

***A Study Guide for Fifteen Lectures on the Parables of Jesus***  
(Lectures and Guide by Dr. Kenneth E. Bailey)

Lecture #2: The Good Samaritan: (Luke 10:25-37)

And behold, a *lawyer stood up* to put him to the *test*, saying,

1. "**Teacher**, what shall I **do** to *inherit eternal life*?" QUESTION #1
  2. He said to him, "**What is written** in the *law*? QUESTION #2  
How do you read?"
  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*." ANSWER TO #2
  4. And he said to him, "You have *answered right*; ANSWER TO #1  
*do this*, and *you will live*."
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5. But he, *desiring to justify himself*, said to Jesus, QUESTION #3  
"And who is my neighbor?"  
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  6. (a) Jesus replied,  
"A man was *descending from Jerusalem to Jericho*,  
and he fell among *robbers*, who stripped him and beat him,  
and departed, leaving him half dead. ROBBERS
  - (b) Now by chance a *certain priest* was going down that road;  
and when he *saw him*,  
he *passed by* on the other side. PRIEST
  - (c) Likewise a *Levite*, when he came to the place  
and *saw him*, LEVITE  
he *passed by* on the other side.
  - (d) And a certain *Samaritan*, traveling, came to him;  
and when he *saw him*, SAMARITAN  
he *had compassion* on him,
  - (e) and he *went to him*  
and *bound up his wounds*, FIRST AID  
and he *poured on oil and* wine, (make up for the Levite)
  - (f) then he put him on his own beast  
and *led him to the inn*, TRANSPORT TO THE INN  
and *took care of him*. (make up for the Priest)
  - (g) And the next day he took out *two denarii*  
and gave them to the manager, saying, PAY MONEY  
"*Take care of him* and whatever more you spend, (make up for Robbers)  
I will repay on my return."  
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- Which of these three, do you think *became a neighbor* QUESTION #4 (Jesus)  
to the man who fell among robbers?
7. He said, "**The one who showed mercy** to him." ANSWER TO #4 (Lawyer)
  - 8.. And Jesus said to him,  
"**Go** and **do** likewise." ANSWER TO #3 (Jesus)

**THE STRUCTURE OF THE DIALOGUE  
ETERNAL LIFE AND GOOD DEEDS**

A lawyer, trying to test Jesus said to him,

Lawyer: "How can I save myself by my own efforts?" (Question #1)

Jesus: "Well - for a start, what does the law say?" (Question #2)

Lawyer: "The law says to love God and the neighbor." (Answer #2)

Jesus: That's a good answer - do that and you're in. (Answer #1)

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So the lawyer, still hoping to save himself asked,

Lawyer: "Ok, so - just who is my neighbor?" (Question #3)

Jesus: Let me tell you a story. Once, a redneck was beaten up out in the country. Two white guys cruised by, took one look and kept on moving. Then an African American guy passed by. Feeling sorry for the wounded man, he stopped, patched him up as best he could and took him to the hospital in the next town, which was entirely white.

Now - who do you think *became a neighbor* to the redneck? (Question #4)

Lawyer: "The guy who helped him out." (Answer #4)

Jesus: "There's your answer - become a neighbor. Go live like him."  
(Answer #3)

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**BEN SIRACH 12:1-7**

If you do a good turn, know for whom you are doing it,  
and your good deeds will not go to waste.  
Do good to a devout man, and you will receive a reward,  
if not from him, then certainly from *the Most High*.  
No good will come to a man who persists in evil,  
Or who refuses to give alms.

Give to a devout man,  
do not go to the help of a sinner.  
Do good to a humble man,  
give nothing to a godless one.

Refuse him bread, do not give him any,  
it might make him stronger than you are;  
then you would be repaid evil twice over  
for all the good you had done him.

For *the Most High* himself detests sinners,  
and will repay the wicked with vengeance.  
Give to the good man,  
and do not go to the help of a sinner.

## *The Theological and Ethical Content of the Parable of the Good Samaritan*

(in its dialogue setting)

1. *Eternal life - a gracious gift*: The lawyer is given a standard he cannot meet. In the process he has the opportunity to discover that he cannot earn eternal life for it comes to him as a free gift.
2. *Becoming a neighbor* : The lawyers' question, "Who is my neighbor?" is the wrong question. Here he is challenged to ask, "To whom must I become a neighbor?" The parable answers, "Your neighbor is anyone in need regardless of their language, religion or ethnicity."
3. *Transforming Anger into Grace*: The Jew hated the Samaritans. This Samaritan had inevitably suffered from those attitudes. To be willing to reach out to this "enemy of his people" the Samaritan was obliged to reprocess his anger into grace.
4. *The limits of the law*: Compassion reaches beyond the requirements of any law. The priest and the Levite cannot discover their duty solely by examining their code books.
5. *Racism*: Jesus attacks the religious and racial attitudes his community. He could have located the parable in Samaria with a good Jew rescuing a wounded Samaritan. Instead, it is a hated Samaritan who rescues (presumably) a wounded Jew.
6. *Jesus the teacher*: Jesus' skills as a teacher emerge. He does not answer the man's questions. Rather he raises other questions and allows the lawyer to answer his own queries.
7. *Christology*: After the failure of the listeners' religious leaders, the agent of salvation breaks in from outside. Jesus is talking about himself.
8. *The Cross*: The good Samaritan offers a costly demonstration of unexpected love. He risks his life by transporting a wounded Jew into a Jewish town and spending the night there. The wounded man neither can nor will ever be the same again. The Samaritan demonstrates costly love and Jesus is thereby a part of the meaning of his own passion.

Lecture #3: ***The Good Shepherd and the Lost Coin (Lk 15:1-10)***

A. The OT Background (Ps 23)

- |    |   |  |                     |
|----|---|--|---------------------|
| 1. | The <b>Lord</b> is my <b>shepherd</b> ,<br>I shall <b>not want</b> ;  | <b>LORD - SHEPHERD</b><br>No Wants               |                     |
| 2. | he makes me lie down<br>in <b>green pastures</b> .<br>He leads me beside <b>still waters</b> ;  |  | FOOD &<br>Drink     |
| 3. | He <b>brings me back</b> / he causes me to <b>repent</b> .<br>He leads me in <b>paths of righteousness</b><br>for his name's sake.  |  | RESCUE<br>Security  |
| 4. | Even though I walk through the valley<br>of the shadow of <b>death</b> ,<br>I fear <b>no evil</b> ,<br>for thou are with me.  |  | DANGER              |
| 5. | thy <b>rod</b><br>and thy <b>staff</b><br>they <b>comfort</b> me.   |  | SECURITY<br>Comfort |
| 6. | Thou preparest a <b>table</b> before me<br>in the presence of my enemies.<br>Thou anointest my head with oil,<br>my <b>cup</b> overflows.                                     |  | FOOD &<br>Drink     |
| 7. | Surely <b>goodness</b> and <b>mercy</b><br>shall follow me all the days of my life;<br>and I will dwell in the <b>house</b> of the <b>Lord</b><br>for the length of the days. | <b>GOODNESS AND MERCY</b><br><b>LORD - House</b> |                     |

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B. **JEREMIAH 23:1-8** (8 verses)

"**Woe to the shepherds who destroy and scatter** the sheep of my pasture" says the Lord...  
"You have scattered my flock, and have driven them away, and you have not attended to them...  
**I will gather the remnant** of my flock out of all the countries where I have driven them,  
and **I will bring them back (shub)** to their fold,... I will set shepherds over them  
who will care for them, and they shall fear no more.  
**I will raise up for David** a righteous Branch, and he shall reign as king and deal wisely,...  
Then they **shall dwell in their own land**."

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C. **EZEKIEL 34:1-31** (31 verses)

"Son of man, **prophecy against the shepherds of Israel** .... you do not feed the sheep.  
The weak you have not strengthened, the sick you have not healed,...  
the **strayed you have not brought back (shub)**...my shepherds have **not searched for my sheep**, ....  
have fed themselves, ... not fed my sheep

Behold, **I, I myself will search for my sheep**, and I will seek them out...  
**I myself will be the shepherd of my sheep**, and I will make them lie down, ...  
and **I will bring back (shub)** the strayed,.. and I will strengthen the weak....

Behold, **I judge between sheep and sheep**,... Is it not enough for you to feed on the good pasture,  
that you must tread down with your feet the rest of your pasture...?

Therefore,..**I will save my flock**... and will set up over them one shepherd, **my servant David**...

and they shall be *secure in their land*... And *they shall know* that I, the Lord their God, am with them...And *you are my sheep, the sheep of my pasture, and I am your God*," says the Lord God.

### *The Lost Sheep (Luke 15:4-7)*

- |       |  |                  |
|-------|--|------------------|
| 1.    | "What man of <i>you</i> ,<br>having a hundred sheep,   | YOU (man)        |
| 2.    | and having lost<br><i>one (hadh)</i> of them,  | ONE              |
| 3.    | does not leave the <i>ninety-nine</i><br>in the wilderness,                                  | NINETY-NINE      |
| ----- |  |                  |
| A.    | and go after the <i>lost</i> one   | LOST             |
| B.    | until he <i>finds</i> it? And having <i>found</i> it,  | FIND             |
| C.    | he places it upon his shoulders, <i>rejoicing</i> .  | REJOICE (hedhwa) |
| D.    | And coming <i>to the home</i> ,<br>he calls <i>to the friends</i> and neighbors,             | RESTORE          |
| C'.   | saying to them, ' <i>Rejoice</i> with me,  | REJOICE (hedhwa) |
| B'.   | because I have <i>found</i> my sheep   | FIND             |
| A'.   | which was <i>lost</i> .'   | LOST             |
| ----- |  |                  |
| 4.    | Even so, I say to <i>you</i> ,<br>that thus there will be more <i>joy</i> (hedhwa) in heaven | YOU              |
| 5.    | over <i>one</i> (hadh) sinner<br>who <i>repents</i>  | ONE              |
| 6.    | than over <i>ninety-nine</i> righteous persons<br>who need no repentance.                    | NINETY-NINE      |

### *The Lost Coin (Luke 15:8-10)*

- |     |  |              |
|-----|--|--------------|
| 7.  | "Or <i>what woman</i> ,<br>having ten silver coins,  | INTRODUCTION |
| 8.  | if she <i>loses</i> one coin,  | LOST         |
| 9.  | does not light a lamp and sweep the house<br>and seek diligently until she <i>finds</i> it?            | FOUND        |
| 10. | And finding it, she calls together<br>her friends and neighbors, saying,<br>' <i>Rejoice with me</i> , | REJOICE      |
| 11. | for I have <i>found</i> the coin   | FOUND        |
| 12. | which I had <i>lost</i> .'   | LOST         |

