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LOVE OF NEIGHBOUR IN LK 10:25-37: A NARRATIVE READING FROM CHEWA TRADITIONAL PERSPECTIVE IN MALAWI

A Dissertation Submitted to the Faculty of Theology in Partial Fulfilment of the Requirements for a Doctorate in Sacred Theology with Specialization in Biblical Theology

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DATE: **November, 2025**

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DECLARATION

I, the undersigned, declare that this study is a result of my personal work, original and achieved through my own research. This work has not been submitted to any other institution of higher learning for academic purposes.

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DEDICATION

To all the people who are following the footsteps of our Lord Jesus Christ.

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I would firstly like to thank the Almighty God for giving me this opportunity to do Doctoral studies in Biblical Theology and for his sustenance. It has helped me to deepen my knowledge of Sacred Scripture. I also remember with love the Blessed Virgin Mary who has accompanied me with her immense intercession during my stay here in Kenya.

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ABBREVIATIONS

Old Testament

2 Chr - 2 Chronicles

Dt - Deuteronomy

Ez - Ezekiel

Ezr - Ezra

Gn - Genesis

Jos - Joshua

Lv - Leviticus

Is - Isaiah

Neh - Nehemiah

Nm - Numbers

Sir - Sirach

New Testament

1 Jn - 1 John

1 Pt - 1 Peter

1 Tm - 1 Timothy

Acts - Acts of the Apostles

Eph - Ephesians

Gal - Galatians

Heb - Hebrews

Jas - James

Jn - John

Lk - Luke

Mk - Mark

Mt - Matthew

Rom - Romans

Rv - Revelation

Other Abbreviations

AD - Anno Domini (Year of the Lord)

ABD - Anchor Bible Dictionary

BC - Before Christ

Cf. - Confer

COVID-19 - Coronavirus disease 2019

CUEA - The Catholic University of Eastern Africa

Ed. - Editor

Eds. - Editors

E.g. - For example

et al. - *et alii* or *et alia* (and others)

i.e. - *id est* (that is)

LXX - Septuagint

NT - New Testament

OT - Old Testament

v. - Verse

vv. - Verses

Vol. - Volume

ABSTRACT

Chewa societies in Malawi have oral traditions that can be used to understand the biblical message from their cultural perspective. Some of their traditional stories, like folktales, proverbs, and legends, are used to communicate messages to the audience. Some of these oral traditions promote the love of neighbour by teaching moral lessons in Chewa societies. This study aimed to understand the love of neighbour in the narrative of Lk 10:25-37 from the perspective of the Chewa people in Malawi. The study employed an African Integrated Approach to biblical interpretation which involved three steps: the literary analysis of Lk 10:25-37 through Narrative Criticism that examines the features and functions of storytelling in the Bible; the analysis of Chewa traditional narratives on the love of neighbour and then the interaction between Lk 10:25-37 and the Chewa traditional stories. The synopsis helped us to set up some hermeneutic principles applicable in understanding other biblical passages in different contexts. The work has revealed that to understand the biblical message, it is good to use the oral traditions of the local people for them to understand the Word of God from their cultural perspective.

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GENERAL INTRODUCTION

1. The Purpose

To explore and understand the love of neighbour in the narrative of Lk 10:25-37 from the perspective of the Chewa people in Malawi.

2. Rationale

The people's culture is crucial and must be taken seriously when one wants to disseminate the Word of God to them. When the early missionaries came to Malawi, they considered many of the local people's cultural practices as contrary to the Christian message. Sometimes, they considered the people who valued their culture as pagans. This was the case with the Chewa people.[1] However, the early missionaries overlooked the fact that to help the people understand the biblical message, it is good to appreciate the values contained in their culture which would help them understand the Bible from their perspective. Unfortunately, at times some of such African values are ignored.[2]

Currently, the Church in Malawi is promoting inculturation. Inculturation "is an honest and serious attempt to make Christ and his message of salvation ever more understood by people of every culture."[3] The current study focuses on Lk 10:25-37 which narrates about the love of neighbour as portrayed in the so-called "The Parable of the Good Samaritan". This will be done from the Chewa perspective to get some hermeneutic keys that would help people understand other biblical passages in different contexts. The use of traditional stories about the love of neighbour which are found among the Chewa people will be explored and interact them with the

[1] Chrispin Dambula, "Authentic Contextualization and Church Growth: The Case of Catholicism in Malawi 1889-2000," *Journal of Religion and Society* 23 (2021): 1-13; see also Patrick Kalilombe, *Doing Theology at the Grassroots: Theological Essays from Malawi* (Gweru: Mambo, 1999), 111; Patrick Kalilombe, "Spirituality in Africa Today and Tomorrow," *Religion in Malawi* 14 (2007): 3-14, 10.

[2] Albert Ngengi Mundele & Benoît Pae Tekwi, *Leadership in the Bible and African Society* (Limuru: Franciscan Kolbe Press, 2022), 36.

[3] John M. Waliggo *et. al.* eds., *Inculturation: Its Meaning and Urgency* (Kampala: St. Paul Publications, 1986), 12; see also Jean-Claude Loba Mkole, "Inculturation and Interculturality. A Paradigm Transmutation in Theology," *Hekima Review* 22 (2022), 9-24; John Lukwata, "Challenges and Opportunities for Liturgical Inculturation in Africa," *African Christian Studies,* vol. 26, no. 3 (2010), 73-86; Albert Ngengi Mundele, "Revelation and Inculturation," in *Mission in Africa Evangelizing the Future,* eds. Giuseppe Caramazza, Marco Moerschbacher & Leonardo Sileo (Urbaniana University Press, 2022), 21-35.

narrative of Lk 10:25-37. These stories are in the form of folktales, proverbs, and legends. In today's world, "It is no longer sensible for Africans to continue reading the Bible from alien perspectives."[4] An African interpretation of the Bible should not just be considered legitimate, but also necessary. Therefore, people must be helped to understand and develop skills of interpreting the Bible from their cultural perspective[5] because culture "carries the values, ethical, moral and aesthetic by which people conceptualize themselves and their place in history and the universe. These values are the basis of a society's consciousness and outlook, the whole area of a society's make-up, its identity."[6]

3. Central Question of Investigation

How can Chewa's perspective of love of neighbour help to understand the narrative of Lk 10:25-37?

4. Hypotheses

i. If the hermeneutics of Lk 10:25-37 is properly explained, maybe it could promote the love of neighbour among the Chewa people in Malawi.

ii. If the Chewa stories could interact with Luke's narrative in Lk 10:25-37, that would form the basis for a better understanding of the biblical messages from one's cultural perspective.

5. Research Methodology

This study is methodologically synchronic. This method "looks at the final form of the text, the text as it stands in the Bible as we have it."[7] The work also applies the African integrated approach to the Bible as articulated by Albert Ngengi Mundele.[8] The African integrated approach is a way of approaching the biblical text from an African perspective by providing some steps to be involved in the study.[9] A socio-anthropological approach has been used to

[4] Ukachukwu Chris Manus, *Intercultural Hermeneutics in Africa: Methods and Approaches* (Nairobi: Acton Publishers, 2003), 1.
[5] Jeremy Punt, "Biblical Studies in South Africa: The Case for Hermeneutics," *Scriptura* 60 (1997): 15-30, 19.
[6] Ngugi Wa Thiong'o, *Moving the Centre: The Struggle for Cultural Freedoms* (Nairobi: East African Educational Publishers Ltd., 1993), 95.
[7] Michael J. Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers* (Grand Rapids: Baker Academic, 2010), 13.
[8] Albert Ngengi Mundele, *A Handbook on African Approaches to Biblical Interpretation* (Limuru: Kolbe Press, 2012), 25.
[9] Mundele, *A Handbook on African Approaches to Biblical Interpretation*, 24-25.

conduct this research on the Chewa narratives. This approach seeks to understand human behaviour in their social contexts. Reading Chewa literature helped to obtain one story in the form of a proverb. The narrative materials from which we collected the other stories are interviews. This means we had a face to face interaction during which our informants had to provide a clear tale to us. Two stories in the form of a folktale and a legend were recorded in Mulangali and Sitenala, found in Dedza district in Malawi. These stories were put down in writing.

There are three steps in the African Integrated Approach to the Bible: the analysis of the selected biblical text, the analysis of an African issue, and the interaction between the biblical text and the African issue. This helps to set up some hermeneutic principles applicable in understanding other biblical passages in different contexts.

5.1 Analysis of the Selected Biblical Text

This first step aims at understanding the message that the author intended to express. This step therefore deals with the literary analysis of the selected text. The immediate goal of a literary study is to understand the narrative. The story that is told and how it is told deserve full scholarly attention.[10] The researcher therefore employs narrative criticism which is part of the synchronic method to study Lk 10:25-37.

5.2 Analysis of the African Issue

This step involves analyzing an African issue that is related to a particular biblical text. The Chewa narratives on the love of neighbour which are expressed in different forms like folktales, proverbs, and legends have been utilized.

5.3 The Interaction between the Biblical Text and the African Issue

Since "an African approach to the Bible is fundamentally and finally a comparative study,"[11] this third step makes a synopsis between the results of the literary analysis of the first chapter and the findings on the Chewa narratives in the second chapter. It is this part that shows the ingenuity of the African student or researcher in biblical theology/exegesis for he can discover principles that would be relevant in studying other biblical passages.[12]

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[10] Mark A. Powell, *What is Narrative Criticism?* e-book (Minneapolis: Augsburg Press, 1990), 18.
[11] Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 79.
[12] Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 78.

6. Previous Works

6.1 Books, Monographs, and Articles on Lk 10:25-37

Lk 10:25-37 which is commonly known as the parable of the Good Samaritan has attained great attention by scholars. They have used different methods and approaches to approach it and understand it. They have likewise focused on various angles of the text under study. A closer look will be given on how scholars from the early 1970s till to date have approached this passage. Different views have been observed in their studies: some have used the parable to solve current problems in their societies (like the issue of Covid – 19 Virus, Stigma associated with HIV/Aids, and Racism),[13] while others have studied it to find out its role in the Lucan Gospel.[14] Some scholars have tried to study it to find out the sources which have been used in composing the text.[15]

(1) John D. Crossan[16]

John Crossan has used the historical-critical method in his study of Lk 10:25-37. He maintains that two originally separated units (10:25-28 [29] and 10:30-36 [37]) were combined at some point.[17] According to him the common, yet diverse theme of "neighbour," played a unifying role between the two parts. He states that vv. 30-36[18] which concern the parable of the Good Samaritan can be studied in isolation from vv. 25-29 and v. 37. Therefore, the parable of the

[13] Scholars like Miranda N. Pillay, Philemon M. Chamburuka and Ishanesu S. Gusha have taken the approach of using the parable to solve current problems within the society – see Miranda N. Pillay, "Re-visioning Stigma: A Socio-Rhetorical Reading of Lk 10:25-37 in the Context of HIV/AIDS in South Africa" (published doctoral dissertation, Faculty of Theology, University of the Western Cape, 2008); Philemon M. Chamburuka & Ishanesu S. Gusha, "An Exegesis of the Parable of the Good Samaritan (Lk 10:25-37) and Its Relevance to the Challenges Caused by COVID-19," *HTS Teologiese Studies/Theological Studies* 76 (2020): 1-7.

[14] One of them being Piotr Blajer. He has studied the parable and has focused his attention on its role in the Lucan journey section – see Piotr Blajer, "The Parable of the Good Samaritan (Lk 10:25-37): Its Function and Purpose within the Lucan Journey Section" (published doctoral dissertation, Faculty of Theology, The Catholic University of America, 2012).

[15] A clear example is that of John D. Crossan who believes that the parable could just be studied alone by isolating it from the pericope of Lk 10:25-37 – see John D. Crossan, *In Parables: The Challenge of the Historical Jesus* (San Francisco: Harper & Row Publishers, 1973), 57-66.

[16] John D. Crossan, *In Parables: The Challenge of the Historical Jesus* (San Francisco: Harper & Row Publishers, 1973), 57-66.

[17] The tension between the questions in Lk 10:29 ("Who is my neighbour?") and Lk 10:36 ("Which of these three, do you think was a neighbour?") is considered so severe by some scholars that they treat Lk 10:25-28 as originally separate from 10:29-37 – see Norman H. Young, "The Commandment to Love your Neighbour as Yourself and the Parable of the Good Samaritan (Lk 10:25-37)," *Andrews University Seminary Studies* 21 (1983): 265-272, 268.

[18] He takes the parable of the Good Samaritan as consisting of vv. 30-36 and not vv. 30-35.

Good Samaritan (vv. 30-36) which was originally independent of its present context must be interpreted, apart from that later framework.

