

**METAPHORICAL STORIES IN LUKE'S NARRATIVE WORLD:
A CHALLENGE TO A CONVENTIONAL WORLDVIEW**

by

DIETER HEINRICH REINSTORF

Submitted in partial fulfilment of the requirements
for the degree

DOCTOR DIVINITATIS

in

New Testament Studies

Faculty of Theology

University of Pretoria

Promoter: Prof Dr Andries G van Aarde

May 2002



Table of Contents

Summary	Page v
Opsomming	vii
Abbreviations of extra-canonical literature	ix

CHAPTER 1: INTRODUCTION

1.1	General orientation	1
1.2	Aims and focus of study	3
1.3	Theoretical perspectives	6
1.3.1	Terminological clarifications: paradigms, metaphors, and models	7
1.3.2	Sociology of knowledge and the construction of reality	11
1.3.3	Epistemological considerations	15
1.4	Methodological remarks and investigative programme	21

CHAPTER 2: METAPHORICAL STORIES AND WORLDVIEWS

2.1	Metaphor	24
2.1.1	What is metaphor and how does it work?	25
2.1.2	What is the purpose of metaphor?	32

2.2	Stories and worldviews	37
2.2.1	Understanding “story”	37
2.2.2	Reflections on “worldview”	42
2.2.3	The subversive function of story	45
2.3	Indications of an alternative wisdom teacher	50

CHAPTER 3: JESUS’ PARABLES AS METAPHORICAL STORIES

3.1	What is a parable?	53
3.2	Parables as metaphors	54
3.3	The everydayness of a parable	64
3.4	The paradoxical nature of a parable	68
3.5	The challenge of a parable	73
3.6	Parable and context	80

CHAPTER 4: THE LUKAN STORY

4.1	Metaphor and Luke’s narrative as a story of opposites and reversals	83
4.2	Formulating an approach	84
4.3	God’s purpose and Israelite opposition	91

4.3.1	God's purpose	98
4.3.1.1	The realisation of Israel's hope	99
4.3.1.2	Gentile salvation	102
4.3.2	Israelite opposition	109
4.4	The political and social context of the intended readers of Luke-Acts	130
4.4.1	Opposition not persecution	131
4.4.2	Opposition motives	138
4.4.3	Opposition and the need for legitimisation	144
4.5	Reversals and a world that is "turned upside down"	154
4.5.1	Reversals of fortune in the Gospel of Luke	155
4.5.2	Contrasting realities in the process of creating a new vision of God	163
4.6	Luke as a reconciler of opposites	177
4.7	Concluding reflections on Luke's story	184

CHAPTER 5: THE GOOD SAMARITAN

5.1	Interpreting the Lukan parables	186
5.2	Judean-Samaritan tension	190
5.3	The text of "The Good Samaritan"	202
5.4	The challenge of a God who chooses all nations	222

CHAPTER 6: A MAN HAD TWO SONS

6.1	Introduction	231
6.2	A background of tension	234
6.2.1	Table fellowship	238
6.2.2	Younger and elder sons	259
6.3	Parable exposition	270
6.4	The challenge of a God who does not choose between his sons	286

CHAPTER 7: THE RICH MAN AND LAZARUS

7.1	The Rich, the Poor, and the Law	294
7.2	The Parable	306
7.2.1	Common folklore and the unity of the parable	306
7.2.2	Parable exposition	311
7.3	The challenge of a God who looks beyond “social class”	334

CHAPTER 8: CONCLUSION

8.1	Mapping the road travelled	342
8.2	Concluding remarks	345

WORKS CONSULTED	347
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SUMMARY

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by

DIETER HEINRICH REINSTORF

Promoter: Prof Dr A G van Aarde

Department: New Testament Studies, Faculty of Theology

Degree: Doctor Divinitatis

The impetus of this study arose from the conviction that the unique features of Luke's narrative will most likely yield clues of how to handle conflict and to work for reconciliation. The study focuses on the parables in Luke's Gospel of which three parables peculiar to Luke (The Good Samaritan - Lk 10:25-37; A Man Had Two Sons - Lk 15:11-32; and The Rich Man and Lazarus - Lk 16:19-31) are understood within the narrative world of Luke-Acts.