13. Even so, I tell *you*, there is *joy* before the angels of God  
over one sinner who *repents*." CONCLUSION

### *Intertextuality and Luke 15: 4-10*

<i>Ps 23:1-6</i>	<i>Jer. 23:1-8</i> exile and return)	<i>Ez. 34:1-32</i> (exile and return)	<i>Lu. 15:4-7</i>	<i>Lu 15:8-10</i>
1. ---	Bad shepherds destroy/scatter the flock	Bad shepherds scatter/eat the flock	Bad shepherd loses a sheep	Careless woman loses coin
2. Lost <i>sheep</i> (no flock)	----- Lost flock	----- Lost flock	Lost <i>sheep</i> + lost flock	lost <i>coin</i> (out of 10)
3. Good shep. is God	Good shep. is God + David	Good shep. is God + David	Good shep. is Jesus (David)	Good Woman is Jesus
4. Incarnation: implied	Incarnation: promised	Incarnation: promised	Incarnation: realized	Incarnation realized
5. Price paid: bring back	Price paid: gather bring back	Price paid: search for save, deliver, bring back	Price paid: search for find carry back	Price paid: light lamp sweep, search -----
6. Repentance is: <i>return to God</i> ( <i>shub</i> )	Repentance is: return to land ( <i>shub</i> )	Repentance is: return to land ( <i>shub</i> )	Repentance: <i>return to God</i> ( <i>metanoeo</i> )	Repentance is: <i>return to God</i> ( <i>metanoeo</i> )
7. -----	-----	good/bad sheep	good/bad sheep	-----
8. <i>A celebration</i>	-----	-----	<i>A celebration</i>	<i>A celebration</i>
9. Story ends in: <i>house</i>	Story ends in: the land	Story ends in: the land	Story ends in: <i>house</i>	Story ends in: <i>house</i>

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### *Conclusion*

The *primary source* for Jesus' parable of the Lost Sheep (and the Lost Coin) is *Psalms 23*.

This can be seen as follows:

- A. *Four times* the parable sets Jeremiah and Ezekiel aside and *returns* to Psalm 23.  
Cf. 2. A single lost sheep; 6. Return to God; 8. A celebration; 9. Ending in the house.
- B. *Three times* the dramatic idea *originates* with Psalm 23 and *develops* as it progresses through all five accounts. Cf. 3. Shepherd is God; 4. incarnation; 5. price paid.
- C. *Once* the parable *borrow*s an idea that originates in *Jeremiah* (1. bad shepherd) and *once it borrows* from *Ezekiel* (8. good/bad sheep).

The Parable of the *Good Woman and the Lost Coin* reflects 8 out of the 9 dramatic elements found in the parallel parable of the *Good Shepherd and the Lost Sheep*.

### A. *The Theological Cluster of the Parable of the Lost Sheep*

(Luke 15:1-7)

1. **Failed Leadership.** The parable contains criticism of leaders who lose their sheep and do nothing but complain about others who go after them.
2. **Freely Offered Grace.** The lost sheep does not earn the right to rescue. It is a gift.
3. **Incarnation and Atonement.** The shepherd goes out to the sheep (incarnation) and pays a high price to *find* and *restore* it to his home (atonement).
4. **Sin.** Humankind is depicted as unable to find its own way home. This applies both to the one and to the 99 who are last seen while yet “in the wilderness.” They are not safely in the village, but rather are also in need of guidance in order to arrive home.
5. **Joy.** With his friends, the shepherd rejoices at the success his saving act.
6. **Repentance.** Repentance is defined as acceptance of being found. The sheep is lost and helpless and yet is a symbol of repentance. Repentance becomes a combination of the shepherd’s act of rescue and the sheep’s acceptance of that act. The 99 “(think they) need no repentance” (like the older son in 15:25-32), but such a need is unmistakable.
7. **The Individual and the Community.** David tells of a single (lost) sheep. Jeremiah and Ezekial turn Psalm 23 into a tale of a lost flock (Israel) which God restores to *his land*. Jesus de-Zionizes the story and in the process he brings together a concern for the individual (the one) *and* the community (the 99). David’s emphasis on the individual and Jeremiah/Ezekiel’s concern for the community, are united by Jesus in a single story. In the process restoration/return to God is what matters, not return to the land.
8. **Christology.** Jesus is the good shepherd, a unique agent of God who restores the lost sinner to God. (The joy *in the home* of the shepherd is connected in the parable to joy *in heaven*.) This shepherd must personally make the costly demonstration of love/holiness in order to restore the helpless sheep. Three Old Testament texts stand behind the parable; Psalm 23, Jeremiah 23:1-4 and Ez. 34. This Old Testament background makes clear that the shepherd is more than merely an agent. He is the one who fulfills the promises of David, Jeremiah and Ezekial that God himself will come to his people and seek out his lost sheep.

### B. *Themes Unique to the Parable of the Lost Coin* (Luke 15:8-10)

9. **The Unchanged Value of the Coin.** When found, the sheep may be sick or injured. But the coin is of undiminished worth while lost and when found has lost nothing of its previous value.
10. **The Worth of Women.** In this parable Jesus affirms, “I am like this woman! I search for the lost. You should do likewise.” Jesus elevates the worth of all women by his choice of imagery.

11. *The Hope of Success in Finding the Lost.* The outcome of the shepherd's search, in spite of his determination, is somewhat uncertain. The woman's diligence is assured success. The coin is *in* the house. It *can* be found.

#### Lecture #4: *Two Sons Have I Not [a] (Luke 15:11-24)*

1. There was a man who had two sons;  
and the younger of them said to his father,  
"Father! *Give me* the share of *property*  
that falls to me."  
And he divided his living between them. DEATH
  
2. *Not many days* later, the younger son *sold all* he had,  
journeyed into a far country,  
and *wasted* his property in *extravagant living*. ALL IS  
And when he had *spent everything*, Lost  
a great famine arose in that country,  
and *he* began to be in *want*.
  
3. So he went and joined himself  
to one of the *citizens* of that country,  
and he *sent him* to his fields to *feed pigs*.  
And he would gladly have eaten the pods  
that the pigs ate;  
and *no one gave him anything*. UNQUALIFIED  
Rejection
  
- 4 a. And when he *came to himself* he said,  
"How many of my father's *craftsmen*  
have *bread enough and to spare*,  
but *I perish* here with *hunger*!" *The Problem:*  
I Want  
More Food!
  
- 4 b. I will *arise* and *go* to my *father*, and say to him,  
'Father, I have sinned against heaven and before you;  
and am no more worthy to be called your son.  
Fashion out of me a *craftsman*.' "*The Solution:*  
I Will Work  
And Buy Food
  
5. And he arose and came to his father.  
And while he was at a *great distance*,  
his *father saw* him and had compassion  
and *running he fell on his neck*,  
and *kissed* him. UNQUALIFIED  
Acceptance
  
6. And the son said to him,  
'Father, I have sinned against heaven and before you;  
and am *no more worthy to be called your son*.'  
And (ⲁⲙⲓ) the father said to the servants ALL IS  
'Bring quickly the *best robe* and put it on him; Restored  
and put a *ring* on his hand and *shoes* on his feet,
  
7. and bring the *fatted calf* and kill it,  
and let us eat and make merry;

for this my son was *dead, and is alive*;  
 he was *lost, and is found*.  
 And they began to make merry.

RESURRECTION

Lecture #5: *Two Sons Have I Not [b] (Luke 15:25-32)*

Now the *elder son* was *in the fields*,

- 1.A. and as he came and drew near to the house  
 he heard *music and dancing*. HE STANDS  
 And he called one of the *boys* Aloof  
 and asked *what this meant*.
2. B. And he said to him,  
 “*Your brother* is here (♫ & ♪) (a feast) YOUR BROTHER IS HERE  
 and your *father* has *killed the fatted calf* (a feast)  
 because he received him *with peace*.” Anger!!  
 But he was angry and refused to go in.
3. C. So his *father came out* COSTLY  
 and was *entreating him*. Love
- 4a. D. But he answered his father,  
 “Lo, these many years *I have served you* THE PROBLEM  
 and I *never disobeyed* your commandments, I Want  
 yet you never gave me a *kid* More Food!  
 to make merry with *my friends*.”
- 4b. D’ But when *this son of yours* came,  
 who has devoured your living YOUR SOLUTION  
 with *harlots*, More Food  
 you killed *for him* the fatted calf.” *For Him!*
5. C’. And he said to him, “My dear son, (♠ & ♣) COSTLY  
 you are always with me, Love  
 and *all that is mine is yours*.”
6. B’. It was fitting to make merry and be glad, YOUR BROTHER - FOUND  
 for this *your brother was dead and is alive*, (a feast)  
 he *was lost and is found*.” Joy

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**THE FATHER EARNESTLY LONGS FOR THE STORY TO END AS FOLLOWS**  
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7.A. And the older son entered the banquet,

and was reconciled to his brother and his father.

And the father said, “Rejoiced with me      HE JOINS  
for I have found my two lost sons!”      The Family

### ***Points of Cultural Misconception of the Parable of the Compassionate Father***

1. The **request**: The prodigal's request is an unthinkable breach of traditional culture.  
(He wants his father to die.)
2. **His father's gift**: The father reprocesses anger into grace and thereby deeply violates the code of an Oriental patriarch. (As is shown five times in the parable).
3. A **hurried sale**: The prodigal triggers the anger of the community.  
(He must leave town quickly.)
4. The **kezaza ceremony**: A threat hanging over the prodigal as he leaves town.  
(He must not lose the money.)
5. **Expensive living**: Not **riotous** (KJ), nor **loose** (RSV), nor **dissolute** (NRSV), nor **wild** (NIV).  
(The Greek word *asotos* is literally a + sozo, i.e. without saving. **No hints of immorality**)
6. **Search for employment**: The prodigal must find a **paying** job so he can repurchase the land.  
(The kezaza ceremony now threatens.)
7. **Inauthentic Repentance**: He projects **A self-serving plan**:  
(Augustinian or Pelagian? Complications with the lost sheep and coin.)
8. **Turning point**: The costly demonstration of unexpected love.  
(Grace not law. Love is offered before the confession.)
9. A **father** who behaves like a **mother**.  
(The father is defined by Hosea 11, not by Middle Eastern culture.)
10. **Authentic Repentance**: The Prodigal Revises His speech – **he is not interrupted**.  
(Like the lost sheep, he accepts to be found).
11. **Christology**: Incarnation and atonement meet.  
(This happens with the shepherd, the woman and the father.)
12. The **meaning** of the **banquet** (a theological trialogue):
  - a. Father's comments: **Because** - He was lost and is found .. dead and is alive (divine passives)
  - b. Young boy: .... **Because, he (the Father) received him (the prodigal) with peace.**
  - c. Older son: You killed **for him** the fatted calf.
- 13 **Older son's anger at grace**. (for some grace is not only amazing – it is also infuriating!)
  - a. His mentality: (You get what you pay for, don't you?)
  - b. His response: (He breaks his relationship with his father - like the prodigal, only more so.)

