

Jesus Through Middle Eastern Eyes

CULTURAL STUDIES IN THE GOSPELS

KENNETH E. BAILEY

 IVP Academic

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Therefore *hear the word of the LORD*, you scoffers,
who *rule* this people *in Jerusalem!*

Because you have said,

- | | | |
|----|--|------------------------|
| 1. | a. “We have made a <i>covenant with death</i> , | |
| | b. and <i>with Sheol we have an agreement:</i> | COVENANT MADE WITH |
| | c. when the <i>overwhelming scourge passes through</i> | Death, Sheol |
| | d. it will <i>not come to us</i> ; | |
| 2. | a. for we have made <i>lies our refuge</i> , | REFUGE |
| | b. and in <i>falsehood we have taken shelter;</i> ” | Shelter made |
| | therefore thus says the Lord God, | |
| 3. | “Behold, I am laying in <i>Zion for a foundation</i> | BUILDING |
| | a <i>stone, a tested stone,</i> | Material |
| | a <i>precious cornerstone, a sure foundation:</i> | |
| 4. | ‘He who <i>believes</i> [in it—LXX] | INSCRIPTION |
| | will <i>not be shaken.</i> ’ | |
| 5. | And I will make <i>justice the line</i> , | BUILDING |
| | and <i>righteousness the plummet;</i> | Tools |
| 6. | a. and <i>hail will sweep away the refuge of lies</i> , | REFUGE |
| | b. and <i>waters will overwhelm the shelter.</i> ” | Shelter destroyed |
| 7. | a. Then <i>your covenant with death will be annulled</i> , | |
| | b. and your <i>agreement with Sheol will not stand;</i> | COVENANT ANNULLED WITH |
| | c. when the <i>overwhelming scourge passes through</i> | Death, Sheol |
| | d. you will be <i>beaten down by it.</i> | |

Figure 0.1. Isaiah’s parable of the two builders (Is 28:14–18)

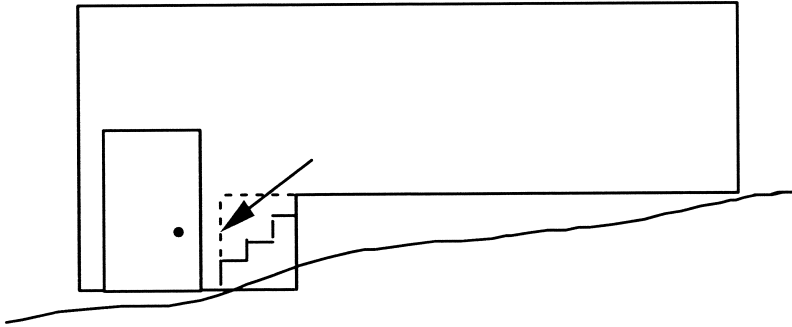


Figure 1.1. Typical village home in Palestine viewed from the side

The roof is flat and can have a guest room built on it, or a guest room can be attached to the end of the house. The door on the lower level serves as an entrance for people and animals. The farmer *wants* the animals in the house each night because they provide heat in winter and are safe from theft.

The same house viewed from above is illustrated in figure 1.2.

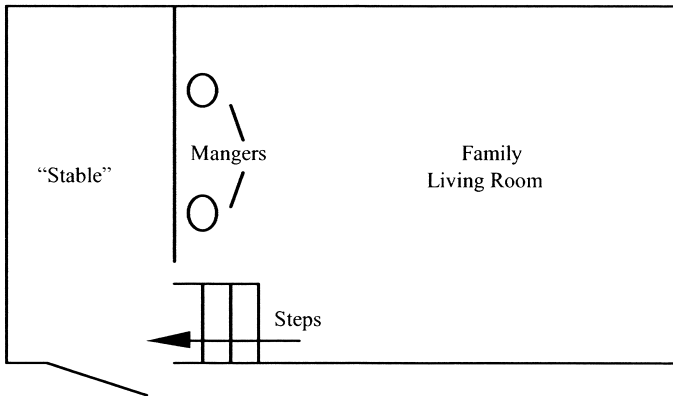


Figure 1.2. Typical village home in Palestine viewed from above

If at the end of Luke's Gospel, the word *katalyma* means a guest room attached to a private home (22:11), why would it not have the same meaning near the beginning of his Gospel? The family room, with an attached guest room, would have looked something like the diagram below:

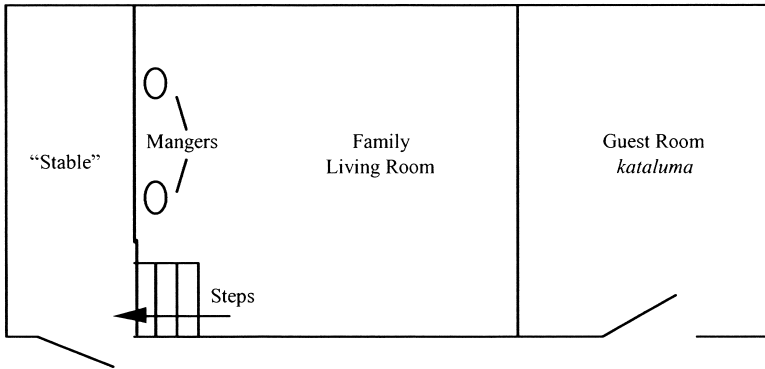


Figure 1.3. Typical village home in Palestine with attached guest room

1.	Blessed are you poor, for yours is the kingdom of God.	BLESSED—POOR for—kingdom
2.	Blessed are you that hunger now, for you shall be satisfied.	BLESSED—HUNGRY for—satisfied
3.	Blessed are you that weep now, for you shall laugh.	BLESSED—WEEPING for—laugh
4.	Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the Son of man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.	BLESSED—HATED - - - for Son of Man + + + for—so the prophets
5.	But woe to you that are rich for you have received your consolation.	WOE—RICH for—received reward
6.	Woe to you that are full now, for you shall hunger.	WOE—FULL for—hunger
7.	Woe to you that laugh now, for you shall mourn and weep.	WOE—LAUGHING for—weeping
8.	Woe to you, when all speak well of you, for so their fathers did to the false prophets.	WOE—RESPECTED for—so false prophets

Figure 5.1. The Beatitudes in Luke 6:20-26

1. Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
2. Blessed are those who mourn,
for they shall be comforted.
3. Blessed are the meek,
for they shall inherit the land.
4. Blessed are those who hunger and thirst for righteousness,
for they shall be satisfied.
5. Blessed are the merciful,
for they shall obtain mercy.
6. Blessed are the pure in heart,
for they shall see God.
7. Blessed are the peacemakers,
for they shall be called sons of God.
8. Blessed are those who are persecuted for righteousness' sake,
for theirs is the kingdom of heaven.
9. Blessed are you when people insult you
and persecute you -
and utter all kinds of evil against you falsely -
on my account. Jesus
Rejoice and be glad, +
for your reward is great in heaven, +
for in the same way they persecuted the prophets who were before you.