This means that to understand the parable of the Good Samaritan, it has to be taken out of the Lucan framework. The historical-critical method that he uses in studying the text does not pay much attention to the final form of the biblical text and to the message that it conveys in the state in which it exists.[19] If the focus is just on the parable (vv. 30-36) as he puts it, and disregard vv. 25-29 and v. 37, no better understanding of the whole passage would be achieved because the parable itself is carefully presented to enhance the understanding of the lawyer on the idea of "Who is my neighbour?"[20]

His approach doesn't consider what the narrator has put in place to make the story clearly understood by his audience in the first century.[21] He hasn't also considered how a modern reader today can study it from his cultural perspective. The study that is being undertaken will portray how a person can study the same text from his cultural perspective and offer hermeneutic keys that would help a person understand other biblical texts in different contexts.

(2) Miranda N. Pillay[22]

Miranda N. Pillay approaches the same text using socio-rhetorical interpretation. A particular goal of socio-rhetorical interpretation is to integrate rhetorical and anthropological modes of

[19] Pontifical Biblical Commission, *The Interpretation of the Bible in the Church* (Nairobi: Paulines Press Training School, 1998), 29.

[20] François Bovon warns against isolating the parable of the Samaritan from the context of Lk 10:25-37 for it serves as an answer to the question about the neighbour – see François Bovon, *Luca*, vol. 2 (Brescia: Paideia, 2007), 103. Likewise, Kenneth Bailey notes that if the parable is removed from verses that constitute the dialogue between Jesus and the lawyer (vv. 25-29; 36-37), significant aspects of the parable are missed – see Kenneth Bailey, *Jesus Through Middle Eastern Eyes* (Downers Grove: InterVarsity Press, 2008), 284; see also Joel B. Green who expresses that the parable of the Good Samaritan is important for it serves a hermeneutical function. It interprets the summation of the law provided by the legal expert – Joel B. Green, *The Gospel of Luke* (Grand Rapids: William B. Eerdmans Publishing Company, 1997), 425; Joachim Jeremias, *The Parables of Jesus*, 3rd ed. (London: SCM Press, 1963), 202. Robert W. Funk explains that the Rabbis were fond of the parable in the exposition of scripture. Therefore, it is not surprising that the lawyer's question, which has to do with an exegetical point (concerning the meaning of neighbour), evokes a parable as a midrash in the text. The parable gives evidence that Jesus knew and used rabbinic techniques of interpretation. The conclusion is that Lk 10:25-37 was a unit from the first – see Robert W. Funk, "The Old Testament in Parable: A Study of Lk 10:25-37," *Encounter* 26 (1965): 251-267, 258.

[21] It is believed that Luke wrote his Gospel around 80-85 AD – see Michael Mullins, *The Gospel of Luke* (Dublin: The Columbia Press, 2010), 42.

[22] Miranda N. Pillay Miranda N. Pillay, "Re-visioning Stigma: A Socio-Rhetorical Reading of Lk 10:25-37 in the Context of HIV/AIDS in South Africa" (published doctoral dissertation, Faculty of Theology, University of the Western Cape, 2008).

interpretation. Thus, the challenge for socio-rhetorical interpretation is to bring together the valuable contributions made by proponents of literary criticism, social-scientific criticism, rhetorical criticism, post-modern criticism, and theological criticism. She follows the footsteps of Robbins who said that when these various methods are used individually, the results are limited, but when these methodologies are used interactively, the results are richer and reflective of a responsible reading.[23]

She explains that a socio-rhetorical interpretation of Lk 10:25-37 presents a case study of the liberating potential of Luke's Gospel. By presenting the Samaritan as one who considers the injured man, not as a risk of defilement but rather, as one in need of life-saving acts, the story redescribes and reshapes reality, presents alternative worlds, and opens new ways of seeing and being. Thus, the parable of the Good Samaritan has the potential to function as a source of insight and hope. In particular, it has the potential to open new ways of seeing stigma in the context of HIV and AIDS in South Africa. She argues that HIV-positive people are stigmatized as being promiscuous or sexually perverse – thus guilty of having done something wrong. There appears to be more understanding for (and compassion towards) the innocent who contract the disease.

Miranda however, is much more interested in offering moral lessons from the parable of the Good Samaritan. This is noted in how she views the issue of stigma towards HIV-positive people in South Africa. The focus for the current study however, is not to draw moral lessons from the parable, but rather to understand the narrative of Lk 10:25-37 from the perspective of the Chewa people in Malawi to get some hermeneutic keys that can be used in studying other biblical passages in different contexts.

(3) Mark E. Stenberg[24]

Mark E. Stenberg treats Lk 10:25-37 as a homily. He considers it as the best moral example reading. He states that this narrative goes beyond the expected pattern. Like the good news at its core, it tries to teach people to realize that compassion and mercy do not follow people's

[23] Vernok K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Valley Forge: Trinity Press International, 1996), 24.
[24] Mark E. Stenberg, "Everything You Know Is Wrong: Shame, E-dentity, Identity, and the Samaritan Savior of Lk 10:25-37," *Word & World* 30 (2010): 319-327.

expectations and boundaries. The hero of the story is the hated Samaritan. He likewise expresses that those who are excluded from the church are the ones who get things right unlike those who seem to be faithful members of the church.

He encourages the preachers of the word of God to bring the best from this parable in their preaching. They have to bring it in all its fleshy glory. He states that as preachers approach these lessons and parables, spoken by Jesus on his journey to the cross, they must trust his word that always calls them to start over. His approach is more of a homily. The current study aims at looking at how Lk 10:25-37 can be understood from one's cultural perspective and get the hermeneutic keys needed for understanding other biblical passages in different contexts.

(4) Juan Carlos Cevallos[25]

Juan Carlos Cevallos describes Lk 10:25-37 as a narrative. He has explained about the three characters namely the priest, the Levite, and the Samaritan. He has also studied the context of the parable itself. He concludes that the eternal teaching of Jesus is the challenge once more to seek a new reading of the law under the lens of grace, that goes beyond the walls of "my people" to reach even the Samaritans, the despised and oppressed – indeed, all the needy people of this world.

In the text under study, however, there is still a need to consider all the characters that are involved. Apart from the priest, the Levite, and the Samaritan, there is a need also to consider looking at the lawyer (νομικός), Jesus (Ἰησοῦς), the victim of the robbers (ἄνθρωπός τις),[26] robbers (λῃσταῖς), and the innkeeper (πανδοχεῖ). This will help to understand better the whole text. All these characters play an important role in the understanding of the first readers and the understanding of modern readers. Special attention will be given to how modern readers can understand the passage from their cultural perspective to get some hermeneutic keys, a thing that Juan didn't do. Some rhetorical features that were used by the narrator to make his message more appealing to the readers of Jesus' time will be studied. The narrator uses such strategies to guide

[25] Juan Carlos Cevallos, "The Good Samaritan: A Second Reading of the Law *(Lk 10:25-37)," TheoEduc* 56 (1997): 49-58.

[26] ἄνθρωπός τις literally means a certain man. However, in this instance, we are referring to the man who fell victim to the robbers.

the readers to understand the text. These have not been explored by Juan in his narrative criticism of the text.

(5) Piotr Blajer[27]

Piotr Blajer studied the parable of the Good Samaritan to determine its function and purpose within the Lucan journey section. He suggests that the purpose of the parable of the Good Samaritan is to remind listeners of the validity of the law and the need for its implementation. The parable underlines what Jesus teaches throughout the journey section: obedience to the law must not be eclectic. One cannot choose the commandments to follow and neglect the others. He notes that the parable completes the interpretation of the Torah by showing that the commandment of love cannot be limited. Limited interpretation is not what the law requires. An interpretation of the Torah that sets limits, boundaries, and limitations is not genuine.

The presence of the Samaritan warns the public not to make premature judgments. The socio-cultural background of others should not become an obstacle to treating others as neighbours, since salvation is universal. The parable serves as a key to understanding Jesus' activities on his way to Jerusalem. Everything Jesus does in the journey section is a reminder that he came to save everyone without any boundaries at all. There are no limits to his mission. He extends his mission to everyone and invites everyone to embrace it.

On the other hand, he looks at the role of the journey section in the parable of the Good Samaritan. He states that the journey section illuminates the parable of the Good Samaritan as it explains Jesus' position on the Mosaic Law. Luke notes that throughout the journey, the Jews observe and challenge Jesus to test his faithfulness to the Torah (10:25; 11:38; 13:14; 14:1; 18:18). Despite frequent challenges, Jesus does not reject the Torah or what it teaches. Dialoguing with a scholar of the law and a wealthy official, Jesus shows that the fulfillment of the double commandment of love (10:28) and the fulfillment of the Decalogue (18:20) lead to eternal life. In doing so, he shows that his ministry does not nullify the law. He does not oppose the law but criticizes a rigid and inflexible interpretation of the Torah which makes people insensitive to the needs of others. Jesus shows that his ministry is ushering in a new era.

[27] Piotr Blajer, "The Parable of the Good Samaritan (Lk 10:25-37): Its Function and Purpose within the Lucan Journey Section" (published doctoral dissertation, Faculty of Theology, The Catholic University of America, 2012).

Piotr Blajer used the narrative analysis method in studying Lk 10:25-37. However, his emphasis has been to view the parable by looking at its function within the Lucan journey section. It does not offer hermeneutic keys to studying it from one's cultural perspective. On top of this, the narrative method that will be used to study the text differs from his in that it will show the five moments of the plot namely: Exposition or Initial situation, Inciting moment or Complication, Climax or Turning point, Denouement or Resolution and Conclusion or Final Resolution.[28] The type of the plot will also be considered in the work. These are things he hasn't considered in his narrative analysis of the text.

(6) Kyriakos Stavrianos[29]

Kyriakos Stavrianos has studied the passage by concentrating on the views of the Church Fathers. He expresses that in Orthodox Christian theology, the Fathers of the Church are considered the genuine scholars of the Holy Bible, hence their views are important. The patristic interpretation emphasizes the moral values of this parable, such as philanthropy (love of humanity), mutual assistance, and God's limitless love for every creature. He then summarizes the views of the Church Fathers on this parable in two ways. Firstly, Jesus Christ is the model of compassion toward other people, those of different cultures and religions. Secondly, the Church is the only place where the sins of each person can be healed and where each person is considered equal to every other. He notes that the parable belongs to those that contain "exemplary narrations," in which human behaviour is projected as a model to be followed or avoided.

He describes how Church Fathers like Irenaeus of Lyons used the parable in his refutation of the Gnostics to show that the Holy Spirit is the same in the two Testaments. St. John Chrysostom narrates and interprets the parable in a greater number of writings than do the other Fathers of the Church. On one occasion he takes the parable as an example of impartial charity and on the other to prohibit condemnation.

[28] Jean Louis Ska, *Our Fathers Have Told Us, Introduction to the Analysis of Hebrew Narratives* (Roma: Editrice Pontificio Istituto Biblico, 2000), 20-21.
[29] Kyriakos Stavrianos, "The Parable of the Good Samaritan in Patristic Thought," *Greek Orthodox Theological Review* 57 (2012): 29-48.

However, the parable of the Good Samaritan has also to be interpreted by Christians of every age from their cultural perspective in order to understand it. The views of the Church Fathers are important, but they shouldn't hinder a person from approaching the same text from his cultural context.

(7) Matthew S. Rindge[30]

Matthew S. Rindge looks at the parable of the Good Samaritan as a parable of subversion.[31] Such types of parables use specific rhetorical strategies like character identification to transform the lives of Luke's readers or hearers. They provoke rather than comfort, disturb rather than appease. He expresses that to understand this parable of the Good Samaritan, first, look at the cultural context to appreciate this subversion. By looking at the cultural context, he explains that Samaritans were ethnic and religious outcasts to many first-century Jews who descended from intermarriage between Israelites and foreigners. In this case, Samaritans were not completely Jewish, but only partial Jews.

He argues that the parable overturns the belief that eternal life is the exclusive privilege of one's own religious or ethnic community. The character who inherits eternal life (because of his love for the needy man) is the ethnic/religious outsider and enemy. Jesus thus presents the Samaritan not as someone to pity or even love but as a person to imitate. The ethnic and religious enemy is not only the story's hero; he is also the moral exemplar. One is to become like him. What is very striking is that he uses the cultural context of the first-century readers to understand this parable. He doesn't however give hermeneutic keys for understanding other biblical passages in different contexts.

(8) Philemon M. Chamburuka & Ishanesu S. Gusha[32]

Both authors have joined hands in writing about the parable of the Good Samaritan. Through the historical-critical method, the article has concluded that the parable is relevant in solving the challenges that are caused by COVID-19, such as discrimination, stigma, hate, and stereotypes.

[30] Matthew S. Rindge, "Luke's Artistic Parables: Narratives of Subversion, Imagination, and Transformation," *Interpretation* 68 (2014): 403-415.
[31] It means it is a parable that turns over the expected pattern of looking at things.
[32] Philemon M. Chamburuka & Ishanesu S. Gusha, "An exegesis of the Parable of the Good Samaritan (Lk 10:25-35) and Its Relevance to the Challenges Caused by COVID-19," 1-7.