14. **Father's response:** The Father once again reprocessed anger into grace. At the same time the father urges the older son dealing with the prodigal in the same way.
15. **Older son's final reaction:** An unfinished theological symphony (participation theater).

### ***The Parable of the Two Lost Sons - The Theological Cluster***

1. **Sin:** The parable exhibits two types of sin. One is the sin of the law-breaker and the other the sin of the law-keeper. Each centers on a broken relationship. One breaks that relationship while failing to fulfill the expectations of the family and society. The second breaks his relationship while fulfilling those same expectations.
2. **Freedom:** God grants ultimate freedom to humankind, which is the freedom to reject His love. Humankind is free to choose its own way even if that way causes infinite pain to the loving heart of God.
3. **Repentance:** Two types of repentance are dramatically illustrated. The first: earn your acceptance as a servant/craftsman. The second: accept the costly gift of being found as a son.
4. **Grace:** A freely offered love that at great cost reprocess anger into grace for each son.
5. **Joy:** For the father, joy in finding. For the son, joy in being found and restored to community.
6. **Fatherhood:** The image of God as a compassionate father is given its finest definition in all of Scripture. That definition includes the offer of costly love to law-breakers and to law-keepers.
7. **Sonship:** Each son returns to the father either defining (the older son) or intending to define (the prodigal) his relationship to the father as that of a servant before a master. The father *will not* accept. The father offers costly love to each, out of his determination to have sons responding to love rather than servants obeying commands.
8. **Christology:** The father twice takes upon himself the form of a suffering servant who in each case offers a costly demonstration of unexpected love. The woman and the shepherd do some of the same on a lesser scale. There is dramatic "self-emptying" in each case. The third parable embodies an implied one-to-one relationship between the actions of Jesus and the actions of the father in that each welcomes sinners into table fellowship. This unity of action affirms some form of a unity of person.
9. **Family/community:** The father offers costly love to his sons in order to restore them to fellowship in the context of a family/community. The family is Jesus' metaphor for the Church.
10. **Incarnation and Atonement:** The father empties himself and goes down and out to meet the sons where they are (incarnation). In the process he demonstrates costly redeeming love (atonement). Because of who he is, these acts generate incalculable atoning power. Some of the deepest levels of the meaning of both the incarnation and the cross are clearly exposed.
11. **Eucharist:** The son(s?) who partake of this banquet in the parable are sitting and eating with the one who offered costly love to win them into fellowship with himself. The heart of the Eucharist is thus clearly affirmed. The mood of the banquet/Eucharist is that of a celebration, not a funeral. The price paid by the shepherd, the woman and the father is not forgotten at the banquets that conclude each parable. But the atmosphere at the banquet is that of joy at the success of the costly efforts of finding the lost.
12. **Eschatology:** The messianic banquet has begun. All who accept the father's costly love are welcome as his guests. Table fellowship with Jesus is a proleptic celebration of the Messianic banquet of the end times. The parable of the great banquet in Luke 14:15-24 precedes this parable. Luke (or his source) presents the reader with the former parable

where "to eat bread in the kingdom of God" finally means to accept table fellowship with Jesus. This same theme is woven into this parable as well.

(Revised from: K. E. Bailey. *Finding the Lost: Cultural Keys to Luke Fifteen*. St. Louis, Concordia, 1992, pp. 190-192.)

## Lecture #6: *THE WOMAN IN THE HOUSE OF SIMON Luke 7:36-50*

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

***The Parable (Mashal) of the Creditor and the Two Debtors  
in its Setting (Nimshal) Luke 7:41-50***

- |   |  |
|---|--|
| 1. A <b>CREDITOR</b> has two <b>DEBTORS</b> :                     |  |
| a. One debtor owes 500 denarii                                    | [God is the creditor]<br>[like the woman]                  |
| b. The other owes 50 denarii                                      | [like Simon]   |
| 2. The <b>DEBTORS</b> cannot pay                                  |  |
| 3. The <b>CREDITOR</b> forgives both                              |  |
| a. The 500 denarii debtor and                                     | [Jesus is the creditor]<br>[He forgives the <i>woman</i> ] |
| b. The 50 denarii debtor.   | [Does he forgive Simon?]                                   |
| 4. The <b>DEBTORS</b> respond with love for the <b>CREDITOR</b> : |  |
| a. The debtor who was forgiven 500 - loves much.                  | [Jesus is the creditor]<br>[like the woman]                |
| b. The debtor who was forgiven 50 - loves little.                 | [like Simon]   |

-----

Conclusion: Jesus is saying, "I have forgiven/mediated the forgiveness of this woman's sins. She has offered much love to me. This is appropriate because I am like the creditor in the parable."

In the beginning of parable (#1) the **creditor** is clearly God. In #3 the **creditor** is clearly *Jesus*. (In the story Jesus says to the woman, "Your sins *have been* forgiven." The Pharisees then ask, "Who is this, who even forgives sins?") So in #3 Jesus (at least) presents himself as the mediator of the forgiveness of God. In #4, the **creditor** is again *Jesus*. Jesus accepts the grateful love of the woman and blames Simon because he has failed to serve as she served.. Thus Jesus is (at least) saying, "I am the unique representative of God to whom thanks for forgiveness received is appropriately offered." We are indebted to God for our sins ("Forgive us our *debts* [Matt 6:12]"). In some *profound sense* Jesus is here identifying himself with God. This is a parabolic form of John 10:30, "I and the Father are one."

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***Notes on Debts and Sins in the New Testament***

- The Aramaic word *khoba* means both *debts* and *sins*.
- The Lord's Prayer in Matthew uses the word *debts*. Luke has *debts* and *sins*.
- In two parallel passages in Luke this same pair of words appears. Luke 13:2 has the word *sinner* and Luke 13:4 reads *debtors* (RSV: offenders). The Aramaic word *khoba* is clearly behind each of these words.

4. In Matt 18:23-35 a servant is forgiven a large debt by his master and then fails to forgive a fellow servant a small debt. The unforgiving servant is punished. Jesus responds, "So will also my Heavenly father do to every one of you, if you do not forgive your brother from your heart." The remission of a *debt* is used as a parable about the forgiveness of *sin*.

5. Col. 2:13-14 uses the symbolism of the canceling of a bond to explain what has happened on the cross. That is, a certificate of indebtedness, a bond = sins canceled by the cross.

### ***The Theological Themes that Appear in Luke 7:36-50***

1. ***Forgiveness and its Effect***: The more forgiveness the believer receives *from* Jesus the more costly love he/she offers *to* Jesus.

2. ***Sin***: Types of sinners are clarified. Law-keepers and law-breakers are sinners.

3. ***The Cross***: Jesus offers a *costly demonstration of unexpected love* to the woman. In the process he is exposing one of the deepest levels of his saving ministry which climaxes on a cross.

4. ***Anger and Grace***: Jesus' hurt (and anger) is expressed in his attack of Simon. This anger is reprocessed into grace for the woman *and for Simon*. Even Simon "is forgiven little." (Simon is dealt with very gently. He is not accused of being a great sinner like the woman.)

5. ***Forgiveness, Faith, Obedience, Salvation and Peace***: These five great themes are linked in a single story. The woman is *forgiven* and *saved* (through grace) by a *faith* that is *obedience*. The result of the process of the interaction of these four themes is *peace*.

6. ***Women***: The position of women is elevated. Jesus is willing to get hurt to publicly reach out in costly love to this unknown immoral woman.

7. ***Prophethood***: Prophethood is clarified. Simon thinks a prophet is one who *avoids contact with sinners*. For Jesus, a prophet is one who *offers costly love to sinners*.

8. ***Discipleship and the Suffering of Jesus***: Through her costly obedience, the woman enters into the Messianic suffering of God in Christ. In the process she becomes a model for discipleship.

9. ***Christology***: Jesus (like the creditor in the parable) accepts thanks for forgiveness received. Jesus is at least saying, "I am the unique representative of God to whom such thanks is appropriately offered." By her actions the woman affirms that the Divine presence of God (*Shekinah*) is now among his people in the person of Jesus.

10. A *decision* is inevitable. After such a scene, the participant/reader must accept that the divine presence of God is indeed in Jesus or reject that reality and be offended by him. There is no middle ground.

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### ***Rhetorical Features in this "Apostolic Homily"***

1. The passage falls into *seven stanzas/scenes*. (Isaiah 40-66 alone has over twenty such texts. It is a common feature of prophetic literature.)

2. These seven stanzas are *inverted*. (That is, the pattern of the material is A-B-C-D-C-B-A.) I have chosen to call this rhetorical form the *Prophetic Rhetorical Template*.
3. The "*encased parable*." The metaphor in the center is "encased" in a series of semantic envelopes. The first envelope is a conversation (#3 & #5). The second is the actions of the women (#2 & #6). The third is the introduction and the conclusion (#1 & #7).
4. The six lines in #2 exhibit *inverted parallelism*.
5. There is a *straight line* progression of six sets of *Hebrew parallelisms* in #6.

Lecture #7:            ***The Rich Fool (Luke 12:13-21)***

One of the multitude said to him,  
"Teacher, 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,

- |    |   |                   |
|----|---|-------------------|
| 1. | "Take heed, and beware of all covetousness;<br>for a man's life does not consist<br>in the abundance of his possessions."               | GENERAL PRINCIPLE |
| 2. | And he told this parable, saying,<br>"There was a certain rich man<br>whose land brought forth plenty;                                  | GOODS GIVEN       |
| 3. | and he discussed with himself saying,<br>'What shall I do,<br>for I have nowhere to store my crops?'                                    | PROBLEM           |
| 4. | And he said, 'I will do this:<br>I will pull down my barns, and build larger barns;<br>and then I will store all my grain and my goods. | PLAN (present)    |
| 5. | And I will say to my soul, Soul,<br>you have ample goods laid up for many years;<br>take your ease, eat, drink and be merry.'           | PLAN (future)     |
| 6. | But God said to him, 'Fool!<br>This night your soul is required of you;<br>and what you have prepared, whose will these things be?'     | GOODS TAKEN       |
| 7. | So is he who lays treasures up for himself,<br>and is not enriching towards God."   | GENERAL PRINCIPLE |

***Sirach (Ecclesiasticus) 11:18-19***

A man grows rich by his sharpness and grabbing,  
and here is the reward he receives for it:  
he says, 'I have found rest,

and now I can enjoy my goods';  
but he does not know how long this will last;  
he will have to leave his goods for others and die.