Figure 5.2. The Beatitudes in Matthew 5:3-12

NINTH BEATITUDE

The ninth Beatitude has the following classical rhetorical style, illustrated in figure 6.1.

Blessed are you when people revile you	
and persecute you	-
and utter all kinds of evil against you falsely	-
<i>on my account.</i>	Jesus
Rejoice and be glad,	+
for your reward is great in heaven,	+
for in the same way they persecuted the prophets who were before you.	

Figure 6.1. The rhetorical style of the ninth Beatitude

But I had concern for my holy name	MY HOLY NAME
which the house of Israel caused to be profaned among the nations to which they came.	Profaned Among Gentiles
“Therefore say to the house of Israel, Thus says the Lord GOD It is not for your sake, O house of Israel that I am about to act, but for the sake of my holy name,	NOT FOR YOU FOR MY HOLY NAME
which you have profaned among the nations to which you came.	Profaned Among Gentiles
And I will make holy my great name.”	I SANCTIFY MY NAME

Figure 8.1. Ezekiel 36:21-23

0.	While the people pressed upon him to <i>hear the word of God</i> , he was standing by the lake of Gennesaret. SETTING And he saw <i>two boats by the lake</i> ; but the <i>fishermen</i> had gone out of them and were <i>washing their nets</i> .	
1.	Getting into one of the <i>boats</i> , which was <i>Simon's</i> , he asked him to <i>put out a little from the land</i> . (boats out from land) And he sat down and <i>taught</i> the people from the boat.	WORD—TAUGHT
2.	And when he had ceased speaking, he said to Simon, “Put out <i>into the deep</i> and let down your [pl.] <i>nets for a catch</i> .”	JESUS COMMANDS: catch fish
3.	And Simon answered, “ <i>Teacher</i> , <i>we toiled all night</i> and took <i>nothing!</i> But at <i>your word</i> I will let down the nets.”	PETER: obeys (?) Jesus' word as <i>Teacher</i>
4.	And when they had done this, they enclosed a <i>great shoal of fish</i> ; and as their nets were breaking, they beckoned to their <i>partners</i> in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.	POWER OF WORD demonstrated
5.	But when Simon Peter saw it, he fell down at Jesus' knees, saying, “Depart from me, for I am a sinful man, <i>O Lord</i> .”	PETER: surrenders to Jesus as <i>Lord</i>
5b.	(For amazement/fear had seized him and all who were with him, because of the catch of fish which they had taken; and so also James and John, sons of Zebedee, who were <i>partners</i> with Simon.)	(explanatory note)
6.	And Jesus said to Simon, “Do not be afraid; henceforth you will be <i>catching people</i> .”	JESUS COMMANDS: catch people
7.	And when they had brought their <i>boats to land</i> , <i>they left everything</i> and <i>followed him</i> .	WORD—OBEYED (boats to land)

Figure 11.1. The call of Peter (Lk 5:1-11)

1. And you shall rejoice in the <i>LORD</i> ; in the <i>Holy One of Israel</i> you shall glory.	LORD HOLY ONE OF ISRAEL
2. When the <i>poor and needy</i> seek <i>water</i> , and there is <i>none</i> , and their tongue is parched with <i>thirst</i> , I the LORD will <i>answer them</i> , I the God of Israel will <i>not forsake them</i> .	PEOPLE IN NEED (God acts to save)
3. I will open <i>rivers</i> on the <i>bare heights</i> , and <i>fountains</i> in the midst of the <i>valleys</i> ; I will make the <i>wilderness a pool of water</i> , and the <i>dry land springs of water</i> .	WATER IN The Dry Land
4. I will put in the <i>wilderness</i> the <i>cedar</i> , the <i>acacia</i> , the <i>myrtle</i> , and the <i>olive</i> ; I will set in the desert the <i>cypress</i> , the <i>plane</i> and the <i>pine</i> together;	TREES IN The Dry Land
5. that men may <i>see</i> and <i>know</i> , may <i>consider</i> and <i>understand</i> together,	PEOPLE SEE (know and understand)
6. that the hand of the <i>LORD</i> has <i>done this</i> , the <i>Holy One of Israel</i> has <i>created it</i> .	LORD Holy One of Israel ^a
^a Other encased nature miracles appear in Isaiah 42:13-17; 45:1-3.	

Figure 11.2. Isaiah 41:16-20

And he came to Nazareth, where he had been brought up;	
1a. and he entered (as his custom was) on the sabbath <i>into the synagogue</i> ,	
b. and he <i>stood up</i> to read;	
c. and there <i>was given to him the book</i> of the prophet Isaiah,	
d. and <i>he unrolled the scroll</i> , and found the place where it was written,	
2. “The <i>Spirit</i> of the Lord is upon me	
for he has <i>anointed me</i>	
a. to <i>preach good news</i> to the <i>poor</i> .*	PREACH
b. He has <i>sent me</i> to proclaim to the <i>prisoners—freedom</i> ,	SENT
c. and to the <i>blind—recovery of sight</i> ,	SIGHT
b. ‘to <i>send forth</i> the <i>oppressed—in freedom</i> ,’*	SEND
a. to <i>proclaim</i> * the acceptable year of the Lord.”*	PROCLAIM
3d. And <i>he rolled up the scroll</i> ,	
c. and <i>gave it back</i> to the attendant [<i>hypēretēs</i>],	
b. and <i>sat down</i> ;	
a. and the <i>eyes</i> of all <i>in the synagogue</i> were fixed on him.	

Figure 12.1. Jesus’ reading of the scroll (Lk 4:16-20)

Qumran 4Q278, 521	Luke 4:16-30
1. (4Q278) <i>The Holy Spirit rests</i>	1. <i>The Spirit of the Lord is upon me on his Messiah</i>
2. (4Q521) <i>The Messiah is exalted</i>	2. For He has <i>anointed me</i> [i.e., made me into <i>Messiah</i>]
3. (4Q521) <i>To preach good news to the poor</i>	3. <i>To preach good news to the poor</i>
4. (4Q521) <i>Release for the captives</i>	4. <i>Release for the captives</i>
5. (4Q521) <i>Opening the eyes of the blind</i>	5. <i>Opening the eyes of the blind</i>
6. (4Q521) <i>Raising up the downtrodden</i>	6. <i>Set free the oppressed</i>
7. (4Q521) His mighty works: <i>heal the sick</i>	7. <i>What we have heard you did at Capernaum do also here</i> [i.e., <i>heal the sick</i> ; cf. Lk 4:38-40]
8. (4Q521) His works: <i>Raising the dead</i>	8. Luke 7:22 affirms the <i>raising of the dead</i> as one of Jesus' messianic acts.