The article considers COVID-19 as teaching humanity the important lesson that no one can live in isolation, however powerful or economically strong they are. Therefore, there is a need to take the opportunity of being a neighbour. Neighbourhood is understood as offering services to those in need and COVID-19 has presented a chance to the entire world to help someone who is in need. A need-based world requires neighbours and this makes the parable relevant. They have explained the enmity that was there between the Jews and Samaritans in the course of history and how Jesus through this parable is trying to teach the lawyer how to treat others including the Samaritans as neighbours.

They contend that in the setting of the parable, the two characters, the lawyer and the Samaritan, are inheritors of the discrimination that dates back to previous generations. The lawyer represented Jews who always discriminated against the Samaritans as unclean people of mixed blood. The separation led to bad blood between the two to the extent that the Samaritan woman was not prepared to give Jesus water at the well simply because their ethnicity was different (Jn 4:1-42). Jesus by telling the parable of the Good Samaritan was simply asking the lawyer (Jew) to consider the Samaritan as the neighbour. In the parable, there is an attempt to break racial or ethnic barriers. Racial and ethnic discrimination is worsened by social stigma and stereotypes. This parable is very relevant in a world characterized by divisions based on racial and ethnic identities.

Their work is surely a milestone in applying the parable of the Good Samaritan to a contemporary issue like that of COVID-19 which has affected most parts of the world. However, in their work, they don't offer hermeneutic keys that would help one understand other biblical passages in other contexts as we do it from the Chewa people in Malawi.

(9) Emanuel P. Magro[33]

Emanuel P. Magro shows how the power of imagination is relevant to help the audience get the message. He shows the importance of using stories and parables when one is narrating to his audience. He stresses that Christian religious educators must encourage their audience to engage their imagination to let Jesus' parables retain their power to form and transform them. He

[33] Emanuel P. Magro, "Jesus and the Play of Imagination: The Role of His Stories and Parables in Faith Formation," *Journal of Research on Christian Education* 28 (2019): 71-83.

observes that this is essential to faith formation. Similar to other storytellers Jesus creatively wove stories that drew images from ordinary life and created imaginative worlds that were familiar to his contemporaries' world. He would do this by narrating a parable.

Through his techniques of character identification as well as building elements of contrast, conflict, and shock in his stories Jesus invites his audience not only to envision the fictive drama communicated through the story but also to engage with it. About the parable of the Good Samaritan, he describes that the story envisions the possibility of a world where one attends to the needs of one's neighbour and seeks his or her well-being, even if this neighbour happens to be one's enemy. The imaginative world Jesus created becomes his means for transmitting his teachings and values to the hearers or readers.

Emanuel P. Magro in his work is certainly right to show that Christian educators should know the importance and power of imagination when narrating a story or parable to their audience. However, he does not show how the parable can be treated as any story with a plot consisting of five moments namely: Exposition or Initial situation, Inciting moment or Complication, Climax or Turning point, Denouement or Resolution, and Conclusion or Final Resolution. The importance of going through these stages is that one follows well the progression of the narrative. These stages portray the rhythm of the story, showing how it is flowing. This will be treated in the current study.

(10) Peter N. Rule[34]

Peter N. Rule shows the pedagogy that Jesus uses in the parable of the Good Samaritan in his dialogue with the lawyer. He describes that Jesus' use of parables is central to his pedagogy, as reflected in Mark's Gospel: "He did not say anything to them without using a parable" (Mk 4:34). He shows how Jesus used dialogue, position, and cognition in deliberating with the lawyer. The dialogue is noticed through the questions and answers between Jesus and the lawyer as portrayed in the narrative. The lawyer asks his first question, "What must I do to inherit eternal life?" (v. 25). Jesus answers with a question, "What is written in the Law?" (v. 26). The lawyer answers the question: Love God and love your neighbour (v. 27). Jesus endorses the

[34] Peter N. Rule, "The Pedagogy of Jesus in the Parable of the Good Samaritan: A Diacognitive Analysis," *HTS Teologiese Studies/Theological Studies* 73 (2017): 1-8.

answer. The lawyer then asks a second question, "And who is my neighbour?" (v. 29). Jesus tells a parable as a response (vv. 30-35). He then asks the lawyer a question about the parable: "Which of these three do you think was a neighbour?" (v. 36). The lawyer answers, "The one who showed mercy" (v. 37a). Jesus concludes with an instruction, "Go and do likewise" (v. 37b).

The positions of Jesus and the lawyer are another aspect worth noting in the parable. He describes Jesus as an adult Jewish male, an itinerant healer, and a teacher, who speaks with surprising authority, although he does not appear to have any formal scholarly training. The lawyer is also an adult Jewish male but represents the religious establishment, and his authority comes from this standing. Cognition focuses on the processes involved in coming to know something. It assumes that a teacher, who already knows something seeks to lead learners to a cognition of this object through a teaching-learning process. Jesus is helping the lawyer to come to the knowledge of who is his neighbour.

Peter focused on the aspect of the pedagogy used by Jesus by paying much attention to the dialogue, position, and cognition. He did not treat the text under study as a narrative with its plots which have to be explored. A better view of the Parable of the Good Samaritan would be realized if this aspect is also considered for it will portray the moments involved in the two plots (vv. 25-29,36-37 as the outer plot and vv. 30-35 as the bracketed plot) and the rhetorical strategies used to make the passage understood by the hearers of Jesus' time.

(11) Lyne R. Snodgrass[35]

Lyne R. Snodgrass considers parables as analogies and by necessity have reference to reality or realities beyond their borders. They are a form of indirect communication. He expresses that to understand the parables, understand the context in which they were used, and also try to understand the intent of Jesus when he was using them. He highlights that the issue is not what we can make of what Jesus' parables mean by putting them in other contexts, but what he sought to convey to his Jewish contemporaries. Any interpretation that does not take into consideration the context of first-century Judaism cannot be a legitimate hearing of Jesus' intent or a legitimate use of Jesus' parables.

[35] Lyne R. Snodgrass, "Key Questions on the Parables of Jesus," *Review and Expositor* 109 (2012): 173-185.

He also states that the literary contexts in the Gospels in which the evangelists have placed specific parables are of paramount importance. Consider why the evangelist chose to place the parable in the place it is today and not in another place. He also expresses the importance of classifying the parables. Trying to put the parables into different types or categories is important. In recognizing that parables come in different forms and by grouping and comparing how these various forms operate would help to understand better how to interpret them.

He is certainly right that to understand the parables, people must take into consideration the context of the first century audience. The literary context in which the parable is found in the Gospels has also to be taken seriously. However, he just in passing explains that some parables would be considered narratives with their plot. The work under study will demonstrate how some parables would be considered narratives with their plots by analysing their various moments.

6.2 On Chewa People (Malawi)

(12) Joseph C. Chakanza[36]

Joseph C. Chakanza offers some Chewa proverbs and gives their meanings. He stresses that proverbs express the collective wisdom of the people which reflects their mode of thinking, embodies their traditional values, and the means of safeguarding them. He explains that a proverb develops a metaphor, namely a meaning that differs from the literal meaning of the words used. Some of them relate to the love of neighbour, counselling, admonishing, warning, and giving direction by teaching moral lessons. He has collected them in a booklet for fear that they might be forgotten. He notes that although the proverbs are very important, it is unfortunate that their potential value for modern thought and life is little recognized. A modern man pays little attention to such important proverbs.[37] He worries that theologians, political scientists, lawyers, economists, sociologists, and other sectors of life have not gone very far in integrating

[36] Joseph C. Chakanza, *Wisdom of the People: 2000 Chinyanja Proverbs* (Blantyre: Christian Literature Association in Malawi, 2000).

[37] It is very important for a modern man to know the traditions of his ancestors which are expressed in proverbs, folktales, myths, metaphors, songs, and many others. Among the Chewa, this aspect is very important. Chewa tradition just like other African traditions consists of the whole conglomeration of the wisdom of the ancestors which has been passed down orally and practically from one generation to the next generation – see Manus, *Intercultural Hermeneutics in Africa: Methods and Approaches*, 9.

traditional proverbs with their various disciplines in the quest for a genuine African identity.[38] He expresses that a careful study of the proverbs is needed not just a question of quoting anyhow without understanding them in depth.

According to John D. Crossan[39] a parable is "a metaphorical story, "which always points externally beyond itself, points to some different and much wider referent." Since Lk 10:25-37 has a parable within itself (vv. 30-35), the ideas of Joseph C. Chakanza would help to establish a link between some of the Chewa proverbs which are metaphorical to the parable itself which is metaphorical according to Crossan's definition. Joseph C. Chakanza's ideas have to be explored and consider how they can be used in approaching the Bible from one's cultural perspective for he didn't connect the relevance of the Chewa proverbs to the understanding of biblical passages.

(13) Ernst R. Wendland[40]

Ernst R. Wendland gives a Chewa tale of a crocodile's wife. The tale shows how a family killed its daughter by crushing her to death and throwing her in a river. Surprisingly, it is a crocodile that finds a way of restoring the girl to life and making her his wife. A lonely male crocodile discovered these body parts and, instead of devouring them on the spot, he sewed them back together on his sewing machine beneath the water, thereby showing mercy and love for the girl. They began living happily together in the river. The crocodile in real terms is the least of the animals that would be considered to show sympathy to the girl. However, it is the one who emerges as a hero by bringing back to life the dead girl. The chief wanted to help the parents have their daughter back by persuading the crocodile to exchange with a cow, but the crocodile refused considering that the parents never showed love for their child.

After Ernst R. Wendland analyzes the tale, he never links it to any biblical text to discover how the Chewa tale of a crocodile would help them to understand some biblical texts from their

[38] People forget that utilizing the proverbs is part of our culture and is an integral part of our growth. Ngugi Wa Thiong'o says culture is what a flower is to a tree. The important thing about a flower is not just its beauty, rather it contains the seeds of the tree's future growth, its survival. He further notes that a sense of belonging, a sense of identity is part of our psychological survival. Colonialism through racism tried to turn us into societies without heads by making us look down on our own cultures – see Thiong'o, *Moving the Centre: The Struggle for Cultural Freedoms,* 95.

[39] John D. Crossan, *The Power of the Parable: How Fiction by Jesus Became Fiction about Jesus*, e-book (Sydney: HarperCollins Publishers, 2012), 16.

[40] Ernst R. Wendland, "The Crocodile's Wife – a Tale of Transformations," *Department of Ancient Studies* (2013): 1-16.

cultural perspective. It would be good to show how Chewa stories would be linked to a biblical text to get some hermeneutic keys that can be used in studying other biblical passages in different contexts.

(14) Dennis Banda & John W. Morgan[41]

Dennis Banda and John W. Morgan show how folklore[42] would be used as an instrument of education among the Chewa people. They show how proverbs, folktales, riddles, songs, beliefs, myths, legends, and folk dances would be of great help in life as instruments that offer great lessons. Proverbs for instance are used to warn, offer advice, praise, teach a moral, or rebuke the other person. The work will highlight how such folklore would be used to study the parable of the Good Samaritan to understand it from Chewa's perspective to get some hermeneutic keys that would help in understanding other biblical passages in different contexts. This aspect hasn't been treated in their work.

(15) D.N. Kaphagawani & H.F. Chidammodzi[43]

D.N. Kaphagawani and H.F. Chidammodzi argue that the Chewa people have proverbs that teach about moral conduct to their members and that these are not written down, but passed on from one generation to the other orally. The survival of the unwritten code among the Chewa throughout the centuries demonstrates that they have well-coordinated mental or intellectual concepts. The Chewa proverbs are prescriptive of right action; they give a picture of what the people regard as the proper mode of behaviour. So, apart from serving as storehouses of wisdom, they also serve as storehouses of the code of morality among the Chewa. They turn to the grain store to use it as a guiding tool in their everyday life and activities; knowledge is worthless if it cannot serve the interests or needs of the people.

Concerning love of neighbour, the Chewa have proverbs that are taught to the people to make sure that they promote it. D.N. Kaphagawani and H.F. Chidammodzi among other proverbs expressed in their work give an example of a proverb that promotes love of neighbour among the Chewa people: *"Chaona mnzako chapita mawa chili paiwe"* which means "Your neighbour's

[41] Dennis Banda & John W. Morgan, "Folklore as an Instrument of Education among the Chewa People of Zambia," *International Review of Education* 59 (2013): 197-216.
[42] It refers to the traditional beliefs, customs, and stories of a community, passed through the generations by word of mouth. – Banda & Morgan, "Folklore as an Instrument of Education among the Chewa People of Zambia," 203.
[43] D.N. Kaphagawani & H.F. Chidammodzi, "Chewa Cultural Ideals and System of Thought as Determined from Proverbs: A Preliminary Analysis," *Michigan State University Libraries*, 29-37.

misfortune today may be yours tomorrow." In this way, the Chewa emphasize helping one another in times of need or trouble. Looking at their work, a gap will be filled by linking such proverbs to the biblical text of Lk 10:25-37 by showing how the love of neighbour reflected in the parable of the Good Samaritan would be understood from the Chewa perspective.