### ***The Gospel of Thomas***

72. A man said to him: Speak to my brothers that they divide my father's possessions with me. He said to him: O man, who made me a divider? He turned to his disciples and said to them: I am not a divider, am I?

63. Jesus said: There was a rich man who had many possessions. He said, I will use my possessions that I may sow and reap and plant and fill my storehouses with fruit so that I may lack nothing. These were his thoughts in his heart. And in that night he died. He who has ears, let him hear.

## **Theological Cluster of the Parable of the Rich Fool**

1. A naked cry for justice, unqualified by any self-criticism, is not heeded by Jesus
2. In case of a broken personal relationship Jesus refuses to answer a cry for justice when the answer contributes to a finalizing of brokenness of that relationship. He did not come as a divider.
3. Jesus' parables often reflect a profound concern for the poor. But for him justice includes a concern for needs and not simply earnings (cf. Matt. 20:1-16). Here a self-centered cry for justice is understood by Jesus to be a sickness. He refuses to answer the cry but rather addresses himself to the healing of the sickness that produced the cry.
4. Material possessions are gifts from God. At times God grants unearned surpluses of material things. For every human being life itself is a loan. The rich man in the parable assumed to own both his goods and his soul. The parable presents him as mistaken in both cases.
5. The person who thinks security and the good life are to be found in material things is stupid.
6. The abundant life is to be found in "treasuring up for God" rather than for self.
7. James talks of the rich man who will "fade away in the midst of his life-style (1:11). Jesus gives a parabolic picture of precisely this same phenomenon. This fool's wealth destroyed his capacity to maintain any abiding human relationships. He has no one with whom to share his soul, and worst of all he does not even know he has a problem.

**Lecture #8                    THE GREAT BANQUET (Luke 14:15-24)**

When one of those who reclined with him heard this, he said to him,  
 "Blessed is he who shall eat bread in the kingdom of God!"  
 But he said to him,

- |    |  |   |
|----|--|---|
| 0. | “A man once gave a great banquet<br>and invited many.  | BANQUET PLANNED<br>Guests Invited                     |
| 1. | And he sent his servant at the hour of the banquet<br>to say, 'Come! Because all is now ready.'<br>But they all alike began to make excuses.   | BANQUET READY<br>Guests Summoned                      |
| 2. | The first said to him, 'I have bought a field<br>and I must go out and see it.<br>I pray you have me excused.'   | #1 I BOUGHT A FIELD<br>I Must Do This<br>Excuse Me    |
| 3. | And another said, 'I have bought five yoke of oxen<br>and I go to examine them.<br>I pray you have me excused.'  | #2 I BOUGHT OXEN<br>I Must Do This<br>Excuse Me       |
| 4. | And another said, 'I have married a woman<br>and therefore -----<br>I cannot come.'  | #3 I MARRIED A WOMAN<br>I Must -----<br>I Cannot Come |
| 5. | So the servant came and reported this to his master.<br>Then the householder <i>in anger</i> said to his servant,<br>'Go out quickly into the streets and lanes of the city,<br>and bring in the poor, maimed and blind and lame.' | OUTCASTS<br>Invited                                   |
| 6. | And the servant said,<br>'Sir, what you commanded has been done,<br>and still there is room.'  | OUTCASTS INVITED<br>Still Room                        |
| 7. | And the master said to the servant,<br>'Go out to the highways and hedges,<br>and compel them to enter,<br>that my house may be filled.'   | OUTSIDERS INVITED<br>House Filled                     |
|    | “For I tell you (pl.), none of those men<br>who were invited shall taste my banquet.”  | MY BANQUET<br>Guests Rejected                         |

-----

Now great multitudes accompanied him; and he turned and said to them,  
 "If anyone comes to me and does not hate his own father and mother and wife  
 and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.  
 Whoever does not bear his own cross and come after me, cannot be my disciple."

### ***Theology of the Great Banquet (Luke 14:15-24)***

1. ***Christology.*** Jesus is God's unique agent calling for participation in the Messianic banquet of salvation promised in Isaiah 25:6-9.
2. ***Excuses.*** The excuses people offer for refusing to respond to the invitation to join the banquet are stupid and insulting.
3. ***Suffering, Anger and its Transformation into Costly Grace.*** Anger at those excuses/insults is *reprocessed into grace*. By inviting outcasts and outsiders, that grace takes the form of a *costly demonstration of unexpected love*.
4. ***The Banquet and its Timing.*** The Messianic banquet promised by Isaiah (Is. 25:6-9) is inaugurated in the table fellowship of Jesus (realized eschatology). But the parable is left open-ended. Not all the guests have assembled. The parable breaks off with the house only partially full. Thus the banquet looks to the future (futuristic eschatology). When the faithful sit down in the kingdom with Abraham, Isaac, and Jacob (Luke 13:28-29) the Messianic banquet will come to its fullest expression. The banquet of the end times is both now and not yet.
5. ***The Eucharist.*** The Eucharist is an extension of the table fellowship the first disciples enjoyed with Jesus. Therefore, the theology of this parable looks forward to the Eucharist.
6. ***The Unworthy Recipients.*** The invitation is extended to people who cannot compensate the host for his grace. These outcasts may be from within or from without the community.
7. ***Special Pleading/Evangelism.*** Grace is unbelievable. Special pleading is necessary to convince the undeserving that they are really invited.
8. ***Mission.*** A centrifugal force of mission appears in the parable. The servant, with his master's invitation, is told to extend the invitation to outsiders within and beyond the city. If God's salvation is to reach to the ends of the earth (Is. 49:6) someone must take that message and present it (Luke 14:23).
9. ***Judgment.*** There is a self-imposed concept of judgment. Those who choose to reject the invitation shut themselves off from fellowship with the host and his guests.
10. ***Presumption.*** A warning is addressed to the presumptuous in the believing community. God can get along without them. If they fail to respond to His invitation, He will proceed with outsiders.
11. ***Urgency.*** Time runs out on the invitation. The initial guests do not receive a second invitation.
12. ***Response required.*** Guests are invited but the fact of that invitation is not enough. The guests must respond and enter the banquet. Participation from a distance is not possible.

## **BACKGROUND TEXTS FOR THE PARABLE OF THE GREAT BANQUET**

### **Isaiah 25:6-9**

1. And he will make, Yahweh of Hosts,  
for all the peoples on this mountain  
a fat banquet, a wine banquet,  
a banquet of juicy marrow, of good wine.
  
2. And He will swallow on this mountain  
the face of the covering,  
the covering over all the peoples,  
and the veil spread over all the nations.
  
3. He will swallow up death forever,  
and the Lord Yahweh will wipe away tears  
from all faces.  
and the reproach of his people  
he will take away from upon all the earth;  
for Yahweh has spoken.

### **Targum Jonathan of Isaiah 25:6** [my translation]

Yahweh of Hosts will make for all the peoples in this mountain a meal; and though they suppose it is an honor, it will be a disgrace for them, and great plagues from which they will not be able to escape, plagues by which they will be exterminated.

### **The Dead Sea Scrolls ("The Messianic Rule", 1QSa 2:11-22)**

And then (the Messiah of Israel shall (come)  
and the chiefs of the (clans of Israel) shall sit before him,  
(each) in the order of his dignity  
according to (his place) in their camps and marches.

### **The Book of Enoch 62:1-11** [selected]

And the **Lord of Spirits seated him** (the Elect one) on the throne of His glory....  
And there shall stand up in that day **all the kings and the mighty**  
and the exalted and those who hold the earth  
and they shall see and recognize how he sits on the throne of his glory....  
Then **shall pain come upon** them as on a woman in travail....  
And they shall be terrified ... When they see that Son of Man  
Sitting on the throne of his glory.  
And all the kings ... **shall fall down before him on their faces**  
and **shall petition him** and supplicate for mercy at his hands ...  
Nevertheless that Lord of Spirits will so press them  
That **they shall hastily go forth from His presence,**  
And their faces shall be filled with shame,....  
And **He will deliver them to the angels for punishment to execute vengeance**  
on them because they have oppressed His children and His elect.  
Because the **wrath of the Lord of Spirits resteth upon them**  
and **His sword is drunk with their blood.**  
And the **righteous and elect shall be saved on that day ...**  
and **with that Son of Man shall they eat and lie down**  
**and rise up for ever and ever.**

**Lecture #9a:****THE PARABLE OF THE SOWER Luke 8:4-15**  
*(Par. Matt 13:3-9, Mark 4:3-9)*

1. And he said in a parable:  
"A sower went out to sow [his seed],  
and as he sowed
2. some fell along the path  
[and was trodden under foot]  
and the birds of heaven devoured it. PLACE  
PROBLEM  
RESULT
3. And some fell on the rock,  
and as it grew up  
it withered away because it had no moisture. PLACE  
GROW  
RESULT
4. And some fell among thorns,  
and the thorns grew with it  
and choked it. PLACE  
GROW  
RESULT
5. And some fell into good soil  
and it grew up  
and yielded a hundredfold." PLACE  
GROW  
RESULT
6. And as he said this [he called out],  
"He who has ears to hear, let him hear."

-----  
Mark 4:2-9 (Matt 13:3-9 is almost identical to Mark)

7. And he taught them many things in parables,  
and in his teaching he said to them:
8. "[Listen!] A sower went out to sow,  
and as he sowed
9. some [seed] fell along the path  
and the birds came and devoured it. PLACE  
RESULT
10. Other [seed] fell on rocky [ground],  
[where it had not much soil]  
and [immediately] it sprang up,  
[since it had no depth of soil]  
and when the sun rose it was scorched  
and [since it had no root] it withered away. PLACE  
GROW  
RESULT
11. Other [seed] fell among thorns,  
and the thorns grew up  
and choked it,  
[and it yielded no grain]. PLACE  
GROW  
RESULT
12. And other [seeds] fell into good soil,  
[and brought forth grain]  
growing up [and increasing]  
and yielding [thirtyfold and sixty fold and] a hundredfold." PLACE  
GROW  
RESULT
13. And he said, "He who has ears to hear, let him hear."  
(The material in [ ] occurs in one text and is missing in the other.)