Figure 12.2. Comparison of Qumran fragment 4Q278, 521 with Luke 4:16-30

Section 1

- | | |
|--|---|
| 1. The <i>Spirit of the Lord</i> GOD is upon me,
because the <i>LORD</i> has <i>anointed me</i> | THE LORD'S SPIRIT
The Lord's anointing |
| 2. to bring <i>good tidings</i> to the <i>poor</i> ;
[he has sent me to <i>bind up</i> the <i>brokenhearted</i> ,] | POOR
Brokenhearted |
| 3. to proclaim <i>liberty</i> to the <i>captives</i> ,
and the <i>opening</i> of the prison to those who are <i>bound</i> ; | CAPTIVES
The bound |
| 4. to proclaim the year of the <i>LORD's favor</i> | THE LORD'S FAVOR |
| ----- | |
| and the day of <i>vengeance</i> of our <i>God</i> ; | The Lord's vengeance |

Section 2

- | | |
|--|---|
| 5. to comfort all who <i>mourn</i> ;
to grant to those who mourn <i>in Zion</i> —
to give them a <i>garland</i> instead of <i>ashes</i> ,
the <i>oil of gladness</i> instead of <i>mourning</i> ,
the <i>mantle of praise</i> instead of a <i>faint spirit</i> ; | TO COMFORT THE MOURNING
To give them: flowers
Gladness/praise |
| 6. that they may be called <i>oaks of righteousness</i> ,
the <i>planting of the LORD</i> ,
that he may be <i>glorified</i> . | THEY—OAKS OF THE LORD
God—glorified |

Section 3

- | | |
|--|---|
| 7. They shall <i>build up the ancient ruins</i> ,
they shall <i>raise up the former devastations</i> ;
they shall <i>repair the ruined cities</i> ,
the devastations of <i>many generations</i> . | RUINS REBUILT
Cities repaired
(from the past) |
| 8. <i>Aliens</i> shall stand and <i>feed your flocks</i> ,
<i>foreigners</i> shall be <i>your plowmen</i> and <i>vinedressers</i> ; | ALIENS YOUR SHEPHERDS
And farm workers |
| 9. but <i>you</i> shall be called the <i>priests of the LORD</i> ,
men shall speak of you as the <i>ministers of our God</i> ; | YOU—PRIESTS
You—ministers |
| 10. <i>you shall eat the wealth of the nations/Gentiles</i>
and <i>in their riches</i> you shall glory. | THE GENTILES
Wealth is yours |
| 11. Instead of your shame you shall have a <i>double portion</i> ,
instead of dishonor you shall <i>rejoice in your lot</i> ;
therefore in <i>your land</i> you shall possess a <i>double portion</i> ;
yours shall be <i>everlasting joy</i> . | A GOOD LOT
In your land—joy
(to the future) |

Figure 12.3. Isaiah 61:1-7

But in truth, I tell you,

- a. there were many *widows in Israel*
 - b. in the days of *Elijah*
(when the heaven was shut up three years and six months, when there came a great famine over all the land;)
 - c. and *Elijah* was sent to *none of them*
 - d. *except* to Zarephath of Sidon, to a *woman*, a widow.
- a. And there were many *lepers in Israel*
 - b. in the time of the prophet *Elisha*,
 - c. and *none* of them *was cleansed*
 - d. *except Naaman, the Syrian.* (Lk 4:25-27)

Figure 12.4. Widows and lepers in Israel (Lk 4:25-27)

THE BLIND MAN BESIDE THE ROAD

In the first story (Lk 18:35-43) Jesus “drew near to Jericho” and interacted with a blind beggar in the setting of a crowd (figure 13.1).

1. As he drew near to Jericho, a blind man was sitting by the roadside begging;	INTRODUCTION
2. and hearing a multitude going by, he inquired what this meant. They told him, “Jesus of Nazareth is passing by.”	CROWD: Jesus of Nazareth
3. And he cried, “Jesus, Son of David, have mercy on me.”	BEGGAR Jesus, Son of David Mercy
4. And those who were in front rebuked him, telling him to be silent;	CROWD: Be silent
5. but he cried out all the more, “Son of David have mercy on me.” -----	BEGGAR Son of David Mercy -----
6. And Jesus stopped, and commanded him to be brought to him; and when he came near, he asked him, “What do you want me to do for you?”	JESUS Beggar summoned and examined
7. He said, “Lord, let me receive my sight.”	BEGGAR Lord Sight!
8. And Jesus said to him, “Receive your sight; your faith has saved you.”	JESUS Sight given Faith and salvation
9. And immediately he received his sight and followed him, glorifying God;	BEGGAR Sight Received Follow/Glorify God
10. and all the people, when they saw it, gave praise to God.	CONCLUSION

Figure 13.1. Jesus’ healing of the blind man (Lk 18:35-43)

JESUS AND THE OPPRESSOR (JERICHO AND ZACCHAEUS)

This account (Lk 19:1-9) is carefully constructed in near-perfect “ring composition” (chiasm/inverted parallelism). The text in full is:

1.	He <i>entered Jericho</i> and was passing through.	JESUS ENTERS
2.	And there was a man named <i>Zacchaeus</i> ; he was a <i>chief tax collector</i> , and <i>rich</i> .	ZACCHAEUS (wealth kept for its owner)
3.	And he sought to <i>see who Jesus was</i> , but could not, on account of the <i>crowd</i> , because he was small of stature.	THE CROWD (hostile)
4.	So he <i>ran</i> on ahead and <i>climbed up into a sycamore tree</i> to see him, for he was to pass that way.	UP THE TREE
5.	And when Jesus came to the place, he looked up and said to him, “ <i>Zacchaeus, make haste and come down;</i> for <i>I must stay at your house today.</i> ”	UNEXPECTED Love
6.	So he made haste and <i>came down</i> and <i>received him joyfully</i> .	DOWN THE TREE
7.	And when <i>they</i> saw it they <i>all murmured</i> , “He has gone in to <i>spend the night</i> with a man who <i>is a sinner.</i> ”	THE CROWD (angry)
8.	And Zacchaeus stood and said to the Lord, “Behold, Lord, the <i>half of my goods I give to the poor</i> ; and if I have defrauded any one of anything, I restore it <i>fourfold.</i> ”	ZACCHAEUS (wealth used for many)
9.	And Jesus said to him, “Today <i>salvation has come to this house</i> , since he also is a <i>son of Abraham.</i> ”	JESUS’ FINAL WORD OF LOVE

Figure 13.2. Jesus and Zacchaeus (Lk 19:1-10)

A. Personal Section (Lk 1:46-49)

And Mary said,	
1. "My soul magnifies the Lord,	PRAISE
2. and my spirit rejoices in God my savior,	SALVATION
3. because he looked upon the low estate of his handmaiden.	LOWLY
4. For behold, from now on all generations will call me blessed; Exalted	
5. because he made for me great things the Almighty	SALVATION
6. And holy is his name.	PRAISE—HIS NAME
 <i>B. Communal Section (Lk 1:50-55)</i>	
7. And his mercy is from generation to generation to those who fear Him.	MERCY To all who Fear Him
8. He made mighty deeds with his arm, he scattered the arrogant in the thoughts of their hearts, (judgment)	SALVATION
9. He put down the mighty from thrones, and exalted those of low estate;	HUMILIATION Exaltation
10. he filled the hungry with good things, and the rich he sent away empty.	EXALTATION Humiliation
11. He aided Israel His servant, -----?	SALVATION (judgment?)
12. to remember mercy as he spoke to our fathers, to Abraham and to his seed forever."	MERCY To Israel

Figure 14.1. The Magnificat (Lk 1:46-55)

The Burial of Jesus (Mk 15:40-47)

- 1. There were also *women looking on* from afar,
among whom were Mary Magdalene WOMEN
and Mary, the mother of James the younger and of Joses, and Salome,
who, when he was in Galilee, followed him, and ministered to him;
and also *many other women* who came up with him to Jerusalem.