The study reflects on the nature of metaphor and worldview. The point of departure is found in the recently gained insight that metaphors (especially diaphors in which contrasting entities are juxtaposed) are most apt in challenging a dominant view of reality. In the study this concept of metaphor is applied as a model to read the parables unique to Luke, and not as if they are primarily sayings of the historical Jesus.

These Lukan "metaphorical stories" are interpreted within the narrative world of Luke-Acts. The study demonstrates that these stories form part of Luke's literary technique to juxtapose contrasting and dissimilar entities. Luke's narrative world consists of both the conventional Israelite worldview and the "Christian" worldview of Luke. It is argued that the former is inherently exclusive promoting

group-differentiation and particularity. The latter, which constitutes the Lukan challenge, is inclusive and universalistic. In Luke's narrative world these two worldviews are juxtaposed with the aim to create a symbolic universe in which both Israelites and Gentiles are welcomed into the "Kingdom of God". Luke resolves tension and conflict and works for reconciliation in a community where the conventional worldview is characterised by tension and conflict between opposing factions. An exegesis of the above mentioned parables illustrates Luke's challenge to the conventional worldview. In Luke's narrative world, the clearly marked worldview of "insiders" and "outsiders", of those who are "included" and those who are "excluded", is turned upside down and replaced by a worldview in which *all* are welcome.

This study aims to promote the work for reconciliation in South Africa and in our world.

Keywords

- Lukan parables
- Metaphor
- Diaphor
- Subversiveness
- Conventional worldview
- Inclusivity
- Exclusivity
- Narrative world
- Literary criticism
- Purity regulations
- Conflict
- Reconciliation

OPSOMMING

**METAFORIESE VERTELLINGS IN LUKAS SE NARRATIEWE WÊRELD:
'N BEVRAAGTEKENING VAN 'N KONVENSONELE WÊRELDBESKOUIING**

deur

DIETER HEINRICH REINSTORF

Promoter: Prof Dr A G van Aarde

Departament: Nuwe-Testamentiese Wetenskap, Fakulteit Teologie

Graad: Doctor Divinitatis

Hierdie studie het ontstaan op grond van die oortuiging dat die unieke kenmerke van Lukas se narratiewe wêreld aanduidings verskaf hoe om konflik te hanteer en om versoening te bewerkstellig. Die studie fokus op die gelykenisse in die Evangelie van Lukas, waarvan drie gelykenisse eie aan Lukas is (Die Barmhartige Samaritaan, Lk 10:25-37, Die Verlore Seun, Lk 15:11-32 en Die Ryk Man en Lasarus, Lk 16:19-31). Die interpretasie van hierdie gelykenisse geskied in terme van die konteks van Lukas se narratiewe wêreld.

Die studie ondersoek die aard van metafore en wêreldbeskouings. Dit word gedoen vanuit die vertrekpunt dat metafore (in die besonder diaforas waarin kontrasterende elemente teenoor mekaar gestel word) hulle by uitstek daartoe leen om 'n heersende wêreldbeskouing te bevraagteken. In hierdie studie word hierdie bepaalde konsep van metafore as model gebruik om die gelykenisse as tipies metaforiese vertellings eie aan Lukas te lees, en nie as primêre mededelings van die historiese Jesus nie. Hierdie "metaforiese vertellings" van Lukas word binne die narratiewe wêreld van Lukas-Handelinge geïnterpreteer. Daar word aangetoon dat die jukstaposisie van kontrasterende en ongelyke elemente kenmerkend is van Lukas se literêre styl.