**THE INTERPRETATION OF THE PARABLE OF THE SOWER**  
**Luke 8:9-15**

**PATH**

the soil	the ones (hoi) along the road those hearing, their hearts	
seed	the word	FUSION
the plant	-----	

**ROCKY GROUND**

the soil	the ones (hoi) on the rocky ground they hear, receive, have no root, believe, fall away	
the seed	the word	FUSION
the plant	for a while (no root)	

**THORNS**

the soil	those who hear	"what fell among the thorns they are those who hear ..."	
the seed	what fell among thorns		FUSION
the plant	they are choked, do not mature		

**GOOD SOIL**

the soil	what is in the good earth	
the seed	the word	FUSION
the plant	hearing the word, hold it fast, bring forth fruit with patience	

**CONCLUSION**

All through the interpretation there is a *fusion* of symbols. This is clear in the third scene with, "What fell among the thorns, they are those who hear." The seed is what fell among the thorns, but the seeds are not "those who hear." Often this text is seen as "confused." We would suggest that rather there is a deliberate *fusion of symbols*. The hearer (soil) hears the word (seed), and a new reality (plant) is born. This plant may or may not bear fruit. But the interaction of these three is so complete that there is an authentic "trinity" of three in one. This fusion is significant.

In Matthew (13:18-23) the above mentioned fusion appears gradually. Here in Luke the fusion starts at the opening line of the interpretation. The text in Mark (4:13-20) is the longest. Mark is closer to Matthew than Luke. Luke is the shortest and can be seen as the most primitive. Matthew may be trying to bring order to the apparent confusion of symbols.

## ***The Parable of the Sower - the Theological Cluster***

(Luke 8:4-15; Mark 4:3-20; Matt 13:3-9, 18-23)

### **THE ORIGINAL HEARERS:**

The right hearing of the gentle word of the kingdom bears fruit.

### **THE THEOLOGICAL CLUSTER:**

1. **Realized Eschatology.** The kingdom is already among them. "...the kingdom of God is already exercising its power on earth among different types of men." R. Brown, *The Semitic Background of the Term "Mystery" in the New Testament* (Philadelphia: Fortress, 1968) p. 33-34. Thus the kingdom is here and now, not focused on "going to heaven when we die." Our prayer is, "Thy kingdom come,...on earth..."
2. **Patience.** The kingdom is a seed sown and cultivated, growing quietly. It is not an apocalyptic [or political] revolutionary disruption. There is no instantly productive discipleship.
3. **Gentleness.** The word of the kingdom does not force itself upon the hearer, but rather the seed must be taken into soft, deep, clean soil in order to germinate, grow to maturity and produce fruit.
4. **Encouragement for the sower.** When there is no fruit it is not the fault of the seed or necessarily the fault of the sower.
5. **Preparedness/impediments.** If the soil is not plowed, too thin, or full of weeds there will be no harvest. There is a clarification of the various types of impediments to right hearing.
6. **Assurance.** There is an assurance of a great harvest in spite of these impediments.
7. **Grace.** There is grace illustrated in the actions of the sower who sows liberally even in potentially unfruitful places.
8. **Harvest.** Fruit-bearing is an essential mark of the kingdom. The plant is not enough. The sower is not satisfied with a green field blossoming before him. His goal is to produce a crop..
9. **Judgment.** The seeds on the rocky ground expose the nature of the ground underneath.
10. **Proclamation.** The kingdom is the place where the word is proclaimed/heard/obeyed. The seed is scattered and received into the soil. Mk has "Listen!" Mk and Mt have "he who has ears to hear let him hear."
11. **Humility.** The kingdom is not a great cedar of Lebanon (cf. Ez. 17:1-24). Rather it is a lowly wheat/barley field.
12. **Fusion.** A fusion takes place between the seed, the soil and the plant. Even so the word of God, its reception, and the developing response, must fuse to produce results.

**Lecture #9b THE PARABLE OF THE TWO BUILDERS Luke 6:46-49**

- |    |  |                              |
|----|--|------------------------------|
| 1. | Everyone <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<br>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<br>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<br>HOUSE NOT SHAKEN    |
| 4. | And the one <i>hearing</i> and <i>not doing</i> ,  | HEAR<br>NOT DO               |
| 5. | he is like a <i>man</i> who <i>built a house</i> upon the [ <i>ground</i> <i>without</i> any <i>foundation</i> ];  | BUILT HOUSE<br>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<br>HOUSE FALLS         |

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**Matthew 7:24-27**

- |     |  |                               |
|-----|--|-------------------------------|
| 7.  | Every one who then <i>hears these words of mine</i> and <i>does them</i> ,   | HEAR MY WORDS<br>Do Them      |
| 8.  | he will be like a [ <i>wise</i> ] <i>man</i> who <i>built [his] house</i> upon the <i>rock</i> ;   | WISE MAN<br>Built On Rock     |
| 9.  | [and the <i>rain</i> fell] and the <i>floods came</i> [and the <i>wind blew</i> ] and <i>beat</i> upon that <i>house</i> , but it did <i>not fall</i> , because it had been <i>founded on the rock</i> . | STORM STRIKES<br>House Stands |
| 10. | And [every] one who <i>hears</i> [these <i>words of mine</i> ] and does <i>not do them</i> ,   | HEAR MY WORDS<br>Not Do       |
| 11. | will be like a [ <i>foolish</i> ] <i>man</i> who <i>built [his] house</i> upon the <i>sand</i> ;   | FOOLISH MAN<br>Built On Sand  |
| 12. | [and the <i>rain</i> fell] and the <i>floods</i> came [and the <i>wind</i> blew] [and <i>beat</i> upon that <i>house</i> ], and <i>it fell</i> ; and <i>great</i> was the <i>fall of it</i> .            | STORM STRIKES<br>House Falls  |

COMMENT: The Matthean account contains a significant amount of extra material. The Lucan text appears to be more primitive. The Matthean version adds new or changed features. First, the details of the storm are significantly expanded. Second, the issue in the *Lucan text* is digging a *foundation*. No *sand* is mentioned. In *Matthew* the tension of the story is *sand vs. rock*. Isaiah 28:14-20 stands behind the parable in Luke, not so in Matthew. .

## ISAIAH'S PARABLE OF THE TWO BUILDERS

Isaiah 28:14-20

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 *covenant with death*,  
b. and *with Sheol we have an agreement*;  
c. when the *overwhelming scourge passes through*  
d. it will *not come to us*;  
COVENANT WITH  
Death Sheol
2. a. for we have made *lies* our *refuge*,  
b. and in *falsehood* we have *taken shelter*."  
REFUGE  
Shelter
3. Therefore thus says the Lord God,  
"Behold, I am laying in *Zion* for a *foundation*  
a *stone*, a *tested stone*,  
a *precious cornerstone*, a sure *foundation*:"  
FOUNDATION  
Stone
4. 'He who *believes* (in it - LXX)  
will *not be shaken*.'  
INSCRIPTION
5. And I will make *justice the line*,  
and *righteousness* the *plummet*;  
BUILDING  
Tools
6. a. and *hail* will *sweep away the refuge of lies*,  
b. and *waters* will *overwhelm the shelter*."  
REFUGE  
Shelter
7. a. Then *your covenant with death* will be *annulled*,  
b. and your *agreement with Sheol* will *not stand*;  
c. when the *overwhelming scourge passes through*  
d. you will be *beaten down by it*.  
COVENANT WITH  
Death, Sheol

As often as *it passes through* it will take you;  
for morning by morning it will *pass through*,  
by day and by night;  
and it will be *sheer terror* to understand the message.  
PASS THROUGH  
Terror To Understand

For the bed is too short to stretch oneself on it,  
and the covering too narrow to wrap oneself in it.  
PARABLE OF THE  
Short Bed & Narrow Cover

## *The Parable of the Builder* (I Cor 3:10-17)

1. According to the commission of God given to me,  
like a skilled master builder  
***I laid a foundation***, and another is building upon it.  
Let each builder choose with care how to build upon it. "THE FOUNDATION"  
For ***no other foundation*** can any one lay Is Christ  
than that which is laid, which is ***Jesus Christ***.
  
2. Now if any one builds on "***the foundation***" BUILT ON:  
with gold, silver, precious stones, "The Foundation"  
wood, grass, stubble - Quality Revealed  
each builder's ***work will become manifest***;
  
3. for the Day will disclose it TESTED  
because it will be ***revealed with fire***, By Fire  
and the fire will test  
what sort of work each one has done.
  
4. If the ***work*** which any builder has built on "***the foundation***" survives,  
the builder ***will receive a reward***.  
If any builder's work is ***burned up***, Built On:  
the builder will ***suffer loss***. "The Foundation"  
though the builder ***will be saved***, Gain/Loss  
but only as ***through fire***.
  
5. Do you not know that you are ***God's temple***  
and that ***God's Spirit*** dwells in you?  
If any one ***destroys God's temple***, YOU ARE  
God will ***destroy him***. The Building  
For ***God's temple is holy***  
and ***that temple you are***.

---

Ephesians 2:20: You are... members of the household of God, built upon the foundation of the apostles and prophets. *Christ Jesus himself being the foundation cornerstone*, in whom the *whole structure* is joined together and grows into *a holy temple in the Lord*; in whom you also are built into it for a *dwelling place of God in the Spirit*.

---

I Peter 2:4-6: Come to him to that *living stone*, rejected by men but in God's sight *chosen and precious*; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture:

"Behold I am laying *in Zion a stone*,  
*a foundation cornerstone chosen and precious*,  
and he who believes in him will not be put to shame."

## Contrasts and Comparisons Between Isaiah 28:14-18 and Luke 6:46-49

### COMPARISONS

1. Each parable has two houses.
2. The water/storm symbol appears in both.
3. The foundation is a critical issue in each parable.
4. In both, people are called to "hear the word."
5. Each is best understood as addressed to the individual and to the nation.
  - a. Isaiah calls on the people to hear the word in light of the coming of Sennacherib and the Assyrians (+ - 702 B.C.).
  - b. Jesus is best understood to be calling the nation to a new foundation in light of the coming conflict with Rome.

### CONTRASTS

1. In Isaiah 28 the house that falls is a full shelter. The second structure is only a promised future foundation. In Luke 6 both buildings are fully built in the present.
2. Isaiah 28 calls on the reader to "hear the word of the Lord." Jesus calls on his listeners to "hear and do my word."
3. Isaiah criticizes faith in the wrong thing - in Egypt and its gods. Jesus criticizes those who "hear and do not do my words."