- 2. And when evening had come,
since it was the day of Preparation,
that is, the day before the sabbath, JOSEPH
Joseph of Arimathea, a respected member of the council,
who was also himself looking for the kingdom of God,

- 3. took courage and went to Pilate, REQUESTS
and asked for the body (*sōma*) of Jesus. BODY

- 4. Pilate wondered if he were *already dead*;
and summoning the centurion, CENTURION
he asked him whether he was *already dead*, Death confirmed
and when he learned from the centurion that *he was dead*,

- 5. he granted the corpse (*ptōma*) GRANTED
to Joseph. CORPSE

- 6. And he bought a linen shroud,
and taking him down,
wrapped him in the linen shroud, JOSEPH
and laid him in a tomb which had been hewn out of the rock,
and he rolled a stone against the door of the tomb.

- 7. *Mary Magdalene* and *Mary the mother of Joses*
saw where he was laid. WOMEN

Figure 14.2. Women in Mark’s account of Jesus’ burial and resurrection

The Resurrection (Mk 16:1-8)

- | | | |
|----|---|---|
| 0. | And when the sabbath was past, <i>Mary Magdalene</i> and <i>Mary</i> the mother of James, and <i>Salome</i> bought spices, so that they might go and anoint him. | SETTING
(Saturday night) |
| 1. | And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back; for it was very large. | WOMEN GO
(Sunday morning)
Talking/Uncertain |
| 2. | And entering the tomb, they saw a <i>young man</i> sitting on the right side, dressed in a white robe; and they were <i>afraid</i> . | ENTER THE TOMB
Afraid |
| 3. | And he said to them, "Do not be afraid; <i>you seek Jesus</i> of Nazareth, who was crucified. | SEEK JESUS |
| 4. | He has <i>risen</i> , he is <i>not here</i> ; see the place where they laid him. | RISEN
Not Here |
| 5. | But <i>go, tell his disciples</i> and Peter that he is going before you to Galilee; <i>there you will see him</i> , as he told you." | FIND JESUS |
| 6. | And they went out and <i>fled from the tomb</i> ; for <i>trembling and astonishment</i> had come upon them; | EXIT THE TOMB
Trembling |
| 7. | and they <i>said nothing</i> to any one, for they were <i>afraid</i> . | WOMEN RETURN
Silent, Afraid |

Figure 14.2. Continued

And Jesus went away from there and withdrew to the district of Tyre and Sidon.	
1.	And behold, a <i>Canaanite woman</i> from that region came out and cried, “Have mercy on me, O Lord, Son of David; my <i>daughter</i> is <i>severely</i> possessed by a demon.” But he did not answer her a <i>word</i> . THE WOMAN’S REQUEST No Healing Word
2.	And his <i>disciples</i> came and begged him, saying, “Send her away, for she is crying after us.” He answered, “I was sent <i>only</i> to the <i>lost sheep</i> of the <i>house of Israel</i> .” Jesus for Lost Sheep of Israel
3.	But she came and knelt before him, saying, “Lord, <i>help me</i> .” And he answered, “It is not fair to take the <i>children’s bread</i> and throw it to the <i>little dogs</i> .” The Parable of Children, Bread and Dogs
4.	She said, “Yes, Lord, yet even the <i>little dogs</i> eat the crumbs that fall from their <i>masters’ table</i> .” Then Jesus answered her, “O woman, great is your faith!” Jesus for Woman of Great Faith
5.	“ <i>Be it done for you</i> as you desire.” And her <i>daughter</i> was <i>healed</i> instantly. THE WOMAN’S REQUEST A Healing Word

Figure 16.1. The Syro-Phoenician woman (Mt 15:21-28)

1.	One of the <i>Pharisees</i> asked him to eat with him, and he went into the Pharisee's house and <i>reclined</i> . And behold, there was a <i>woman</i> who was a sinner in the city.	INTRODUCTION
2.	And having learned, "He is dining in the Pharisee's house," <i>bringing</i> an alabaster flask of <i>perfume</i> , and <i>standing</i> behind him at his <i>feet</i> , <i>weeping</i> , she began to wet his feet with her <i>tears</i> . And she <i>wiped</i> them with the <i>hair</i> of her head, and <i>kissed</i> his <i>feet</i> , and <i>anointed</i> them with the <i>perfume</i> .	THE WOMAN'S ACTS
3.	Now when the Pharisee who had invited him saw it, he said to himself, " <i>If this were a prophet</i> , he would have known who and what sort of woman this is who is <i>touching</i> him, for she <i>is a sinner</i> ." And Jesus answered and said to him, "Simon, I have something to say to <i>you</i> ." And he answered, "Teacher, speak up!"	DIALOGUE 1
4.	And Jesus said, "Two debtors there were to a certain money lender. The one owed fifty denarii and the other five hundred. They, not being able to pay, he freely forgave them both.	A PARABLE
5.	Which of them will love him the more?" Simon answered, "The one, I suppose, to whom he freely forgave the more." And he said to him, "You have judged rightly."	DIALOGUE 2
6a.	Then turning to the woman he said to Simon, "Do you see this woman?" <i>I entered your house!</i>	THE WOMAN'S ACTS
b.	You gave me <i>no water</i> for my <i>feet</i> , but she has wet my feet with her tears, and wiped them with her hair.	
c.	You gave me <i>no kiss</i> , but from the time I came in she has not ceased to kiss my feet.	
d.	You did <i>not anoint</i> my <i>head</i> with <i>oil</i> , but she has anointed my feet with perfume.	
e.	In consequence I say to you, It is evident that her many sins have already been forgiven, for she loved much.	
f.	But he who is forgiven little, loves little."	
g.	And he said to her, "Your sins have been forgiven."	
7.	Then <i>those</i> who were <i>reclining with him</i> began to say to themselves, " <i>Who is this</i> who <i>also</i> forgives sins?" And he said to the woman, "Your <i>faith</i> has <i>saved</i> you, go in peace."	CONCLUSION

Figure 18.1. The woman in the house of Simon the Pharisee (Lk 7:36-50)

The parable	To Be Noted in the Parable
1. A CREDITOR has two DEBTORS: a. one debtor owes 500 denarii b. one owes 50 denarii	The creditor is assumed to be God [like the woman] [like Simon]
2. The DEBTORS cannot pay	Sinners cannot compensate God for their sins
3. The CREDITOR forgives both: a. the 500 denarii debtor b. the 50 denarii debtor	The creditor begins to look like Jesus [He forgives the <i>woman</i>] [Does he also forgive <i>Simon</i> ?]
4. The DEBTORS respond with love for the CREDITOR: a. The debtor who was forgiven 500 loves much. b. The debtor who was forgiven 50 loves little.	The creditor is clearly Jesus [like the woman] [like Simon]