(16) Sylvester Ngoma & Wisdom Nkhoma[44]

Sylvester Ngoma and Wisdom Nkhoma concentrate on how the Chewa people use folktales, proverbs, songs, poems, and similes in their culture. They explain how they use their oral tradition in teaching society about the love of neighbour. They describe how solidarity is promoted through their use of folktales, proverbs, songs, poems, and similes. Apart from this, Sylvester Ngoma and Wisdom Nkhoma have shown how the Chewa narratives are analyzed. There are several things to be taken into consideration when analyzing Chewa stories. Attention has to be paid to the following: characters, place, time, main theme, stages/progression of the narrative, and the main lessons of the story.[45] However, they mainly concentrate on the Chewa culture without explaining how the people would use their cultural heritage to understand the biblical message. It would be good to use their ideas on Chewa culture to show how the people themselves would manage to understand the biblical message from their cultural perspective and draw some hermeneutic principles that would be used in other circumstances of biblical study.

As a conclusion to the previous works, it has been noted that although some scholars have made attempts to analyze Lk 10:25-37, none of them has studied it from the Chewa perspective to get some hermeneutic keys that would help people understand other biblical passages in different contexts. The topic, "Love of Neighbour in Lk 10:25-37: A Narrative Reading from Chewa Traditional Perspective in Malawi" has not yet been examined.

7. Division of the Work

The work is divided into three chapters. The chapters correspond to the three steps of the exegetical approach.[46] The first and second chapters are subdivided into three sections, while the third chapter remains undivided.

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[44] Sylvester Ngoma & Wisdom Nkhoma, *Nsinjiro za Chiyankhulo ndi Maziko a Nkhani za Mchezo, Ndakatulo ndi Zisudzo* (Blantyre: Bookland International, 2014).
[45] Nkhoma & Ngoma, *Nsinjiro za Chiyankhulo ndi Maziko a Nkhani za Mchezo, Ndakatulo ndi Zisudzo*, 135-137; see also I.D Zabuloni, *Kwalimba Uta ndi Nthano* (India: International Print-O-Pac Ltd., 2015), 4-7.
[46] See Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 24-26.

Chapter One deals with the Literary Analysis of the text under study (Lk 10:25-37). The first part focuses on the issue of delimitation, textual criticism, literary context, synoptic comparison, structure, semantics, and syntax. The second part focuses on the parable, its terminology, purpose, characteristics of Jesus' parables, and the interpretation of the parables. The third section deals with the narrative analysis of the text by focusing on the plot, the type of the plot, characters, focalization, and analysis of the frame.

Chapter Two firstly gives the background of the Chewa people. Then it concentrates on the Chewa traditional narratives on the love of neighbour and finally systematization of the principles of Chewa narratives.

Chapter Three firstly examines the relationship between Lk 10:25-37 and the Chewa narratives on the love of neighbour. Then it brings to light some hermeneutic keys for interpreting the Bible from an African perspective. Finally, it brings forth some theological reflections on the text under study.

CHAPTER ONE

LITERARY ANALYSIS OF LUKE 10:25-37

Introduction

Literary analysis of the biblical text "is indispensable and should be the departure point of any biblical exegesis."[47] The first chapter is divided into three sections namely: the preliminary analysis, the understanding of a parable, and narrative criticism of the text under study. The whole chapter focuses on the literary study of Lk 10:25-37.

SECTION ONE: PRELIMINARY ANALYSIS

Section one first presents the Greek text of Lk 10:25-37 and its translation. Afterwards, it deals with delimitation, textual criticism, literary context, synoptic comparison, structure, syntax, and semantics.

1.1 Greek Text[48] (Lk 10:25-37)

[25] Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων· διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; [26] ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; [27] ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. [28] εἶπεν δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ.[29] ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλησίον;

[30] Ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ καὶ λησταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. [31] κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν· [32] ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. [33] Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ᾽ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, [34] καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. [35] καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ

[47] Mundele, *A Handbook on African Approaches to Biblical Interpretation*, 29.
[48] The Greek Text is taken from Barbara Aland *et. al.* eds., *Novum Testamentum Graece*, 28th rev. ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012), 227-228.

πανδοχεῖ καὶ εἶπεν· ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. [36] τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς; [37] ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ᾽ αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποίει ὁμοίως.

The English (own translation)

[25] And behold, a certain lawyer stood up testing him saying, "Teacher, what must I do to inherit eternal life?" [26] And he said to him, "What has been written in the law? How do you read it?" [27] And he answered and said, "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 neighbour as yourself." [28] And he said to him, "You have answered correctly; do this, and you will live." [29] But wishing to justify himself, he said to Jesus, "And who is my neighbour?"

[30] Jesus replied and said, "A certain man was going down from Jerusalem to Jericho, and he encountered robbers, and they stripped him and beat him, and went off leaving him half dead.

[31] And by chance a certain priest was going down on that road, and when he saw him, he passed by on the opposite side. [32] And likewise a Levite also, when he came to the place and saw him, passed by on the opposite side. [33] But a certain Samaritan travelling came upon him, and having seen him, he was filled with compassion, [34] and having approached him, he bandaged up his wounds, poured oil and wine on them; and he put him on his own animal, and brought him to an inn, and cared for him. [35] And on the next day he took out two denarii and gave to the innkeeper and said, "Take care of him; and whatever more you spend, when I return, I will repay you." [36] Who of these three do you think was a neighbour to the man who fell among the robbers?" [37] And he said, "The one who treated him with mercy." And Jesus said to him, "Go and do likewise."

1.2 Delimitation of Lk 10:25-37

To delimit a literary unit, one has to take into account some specific characteristics which distinguish the section from the previous one on the one hand (*terminus a quo*) and from the

following one on the other (*terminus ad quem*).[49] The delimitation Lk 10:25-37 will be based on the following factors: theme, characters, place, and grammar indicators.

1.2.1 Theme

In Lk 10:25-37, the theme is about the love of God and neighbour to inherit the kingdom of God. This theme is drawn from the question which is asked by the lawyer in v. 25: διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; (Teacher, what must I do to inherit eternal life?). The answer that is given in v. 27 gives the theme and centrality of our pericope: ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν ("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 neighbour as yourself"). In the preceding text of Lk 10:21-24, the theme is on how God has hidden certain things from the wise and the learned but revealed them to childlike and about the blessedness of the disciples. In the passage that follows (Lk 10:38-42), the theme is that listening to the word of Jesus is more important than doing other earthly things.

1.2.2 Characters

The following are the characters in the text under study which are somehow different from Lk 10:21-24 and Lk 10:38-42: νομικός ("Lawyer" in v. 25) and ὁ Ἰησοῦς (explicitly mentioned in vv. 29 and 30). The preceding text of Lk 10:21-24 has the following characters: ὁ Ἰησοῦς described as κύριε – Lord (v. 17), and οἱ μαθηταὶ – the disciples (v. 23). The passage of Lk 10:38-42 has the following characters: ὁ Ἰησοῦς (is implicit but explicitly mentioned in vv. 29 and 30 of the text under study), Μάρθα – Martha (v. 38) and Μαριάμ – Mary (v. 39). The presence of the lawyer who is dialoguing with Jesus makes Lk 10:25-37 distinct from Lk 10:21-24 and Lk 10:38-42 in which other characters are dialoguing with Jesus.

1.2.3 Place

The criterion of place takes into consideration the modifications that happen in the space. The formula ἐν δὲ τῷ πορεύεσθαι (as they continued their journey) in Lk 10:38 begins a new episode as Jesus makes his way to Jerusalem. The text under study therefore ends in v. 37 because there

[49] Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 33.

is a change of place in v. 38 which signals the beginning of another pericope. Jesus enters a village in which he is welcomed by a woman whose name is Martha.

1.2.4 Grammar Indicators

The formula καί ἰδού (v. 25) is often used when something new is introduced at the beginning of a new narrative. It is used to strengthen the vividness of the text by inviting the reader to attend to what is said.[50] The words πορεύου καὶ σὺ ποίει ὁμοίως (go and do likewise) in v. 37 signal the end of the conversation between Jesus and the lawyer. The repetition of certain words in Lk 10:25-37 makes it unique from the preceding one (Lk 10:21-24) and the one that follows (Lk 10:38-42). Four words are coming from the same root ποιέω (to do). In v. 25 it is ποιήσας which is verb participle aorist active nominative masculine singular. V. 28 has ποίει and this is in imperative form. In v. 37, there is a repetition of the words ποιήσας and ποίει. Therefore, in the text under study, there are two participles and two imperatives coming from the same root ποιέω. Such a style of repeating words makes this passage unique from the one preceding it and the one that follows it. Moreover, having the words in v. 25 and v. 37 coming from the same root ποιέω helps in making an inclusion of the text. It is like a sandwich. There is also a repetition of the following words: πλησίον (neighbour) which appears in vv. 27, 29, and 36; λῃσταῖς (robbers) which appears in vv. 30 and 36; ἐπεμελήθη (take care) which is found in vv. 34 and 35. The adjective τις appears four times (vv. 25, 30, 31, and 33 in reference to a lawyer, the injured man, the priest, and the Samaritan respectively).

The style of asking each other questions and answering in a question form is worth noting too. Such questions appear five times: in vv. 25b, 26a, 26b, 29b, and 36. This is different from Lk 10:21-24 (in which there is no question at all) and Lk 10:38-42 in which there is a single question concerning a different topic altogether (v. 40). The use of direct speeches in this passage is worth noting too. The word λέγω appears in different forms nine times (vv. 25, 26, 27, 28, 29, 30, 35, 37a, and 37b. The presence of three hapax legomena in this passage cannot be

[50] See Lk 5:12; Piotr Blajer, "The Parable of the Good Samaritan (Lk 10:25-37): Its Function and Purpose within the Lucan Journey Section," 44.

overlooked namely ἡμιθανῆ ("half dead" – v. 30), συγκυρίαν ("chance" – v. 31) and πανδοχεον ("an inn" – v. 34).[51]

1.3 Textual Criticism

It is always necessary to do textual criticism to broaden one's understanding of the text under study. The aim of doing this is to search for a text that could be considered nearer to the original text.[52] Textual criticism could be considered as a science and art that seeks to determine the most reliable wording of the text.[53] It involves the "comparison of witnesses to the text, such as manuscript copies, early translations, and citations."[54]

In the process of doing textual criticism, it is important to remember some principles. The manuscripts[55] must be weighed, not just counted. It is also good to determine the reading that would most likely give rise to the others. The more difficult reading (*lectio difficilior*) is preferable. The shorter reading (*lectio brevior*) is also preferable. Lastly, it is good to determine which reading is more appropriate in its context.[56] The variants that have the majority support of the best manuscripts are preferred.[57]

Lk 10:25

In v. 25 the word διδάσκαλε (teacher) is missing in manuscript D (*Codex Bezae*). This does not cause problems because its omission is not supported by other reliable manuscripts like א*(Codex Sinaiticus)* and B *(Codex Vaticanus).*

[51] Hapax legomenon means that the word that has been used only appears once in the New Testament. The plural is hapax legomena.
[52] Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 37.
[53] Peter Kyle McCarter, *Textual Criticism: Recovering the Text of the Hebrew Bible* (Philadelphia: Fortress, 1986), 18.
[54] Thomas D. Alexander & David W. Baker, *Dictionary of the Old Testament Pentateuch: A Compendium of Contemporary Biblical Scholarship* (Downers Grove: InterVarsity Press, 2003), 834.
[55] Manuscript means *"handwritten."* We must be aware that the ancient texts were written by hand and not using typewriters or computers as we do nowadays. Printed works began at a later stage by Gutenberg in 1456. There were two types of handwriting: uncial and minuscule. The uncials were written in block capital letters and have no connections between them. A minuscule or cursive is written in small letters connected between them (see Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 37-39).
[56] Paul D. Wegner, *Textual Criticism of the Bible: Its History, Methods and Results* (Downers Grove: InterVarsity Press, 2006), 248; see Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 37.
[57] Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 37.

Lk 10:29

Instead of δικαιῶσαι there is δικαιουν in A C^3 K N W Γ Δ Θ Ψ $f^{1.13}$ 33. 565. 700. 1424. *l* 844. *l* 2211 𝔐. Δικαιουν is the present infinitive while δικαιῶσαι is the aorist infinitive. Δικαιουν envisions the action of "justifying" as ongoing or prolonged. The present infinitive expresses ongoing, continuous, or repeated action, whereas the aorist infinitive conveys the idea of action that started and has concluded.[58] It is possible that the present infinitive was intended to add vividness to the text. The scribes might have edited since the aorist infinitive indicates that the action occurred without reference to its duration or lasting effect.[59] The reading with the aorist infinitive, however, is better attested and so the preferred reading. The text is attested by $\mathfrak{P}^{45.75}$ ℵ B C* (D) L Ξ 070. 579. 892. 1241. 2542. Hence, the reason for maintaining it.