"The parables which deal with the impending crises were each uttered in a particular concrete situation, a fact which is essential for their understanding. It is not their purpose to propound moral precepts, but to shock into realization of its danger a nation rushing upon its own destruction, and more especially its leaders, the theologians and priests. But above all they are a call to repentance."

J. Jeremias, *The Parables of Jesus* (London: SCM, 1963), p. 169.

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### The Theological Cluster of the Parable of the Two Builders [Luke 6:46-49]

1. The *foundation on the rock* is the *person and words of Jesus*.
2. The reader is called on to *hear and do the words of Jesus*.
3. *Hearing and doing* are compared to the *energy of digging through hard clay to the rock* and *laying a foundation on it*.
4. The house is *secure on a foundation* which is *invisible when life is calm*.
5. The *storm hits both houses*. Faith in *Jesus is not magical protection* from the storms of life.
6. The parable is a *warning and a promise* to the community. It tells of:
  - a. The *shallowness of their foundation* (the temple and its institutions).
  - b. The *coming storm* and its disastrous effects (given their current foundation).
  - c. The *offer of a new foundation* that can survive the storm.
7. *Christology*. The Christology of the passage appears on two levels.
  - a. *The word of the Lord* (Isaiah) is parallel to *the words and person of Jesus*.
  - b. *Jesus is the new foundation* promised in Isaiah (not the temple).

***The Stone the Builders Rejected***

(Ps 118:19-28)

- |    |   |   |
|----|---|---|
| 1. | Open to me the gates of righteousness,<br>that I may enter through them<br>and <i>give thanks to the Lord</i> .   | <b>GATES OF RIGHTEOUSNESS<br/>I GIVE THANKS</b> |
| 2. | This is the <i>gate of the Lord</i> ;<br>the <i>righteous</i> shall <i>enter</i> through it.  | <b>GATE OF THE LORD<br/>RIGHTEOUS ENTER</b>     |
| 3. | I thank thee that thou hast answered me<br>and hast become <i>my salvation</i> (huvvyl)!  | <b>MY SALVATION</b>                             |
| 4. | The <i>stone</i> which the <i>builders rejected</i><br>has become the <i>chief cornerstone</i> .<br>This is the <i>Lord's doing</i> ;<br>it is <i>marvelous</i> in our <i>eyes</i> .<br>This is the day which the <i>Lord has made</i> ;<br>let us <i>rejoice</i> and be <i>glad</i> in it. | <b>PARABLE OF<br/>THE STONE</b>                 |
| 5. | <i>O Lord</i> , we beseech thee, <i>Save us</i> (anuyvoh)!<br><i>O Lord</i> , we beseech thee, <i>make us whole</i> !   | <b>SAVE US<br/>(Hosanna)</b>                    |
| 6. | <i>Blessed</i> be he who <i>enters</i> in the name of the Lord!<br>We bless you from the <i>house of the Lord</i> .   | <b>BLESSED - ENTER<br/>HOUSE - LORD</b>         |
| 7. | The Lord is God,<br>and he has given us light.<br>Bind the festal procession with branches,<br>up to the <i>horns of the altar</i> !<br>Thou art my God, <i>I will give thanks</i> to thee;<br>thou art my God, I will extol thee.  | <b>TO THE ALTAR<br/>I GIVE THANKS</b>           |

The parable (4a-d): Parable of the Vineyard: Mt 21:42; Mk 12:10-11; Lk 20:17;

Peter: Salvation in no other name: Acts 4:11

Peter: A stone in Zion: I Pet. 2:7

(#5-6): Hosanna: Mt 21:9; Mk 11:9-10  
Not see me until: 23:39.  
Blessed is the King: Lk 19:38; Jn 12:13.

## **I Peter 2: 4-10**

(In the light of its Old Testament background)

### ***(Isaiah 28: The Parable of the Foundation and the Storm)***

1. Come to him, to that living stone  
rejected by men but In God's sight chosen and precious;  
and like living stones be yourselves built into a spiritual house,  
to be a holy priesthood  
to offer spiritual sacrifices acceptable to God  
through Jesus Christ
2. For it stands in scripture:  
Behold, I am laying in Zion a stone  
a cornerstone chosen and precious  
and he who believes in him will not be put to shame."

### ***(Psalm 118: the Parable of the cornerstone)***

3. To you therefore who believe, he is precious  
but for those who do not believe
4. "the very stone which the builders rejected  
has become the head of the corner."

### ***(Isaiah 8:14. The parable of the rock of stumbling)***

5. A stone that will make men stumble  
a rock that will make them fall

### ***(Exodus 19: 5-6 Before the Holy Mountain)***

6. But you are a chosen race  
a royal priesthood  
a holy nation  
God's own people
7. that you may declare the wonderful deeds  
of him who has called you out of darkness  
into his marvelous light.

### ***(Hosea 1:6 - 2:1 Hosea adopts his own children.)***

8. Once you were no people  
but now you are God's people  
once you had not received mercy  
but now you have received mercy.

## Lecture #10: Zacchaeus (Luke 19:1-10)

1. He entered Jericho  
and *was passing through*. JESUS ENTERS
2. And there was a man named *Zacchaeus*. ZACCHAEUS -  
He was a *chief tax collector* (wealth used for one)  
and he was *rich*,
3. and he sought to *see who Jesus was*,  
but **could not** on account of the *crowd* THE CROWD  
because he was *small of stature*. (hostile)
4. So he *ran* on ahead  
and *climbed up into a sycamore tree* UP THE TREE  
to see him,  
for he was to pass that way.
5. And when Jesus came to the place  
He looked up and said to him, JESUS  
"*Zacchaeus*, make haste and come down; (Love Demonstrated)  
for *I must stay at your house today*."
6. So he made haste  
and *came down* DOWN THE TREE  
and *received him joyfully*.
7. And when *they* saw it they *all murmured*,  
"He has gone in to be the *guest* THE CROWD  
of a man who *is a sinner*." (angry)
8. And Zacchaeus stood and said to the Lord,  
"Behold, Lord,  
the *half of my goods I give to the poor* ZACCHAEUS -  
and if I have defrauded anyone of anything (wealth used for many)  
I restore it *fourfold*."
9. And Jesus said to him,  
"Today *salvation has come* to this house, JESUS'  
since he also is a *son of Abraham*. A Final Word of Love  
For the Son of man came to *seek and to save*  
*that which was lost*."

## ***The Story of Zacchaeus: The Theological Cluster***

(Luke 19:1-10)

1. ***Hostility into Grace***: Jesus here appears as one who is willing to transform his own inevitable hostility against the betrayers of his people into grace.
2. ***“By His stripes we are healed.”*** The crowd is not able to make the above transformation. They are angry at Zacchaeus whom they call, “a sinner.” Jesus observes their intense hostility against Zacchaeus and transfers it to himself.
3. ***Costly Love and the Cross***: Jesus demonstrates costly love to Zacchaeus and that love becomes a life changing force in the life of Zacchaeus. In the process Jesus enacts an important aspect of the theology of his own cross.
4. ***Repentance***: Zacchaeus *accepts to be found* and thereby demonstrates the authentic repentance that Jesus set forth in the parable of the good shepherd.
5. ***Righteousness***: By entering the house of Zacchaeus for the night, Jesus grants to Zacchaeus the gift of a new status of acceptance in his sight that at the core of the Biblical understanding of Righteousness.
6. ***A Response to Grace received***: Zacchaeus responds to the costly love offered to him by pledging himself to demonstrate costly love to the community. The gift of grace he receives creates the energy and will to offer grace to others.
7. ***A Journey of Faith***: Jesus restores Zacchaeus to the family of Abraham who went out responding to the call of God, not knowing where he was going.
8. ***Salvation***: Jesus declares that “Salvation has come” to the house of Zacchaeus. This is a “Divine passive.” Jesus is the agent who brings salvation to Zacchaeus and he does so at great cost. All of this takes place before Zacchaeus carries out the restitution he promises. Salvation is clearly more than a single decision, it is also a process that effects all of life.
9. ***The Ministry of Jesus***: In his inauguration Jesus declared his ministry to involve, proclamation, justice advocacy and compassion (Lk 4:16-30). All three elements are present in this story. The *message* of life changing costly love is demonstrated. Financial *oppression* on the community is significantly lifted by changing the heart of the oppressor, and Zacchaeus is the recipient of *compassion* on many levels.

**Lecture #12a      THE THREE DISCIPLES**  
(Luke 9:57-62)

And as they were going along the road

- |    |   |   |
|----|---|---|
| 1. | <p>a man said to him,<br/>"I will <i>follow</i> you<br/>wherever you <i>go</i>."<br/>But Jesus said to him,<br/>"<i>Foxes</i> have holes<br/>and <i>birds</i> of the air have roosts,<br/>but the <i>Son of man</i> has nowhere to lay his head."</p>   | <p>FOLLOW<br/>GO<br/>COST<br/>PARABLE<br/>(foxes/birds)</p>   |
| 2. | <p>To another he said,<br/>"<i>Follow me</i>."<br/>But he said, "Lord, let me <i>go</i> first<br/>and <i>bury</i> my father."<br/><br/>But he said to him,<br/>"Leave the <i>dead</i> to bury their own <i>dead</i>;<br/>but you <i>go</i><br/>and <i>proclaim the kingdom of God</i>."</p>         | <p>FOLLOW<br/>GO<br/>BURY<br/><i>A PARABLE</i><br/>(funeral)<br/>BURY<br/>GO<br/>PROCLAIM - KINGDOM</p> |
| 3. | <p>And another said,<br/>"I will <i>follow</i> you, Lord<br/>but first let me (<i>go</i>*)<br/>and <i>take leave of</i> those at my home."<br/><br/>And Jesus said,<br/>"No one who puts his <i>hand to the plow</i><br/>and <i>looks back</i><br/>is of any use in the <i>kingdom of God</i>".</p> | <p>FOLLOW<br/>GO<br/>TAKE LEAVE OF<br/><br/><i>A PARABLE</i><br/>(farmer plowing)</p>                   |

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Comment: The first and the third are volunteers. Step parallelism links these two scenes together. The second is a recruit. Inverted parallelism occurs in this middle dialogue. The themes of FOLLOW-GO-COST run through each. In each brief conversation Jesus responds with a parable. Each dialogue ends with a weighty theological phrase.

\* The Old Syriac version has the verb (*go*\*) in #3c.

## ***THE THREE EAGER DISCIPLES (Luke 9:57-62)***

### ***The First Dialogue***

The original listener:

Discipleship to the Son of man has its price.

Are you willing to pay this price?