Figure 18.2. The parable of the creditor and the two debtors (Lk 7:41-42)

He will not ignore the <i>supplication of the fatherless</i> , nor the <i>widow</i> when she pours out <i>her story</i> .	WIDOW HEARD
Do not the <i>tears of the widow</i> run down her cheek as she <i>cries out</i> against him who has caused them to fall?	Against Adversaries
He whose <i>service is pleasing</i> to the <i>Lord</i> will be <i>accepted</i> , and <i>his prayer</i> will reach to the clouds.	OBEDIENT/HUMBLE HEARD
The <i>prayer of the humble</i> pierces the clouds, and he will not be consoled until it <i>reaches the Lord</i> ;	Persistence
he will not desist until the <i>Most High visits him</i> and does <i>justice</i> for the <i>righteous</i> and <i>executes judgment</i> .	Justice for the Righteous Judgment (on adversary)
The <i>Lord will not delay</i> , <i>neither</i> will he be <i>patient</i> with them,	LORD NOT PATIENT
till he <i>crushes the genitals</i> of the <i>unmerciful</i> , and repays <i>vengeance on the Gentiles</i> .	Brutal on Gentiles

Figure 19.1. Widows and adversaries in Ben Sirach 35:14-18

1. And he told them a parable, to the effect that they ought always to pray and not lose heart. He said,	
2. “In a certain city there was a <i>judge</i> . <i>God</i> he did <i>not fear</i> and before people he was never ashamed.	JUDGE God People
3. And a <i>widow</i> there was in that city who was <i>coming</i> to him saying, ‘ <i>Vindicate me</i> from my adversary.’	WIDOW Coming Vindication
4. <i>He did not want</i> to for a time. Then he said to himself, ‘Although I do <i>not fear God</i> and <i>do not respect people</i> ,	JUDGE God People
5. yet because <i>she causes me trouble</i> , this widow, I will <i>vindicate her</i> , lest in <i>continual coming</i> she <i>wear me out</i> .’” -----	WIDOW Vindication Coming
6. The Lord said, “Hear what the unrighteous judge says. And <i>will not God vindicate his elect</i> who cry to him day and night? Also he is slow to anger with them. I tell you, <i>he will vindicate them speedily</i> .”	FUTURE Present Present FUTURE
7. Nevertheless, when the Son of man comes, will he find faith on the earth?”	SON OF MAN Future—Faith?

Figure 19.2. The parable of the widow and the judge (Lk 18:1-8)

<p>1. It shall be compared the kingdom of heaven to ten young women who took their lamps and <i>came out</i> to <i>meet the bridegroom</i> [and the bride].^a Five were <i>dimwitted</i> and five were <i>thoughtful</i>.</p>	<p>MEET THE GROOM (expectation) Ten Come Out</p>
<p>2. When the <i>dimwitted</i> took their lamps, they took <i>no oil</i> with them. But the <i>thoughtful</i> took <i>flasks of oil</i> with their lamps.</p>	<p>DULL—NO OIL Thoughtful—Oil</p>
<p>3. As the bridegroom was delayed, they <i>all dozed</i> and <i>fell asleep</i>.</p>	<p>ALL SLEEP</p>
<p>4. But at midnight there was a cry, "<i>Behold the bridegroom!</i> Come out to meet him!"</p>	<p>MEET THE GROOM (arrival imminent)</p>
<p>5. Then <i>all</i> those young women <i>arose</i> and <i>serviced their lamps</i>.</p>	<p>ALL ARISE</p>
<p>6. And the <i>dimwitted</i> said to the <i>thoughtful</i>, "<i>Give us some of your oil</i>, for our lamps are going out." But the thoughtful replied, "Perhaps there will <i>not be enough for us and you</i>. Go rather to the dealers and buy for yourselves."</p>	<p>DULL—NO OIL Thoughtful—Oil</p>
<p>7a. And while they went to buy, the <i>bridegroom came</i>, and <i>those prepared went in</i> with him to the marriage feast, and the <i>door was shut</i>.</p>	<p>MEET THE GROOM (realization) FIVE GO IN— FIVE SHUT OUT</p>
<p>b. Afterward the other young women came saying, "<i>Lord, Lord, open to us</i>." But he replied, "Amen I say to you, I do not know you." Watch therefore for you know neither the day nor the hour.</p>	<p>TOO LATE!</p>
<p>^a"And the bride" appears in some ancient Greek texts and in most early translations into Latin, Syriac, Armenian and Georgian. It is defended as original by F. C. Burkitt in <i>Journal of Theological Studies</i> 30 (1929): 267-70, as noted in T. W. Manson, <i>The Sayings of Jesus</i> (1937; reprint, London: SCM, 1964), p. 244.</p>	

Figure 20.1. The parable of the wise and foolish young women (Mt 25:1-13)

And behold, a lawyer stood up to put him to the test, saying,	
1. “Teacher, what shall I <i>do</i> to inherit eternal <i>life</i> ?”	LAWYER: Question 1
2. He said to him, “What is written in the law? How do you read?”	JESUS: Question 2
3. And 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.”	LAWYER: Answer to 2
4. And he said to him, “You have answered right; <i>do</i> this, and you will <i>live</i> .”	JESUS: Answer to 1

Figure 22.1. First dialogue (Lk 10:25-28)

He, desiring to <i>justify himself</i> , said to Jesus,	
5. “And who is my neighbor?”	LAWYER: Question 3
6. Jesus replied, “A certain man went down from Jerusalem to Jericho...” [the parable follows] “Which of these three became a neighbor?”	JESUS: Question 4
7. Lawyer: “The one who showed mercy on him.”	LAWYER: Answer to 4
8. Jesus: “Go and continue <i>doing</i> likewise.”	JESUS: Answer to 3

Figure 22.2. Second dialogue (Lk 10:29-30; 36-37)

1.	A man was going down from Jerusalem to Jericho, and he fell among <i>robbers</i> . And they stripped him and beat him and departed, leaving him half dead.	ROBBERS Steal and Injure
2.	Now by coincidence a certain <i>priest</i> was going down that road, and when he saw him, he passed by on the other side.	PRIEST See Do nothing
3.	Likewise also a <i>Levite</i> came to that place, and when he saw him, he passed by on the other side.	LEVITE See Do nothing
4.	And a certain <i>Samaritan</i> , traveling, came to him, and when he saw him, he had compassion on him.	SAMARITAN See and show compassion
5.	He went to him, and bound up his wounds, pouring on oil and wine.	TREAT WOUNDS (The Levite's failure)
6.	Then he put him on his own riding animal and led him (it) to the inn, and took care of him.	TRANSPORT THE MAN (The Priest's failure)
7.	The next day he took out and gave two denarii to the manager and said, "Take care of him, and whatever more you spend I, on my return, I will repay you." "Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."	SPEND MONEY ON HIM (Compensating for the thieves)

Figure 22.3. The parable of the good Samaritan (Lk 10:25-37)