Lk 10: 32

The sentence ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν is missing in ℵ* bo^{ms}. However, in that sentence, $\mathfrak{P}^{75}$ ℵ^2, B, L, Ξ, f^1 33, and 1241 exclude the participle γενόμενος. There is γενομενος κατα τον τοπον in $\mathfrak{P}^{45}$ D *l* 2211 but do not have the participle ἐλθών (coming). The text is supported by A C K N W Γ Δ Θ Ψ f^{13} 565. 579. 1424. 2542. *l* 844 𝔐 q $sy^{p.h}$. This is considered to be the superior manuscript support and has to be maintained.[60]

From the textual criticism that has been done, and with respect to the synchronic method and African integrated approach that have been adopted in the work, there are no serious problems that would prevent one from working with the text in its final form. Therefore, the text will be left as it is in its final form.

[58] Max Zerwick, *Biblical Greek: Illustrated by Examples* (Rome: Pontificio Istituto Biblico, 2001), 242-245; see also Dean P. *Béchard, Syntax of the New Testament Greek: A Student's Manual* (Rome: Gregorian & Biblical Press, 2018), 40.
[59] Blajer, "The Parable of the Good Samaritan (Lk 10:25-37): Its Function and Purpose within the Lucan Journey Section," 51.
[60] Bruce M. Metzger, *A Textual Commentary on the Greek New Testament,* 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 129.

1.4 Literary Context of the Pericope

1.4.1 The Immediate Context

Lk 10:25-37 is situated between two texts namely Lk 10:17-24 and Lk 10:38-42. The immediate or nearer context is that which directly precedes and follows the passage.[61]

1.4.1.1 Relationship with Lk 10:17-24

There is a link between Lk 10:25-37 and Lk 10:17-24. In the text under study, a lawyer who is a highly learned person fails to understand the inheritance of eternal life as portrayed in v. 25 – διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; (Teacher, what must I do to inherit eternal life?). Even after Jesus agrees with the response that the lawyer gives (to love God and his neighbour with all his heart, soul, and strength, and to love your neighbour as oneself in v. 27 – ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν), the lawyer fails to grasp who is his neighbour – καὶ τίς ἐστίν μου πλησίον; (v. 29). Such a theme of love for God and neighbour forms the nucleus of Lk 10:25-37 and yet the lawyer is blind and fails to perceive well and yet he is highly educated.

Jesus has just finished praising God for having revealed the mysteries of God to children and hidden them from the wise and learned (vv. 22-23). The passage of Lk 10:25-37 illustrates that point, as a lawyer who is highly learned shows that he misunderstands what the kingdom is all about.[62] The reference to the wise (σοφός) and the learned (συνετός) from whom the mysteries of heaven have been hidden (v. 21) therefore anticipates the appearance of the scholar of the law in v. 25 (νομικός) who belongs to the wise and learned.[63]

In the parable that Jesus gives (vv. 30-35), he depicts how a priest and a Levite are failing to know God's will by their failure to take care of a person who is robbed as reflected in vv. 31-32 (κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν·ὁμοίως

[61] Michael J. Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers* (Grand Rapids: Baker Academic, 2010), 75.
[62] See J. Ziminski, "The Parable of the Good Samaritan," *Emmanuel* 98 (1992): 312-317.
[63] Blajer, "The Parable of the Good Samaritan (Lk 10:25-37): Its Function and Purpose within the Lucan Journey Section," 126-127.

δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν – And by chance a certain priest was going down on that road, and when he saw him, he passed by on the opposite side. And likewise, a Levite also, when he came to the place and saw him, passed by on the opposite side). These people were serving in God's temple and ought to know the secrets of God by loving neighbour but unfortunately, the mysteries of heaven had been hidden from them as portrayed in v. 21. On the contrary, it is a Samaritan who was considered as an outcast among the Jews and less knowledgeable who is showing love to the needy as shown in v. 33 - Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ᾽ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη (But a certain Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion).

This is similar to the preceding text in which Jesus is saying ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις (Lk 10:21) – "I praise you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and intelligent and revealed them to babes." Those who are considered babes by the world's standards are the ones who know God's secrets than those judged as learned by the world's standards. In Lk 10:25-37, the secrets are hidden from the lawyer,[64] priest, and Levite, but are revealed to the Samaritan who might be considered the little one.

Jesus through his dialogue with the lawyer shows that he has chosen to reveal to him about eternal life by confirming that he has to love God and his neighbour (v. 28) – εἶπεν δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ (He said to him, "You have answered correctly; do this, and you will live). This continues the concept that is found in Lk 10:21-24, which reads that Jesus reveals the Father to the people that he chooses (v. 22). He shows that he has those powers and has demonstrated this aspect in Lk 10:25-37. πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι – All things have been handed over to me by my Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him (Lk 10:22).

[64] The indication that the lawyer was testing Jesus and the later statement that he wanted "to justify himself" suggests that the man is suspicious and unreceptive. He could be dismissed as one of the "wise" to whom God's revelation has not been given (cf. v. 21) – Robert C. Tannehill, *Gospel of Luke,* e-book (Nashville: Abingdon Press, 1996), 169-170.

1.4.1.2 Relationship with Lk 10:38-42

Lk 10:38-42 has a close link with Lk 10:25-37. In Lk 10:25-37, the lawyer is failing to understand things he ought to understand (v. 25). Ironically, Martha who is older than Mary is failing to grasp what she ought to understand. She ought to know better what is more important between listening to the word of God and preparing food for Jesus. She is failing to make the right choice according to Jesus. That's why Jesus blames her in vv. 41-42 by saying Αποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά ἑνὸς δέ ἐστιν χρεία· Μαριὰμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς – But the Lord answered and said to her, "Martha, Martha, you are worried and bothered about so many things, there is need of only one thing. Mary has chosen the good part which will not be taken away from her."

The parable ends with the Samaritan assisting the victim of the robbers, taking good care of him, and paying for his recovery in the inn (vv. 33-35). The story of the two sisters who welcome Jesus complements the story of a Samaritan who cares for the victim on the road to Jericho. Thus, a certain woman (γυνή τις – v. 38) complements a certain man (ἄνθρωπός τις – v. 30).[65]

Another gesture worthy of noting is that of the lawyer who stood up to ask Jesus characterized by the word ἀνέστη – stood up (v. 25). A similar gesture of standing up is portrayed by Martha using the word ἐπιστᾶσα (v. 40 – having stood by). In both instances, Jesus is helping them to know the right thing using various ways. For the lawyer, he is using a parable, while for Mary, he just tells her a straightforward answer. The gesture of standing up by the lawyer stands in opposition to the gesture of Mary who sat down (παρακαθίσασα) beside Jesus as portrayed in v. 39 and is praised for sitting to listen to the word of God. François Bovon has noted that the text under study is related to the following one because the commandment quoted by the lawyer is twofold and Luke is inviting readers to connect the Samaritan with the love of neighbour and Martha and Mary with the love of God.[66]

[65] Charles Talbert, *Literary Patterns, Theological Themes, and the Genre of Luke-Acts* (Missoula: Scholars Press, 1974), 51-65; John R. Donahue, *The Gospel in Parable: Metaphor, Narrative, and Theology in the Synoptic Gospels* (Philadephia: Fortress, 1988), 134-135.
[66] Bovon, *Luca,* 103.

The robbers left the man half dead (ἀφέντες ἡμιθανῆ – v. 30), and left him alone to die. The priest and the Levite who passed by (ἀντιπαρῆλθεν – vv. 31 and 32) just left him alone too without offering him any support. The aspect of leaving someone alone is further depicted in the passage that follows. Martha tells Jesus that her sister has left her alone (μόνην με κατέλιπεν). The initiatives of Martha in preparing the food for Jesus remind readers of the activities portrayed by the Samaritan to care for the injured man. Martha who was burdened with much serving (περιεσπᾶτο περὶ πολλὴν διακονίαν), reminds readers of the description of the Samaritan and his actions when he assisted the man in need (vv. 34-35). Thus, the service (διακονία) offered by Martha recalls the series of actions performed by the Samaritan traveler.[67] The supremacy of listening to the word of the Lord in vv. 38-42 should be viewed as a complement to the supremacy of love of neighbour as portrayed by the Samaritan in Lk 10:25-37.[68]

1.4.2 The Remote Context

The remote or larger context of a passage involves finding out the relationship between the text under study and the whole book.[69] Lk 10:25-37 fits well in the remote context of the Gospel of Luke. The Gospel according to Luke may be structured as follows: the prologue (1:1-4), the infancy narratives (1:5-2:52), the inauguration of the mission (3:1-4:13), the journey through Galilee (4:14-9:50), journey to Jerusalem (9:51-19:27), Jesus' ministry in Jerusalem, passion narrative, his resurrection and ascension (19:28-24:53).[70]

Lk 10:25-37 is part of the so called "The Travel Narrative" which starts in 9:51 (Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ – when the days drew near for him to be taken up, he set his face to go to Jerusalem) and goes up to 19:27. It is the journey that will end with his sacrifice on the cross. According to Judith Schubert with this placement of the parable, Luke not only reflects his immediate distressed concern for the outcast of Jewish society, but also the reality that Jesus himself will soon be an outcast among his own people.[71]

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[67] Blajer, "The Parable of the Good Samaritan (Lk 10:25-37): Its Function and Purpose within the Lucan Journey Section," 128.
[68] John J. Kilgallen, "Martha and Mary: Why at Lk 10:38-42?," *Biblica* 84 (2003): 554-561.
[69] Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 40.
[70] François Bovon, *A Commentary on the Gospel of Luke 1:1-9:50* (Minneapolis: Fortress Press, 2002), 2.
[71] Judith Schubert, "The Parable of the Good Samaritan (Lk 10:25-37)," *Bible Today* 45 (2007): 23-27.

The account of this journey contains a great deal of material found only in Luke and a good deal of sermon material found also in Matthew. Most of the material is composed of teaching and three groups are among the hearers: the disciples, the crowd, and the opponents, specifically the Pharisees and lawyers.[72] The lawyers are the scribes and they are well conversant with the law.[73] Their presence is spread in many places of the Lucan Gospel. They are present in Lk 5:30 when they ask Jesus why he is eating and drinking with sinners (καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; – And the Pharisees and their scribes began grumbling at his disciples, saying, "Why do you eat and drink with the tax-gatherers and sinners?" They are always critical of Jesus. They pose several questions as it is equally noted in the text under study. Jesus admonishes one of the lawyers in Lk 11:45-46 who tells him "Teacher, when you say this, you insult us too." He said, "Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers" (Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις).

The chief priests and scribes (lawyers) are critical of Jesus when he is teaching in the temple. They ask him in Lk 20:2 καὶ εἶπαν λέγοντες πρὸς αὐτόν· εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; ("Tell us by what authority you are doing these things, or who is the one who gave you this authority?"). No wonder that they are denounced by Jesus in 20:46-47 ("Beware of the scribes, who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the synagogues, and places of honour at banquets, who devour widows' houses, and for appearance's sake offer long prayers; these will receive greater condemnation." They finally led to the crucifixion of Jesus. They are the ones who bring him to the Sanhedrin in Lk 22:66 – Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν (when day came the council of elders of the people met, both chief priests and scribes, and they brought him before their Sanhedrin).

[72] Michael Mullins, *The Gospel of Luke* (Dublin: The Columba Press, 2010), 299.
[73] Augustine M. Mensah, "The 'Neighbour' in the Parable of the Good Samaritan (Lk 10:25-37)," *Ghana Journal of Religion and Theology* (2019): 1-9, 2; see also Arland J. Hultgren, "Enlarging the Neighbourhood: The Parable of the Good Samaritan (Lk 10:25-37)," *Word & World* 37 (2017): 71-78, 72.

Luke in his work targeted the gentile community and this is reflected in the way he presents his material. In the text under study, he presents the Samaritan being praised through the parable that Jesus gives. A similar theme of siding with the rejected people is reflected in his Gospel. In 7:9b a centurion is praised for showing great faith (λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον – "I tell you, not even in Israel have I found such faith.") He shows through the parable of the lost sheep, lost coin and prodigal son (Lk 15:1-32) how God favours the rejected ones. In the healing of ten lepers, it is a Samaritan who is praised (17:18) by Jesus for returning to give praise to God unlike the nine Jews who never return to express their appreciation (οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; – Has non except this foreigner returned to give thanks to God?). Jesus eats with Zacchaeus, a tax collector at home (Lk 19:1-10). However, it must be noted also that Luke in 9:52 shows that the Samaritan village refuses to welcome Jesus because the destiny of his journey was Jerusalem. This shows the antagonism that was there between Samaritan villages and Jewish villages.

