . Second, the very stuff of the parables is human existence—men, women and children, at work or at play, in their hopes and their fears . . . Third, the subject-matter of the parables—God’s will, the nature and growth of his kingdom, the centrality of his mercy, and the response required of his people—are obviously themes which still concern us today . . . No question then [but] that it is legitimate to existentialize the parables.” (Hunter *Parables* 27)
   3. “A successful parable is an event in [that] it compels the hearer to decide . . .” (Hunter *Parables* 29)
   4. “By using parables to force his hearers to decision, Jesus was giving them a chance . . . of entering God’s kingdom . . .” (Hunter *Parables* 30)
   5. “He who has ears to hear, let him hear”
      1. “‘Hear’ means ‘heed’, and [12] what the sentence says in effect is ‘This is more than just a pleasant story. Go and work it out for yourselves, and decide.’” (Hunter *Parables* 12-13)
2. **the parables as language-events**
   1. This is the approach of Ernst Fuchs. (Hunter *Parables* 29)
   2. Fuchs was one “of the German pioneers . . . of the so-called ‘New Quest of the Historical Jesus’ . . .” (Hunter *Parables* 25)
   3. “Fuchs, alas, has not the gift of lucidity; but the reader will find an account of his approach in the work on the parables by his pupil Eta Linnemann.” (Linnemann, Eta. *Parables of Jesus*. London: 1966. 30-33.) (Hunter *Parables* 29, 29 n. 3)
   4. “A successful parable is an event in [that] it compels the hearer to decide . . .” (Hunter *Parables* 29)
   5. “A good parallel can be drawn between Fuchs’s concept of parable as language-event and the linguistic philosopher J.L. Austin’s concept of ‘performative utterances’ (e.g. that, at a wedding, when the minister pronounces a couple man and wife). In each case ‘the issuing of the utterance is the performing of an action’ (Austin). So Fuchs sees the parables as linguistic acts in which Jesus calls, promises, judges, demands, claims and gives.” (See Thiselton, A.C. [Article on this subject.] *The Scottish Journal of Theology* [1970].) (Hunter *Parables* 31 n. 4)
3. **the parables as works of art**
   1. Jones, Geraint V. *The Art and Truth of the Parables*: *A Study in Their Literary Form and Modern Interpretation*. London: SPCK, 1964.
   2. Jones “rightly argues that the great [27] parables of Jesus are works of art . . . We are therefore warranted in applying them to situations never contemplated at the time when they were spoken.” (Hunter *Parables* 27-28)
   3. But “the weakness of the book is that it concentrates on the existential at the weakness of the evangelical or theological. For we do not fully understand a parable till the question, What does it teach about God? is set alongside the question, What does it teach about man’s situation?” (Hunter *Parables* 28)

the historical Jesus and the Christ of faith

1. **Jesus of Nazareth vs**. **Jesus Christ**
   1. “Rudolf Bultmann has formulated the problem [88] most clearly in his two slogans—“demythologizing” and “existential interpretation.”” (Conzelmann *Jesus* 88-89)
   2. “The theological question can be stated thus: How can a historical event be the *eschatological* event and encounter a person as such today? The answer is to be given by referring to the proclamation: it can be present when *preached*. . . . revelation is not a body of teaching, but a historical and historically encountered act. . . . The historical reference must, therefore, constantly be kept in mind, without one’s postulating historical facts of content from faith which is presumed. Thus historical investigation as such acquires a definite relevance for theology. [89] . . . Maintaining the historical reference opposes the mythologizing of the object of faith as well as dogmatic objectivizing in which a series of statements about him takes the place of Jesus Christ. Statements cannot be an object of faith but only its explication.” (Conzelmann *Jesus* 89-90)
   3. “. . . the relationship of Jesus the preacher to the Christ who is preached has generally become a problem, indeed the central problem, of New Testament theology . . . to escape the problem, two ways have been suggested. [90] . . . both of the attempts . . .—the first (or Liberal) and second (or biblicistic or dialectic)—rest upon an analogous objectivizing of the content of faith.” (Conzelmann *Jesus* 90, 92)
      1. “The first proposes that one can refer faith to the result of historical reconstruction, thus to the “historical Jesus” or at least to his teaching. This is the program of the classical “life-of-Jesus theology.” It is carried along by the optimistic conviction that a unanimous result is attainable. This position fails to recognize, for one thing, that the relationship to history is itself historical . . .” (Conzelmann *Jesus* 90)
      2. “The second argues that this reconstruction of Jesus is in no way binding for faith.” (Conzelmann *Jesus* 91)
         1. Reconstruction of the historical Jesus “is not at all possible (Martin Kähler).” (Conzelmann *Jesus* 91)
         2. In this way “Faith is not exposed to the vicissitudes of scholarly results . . .” (Conzelmann *Jesus* 91)
         3. Instead, faith “is founded on the “witness to Christ of the gospels.”” (Conzelmann *Jesus* 91)
         4. “. . . theology can postulate no historical facts [*Tatsachen*] and does not need to do so, since it lives by proclamation.” (Conzelmann *Jesus* 94)
            1. See especially: Bultmann, Rudolf. “The Primitive Christian Kerygma and the Historical Jesus.” In Braaten, Carl, and Roy Harrisville, eds. *The Historical Jesus and the Kerygmatic Christ*. Nashville: Abingdon, 1964. 15-42. (Bultmann’s 1959 address to the Heidelberg Academy.)
            2. “The single historical fixed point is in fact the naked “that” (*dass*) of the existence [*Dagewesensein*] of Jesus . . .” (Conzelmann *Jesus* 95)
            3. (I disagree with these assertions.—Hahn)