0.	One of the multitude said to him, “Rabbi, bid my brother divide the inheritance with me.” But he said to him, “Man, who made me a judge or divider over you?” And he said to them,	SETTING GENERAL PRINCIPLE
1.	“Take heed, and beware of every kind of insatiable desire. For life for a person does not consist in the surpluses of his possessions.”	
2.	And he told this parable, saying, “There was a certain rich man whose land brought forth plenty.	GOODS GIVEN
3.	And he discussed with himself saying, ‘What shall I do, for I have nowhere to store my crops?’	DIALOGUE WITH SELF (My Crop, Not Stored)
4.	And he said, ‘I will do this: I will pull down my barns, and build larger ones; and I will store all my grain and my goods.	SOLUTION (?) (More Storage)
5.	And I will say to myself, “Self! You have ample goods laid up for many years. Relax, eat, drink, and enjoy yourself.”	DIALOGUE WITH SELF (My Crop Stored)
6.	But God said to him, ‘Fool! This night your life is required of you, and what you have prepared, whose will these things be?’	GOODS LEFT
7.	So is he who lays up treasure for himself, and is not gathering riches for God.”	GENERAL PRINCIPLE

Figure 23.1. The parable of the rich fool (Lk 12:13-21)

And he said to him, “A man once gave a great banquet, and invited many.	GREAT BANQUET Many Invited
1. And he sent his servant at the hour of the banquet to say, ‘Come! Because all is now ready!’ But they all alike began to make excuses.	DO THIS Because of This Excuses
2. The first said to him, ‘I have bought a field, and I must go out and see it; I pray you, have me excused.’	I DID THIS I Must Do This Excuse Me
3. And another said, ‘I have bought five yoke of oxen, and I go to test them. I pray you, have me excused.’	I DID THIS I Must Do This Excuse Me
4. And another said, ‘I have married a bride, and therefore— I cannot come.’	I DID THIS Thus I Must Not Come
5. So the servant came and reported this to his master. Then the householder in anger said to his servant, ‘Go out quickly into the streets and lanes of the city. Bring in the poor, maimed, blind, and lame.’	ANGER Turned Into GRACE
6. And the servant said, ‘Sir, what you commanded has been done, and still there is room.’	SERVANT I Went Not Yet Full
7. And the master said to the servant, ‘Go out into the highways and hedges, and compel people to enter, that my house may be filled.’	MASTER—GO To Highways FILL UP HOUSE
For I tell you [pl.], none of those men who were invited shall taste my banquet.”	THOSE INVITED Not Taste of My Banquet

Figure 24.1. The parable of the great banquet (Lk 14:15-24)

Why do you call me “Lord, Lord,” and not do what I tell you?	
1. Every one <i>coming to me</i> and <i>hearing my words</i> and <i>doing them</i> I will show you what he is like.	HEAR MY WORDS Do Them
2. He is like a <i>man building a house</i> , who <i>dug down</i> and <i>went deep</i> and laid a <i>foundation</i> upon <i>rock</i> ;	BUILT HOUSE Foundation
3. And when a <i>flash flood</i> arose, the <i>stream</i> broke against that house, and the <i>stream</i> was not strong enough to <i>shake it</i> , because it was <i>well built</i> .	FLOOD House Not Shaken
4. And the one <i>hearing</i> and <i>not doing</i> ,	HEAR Not Do
5. he is like a <i>man who built a house</i> upon the <i>ground</i> <i>without any foundation</i> ;	BUILT HOUSE No Foundation
6. against which the <i>stream broke</i> , and immediately it <i>fell</i> , and the <i>ruin</i> of that house was <i>great</i> .	FLOOD House Falls

Figure 25.1. The parable of the two builders (Lk 6:46-49)

Therefore <i>hear the word of the LORD</i> , you scoffers, who <i>rule</i> this people in <i>Jerusalem!</i>	
Because you have said,	
1. a. “We have made a <i>covenant with death</i> ,	
b. and <i>with Sheol we have an agreement</i> ;	COVENANT MADE WITH
c. when the <i>overwhelming scourge passes through</i>	Death, Sheol
d. it will <i>not come to us</i> ;	
2. a. for we have made <i>lies our refuge</i> ,	REFUGE
b. and in <i>falsehood we have taken shelter</i> ”;	Shelter made
therefore thus says the Lord GOD,	
3. “Behold, I am laying in <i>Zion</i> for a <i>foundation</i>	BUILDING
a <i>stone</i> , a <i>tested stone</i> ,	Material
a <i>precious cornerstone</i> , a <i>sure foundation</i> :	
4. ‘He who <i>believes</i> [in it—LXX]	INSCRIPTION
will <i>not be shaken</i> .’	
5. And I will make <i>justice the line</i> ,	BUILDING
and <i>righteousness</i> the plummet;	Tools
6. a. and <i>hail</i> will <i>sweep away the refuge of lies</i> ,	REFUGE
b. and <i>waters</i> will <i>overwhelm the shelter</i> .”	Shelter destroyed
7. a. Then <i>your covenant with death</i> will be <i>annulled</i> ,	
b. and your <i>agreement with Sheol</i> will <i>not stand</i> ;	COVENANT ANNULLED WITH
c. when the <i>overwhelming scourge passes through</i>	Death, Sheol
d. you will be <i>beaten down by it</i> .	

Figure 25.2. Isaiah’s parable of the two builders (Is 28:14-18)

<p>1. Then they will <i>know</i> that <i>I am the LORD</i> when I have made the <i>land a desolation</i> and a <i>waste</i> because of all <i>their abominations</i> which they have committed.</p>	<p>THEN THEY Will Know</p>
<p>2. “As for you, son of man, your people who talk together about you by the walls and at the doors of the houses, say to one another, each to his brother, 'Come, and hear what <i>the word</i> is that comes forth <i>from the LORD</i>,'</p> <p>And they come to you as people come, and they sit before you <i>as my people</i>, and they <i>hear your words</i> but they will <i>not do them</i>.</p> <p>For with their lips <i>they show much love</i>, but their <i>heart</i> is set <i>on their gain</i>.</p>	<p>HEAR The Word</p> <p>HEAR Not Do</p>
<p>3. And, lo, <i>you</i> are to them like <i>a love song</i> sung by a <i>beautiful voice</i> with a <i>well-played instrument</i>.</p>	<p>PARABLE</p>
<p>4. For they <i>hear your words</i> but they do <i>not do them</i>.</p>	<p>HEAR Not Do</p>
<p>5. When <i>this</i> comes—and come it will! Then <i>they will know</i> that <i>a prophet</i> has been <i>among them</i>.</p>	<p>THEN THEY Will Know</p>

Figure 25.3. Ezekiel's parable of the love song (Ez 33:29-33)

1.	There was a rich man who had a steward, and charges were brought to him that he was wasting his goods.	MASTER STEWARD
2.	And he called him and said to him, “What is this I hear about you? Turn in the account of your stewardship, for you can no longer be steward.”	LOSES
3.	And the steward said to himself, “What shall I do, because my master is taking the stewardship away from me? I am not strong enough to dig. I am ashamed to beg.	LOSES
4.	I know what I will do, so that when I am put out of the stewardship they may receive me into their own houses.	A SOLUTION Identified
5.	So, summoning his master’s debtors one by one, he said to the first, “How much do you owe my master?” And he said, “A hundred measures of oil.” And he said to him, “Take your bill, and sit down quickly and write fifty.”	GAINS
6.	Then he said to another, “And how much do you owe?” And he said, “A hundred measures of wheat.” And he said to him, “Take your bill and write eighty.”	GAINS
7.	Then the master commended the dishonest steward for his prudence.	MASTER STEWARD
For the sons of this age are wiser in their own generation than the sons of light.		