Jesus rebuked James and John who wanted to call down fire from heaven to consume them in 9:55 (στραφεὶς δὲ ἐπετίμησεν αὐτοῖς – He turned and rebuked them). On this point, we might observe the reaction of James and John who were Jews being very hostile towards the Samaritans. One would notice some tendencies of tribalism at play.[74] By trying to send fire on the Samaritans, they aimed at killing them. The attitude of James and John in this case proves why they were called sons of thunder (Βοανηργές – Mk 3:17) by Jesus.[75] The lawyer being a Jew fails to mention the name Samaritan as the one who shows love to the neighbour. He just responds "The one who treated him with mercy" (ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ᾽ αὐτοῦ – v. 37). Jesus by highlighting the actions of the Samaritan wants to break also the barriers of hatred, antagonism and tribalism.

A similar question of what one has to do to inherit the kingdom of God is equally noted in Lk 18:18 – Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; (And a certain ruler questioned him, saying, "Good teacher, what shall I do to inherit eternal life?"). Jesus then reminds him of the commandments in 18:20 (τὰς ἐντολὰς

[74] Such tendencies as tribalism and racism are manifested in the way we conduct ourselves in the presence of people of other tribes or colour (races). Our reaction could at times be verbal or even body language or visual representations – see Carolyn B. Helsel, *Preaching about Racism: A Guide for Faith Leaders* (Saint Louis: Chalice Press, 2018), 21.
[75] Robert H. Stein, *The New American Commentary: Luke*, v. 24 (Nashville: Broadman Press, 1992), 298.

οἶδας· μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα – You know the commandments: you shall not commit adultery; you shall not kill; you shall not steal; you shall not bear false witness; honour your father and mother). This shows how Lk 10:25-37 is well connected with the remote (larger) context.

1.5 Synoptic Comparison

The Synoptic Gospels are the first three Gospels of the New Testament namely: Matthew, Mark, and Luke, and are considered as one unit.[76] The interrelationship between the text under study (in our case Lk 10:25-37) and some text in the other two Gospels (in our case Mt 22:34-40 and Mk 12:28-34) has to be explained.[77]

1.5.1 Lk 10:25-37 and Mt 22:34-40

Lk 10:25-37	**Mt 22:34-40**
	[34] Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό,
[25] **Καὶ ἰδοὺ νομικός τις** ἀνέστη **ἐκπειράζων αὐτὸν λέγων·** And behold, a certain lawyer stood up testing him saying.	[35] **καὶ** ἐπηρώτησεν **εἷς ἐξ αὐτῶν [νομικὸς] πειράζων αὐτόν·** And one of them, a lawyer, asked him a question, testing him.
διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; [26] ὁ δὲ εἶπεν πρὸς αὐτόν· **ἐν τῷ νόμῳ** τί γέγραπται; πῶς ἀναγινώσκεις; "Teacher, what must I do to inherit eternal life?" [26] And he said to him, "What has been written in the law? How do you read it?"	[36] **διδάσκαλε, ποία** ἐντολὴ μεγάλη **ἐν τῷ νόμῳ;** "Teacher, which is the great commandment in the Law?"
[27] **ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου,** καὶ τὸν **πλησίον σου ὡς σεαυτόν.** And he answered and said, "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 neighbour as yourself."	[37] **ὁ δὲ ἔφη αὐτῷ· ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου·** [38] αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. [39] δευτέρα δὲ ὁμοία αὐτῇ· **ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.** And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. The second is like it, You shall love your neighbour as

[76] The term synoptic "is derived from a combination of the Greek words σύν (together) and ὀψίς (seeing) to indicate that the contents of these three Gospels can be viewed side-by-side, whether in a vertical parallel column synopsis, or a horizontal synoptic alignment. These authors are accordingly known as synoptists." – See Donald A. Carson & Moo J. Douglas, *An Introduction to the New Testament* (Grand Rapids: Zondervan Publishing House, 2005), 77.
[77] See Mundele, A *Handbook on African Approaches to Biblical Interpretation*, 41.

	yourself.”
	[40] ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.
[28] εἶπεν δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ. [29] ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλησίον; [30] Ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. [31] κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν· [32] ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. [33] Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ᾽ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, [34] καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. [35] καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ εἶπεν· ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. [36] τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς; [37] ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ᾽ αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποίει ὁμοίως.	

In Luke, a lawyer (νομικός – v. 25) questions Jesus, and in Matthew (v. 35) too it is a lawyer who questions him. Lawyers were experts in the law. However, their questions are not identical. In Luke, the lawyer asks Jesus what he must do to inherit eternal life as observed in v. 25b – διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; It is this question that led to the controversy dialogue between the lawyer himself and Jesus. In Matthew the lawyer asks what is the greatest commandment in the law – διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; (v. 36).[78] In Matthew,

[78] It must be noted that this is the only time Matthew mentions a “lawyer.” Luke uses the term several times, perhaps because it was more familiar than “Scribe” to someone of a non-Jewish background. Since the Scribes were professional students and experts of the law within Judaism, it seems likely that “lawyer” refers to the same people. Its use here may be intended to alert the reader that the issue raised is central to understanding Mosaic law – see

Jesus answers the question directly and his opponents are silenced; but in Luke, Jesus invited the lawyer to answer his question.[79]

In Matthew, the dialogue is introduced by a question concerning the great or first commandment. It is Jesus himself who cites the double love commandment, and no parable follows afterwards.[80] Therefore, the questions are different: Matthew is interested in the greatest commandment, while Luke is interested in the issue of inheriting eternal life. Robert Tannehill notes that both love commandments are forceful in Luke and Matthew. One must love God with one's whole being. One must love the neighbour "as oneself."[81] Luke discloses that the lawyer stood up (ἀνέστη) to test Jesus (v. 25), while Matthew remains silent on that one. Maybe Luke wanted to show the lawyer as one trying to ask as it used to happen in rabbinic circles where a student was expected to stand up when asking a question.[82] Matthew just said that the lawyer questioned Jesus (ἐπηρώτησεν – v. 35) without narrating whether he stood up or sat down as he was asking.

However, in both Luke and Matthew, the lawyer is interested in testing Jesus. Lk 10:25 reads Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων (and a certain lawyer stood up testing him). Mt 22:35 reads καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν [νομικὸς] πειράζων αὐτόν (and one of them, a lawyer, asked him a question to test him)· ἐκπειράζων and πειράζων fall within the same semantic domain. Both are verb participles present active nominative masculine singular. Jesus is recognized as a teacher (διδάσκαλε) in both passages of Luke and Matthew.

It must be noted also that the context in which the lawyer in Luke is asking the question to Jesus is different from Matthew. The preceding text in Luke shows Jesus narrating about the blessedness of the disciples for having an opportunity to see what they were seeing (vv. 21-24). However, the context of Matthew shows the lawyer trying to test Jesus after noticing that in the preceding passage, Jesus answered well the Sadducees on the issue of resurrection (Mt 22:23-33).

Richard Thomas France, *The Gospel of Matthew*, e-book (Grand Rapids: William B. Eerdmans Publishing Company, 2007), 882.

[79] Robert W. Funk, "How Do You Read: A Sermon on Lk 10:25-37," *Interpretation* 18 (1964): 56-61, 56.

[80] In Luke, it is the lawyer who cites the Old Testament passages, while in Matthew, Jesus quotes these texts.

[81] Tannehill, *Gospel of Luke*, 171.

[82] Kenneth Bailey, *Jesus through Middle Eastern Eyes*, 286.

In Luke 10:25-37, the parable of the Good Samaritan (vv. 30-35) is sandwiched between vv. 25-29 and vv. 36-37). This is nowhere found in Matthew. This can be considered to be purely Lucan material in this regard.[83] Apart from the introductory verse (v. 29b – καὶ τίς ἐστίν μου πλησίον; "And who is my neighbour?), which is most likely of Lucan composition and fashioned by him to join this story to the preceding episode, it comes to the evangelist from his private source "L."[84] The parable serves to enhance the understanding of the question that the lawyer gave in v. 25b – διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; The combination of controversy and parable produces a unique set of Lucan emphases.

Luke quotes Dt 6:5 and Lv 19:18 and likewise in Matthew, it is the same way and quotes them in the same order. In Luke the question addressed to Jesus was hostile and this is a similar situation with Matthew. In Matthew, the incident took place after Jesus arrived in Jerusalem, whereas in Luke it took place before.[85] Maybe Luke found the same incident in another tradition (L or Q) in a different form and he has followed that order. At the same time, we need to understand that each evangelist had his audience in mind and therefore there was no need to follow the same order as the other evangelists.[86]

1.5.2 Lk 10:25-37 and Mk 12:28-34

Lk 10:25-37	**Mk 12:28-34**
[25] Καὶ ἰδοὺ **νομικός** τις ἀνέστη ἐκπειράζων αὐτὸν λέγων· **διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;** And behold, a certain lawyer stood up testing him saying. "Teacher, what must I do to inherit eternal life?"	[28] Καὶ προσελθὼν εἷς τῶν **γραμματέων** ἀκούσας αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς ἐπηρώτησεν αὐτόν· **ποία ἐστὶν ἐντολὴ πρώτη πάντων;** And one of the scribes came and heard them arguing, and recognizing that he had answered them well, asked him, "What is the first commandment of all?"
[26] ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;	[29] ἀπεκρίθη ὁ Ἰησοῦς ὅτι πρώτη ἐστίν· ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστιν,
[27] **ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ**	[30] **καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς**

[83] Christopher McMahon, "The Paternalism of Meier's Criteria: The Prophetic Case against the Parable of the Good Samaritan," *Australian Biblical Review* 64 (2016): 54-68, 62.
[84] Joseph A. Fitzmyer, *The Gospel according to Luke* X-XXIV (Garden City: Doubleday & Company, 1985), 882-883.
[85] Stein, *The Gospel of Luke*, v. 24, 315.
[86] Thomas Kazen, *Issues of Impurity in Early Judaism* (Stockholm: Enskilda Högskolan, 2021), 138.

ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν **πλησίον σου ὡς σεαυτόν.** And he answered and said, "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 neighbour as yourself."	**ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.** [31] δευτέρα αὕτη· **ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.** μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν. And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. The second is this, you shall love your neighbour as yourself. There is no other commandment greater than these.
[28] εἶπεν δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ.	[32] Καὶ εἶπεν αὐτῷ ὁ γραμματεύς· καλῶς, διδάσκαλε, ἐπ᾽ ἀληθείας εἶπες ὅτι εἷς ἐστιν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ·
	[33] καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν. [34] καὶ ὁ Ἰησοῦς ἰδὼν [αὐτὸν] ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ· οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.
[29] ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλησίον; [30] Ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. [31] κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν· [32] ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. [33] Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ᾽ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, [34] καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. [35] καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ εἶπεν· ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. [36] τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;	

[37] ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ᾽ αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποίει ὁμοίως.	

In Luke, a lawyer (νομικός – v. 25) questions Jesus, and in Mark it is a Scribe (γραμματεύς – v. 28) who asks Jesus. A lawyer (νομικός) was a Jewish leader concerned about the administration and understanding of the law while a Scribe (γραμματεύς) denoted the rabbinic scholar or theologian, in some cases he would be considered as a secretary.[87] However, their questions are different. In Luke, the lawyer asks Jesus what he must do to inherit eternal life as seen in v. 25b – διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Mark asks in v. 28b of what is the first of all the commandments – ποία ἐστὶν ἐντολὴ πρώτη πάντων; In Mark the dialogue is introduced by a question concerning the "great" or "first" commandment. It is Jesus himself who cites the double love commandment, and no parable follows afterward.

However, in both Luke and Mark, Jesus is recognized as a teacher (διδάσκαλε – Lk 10:25b and Mk 12:32a). The context in which the lawyer in Luke is asking the question to Jesus is different from Mark. While the preceding text in Luke shows Jesus narrating about the blessedness of the disciples for having an opportunity to see what they were seeing (vv. 21-24), in Mark the lawyer is trying to test Jesus after noticing that in the preceding passage, Jesus answered well the Sadducees on the issue of resurrection (Mk 12:18-27).

In Luke 10:25-37, the parable of the Good Samaritan (vv. 30-35) is sandwiched between vv. 25-29 and vv. 36-37). This is nowhere found in Mark. In Luke, the question addressed to Jesus was hostile while in Mark the question is neutral. In Mark, the incident took place after Jesus arrived in Jerusalem, whereas in Luke it took place before.[88] Mark has a longer account, with the Scribe responding to Jesus fully and favourably. Further, several differences between Mark and Luke can be ascribed to Luke's redactional activity.

It might also be that Luke knew Mark's form of the story and regarded his own as an equivalent to it, although this does not mean that he regarded the two incidents as identical. This might

[87] Gerhard Kittel, ed., *Theological Dictionary of the New Testament, e-book* (Grand Rapids: William B. Eerdmans Publishing Company, 1964), 157, 921.
[88] Stein, *The Gospel of Luke*, 315.

make others regard Luke's story as a re-working of Mark's account. The Scribe in Mark echoes the words of Jesus with approval.