The Theological cluster:

1. Would-be disciples of Jesus at times fail to seriously consider the cost.
2. The Son of man does not come as a powerful conqueror but as a suffering rejected servant.
3. Disciples are rejected by Jesus until they accept to pay the price.
4. Some disciples seek Jesus out.

### ***The Second Dialogue***

The original listener:

Jesus says to him, "My authority is higher than that of your own father."

Theological cluster:

1. Jesus accepts no authority higher than His own.
2. The cultural demands of our community are not acceptable excuses for our failure in discipleship (irrespective of how honored and sacred those demands are).
3. "Follow me" = "Proclaim the Kingdom of God."
4. Some disciples are sought out by Jesus.

### ***The Third Dialogue***

The original listener:

Jesus says to him, "You have made the initial response of obedience.

Do not turn back to old loyalties."

Theological Cluster:

1. The call of the Kingdom must replace all other loyalties.
2. The wavering disciple is unfit for the kingdom.
3. Following Jesus = taking up of a strenuous, creative task (i.e. like putting one's hand to a plow).
4. Value in the Kingdom = following Jesus (Christology)

Lecture 12b: ***THE FRIEND AT MIDNIGHT Luke 11:5-8***

And he said to them: (what will not happen)

Can any one of you imagine having a friend  
and going to him at midnight and saying to him,

- |    |   |                               |
|----|---|-------------------------------|
| 1. | "Friend,<br>lend me three loaves,   | REQUEST                       |
| 2. | for a friend of mine<br>has arrived on a journey<br>and I have nothing to set before him."                            | APPEAL TO<br>DUTY<br>(reason) |
| 3. | And will he answer from within,<br>"Don't bother me,<br>the door is now closed<br>and my children are in bed with me. | DUTY<br>REFUSED<br>(reason)   |
| 4. | I cannot get up<br>and give you anything!?"   | REQUEST REFUSED?              |

I tell you: (what will happen)

- |    |   |                                 |
|----|---|---------------------------------|
| 5. | though he will not give him anything,<br>having arisen                | NOT GIVE - ANYTHING<br>ARISING  |
| 6. | because of being his friend,<br>but because of his avoidance of shame | FOR FRIENDSHIP<br>BUT FOR HONOR |
| 7. | he will get up<br>and give him whatever he wants.                     | WILL ARISE<br>GIVE - EVERYTHING |

Notes: The problem here is the Greek word  $\alpha\iota\sigma\upsilon\lambda\omicron\iota\varsigma$  which in Greek usage all through the NT period and beyond means "shameless." This negative meaning destroys any potential theological content in the parable. It is our view that with the passing centuries, meaning "spilled" into the passage from the following verses and "persistence" as a new meaning was attached to the above Greek word. Then the new meaning of "persistence" was attributed to the host (outside the door), while the entire final sentence is talking about the man asleep.

The original root of this key word is  $\alpha\iota\sigma\upsilon\lambda\omicron\iota\varsigma$ , which means "shame." It is our suggestion that the original translators of the material from Aramaic into Greek intended "shame with a negative," meaning "blameless." That is, "shame with a negative" for them meant "avoidance of shame." The sleeper in the parable wants to preserve his own integrity/personal honor. The neighbors are listening to the conversation. If he fails to respond positively to a request for anything as simple as bread and offers thin ridiculous excuses he will be blamed/shamed by the entire community. To *avoid shame* he will get up and in a good spirit give everything needed. In Ezekial 36:16-32 God acts to save in order to "vindicate the holiness" of his great name. This same theme can be seen as central to this parable.

**THE GENEROUS FATHER'S GIFTS TO HIS SON** Luke 11:9-13

And to you I say,

- |    |  |                           |  |
|----|--|---------------------------|--|
| 1. | <i>ask</i> , and it shall be <i>given</i> to you,<br><i>seek</i> , and you shall <i>find</i> ,<br><i>knock</i> , and it shall be <i>opened</i> to you. | ASK<br>Seek<br>Knock      |  |
| 2. | For everyone who <i>asks receives</i> ,<br>and the one who <i>seeks finds</i> ,<br>and to the <i>knocker</i> it is <i>opened</i> .                     | ASK<br>Seek<br>Knock      |  |
| 3. | And will any one of you,<br>if the son <i>asks</i> the father for bread,<br>will he <i>give</i> him a stone?   |                           | PARABLES OF:<br>Bread, Fish, Egg<br>(Ask & Give) |
| 4. | Or a fish, instead of a fish,<br>will he <i>give</i> him an eel (a snake)?   |                           |  |
| 5. | Or if he <i>asks</i> an egg,<br>will he <i>give</i> him a scorpion?  |                           |  |
| 6. | if therefore,<br>you being evil,<br>you know good gifts<br>to <i>give</i> your children,   | GIVER<br>Gift<br>Receiver |  |
| 7. | how much more the Father<br>out of heaven shall <i>give</i> Holy Spirit<br>to those <i>asking</i> him.   | GIVER<br>Gift<br>Receiver |  |

COMMENT:

The main point of #1 and #2 is, "Do not be afraid, you will receive." The thrust of #6 and #7 is, "Do not be afraid, the gift will be good." Each brief parable in the center articulates both themes.

The verbs *give* and *ask* occur at the beginning of #1 and dominate the parables in the center. They appear again in the last lines of #7.

As in Luke 15, Jesus is here defining his "Father in Heaven." That Father is not domineering, authoritative, determined to force his will on all. Rather the Father here presented as a generous, caring, responsible Father who gives only good gifts to his children.

The wording in Matthew is almost identical to Luke. The one significant difference is that the Father (in Matthew) gives *good gifts* to his children. Here he offers *Holy Spirit*.

Most early manuscripts of Luke include all three parables in the center of this poem (Cf. %, A,C,D,Th,it,vul,cop and many others.) A few omit the third parable of the egg and the scorpion (Cf. p45,p75,B). We are convinced that the rhetorical features argue conclusively for its conclusion.

**Lecture #13: THE PHARISEE AND THE TAX COLLECTOR Luke 18:9-14**

And he said to *certain people* who considered in/by themselves that they were *righteous* and *despised others*, this parable: (introduction)

- |    |  |   |
|----|--|---|
| 1. | " <i>Two men</i> went up into the <i>temple to pray</i> ,<br>one a <i>Pharisee</i> and the other a <i>tax collector</i> ."   | TWO GO UP<br>Pharisee & Tax Collector   |
| 2. | The <i>Pharisee stood by himself</i><br>thus <i>praying</i> ,  | PHARISEE<br>(his manner)                |
| 3. | ' <i>God, I thank you</i> because I am not like <i>other men</i> ,<br><i>extortioners, unjust, adulterers</i> ,<br>even like this <i>tax collector</i> .<br><i>I fast twice a week</i> .<br>I give <i>tithes of all</i> that I possess.' | (his prayer)                            |
| 4. | But the <i>tax collector, standing afar off</i> ,<br>would <i>not even lift up his eyes</i> to heaven,<br>but <i>beat upon his chest</i> saying,   | TAX COLLECTOR<br>(his manner)           |
| 5. | 'God, <i>make an atonement</i> for me,<br>a <i>sinner</i> !'   | (his prayer)                            |
| 6. | I tell you, <i>he went down</i> to his house<br><i>made righteous</i> , rather than that one.  | TWO GO DOWN<br>Tax Collector & Pharisee |

For every one who *exalts himself* will *be humbled*,  
and he who *humbles himself* will *be exalted*." (conclusion)

**COMMENT:**

The verb "to pray" has traditionally been understood to mean private devotions. It can also mean public worship. Two people go and come at the same time. A place of public worship is mentioned. The twice daily atonement sacrifice, of a lamb, for the sins of Israel is most naturally the setting for the parable. In the ritual of this service there was a place for individual prayers (cf. Luke 1:9-10).

The phrase "by himself" refers more appropriately to standing than praying. In Luke 16:3 the steward talks "to himself" (*en heauto*). In Luke 18:4 the judge talks "to himself" (*en heauto*). Here we have *pros heauton* which most naturally refers to something other than a soliloquy. The order of the words in the text is reflected in the translation given above. Thus, in each case, the reader is informed about how they stood. One stood aside proudly while the other stood humbly afar off.

Verse 13 contains the word *hilasthete* (make an atonement). The more common word *eleeson* (have mercy) occurs in 18:39. The appearance of the weighty theological word *hilasthoma* in 18:13 must be intentional and significant. The most natural explanation appears to be that the two men are watching the atonement sacrifice in the temple. The tax collector longs that it might be for him. The conclusion to the parable (#7) makes clear that it was for him and for him alone.

**ISAIAH 66:1-6**

Thus says the Lord:

1. "**Heaven** is my throne  
and the *earth is my footstool*;  
what is **the house** which you would *build for me*,      GOD REJECTS  
and what is the *place of my rest*?                      THE TEMPLE  
*All these things my hand has made*,  
and so *all these things are mine*,  
says the Lord.
  
2.                      But this is *the man* to whom *I will look*,                      I LOOK AT THE POOR  
he that is **poor** and *contrite in spirit*,                      TREMBLING AT MY WORD  
and *trembles at my word*.
  
3.                      He who *slaughters an ox*  
is like him who *kills a man*;  
he who *sacrifices a lamb*,                      PARABLES OF:  
like him who *breaks a dog's neck*;                      SACRIFICES AND  
he who presents a *cereal offering*,                      OFFERINGS  
like him who *offers swine's blood*;                      AS EVIL  
he who makes a memorial offering of **frankincense**,  
like him who *blesses an idol*.
  
4.                      These have *chosen* their *own ways*,  
and their soul *delights* in *their abominations*;  
I also will *choose affliction* for *them*,                      THEY CHOSE EVIL  
and bring their *fears upon them*;                      I CHOOSE JUDGMENT  
*because*, when *I called, no one answered*,                      THEY DO NOT LISTEN  
when *I spoke they did not listen*;                      THEY CHOSE EVIL  
but *they did* what was *evil in my eyes*,  
and *chose* that in which *I did not delight*."
  
5.                      Hear *the word of the Lord*,                      YOU WHO  
you who *tremble at his word*:                      TREMBLE AT HIS WORD  
*"Your brethren* who *hate you*  
and *cast you out* for *my name's sake*                      YOUR OPPRESSORS  
have said, 'Let the Lord be glorified,                      SHALL BE SHAMED  
that we may see your joy';  
but it is *they who shall be put to shame*.
  