Figure 26.1. The parable of the unjust steward (Lk 16:1-8)

He also told this parable to some who trusted		(Introduction)
in themselves that they were righteous and despised others:		
1.	“ <i>Two men went up into the temple to pray, one a Pharisee and the other a tax collector.</i> ”	TWO GO UP Pharisee and Tax Collector
2.	a. The Pharisee <i>stood by himself</i> thus praying,	PHARISEE (His Manner)
3.	b. ‘God, I thank thee because I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week. I give tithes of all that I possess.’	PHARISEE (His Prayer)
4.	a. but the tax collector, <i>standing far off</i> , would not even lift up his eyes to heaven, but he beat upon his chest saying,	TAX COLLECTOR (His Manner)
5.	b. ‘God! Make an <i>atonement</i> for me, a sinner!’	TAX COLLECTOR (His Prayer)
6.	I tell you, he went down to his house made righteous, rather than that one.	ONE JUSTIFIED One Marginalized
For every one who exalts himself will be humbled, and he who humbles himself will be exalted.		(Conclusion)

Figure 27.1. The parable of the Pharisee and the tax collector (Lk 18:9-14)

Thus says the LORD:	
1. "Heaven is my throne and the earth is my footstool; what is the house which you would <i>build for me</i> , and what is the <i>place of my rest</i> ? <i>All these things my hand has made</i> , and so <i>all these things are mine</i> , says the LORD.	GOD REJECTS The Temple
2. But this is <i>the man</i> to whom <i>I will look</i> , he that is <i>poor</i> and <i>contrite in spirit</i> , and <i>trembles at my word</i> .	I LOOK AT THE POOR Trembling at My Word
3. He who <i>slaughters an ox</i> is like him who <i>kills a man</i> ; he who <i>sacrifices a lamb</i> , like him who <i>breaks a dog's neck</i> ; he who presents a <i>cereal offering</i> , like him who <i>offers swine's blood</i> ; he who makes a memorial offering of <i>frankincense</i> , like him who <i>blesses an idol</i> .	PARABLES OF Sacrifices and Offerings As Evil
4. These have <i>chosen their own ways</i> , and their soul <i>delights in their abominations</i> ; <i>I also will choose affliction for them</i> , and bring their <i>fears upon them</i> ; <i>because, when I called, no one answered</i> , <i>when I spoke they did not listen</i> ; but <i>they did what was evil in my eyes</i> , and <i>chose that in which I did not delight</i> ."	THEY CHOSE EVIL I Choose Judgment They Do Not Listen They Choose Evil
5. Hear <i>the word of the LORD</i> , you who <i>tremble at his word</i> : "Your brethren who <i>hate you</i> and <i>cast you out for my name's sake</i> have said, 'Let the LORD be glorified, that we may see your joy'; but it is <i>they who shall be put to shame</i> .	YOU WHO Tremble at His Word YOUR OPPRESSORS Shall Be Shamed
6. Hark, an uproar from the city! <i>A voice from the temple!</i> <i>The voice of the LORD</i> , rendering <i>recompense to his enemies!</i> "	GOD SPEAKS JUDGMENT From the Temple

Figure 27.2. Isaiah 66:1-6

For the kingdom of heaven is like		
1.	A <i>householder</i> who <i>went out early</i> in the morning to <i>hire laborers</i> for his vineyard. After agreeing with the laborers for a <i>denarius</i> a day, he sent them into his vineyard.	AGREEMENT Made
2.	And <i>going out</i> about <i>the third hour</i> he <i>saw others</i> standing <i>unemployed</i> in the market place; and to them he said, “You go into the vineyard too, and <i>whatever is right/just</i> I will give you.” So they went. <i>Going out</i> again about the <i>sixth hour</i> , and the <i>ninth hour</i> he did the same.	I GIVE Justice
3.	And about the <i>eleventh hour</i> he <i>went out</i> and found <i>others standing</i> ; and he said to them, “Why do you stand here <i>unemployed</i> all day?” They said to him, “Because no one has hired us.” He said to them, “You go into the vineyard too.”	ELEVENTH Hour
4.	And when evening came, the <i>lord of the vineyard</i> said to his <i>steward</i> , “Call the laborers and pay them— <i>the wage</i> , beginning with the last, up to the first!”	THE Wage
5.	And when those came who were hired about the <i>eleventh hour</i> each of them received a <i>denarius</i> .	ELEVENTH Hour
6.	Now when <i>the first came</i> , they thought they would receive more; but each of them also received a denarius. And on receiving it they <i>grumbled</i> at the householder, saying, “These last worked only <i>one hour</i> , and you have made them equal to us who have borne the burden of the day and the <i>scorching heat</i> .”	WHERE IS Justice?
7.	But he replied to one of them, “ <i>Mister</i> , I am doing you <i>no injustice</i> ; did you not agree with me for a denarius? Take <i>what belongs to you</i> , and leave. <i>I choose</i> to give to this last as I give to you. Am I not allowed to do what I <i>choose</i> with <i>what belongs to me</i> ? Or is your eye evil because I am good?” So the last will be first, and the first last.	AGREEMENT Kept

Figure 28.1. The parable of the compassionate employer (Mt 20:1-16)

<i>Stanza 1</i>	
1. Let your <i>waist</i> be <i>girded</i>	SERVANT (prepared)
2. and your <i>lamps burning</i> ,	SERVANT (prepared)
<i>Stanza 2</i>	
3. and be like <i>people</i> who are <i>expecting</i> their master	SERVANT (alert)
4. when he <i>withdraws</i> from the wedding banquet,	Master (comes)
5. so that when he <i>comes</i> and <i>knocks</i> ,	Master (comes)
6. <i>immediately</i> they may <i>open</i> to him.	SERVANT (alert)
<i>Stanza 3</i>	
7. <i>Bless-ed</i> are those <i>slaves</i>	SLAVES—blessed
8. who <i>coming</i> , the <i>master finds</i> awake.	MASTER—comes/finds
9. <i>Amen</i> , I say to you, he <i>will gird himself</i>	
10. and cause <i>them to recline</i> [to eat],	MASTER
11. and <i>come to them</i> and <i>serve them</i> .	serves
12. If (in the second or third watch),	
he <i>comes</i> and <i>finds</i> thus,	MASTER—comes/finds
13. <i>bless-ed</i> are those <i>slaves</i> .	SLAVE—blessed

Figure 29.1. The parable of the self-emptying master: incarnation and atonement (Lk 12:35-38)

1a.	I am <i>the good shepherd</i> .	GOOD SHEPHERD
1b.	The <i>good shepherd</i> lays down his life for the sheep.	
2.	He who is a <i>hireling</i> and not a shepherd, <i>whose own the sheep are not,</i>	HIRELING
3.	sees the <i>wolf</i> coming	WOLF—Comes
4.	and <i>leaves</i> the sheep and <i>flees</i>	HIRELING—Flees
5.	and the <i>wolf</i> snatches them and <i>scatters</i> them.	WOLF—Snatches
6.	He flees because he is a <i>hireling</i> and <i>cares nothing for the sheep</i> .	HIRELING
7a.	I am <i>the good shepherd</i> ; <i>I know my own and my own know me,</i> as the <i>Father</i> knows me and <i>I know the Father</i> ;	GOOD SHEPHERD
7b.	and <i>I lay down my life for the sheep</i> .	