1.5.3 Intertextuality

In intertextuality, texts contain echoes of other texts. The Bible is "an intertextual fabric within which later texts elaborate on earlier texts."[89] The focus on intertextuality will be on how "love of neighbour" has been used in other contexts and then look at how it is used in the text under study. Firstly, attention will be given to how love of neighbour has been used in the Old Testament in the book of Leviticus, then in Luke and other texts of the New Testament. The other words will be explained when dealing with syntax and semantic analysis. The words ἀγαπάω and πλησίον have been chosen at this stage because these words are central to the understanding of the work. Attention will be given to instances in which ἀγαπάω and πλησίον appear together since the topic of study is dealing with "love of neighbour."

1.5.3.1 Old Testament

The Old Testament is the basis for the love of neighbour. Lv 19:18 reads "You shall love your neighbour as yourself " – וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ The command to love one's neighbour raises several issues. It is probably the most complex. Perhaps foremost are the following two questions: "Who is one's neighbour?" Is an alien **(גֵּר)** according to the Old Testament understanding part of one's neighbour **(רֵעַ)**?[90] It must be noted that while both later rabbinic Judaism and classical Christianity understood this verse as applying to all of humanity, Lv 19:18 likely addressed relations among Israelites alone. The inclusion of the passage of Lv 19:33-34, which explicitly applies the same command of love to the resident alien, strongly indicates that Lv 19:18 addressed relations among Israelites alone.[91]

[89] Wilhelmus Weren, *Windows on Jesus: Methods in Gospel Exegesis* (Harrisburg: Trinity Press International, 1999), 200; see also Horacio Simian-Yofre, "La esclerosis de la Palabra: la Escritura, Qué está escrito? Como lo lees? (Lucas 10:26)," *Estudios Biblicos* 69 (2011): 55-77, 64.

[90] It is against this background that the lawyer in Lk 10:29 wants clarity from Jesus on who one's neighbour is. Is every person to be treated as a neighbour or only a fellow Israelite should be treated as a neighbour?

[91] Joel S. Kaminsky, "Loving One's (Israelite) Neighbour: Election and Commandment in Leviticus 19," *Interpretation* 62 (2008): 123-132.

In the Old Testament, the Rabbinic understanding of the Hebrew רֵעַ (neighbour) is a fellow Israelite.[92] The general meaning of "neighbour," at least for Hebrew speakers, is a person in an intimate or legal relationship. Not everyone fits into this category.[93] Relations with people inside the community will be different from those with people outside the community, just as throughout the world today citizens of a nation or state have certain rights and responsibilities that noncitizens do not. This is why the author of the book of Jubilees in 46:1 indicates that Lv 19:18 refers to inter-Israelite relations when it stresses the love of neighbour.[94]

Despite the different understandings of whether a neighbour applies to a fellow Israelite or any other person, the text in Lv 19:18 hinges on how one treats others.[95] The standard measure for love of neighbour is the love of self. It assumes that people naturally love themselves enough to care for themselves, protect themselves, and look after their interests. The challenge is to show the same kind of love to others.[96] Despite the rarity of Old Testament references to the love of neighbours, Israel's tradition strongly emphasized practical assistance as the right way of relating to others, especially the weak and underprivileged.[97] The commandment to love your neighbour as yourself (Lv 19:18) plays a central role in both Jewish and Christian ethics.[98]

1.5.3.2 New Testament

In Mt 5:43 Jesus states that "You have heard that it was said, you shall love your neighbour, and hate your enemy." – ἠκούσατε ὅτι ἐρρέθη· ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. Jesus in this context is against the spirit of an eye to an eye and a tooth for a tooth (Mt 5:38). He shows how people need to love not just their friends, but even their enemies. In Mt 19:19b Jesus considers love of neighbour as oneself as one of the commandments of God – καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

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[92] Dov B. Lerner, "Samaritans, Jews and Philosophers," *Expository Times* 113 (2002): 152-156; Atar Livneh, "Love Your Fellow as Yourself: The Interpretation of Leviticus 19:17-18 in the Book of Jubilees," *Dead Sea Discoveries* 18 (2011): 173-199, 175.
[93] Amy-Jill Levin, *The Enigmatic Parables of a Controversial Rabbi: Short Stories by Jesus,* e-book (Sydney: HarperCollins Publishers, 2014), 80.
[94] Atar Livneh, "Love Your Fellow as Yourself: The Interpretation of Leviticus 19:17-18 in the Book of Jubilees," *Dead Sea Discoveries* 18 (2011): 173-199, 175.
[95] Darrell Bock, *Luke: 9:51-24:53,* vol. 2 (Grand Rapids: Baker Academic, 1996), 137.
[96] Donahue, *The Gospel in Parable: Metaphor, Narrative and Theology in the Synoptic Gospels*, 355.
[97] Katherine Doob Sakenfeld, "Love (Old Testament)," *ABD* 4 (1992):375-480.
[98] Mensah, "The 'Neighbour' in the Parable of the Good Samaritan (Lk 10:25-37)," 1.

Paul in his letter to the Romans (Rom 13:9) states that "You shall not commit adultery, you shall not murder, you shall not steal, you shall not covet," and if there is any other commandment, it is summed up in this saying, "You shall love your neighbour as yourself." – τὸ γὰρ οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται [ἐν τῷ]· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. This shows how the love of neighbour is very important in people's daily undertakings. This is similar to what is found in Gal 5:14 – ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται, ἐν τῷ· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν (For the whole Law is fulfilled in one word, in the statement, "You shall love your neighbour as yourself.") Paul is telling the Galatians to show love to their neighbours. Rom 13:10 reads "Love does no wrong to a neighbour; love therefore is the fulfillment of the law." – ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

James in his letter (Jas 2:8) expresses that if, however, you are fulfilling the royal law, according to the Scripture, "You shall love your neighbour as yourself," you are doing well – εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε· This portrays how the love of neighbour is very important to the New Testament writers. James calls it the royal law and tells his audience they will do well if they keep it.

πλησίον would mean "the one who is near or close by, neighbour, fellow human being," or "marker of a position quite close to another position, nearby, near, close."[99] In Jn 4:5 the word πλησίον is used in the sense of nearness. It reads Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχὰρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ [τῷ] Ἰωσὴφ τῷ υἱῷ αὐτοῦ· – So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son Joseph. However, in many instances, the word πλησίον is used to refer to a neighbour.[100]

After looking at how the words ἀγαπάω and πλησίον have been used in different places of the New Testament, we have to look at how they are used in Lk 10:25-37. ἀγαπήσεις is a verb indicative future active second person singular from ἀγαπάω. The future indicative is sometimes used for a command, almost always in Old Testament quotations (due to a literal translation of

[99] Frederick W. Danker, ed. *The Greek-English Lexicon of the New Testament and Other Early Christian Literature,* 3rd edition (Chicago: University of Chicago Press, 2000), 830.
[100] See Acts 7:27; Rom 15:2; Eph 4:25 and Jas 4:12.

the Hebrew). It has an imperative force.[101] However, it was used in this manner even in classical Greek, though sparingly.[102] The word ἀγαπάω means to have a love for someone or something, based on sincere appreciation and high regard – "to love, to regard with affection, loving concern, love."[103] It is "to have a warm regard for and interest in another, cherish, have affection for, love."[104] This is the highest form of love that one can give to both God and man. The Lukan narrative, in which the double love commandment is presented by the lawyer, acknowledges that this is Jewish teaching. Jesus accepts the view that these commands mark the path to eternal life. Both love commandments (for God and man) are forceful. One must love God with one's whole being. One must love the neighbour "as yourself."[105] Therefore from the context, the love demanded for God and man is that which has to show loving concern, interest and must have affection. It is that quality of mind and heart that compels any person never to feel any bitterness, never to feel any desire for revenge, but always to seek the highest good of every man no matter what he may be.[106]

The question of neighbour was an important one in ancient Mediterranean society.[107] The word πλησίον (neighbour) appears three times in the text – vv. 27, 29 and 36. Such a repetition of a word shows much emphasis. In v. 27 it is in the form of a quotation of Lv 19:18, whereas in v. 29 it is the lawyer's question, and in v. 36 it is Jesus' concluding query. For most Jews, a neighbour was another Jew, not a Samaritan or Gentile. People considered each other as neighbours by sharing the same value system, which could include the same language, religion, customs, and geography.[108] The Pharisees (Jn 7:49) and the Essenes did not even include all Jews. The teaching of the latter stands in sharp contrast with that of Jesus. The teaching of the Essenes was that "one was to love all the children of light who are part of the community but to

[101] Zerwick, *Biblical Greek: Illustrated by Examples*, 220; see also Charles L. Irons, *A Syntax Guide for Readers of the Greek New Testament* (Grand Rapids: Kregel Publications, 2016), 157.
[102] Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan Publishing House, 1996), 569.
[103] Johannes P. Louw & Eugene A. Nida, eds., *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 374.
[104] Danker, ed. *The Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 5.
[105] Tannehill, *The Gospel of Luke*, 170-171.
[106] William Barclay, *The Daily Study Bible Series: The Letters to the Galatians and Ephesians* (Philadelphia: The Westminster Press, 1976), 140.
[107] George Shillington, *An Introduction to the Study of Luke-Acts*, 2nd ed. (London: Bloomsbury T& T Clark, 2015), 50.
[108] Shillington, *An Introduction to the Study of Luke-Acts*, 50.

hate the children of darkness who stand outside the community."[109] The Torah never identifies specifically who Israel's neighbours were to be. Not having this identification, they, therefore, assumed that they could pick and choose who their neighbours were.

In Jesus' time, the Jews kept away from Greeks, Romans, and especially Samaritans. Jesus was teaching the expert in the law that he got that part wrong.[110] In the context of Lk 10:25-37, πλησίον refers to a neighbour, that is any fellow human being that we encounter regardless of tribe, race, or any sort of differences.

1.6 Literary Structure of the Unit

There are several structures proposed by different scholars concerning Lk 10:25-37. Attention will be given to two of them since they reflect the pattern of many scholars and then finally a proposed structure will be given.

1.6.1 Michael Wolter's Structure

He considers Lk 10:25-37 as a unit.[111] He proposes the following structure:

v. 25: τί **ποιήσα**ς + "eternal life"

vv. 26-27: Dt 6:5 (love of God) and Lv 19:18 (love τὸν πλησίον σου)

v. 28: τοῦτο **ποίει** + "life"

v. 29: "Who is μου πλησίον?"

vv. 30-35: The narrative of the merciful Samaritan

vv. 36-37a: "The πλησίον of the one who has fallen among the robbers ὁ **ποιήσας** τὸ ἔλεος μετ᾽ αὐτοῦ"

v. 37b: καὶ σὺ **ποίει** ὁμοίως.

From the above structure of his, he creates his structure by concentrating on the inclusions. He shows how certain words have been repeated. Repetition of a keyword, phrase, or grammatical feature can be a clue not only to the structure of a text but also to the central concern of that

[109] Stein, *The Gospel of Luke*, 316.

[110] Michael Koplitz, "Hebraic Analysis for Luke 10:25-37 with Sermon Connect," retrieved from https://www.academia.edu/26924081/Hebraic_Analysis_for_Luke_10_25_37_with_Sermon_Connect%20(see%20the%20work%20by%20Michael%20Koplitz,%2020) [accessed October 2, 2023].

[111] Michael Wolter, *The Gospel according to Luke*, vol. 2, 9:51-24:53 (Texas: Baylor University Press, 2017), 72-73.

text.[112] He considers in his structure the opening question of the scribe, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; (v. 25) as firstly corresponding to the exhortation τοῦτο ποίει καὶ ζήσῃ (v. 28), with the double command of love embedded in vv. 26-27 (a combination of Dt 6:5 and Lv 19:18) functioning as the actual answer. From the quotation of Lv 19:18, the νομικός takes up the term πλησίον σου and via the question "And who is my πλησίον?" (v. 29) starts a new course of conversation, at the end of which he then reaches the answer by himself (vv. 36-37). The narrative of the merciful Samaritan (vv. 30-35) is embedded between question and answer. At the very end (v. 37b) the opening question is taken up again with a further exhortation of Jesus (πορεύου καὶ σὺ ποίει ὁμοίως). He notes that Luke has thus interlaced multiple ring compositions in one another.[113]

His structure is nice considering the way he has shown the repetitions of certain words by putting them in the Greek language to stress how they form inclusions. However, the current study does not favour his structure because he doesn't treat Lk 10:25-37 as a narrative. It does not treat the passage as a story.

1.6.2 Michelini Giulio's Structure

Michelini Giulio[114] proposes his structure as a double parallel structure. It has a lengthy dialogue which is made up of questions, counter-questions, and appeals for actions unfold. Michelini shows how in its literary version of the Gospel of Luke, the text reveals the parallel double structure in which the parable is closely woven in this context.