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1. Pericopes “are “rounded off.” That is, they can be understood quite apart from the context . . . Their existence prior to the Gospel narratives is thus clearly attested: they were framed [during a period of oral tradition] to be understood as independent units . . .” (Ach­te­meier *Mark* [2nd ed. 1986] 17) [↑](#footnote-ref-1)
2. Achtemeier suggests several clues that help to distinguish the framework from the pericopes.

   Analyze sources (doublets and discrepancies) (Ach­te­meier, *Mark* 15)

   Look for “recurring patterns” (these “point to an important concern”). (Ach­te­meier, *Mark* 15)

   Look for characteristic language. (Ach­te­meier, *Mark* 15)

   Summaries presuppose their present location in the narrative and so are framework. (Ach­te­meier *Mark* 29) [↑](#footnote-ref-2)
3. On the form of miracle stories: In “the basic outline miracle stories follow [e.g., Mark 1:30-31,] . . . a “prob­lem” is stated (v. 30), a “solution” is reported (v. 31a), and a “proof” is given that indicates the problem really has been solved (v. 31b).” (Ach­te­meier *Mark* 17) Mark 1:30-31, “Now Simon’s mother-in-law was in bed with a fever, and they told him about her at once. 31 He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them.” [↑](#footnote-ref-3)
4. On the form of pronouncement stories: “. . . “anecdotes” about Jesus regularly have . . . a situation [e.g., Mark 2:23], a reaction to that situation by a class of people or someone who represents a class (v. 24), and then Jesus’ response to that situation (vv. 25-26). A kind of generalizing conclusion may also be attached (vv. 27-28) . . ., sometimes with added dialogue included within Jesus’ response.” (Ach­te­meier *Mark* 17) Mark 2:23-28, “One sabbath he was going through the grainfields; and as they made their way his disciples began to pluck heads of grain. 24 The Pharisees said to him, “Look, why are they doing what is not lawful on the sabbath?” 25 And he said to them, “Have you never read what David did when he and his companions were hungry and in need of food? 26 He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions.” 27 Then he said to them, “The sabbath was made for humankind, and not humankind for the sabbath; 28so the Son of Man is lord even of the sabbath.”” [↑](#footnote-ref-4)
5. “By seeing the way Matthew and Luke handled . . . Mark, we can make some highly plausible inferences about the theological motivations at work [in Matthew and Luke] . . . Unfortunately, we do not possess such a source for Mark. . . . For that reason, a great deal of attention has been focused on . . . the overall plan of Mark’s Gospel.” (Ach­te­meier *Mark* 30) [↑](#footnote-ref-5)
6. A chreia was an anecdote, an action by or saying of a famous person. It was a recognized form in rhetoric during Greco-Roman antiquity. [↑](#footnote-ref-6)
7. The term in Jeremias’ German original is probably *Gleichniss*, which can be translated either “simile” or “similitude.” The latter seems more appropriate here (and throughout *Parables of Jesus*). [↑](#footnote-ref-7)
8. In an additional chapter (pp. 108-21) in *The Parables* (1971), Hun­ter groups to­gether under the theme “eternal issues” several par­ables that, in *Interpreting* (1960), he had treated under “the crisis of the kingdom.” [↑](#footnote-ref-8)
9. The beatitudes begin with μακάριοι, Greek for “blessed.” Hence the English word “macarism,” a synonym of “beatitude.” The Latin translation for “blessed” is *beatus*, whence English “beatitude.”

   “. . . a beatitude is a kind of congratulation, spoken by one human being to another (not God to human or human to God) the purpose being to affirm, encourage and hold up as example those qualities for which the person is congratulated.” (Hamm, M. Dennis. *The Beatitudes in Context*. Wilmington: Glazier, 1990. 12.) [↑](#footnote-ref-9)