Die narratiewe wêreld van Lukas sluit beide die konvensionele Israelitiese wêreldbeskouing en Lukas se "Christelike" wêreldbeskouing in. Daar word aangevoer dat eersgenoemde inherent eksklusief is en dat dit veral

groepsdifferensiasie teweegbring. Laasgenoemde beskouing, wat as Lukas se bevraagtekening van die konvensionele beskouing beskou kan word, word daarenteen as inklusief en universalisties gesien. In Lukas se narratiewe wêreld word hierdie twee wêreldbeskouings teenoor mekaar gestel om 'n simboliese universum, waarin beide Israeliete en Nie-Israeliete in die "Koninkryk van God" welkom is, te skep. Lukas ontloft spanning en konflik en beywer hom vir versoening in 'n samelewing wat deur spanning en konflik tussen opponerende faksies gekenmerk word. 'n Eksegese van die reeds genoemde gelykenisse illustreer Lukas se bevraagtekening van die konvensionele wêreldbeskouing. In Lukas se narratiewe wêreld word die wêreldbeskouing wat duidelik onderskeid tref tussen diegene wat daarby ingesluit is, (die sogenaamde "insiders") en diegene wat daarvan uitgesluit word, (die "outsiders"), omvergewerp en met 'n wêreldbeskouing, waarin almal welkom is, vervang.

Die studie het ten doel om versoening in Suid Afrika en in die wêreld van vandag te bevorder.

Sleutelwoorde

- Gelykenisse van Lukas
- Metafoor
- Diafora
- Ondermyning
- Konvensionele wêreldbeskouing
- Inklusiwiteit
- Eksklusiwiteit
- Narratiewe wêreld
- Literêre kritiek
- Reinheidsvoorskrifte
- Konflik
- Versoening

ABBREVIATIONS OF EXTRA-CANONICAL LITERATURE

Old Testament Apocrypha and Pseudepigrapha

Tob	Tobit
Jdt	Judith
Sir	Ecclesiasticus or the Wisdom of Jesus son of Sirach
1 Macc	First Book of Maccabees
3 Mac	Third Book of Maccabees
1 En	1 (Ethiopic Apocalypse of) Enoch

Dead Sea Scrolls (Qumran)

CD	The Damascus Rule
1QH	The Hymns (The Thanksgiving Psalms)
1QS	The Community Rule (Manuel of Discipline)
11QM	The War Rule (The War Scroll)
1QpHab	Commentary on Habakkuk

Rabbinic Sources

Mishnah

<i>m. Ab.</i>	Aboth
<i>m. B. Bat.</i>	Baba Batra
<i>m. B. Qam.</i>	Baba Qamma
<i>m. Hor.</i>	Horayoth
<i>m. Kel.</i>	Kelim
<i>m. Kidd.</i>	Kiddushin
<i>m. Naz.</i>	Nazir
<i>m. Nid.</i>	Niddah
<i>m. Pirke Ab.</i>	Pirke Aboth
<i>m. Sheb.</i>	Shebuoth

Babylonian Talmud

- b. B. Qam.* Baba Qamma
- b. Ber.* Berakot
- b. Erub.* Erubin
- b. Ket.* Ketuboth
- b. Ned.* Nedarim
- b. San.* Sanhedrin

Jerusalem (or Palestinian) Talmud

- y. Pe'ah* Yerushalmi Pe'ah

Tosefta

- t. Meg.* Megillah

Medrashim

- Cant. R.* Canticum Rabba
- Deut. R.* Deuteroneum Rabba
- Elijah R.* Eliyah Rabba
- Exod. R.* Exodus Rabba
- Gen. R.* Genesis Rabba
- Mak.* Makkot
- Mek. Exod.* Mekilta Exodus
- Midr. Ps.* Midrash Psalms
- Nez.* Nezikin (from the Mekilta)
- Ruth R.* Ruth Rabba

Other Jewish Writings

- Rosh HS* Rosh hash-Shana

Flavius Josephus

- Ant.* Antiquitates Judaicae
- Bell. Jud.* Bellum Judaicum
- Ap.* Contra Apionem