6.                      Hark, an uproar from the city!  
*A voice from the temple!*                      GOD SPEAKS JUDGMENT  
The *voice of the Lord*,                      FROM THE TEMPLE  
rendering *recompense to his enemies!*

***Points of Comparison between Isaiah 66:1-6  
and the Parable of the Pharisee and the Publican Luke 18:9-14***

***Similarities***

1. Each is set in the temple.
2. Each deals with a person who is shut out.
3. In each, the person who is shut out, is the hero of the story.
4. Each contains arrogant people who shut out others and consider this rejection of others a service to God. Considerable self-righteousness is thus condemned in each.
5. Each mentions sacrifices in the temple.
6. Each has a pious man in awe/fear before God. (One trembles, the other beats his chest.)
7. Each has an individual or persons who choose that in which ***he delights*** rather than choosing that which ***pleases God***.
8. In each the sacrifice by itself is not enough without a contrite spirit which in both cases is praised.
9. There is a judgment in each.

***Contrasts***

1. The language of Isaiah is extremely harsh. The parable is hard hitting but softer by comparison.
2. In Isaiah, the sacrifices are not under attack but instead the inadequacies of the one who makes them (#3). The reason for this attack is specified in stanza #4. Thus, the system is not under attack but rather the failure to hear and answer God, and with that failure, the apparent assumption that the sacrifices are enough and that the latter is unnecessary. Up to this point the two texts are similar. The difference between them is that in Isaiah the entire system is under discussion and the parable mentions only the atonement sacrifice.
3. Judgment has been noted in each account. Yet the theme is dealt with differently in both texts. Judgment in Isaiah is bold and harsh. The Pharisee is judged in the parable in that he goes down to his house unjustified. Judgment results from his own actions; not from an act of God.

***Conclusion*** The parable is a brilliant "update" by Jesus of Nazareth of the theological content of the above prophetic homily through selection, expansion and conversion into a parable.

*The Theological Cluster of the Parable of the Pharisee and the Tax Collector*  
(Luke 18:9-14)

1. ***Righteousness:*** A right relationship with God (righteousness) is a gift from God that comes through atonement and cannot be achieved through close observation of law.
2. ***Atonement:*** God's offered grace through sacrifice (costly love) is worthless to the worshiper who is arrogant, judgmental and self satisfied.
3. ***A pattern for prayer:*** Informing God in a self-congratulatory manner of one's 'virtues' is not prayer. A humble yearning for God's unearned grace is an authentic part of genuine prayer.
4. ***The perversion of perceptions:*** Self-righteousness distorts the visions of self, God and the world.
5. ***The recipient of the Sacraments:*** Only those who sense their unworthiness in the presence of God's offered grace can appropriately approach God's holiness to receive His grace.
6. ***The critical linkage of Word and Sacrament:*** As in Isaiah 66:1-6, hearing the voice of God and obedience to that voice (word) is deeply linked to the sacraments. John 6:40 and 54 have the same message. Whenever "word" and "sacrament" are separated and one or the other is neglected, serious deterioration results.
7. ***Jesus and Anger.*** Here Jesus presents a repentant Tax Collector as the hero of a parable. By so doing Jesus demonstrates his willingness to reprocesses his own anger against collaborators (and other sinners) into grace.

***Pilate, the Galileans and the Tower***

Luke 13:1-5

There were some present at that very time who told him of the Galileans  
Whose blood Pilate had mingled with their sacrifices. And he answered them,

1. Do you think that those Galileans  
worse *sinnners* they were POLITICAL  
that all the other Galileans because they suffered thus? Oppression
  
  2. I tell you, No!  
But unless you repent REPENT  
you will all likewise perish.
  
  3. Or those eighteen upon whom the tower fell (in Siloam and killed them).  
Do you think worse *debtors* they were HUMAN  
than all the others who dwelt in Jerusalem? Error
  
  4. I tell you, No!  
But unless you repent REPENT  
you will all likewise perish.
- 

***Pilate, the Galileans and the Tower: The Theological Cluster***

1. Sin is defined both by evil acts and by duties left unperformed.
2. There is no one-to-one relationship between sin and suffering. Easy theological judgments about reasons for natural and political disasters must be rejected.
3. Nay intense political movement must look deep within its own soul to repent of its own evil, lest it destroy itself and the very people it seeks to serve
4. The compassion of Jesus reaches out equally to all who suffer, not only to those who are politically oppressed.<sup>1</sup>

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<sup>1</sup> Kenneth E. Bailey, *Through Peasant Eyes*, p. 74-80.

***The Barren Fig Tree (Lk 13:6-9)***

- |    |  |  |
|----|--|--|
| 1. | A man had a fig tree planted in his vineyard<br>And he came seeking fruit on it<br>And he found none.                          | PLANT<br>Seek Fruit<br>No Fruit                      |
| 2. | And he said to the vinedresser,<br>“Behold! These three years<br>I have come seeking fruit on this fig tree<br>And I find none | THREE YEARS<br>Seek Fruit<br>No Fruit                |
| 3. | Dig it out<br>Why should it exhaust the ground?”   | DIG IT OUT<br>Save the Soil                          |
| 4. | But he answering said to him,<br>“Master? Forgive it this year also<br>until I dig around it<br>and spread manure.             | ONE YEAR<br>Help Fruit Bearing<br>Help Fruit Bearing |
| 5. | And if it bears fruit in the future –<br>And if not,<br>Dig it out.  | FIND FRUIT - ?<br>No Fruit<br>Dig Out                |

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***The Parable of the Barren Fig Tree: The Theological Cluster***

1. The spiritual leaders of the household of faith are planted in “God’s vineyard” and are expected to produce fruit for Him.
2. When that leadership is fruitless it not only fails in its own obedience but also sterilizes the community around it. God cares for the community and will not tolerate this situation indefinitely.
3. Mercy is extended to unfruitful leadership in the form of an offer of forgiveness and renewing grace.
4. Only in the grace of God, freely offered to the fruitless leaders, is renewal possible. God acts to forgive and renew. These acts come from beyond the leaders, who cannot renew themselves.
5. God’s offer of mercy must evoke a response from within or renewal will not take place and judgment becomes inevitable.<sup>2</sup>

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<sup>2</sup> Revised from, Kenneth E. Bailey, *Through Peasant Eyes*, p. 80-87.

Lecture 15a:           The Farmer and His Servant  
(Lk 17:7-10)

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|---|---|
| <p>1. Can you imagine having a servant,<br/>plowing or keeping sheep,<br/>who on coming in from the field<br/>you say to him,<br/>'Come at once and recline to eat?'</p>  | <p>SERVANT<br/>Fulfilling Orders<br/>Orders Fulfilled<br/>Reward?</p> |
| <p>2.                   Will he not rather say to him,<br/>'Prepare for me something and I shall dine,<br/>and gird yourself and serve me,<br/>till I eat and drink;<br/>and afterward you shall eat and drink'?</p>              | <p>SERVE MASTER<br/>Then Yourself</p>                                 |
| <p>3. Does the servant have special merit<br/>because he did what was commanded?<br/>So you, also, when you have done what was commanded<br/>Say, 'Nothing is owing us servants,<sup>3</sup><br/>We have only done our duty.'</p> | <p>SERVANT<br/>Fulfilling Orders<br/>Orders Fulfilled<br/>Reward?</p> |

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***The Theological Cluster of the "Parable of the Obedient Servant."***

1. The believer is a servant/slave who is expected to obey and know his/her place as a servant.
2. Grace/salvation is a gift, not a reward for services rendered.
3. The servant of God labors to fulfill a duty. He does not develop a claim on God nor serve to receive rewards.
4. God is the master of the believer. Yet, at the same time, the believer's servanthood is appropriately fulfilled in obedience to God's unique agent/Son Jesus who should be served with diligence and loyalty.<sup>4</sup>

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<sup>3</sup> My translation.

<sup>4</sup> For a full discussion of this parable see: K. E. Bailey, *Through Peasant Eyes*, 1980, pp. 114-126.

**THE WIDOW AND THE UNJUST JUDGE**  
**Luke 18:1-8**

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 **judge**.  
**God** he did **not fear**  
and man he did not respect; JUDGE  
God  
Man
3. and a **widow** there was in that city  
who was **coming** to him  
saying, '**Vindicate me** from my adversary.' WIDOW  
Coming  
Vindication
4. **He did not want** to for a time. Then he said to himself, JUDGE  
'Although I do **not fear God**  
and **do not respect men**, God  
Man
5. yet because **she causes me trouble**, this widow,  
I will **vindicate her**,  
lest in **continual coming** she **wear me out**.'" Widow  
Vindication  
Coming
- 
6. The Lord said, "Hear what the unrighteous judge says.  
And **will not God vindicate his elect**  
who cry to him day and night?  
He is patient with them.  
I tell you, **he will vindicate them speedily**." FUTURE  
Present  
Present  
FUTURE
7. Nevertheless, when the Son of man comes,  
will he find faith on the earth?" SON OF MAN  
Faith?
- 

**THE WIDOW, THE RIGHTEOUS AND GOD**

**Ben Sira 35:15-19**

He will not ignore the **supplication of the fatherless**,  
nor the **widow** when she pours out **her story**;  
do not the **tears of the widow** run down her cheek  
as she **cries out** against him who has caused them to fall?

WIDOW HEARD  
Against Adversary

He whose **service is pleasing** to the **Lord** will be **accepted**,  
and **his prayer** will reach to the clouds;  
the **prayer of the humble** pierces the clouds,  
and he will not be consoled until it **reaches the Lord**;  
he will not desist until the **Most High visits him**  
and does **justice** for the **righteous** and **executes judgment**.

OBEDIENT HEARD  
Persistent  
Justice For Righteous  
Judgment (on adversary)

The **Lord will not delay**,  
**neither** will he be **patient** with them,  
till he **crushes the genitals** of the **unmerciful**,  
and repays **vengeance on the gentiles**.

LORD NOT PATIENT  
Brutal on Gentiles

*The Widow and the Unjust Judge*  
*(the Theological Cluster)*

1. Prayer conquers fear.
2. Persistence in prayer is appropriate to piety.
3. In prayer the believer addresses a loving Father (not a capricious judge).
4. God must, and indeed does, put His anger aside to hear the prayers of the faithful, for their cry for vindication does not make them holy.
5. God is at work in history and will accomplish His purposes and vindicate His elect.
6. A woman is used as an example for the faithful to emulate. Ben Sirach tells a similar parable. Only he starts with a woman and then shifts to a male figure. Jesus starts with a woman and then makes application to the elect in general. The sexist bias of Ben Sirach is missing. Thus the status of women in the believing community is enhanced by the way the parable is told.
7. The cry for vindication requires self-examination lest the faithful themselves fail to keep faith.