Figure 29.2. Jesus the good shepherd (Jn 10:11-15)

The Story	
1. There was a <i>rich man</i> who dressed himself in <i>purple and fine linen</i> and <i>feasted sumptuously</i> every day.	RICH MAN (In Life: banquets)
2. At his gate a <i>poor man named Lazarus was laid</i> , full of sores, who desired to be fed with what fell from the rich man's table. <i>But [alla] the dogs</i> came and licked his sores.	LAZARUS (In Life: pain)
3. The poor man died and was carried by the angels to Abraham's bosom.	LAZARUS (In Death: a banquet)
4. The rich man also died and was buried, and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom.	RICH MAN (In Death: pain)
The Dialogue	
5. And he called out, "Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame."	RICH MAN (1)
6. And Abraham said, "My dear son [<i>teknon</i>], <i>remember</i> that in your <i>lifetime you received good things</i> , and <i>Lazarus</i> in like manner <i>evil things</i> ; and now he is <i>comforted</i> here, and you are in <i>great pain</i> . And besides all this, between us and you a great chasm has been fixed, that <i>those who would pass from here to you cannot</i> and none may cross from there to us."	ABRAHAM (1)
7. And he said, "Then I beg you, father, send him to my father's house, for I have five brothers, to warn them, lest they also come into this place of torment."	RICH MAN (2)
8. But Abraham said, "They have Moses and the prophets; let them hear them."	ABRAHAM (2)
9. And he said, "No, father Abraham; but if someone comes to them from the dead, they will repent."	RICH MAN (3)
10. And he said to him, "If Moses and the Prophets they do not hear, nor if one rises from the dead will they be convinced."	ABRAHAM (3)

Figure 30.1. Lazarus and the rich man (Lk 16:19-30)

1.	A nobleman went into a far country to receive for himself kingship and return. Calling ten of his servants he gave them ten pounds, and said to them, "Engage in trade/in a situation in which I am coming back/because I am coming back."	FAITHFULNESS
2.	But his citizens hated him and sent an embassy after him, saying, "We do not want this . . . to reign over us."	CONDEMNATION
3.	And he returned, having received kingly power, and he said to call to him those servants to whom he had given the money, that he might know what business they had transacted.	
4.	The first came before him saying, "Lord! your pound has made ten more."	FAITHFULNESS
5.	And he said to him, "Well done, good servant! Because in a very little you have been faithful, I appoint you in authority over ten cities."	RESULT
6.	And the second, came saying, "Lord, your pound has made five pounds."	FAITHFULNESS
7.	And he said to him, "I appoint you over five cities!"	RESULT
8.	Then another came, saying, "Lord, here is your pound, which I kept stored in a rag, for I was afraid of you,	UNFAITHFULNESS (What he did)
9.	because you are a hard man; you take up what you did not lay down, and reap what you did not sow."	THE SERVANT'S EVALUATION
10.	And he said to him, "Out of your own mouth I will condemn you, you wicked servant!"	CONDEMNATION
11.	You knew/experienced that I was a hard man, taking up what I did not lay down, and reaping what I did not sow.	THE SERVANT'S EVALUATION
12.	Why then did you not put my money in a bank, and at my coming I should collect it with interest?"	UNFAITHFULNESS (What he should have done to be consistent)
13.	And he said to those standing by, "Take the pound from him, and give it to him who has ten." And they said to him, "Lord, he has ten pounds."	RESULT
14.	And I tell you, to every one who has shall be given; and from him who has not, what he has shall be taken away.	
15.	But as for those enemies of mine, who did not want me to reign over them, bring them here and slay them before me."	CONDEMNATION Announced

Figure 31.1. The parable of the nobleman in the far country (Lk 19:11-27)

And he began to tell the people this parable:	
1. "A man <i>planted a vineyard</i> , and let it out to vinedressers, and went into another country for a long time.	VINEYARD Rented
2. When the time came, he <i>sent a servant</i> to the <i>tenants</i> , that they should <i>give him</i> some of the <i>fruit of the vineyard</i> ; but the vinedressers beat him, and <i>sent him away</i> empty-handed.	SERVANT SENT And Beaten
3. And he sent <i>another servant</i> ; him also they <i>beat</i> and <i>treated shamefully</i> , and <i>sent him away</i> empty-handed.	SERVANTS SENT Beaten and Shamed
4. And he <i>sent yet a third</i> ; this one they <i>wounded</i> and <i>cast out</i> .	SERVANT SENT And Wounded
5. Then the <i>owner</i> of the vineyard said, 'What shall I do? I will <i>send my beloved son</i> ; it may be they will <i>feel shame</i> before him.'	SON Sent
6. But when the vinedressers saw him they said to themselves, ' <i>This is the heir</i> ; let us <i>kill him</i> , that <i>the inheritance may be ours</i> .' And they <i>cast him out</i> of the vineyard and <i>killed him</i> .	SON SEEN And Killed
7. What then will the <i>owner</i> of the vineyard do to them? He will come and <i>destroy those vinedressers</i> , and <i>give the vineyard to others</i> ." -----	VINEYARD Transferred -----
8. When they heard this, they said, "God forbid!"	LEADERS Shocked
9. But he looked at them and said, "What then is written: 'The very stone which the builders rejected has become the head of the corner?' Every one who falls on that stone will be broken to pieces; but when it falls on any one it will crush him."	JESUS and Supporting Scriptures

Figure 32.1. The parable of the noble vineyard owner and his son (Lk 20:9-18)

	Isaiah's Song of the Vineyard (and its allegorical symbols)	Jesus' Parable (and its allegorical symbols)
Owner	= the Lord of hosts	= God
Vineyard	= house of Israel	= Israel
Vines	= men of Judah	————
The benefits are anticipated from:	= the vineyard	= the renters
Expectations	= good grape	= part of the crop
Consist of:	(justice and righteousness)	(??)
Yield	= wild grapes (bloodshed and a cry of pain)	= no share given to the owner and there are beatings, insults and bloodshed
Result	= vineyard is to be destroyed	= vinedressers to be replaced

Figure 32.2. Isaiah's song of the vineyard and Jesus' parable of the vineyard