First Part	Second Part
V. 25 Lawyer's question	V. 29 Lawyer's question Vv. 30-35 Jesus' parable
V. 26 Jesus' counter question	V. 36 Jesus' counter question
V. 27 Lawyer's answer (as a quotation)	V. 37a Lawyer's answer
V. 28 Jesus' appeal for action	V. 37b Jesus' appeal for action

[112] Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers,* 91.
[113] Wolter, *The Gospel according to Luke,* 72.
[114] Michelini Giulio, *I Vangeli della Misericordia* (Milano: Ancora, 2016), 57. His views are equally shared by Zimmermann in his work. See Ruben Zimmermann, "The Etho-poietic of the Parable of the Good Samaritan (Lk 10:25-37): The Ethics of Seeing in a Culture of Looking the Other Way," *Verbum et Ecclesia* 29 (2008): 268-293, 276.

He shows how parallel is the structure. From his structure, there is a lack of demonstration of the narrative sequence of the passage. He just concentrates on the parallelisms found in the text without paying attention to its narrative structure. It would be better to indicate the moments found in a plot.

1.6.3 Proposed Structure

The proposed structure of the text under study will be based on its exposition, inciting moment, climax, resolution, and conclusion. These steps are typical of the narrative analysis method.

(I) Exposition or Initial Situation (v. 25a) – The Lawyer stands up to test Jesus

(II) Inciting moment or Complication (vv. 25b-29) – What to do to inherit eternal life

Insertion of a new plot (vv. 30-35) – The parable of the Good Samaritan

(a) Exposition or Initial situation (v. 30a) – a man going from Jerusalem to Jericho

(b) Inciting moment or Complication (vv. 30b-32) – The injured man lacks help

(c) Climax or Turning point (v. 33) – Arrival of the compassionate Samaritan

(d) Denouement or Resolution (v. 34) – The Samaritan cares for the injured man

(e) Conclusion or Final Resolution (v. 35) – Samaritan gives two denarii to the innkeeper

(III) Climax or Turning point of the interrupted plot (v. 36) – Who is a neighbour to the injured man?

(IV) Denouement or Resolution (v. 37a) – The one who treated him with mercy

(V) Conclusion or Final situation (v. 37b) – Go and do the same

The proposed structure is very relevant to the work because it has displayed the five moments that are to be found in a plot namely: Exposition or Initial situation, Inciting moment or Complication, Climax or Turning point, Denouement or Resolution, and Conclusion or Final Resolution. The proposed structure also shows that there are two plots in Lk 10:25-37 namely: vv. 25-29; 36-37 on one hand and vv. 30-35 on the other hand.[115]

[115] This is what is called bracketed plot and it is intended to shed light on the outer plot and much will be explained when we begin doing the narrative analysis.

1.7 Syntax and Semantic Analysis

The semantic analysis focuses on the syntactical or grammatical interrelationship of words and lexical analysis.[116] The analysis of the syntactical or grammatical interrelationship is essential because meaning is also contingent on relationships.[117] Syntax in simple terms is the study of interdependence between different parts of the text.[118] Thus, D. A. Carson rightly observed that exegetical and theological fallacies arise when conclusions are drawn without adequate attention being paid to the relationships between clause and clause, established (usually) by the verbal forms.[119] The meaning of words, phrases, clauses, and sentences, therefore, have meaning not in segregation but in explicit or implicit relationships with one another.[120] The lexical analysis will center mainly on the meanings and usages of words, phrases, and expressions.[121]

1.7.1 ἐκπειράζων and κληρονομήσω (v.25)

(a) ἐκπειράζων (testing)

ἐκπειράζων is a verb participle present active nominative masculine singular from ἐκπειράζω. ἐκπειράζω means to "put to the test, try out, tempt, put to the proof; try to trap or catch in a mistake."[122] It also means to "entrap someone into giving information that will jeopardize the person."[123] The lawyer wants to test Jesus (ἐκπειράζων). Jesus is the object of the test that the lawyer is putting since the lawyer himself is the subject of the sentence. The context shows that

[116] Syntax and semantic analysis help us to understand the text. James Barr defines semantics as the "study of signification in language." Thus in simple terms, semantics has to do with the examination of the meanings of words, phrases, expressions, and conceptual thought taken into account the context. The problem of many people is that they fail to examine a word or phrase according to its context. In all languages more especially those of the Ancient Near East, it is important to consider the context in which words have been used. – See James Barr, *Semantics of Biblical Language* (London: Oxford University Press, 1961), 1; Wilfred R. Browning, "Semantics," Retrieved from https://www.oxfordreference.com/search? q=semantis&searchBtn= Search&is QuickSearch=true [accessed October 5, 2023]; Ignazio Ceccherelli, "Se uno viene a me e non odia suo padre, sua madre, la moglie, i figli, I fratelli, le sorelle ed anche la propria vita, non può essere mio discepolo (Lc 14,26)," *Bibbia e Oriente* 43 (2001): 131-132.

[117] To read a text is to perceive the various relationships and to undo the knots of correlations between elements of the text (see Mundele, *A Handbook on African Approaches to* Biblical *Interpretation,* 51).

[118] Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 53.

[119] Donald A. Carson, *Exegetical Fallacies* (Grand Rapids: Baker, 1984), 82.

[120] Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers*, 114.

[121] Gene L. Green, "Lexical Pragmatics and Biblical Interpretation," *Journal of the Evangelical Theological Society* 50 (2007): 799-812.

[122] Gerhard Kittel - Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1964), 739; Wesley Perschbacher, ed. *The New Analytical Greek Lexicon* (Peabody: Hendrickson Publishers, 1990), 129.

[123] Danker, ed. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature,* 307.

the aim of the lawyer in testing Jesus was to trap him (to catch a mistake/failure). The phrase ἐκπειράζων αὐτὸν (testing him) reveals a hostile attitude.[124] It appears two times in the Lucan Gospel (4:12; 10:25). In 4:12 it is about Jesus being tested by the devil – καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρηται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου (And Jesus answered and said to him, it is said, "You shall not put the Lord your God to the test").

However, within its semantic field is another word πειράζω. The πειράζω word group often involves the leaders' challenge of Jesus (Lk 11:16; Mk 8:11; 10:2; 12:15; Mt 22:35).[125] In 11:16 Jesus is being tempted by some people to give a sign from heaven – ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ᾽ αὐτοῦ (And others, to test him, were demanding of him a sign from heaven). In Mk 8:11 it is said that the Pharisees came out and began to argue with him, seeking from him a sign from heaven, to test him – Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ᾽ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. In Mk 10:2 some Pharisees came up to him, testing him, and began to question him whether it was lawful for a man to divorce a wife – Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.

In Mk 12:14-15 the Pharisees and Herodians came to him to test him by asking him if they were supposed to pay tax to Caesar or not – "Shall we pay, or shall we not pay?" But he, knowing their hypocrisy, said to them, "Why are you testing me?" – δῶμεν, ἢ μὴ δῶμεν; Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· τί με πειράζετε; Mt 22:35-36 reads "And one of them, a lawyer, asked him a question, testing him, "Teacher, which is the great commandment in the Law?" – καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν [νομικὸς] πειράζων αὐτόν· διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ. In all these cases there is an aspect of testing Jesus for some hidden purposes.

Πειράζω firstly means to make an effort to do something in the face of uncertainty about the outcome (try, attempt); Secondly, it means to endeavour to discover the nature or character of something by testing, try; make trial of, put to the test.[126] The second meaning is closer to our context in that probably the lawyer wanted to test the character of Jesus as a Rabbi in the face of

[124] Fitzmyer, *The Gospel According to Luke (X-XXIV)*, 880.
[125] Bock, *Luke: 9:51-24:53*, vol. 2, 134.
[126] Danker, ed. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 792.

a challenging question. The suggestion is that a recognized religious authority is testing the teacher to find out whether he gives the right answers.[127] In a real sense the questioner is not concerned with having his question answered but only wants to determine whether Jesus knows the right answer.[128]

(b) κληρονομήσω (to inherit)

κληρονομήσω is a verb indicative future active first person singular from κληρονομέω. κληρονομέω means to "acquire, obtain, come into possession of or to inherit."[129] A similar usage is observed in Mk 10:17 and Lk 18:18. In Mk 10:17 there is Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; – And as he was setting out on a journey, a man ran up to him and knelt before him, and began asking him, "Good teacher, what shall I do to inherit eternal life?"

In Lk 18:18 there is Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; – And a certain ruler questioned him, saying, "Good teacher, what shall I do to inherit eternal life?" In all these cases the people are concerned with inheriting eternal life as a future thing. It involves receiving a future blessing from God.[130] Other instances which show the aspect of acquiring, obtaining or coming into possession of eternal life are found in Mt 5:5; 25:34; 1 Cor 6:9f; 15:50; Gal 5:21. It has a sense of receiving or sharing in the eternal life in Mt 19:29; Mk 10:17; Lk 10:25; Heb 1:4, 14; 12:17; and Rv 21:7. In other words the lawyer's question is: "What must I do to share in the resurrection of the righteous at the end?"[131] Therefore, from the context κληρονομήσω has a sense of receiving something of considerable value that has not been earned. It shows that the inheritance of eternal life is something to be attained in the future.

[127] Marshall, *The Gospel of Luke,* 567.
[128] Wolter, *The Gospel according to Luke,* 74.
[129] Danker, ed. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature,* 548; see also Kittel & Friedrich, eds., *Theological Dictionary of the New Testament,* 613; Horst R. Balz & Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Edinburgh: T & T CLARK LTD, 1990), # 2928, in *Bible Works 10, Software for Biblical Exegesis & Research* (Virginia: Bible Works, 2015); Johan Lust, Erik Eynikel & Katrin Hauspie, *A Greek-English Lexicon of the Septuagint* (Stuttgart: Deutsche Bibelgesellschaft, 2001), 179.
[130] Marshall, *The Gospel of Luke,* 568.
[131] Bock, *Luke: 9:51-24:53,* vol. 2, 135.

1.7.2 δικαιῶσαι (to justify – v. 29)

δικαιῶσαι is a verb infinitive aorist active from δικαιόω. δικαιόω would mean "justify, vindicate, treat as just" or passively with reference to people would mean "be acquitted, be pronounced and treated as righteous, in theological language be justified."[132] The word δικαιόω appears five times in the Gospel of Luke (7:29, 35; 10:29; 16:15, and 18:14). In Matthew it appears two times (11:19; 12:37). In Lk 7:29 the word is used in reference to God – "And when all the people and the tax collectors heard this, they acknowledged God's justice, having been baptized with the baptism of John" (Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου)· In this context God "is justified because of his faithfulness. The trust of the people is vindicated because God has been shown to be true to his word."[133] The context is similar to Mt 11:29. In Lk 7:35 Jesus expresses that nevertheless wisdom is vindicated by all her children – Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

In Lk 16:15 it is against the Pharisees who were justifying themselves in the eyes of men and yet were lovers of money. And he said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God" (καὶ εἶπεν αὐτοῖς· ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ). Here the word δικαιόω is linked to a group of people and not to God or wisdom as in the other previous occurrences. The Pharisees wanted to be justified or vindicated by people as righteous.

In Lk 18:14 Jesus exalts the tax collector who stood far off, would not even look to heaven, but was beating his breast and saying, "God be merciful to me, a sinner!" I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted – λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ᾽ ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται. In Mt 12:37 Jesus states people will be justified by their words and by their words

[132] Felix Wilbur Gingrich & Frederick W. Danker, *Shorter Lexicon of the Greek New Testament*, 2nd ed. (Chicago: The University of Chicago Press, 1983), 49.
[133] Colin M. Ambrose, "Desiring to be Justified: An Examination of the Parable of the Good Samaritan in Lk 10:25-37," *Sewanee Theological Review* 54 (2010): 17-28, 23.

they will be condemned (ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ).

According to the context, δικαιόω has been used to show that the lawyer wanted to vindicate himself as righteous. The pronoun ἑαυτὸν which follows after δικαιῶσαι clearly adds more weight to the intention of the lawyer. It is a pronoun reflexive accusative masculine singular from ἑαυτοῦ.

1.7.3 λῃσταῖς περιέπεσεν (v. 30)

λῃσταῖς is a noun dative masculine plural common from λῃστής. λῃστής would mean robber, bandit, highwayman, one who seizes by violence, in contrast to a thief (κλέπτης), who uses stealth.[134] It would also mean politically insurrectionist, revolutionary, or rebel who favours the use of force. This is the case with Jn 18:40 which reads "Therefore they cried out again, saying, not this man, but Barabbas. Now Barabbas was a robber." – ἐκραύγασαν οὖν πάλιν λέγοντες· μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς λῃστής. Lastly, it would mean in a figurative way unscrupulous (not honest), greedy, or overambitious leaders. An example of this meaning would be Jn 10:8 which reads "All who came before me are thieves and robbers, but the sheep did not hear them." – πάντες ὅσοι ἦλθον [πρὸ ἐμοῦ] κλέπται εἰσὶν καὶ λῃσταί, ἀλλ᾽ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.[135]

According to the context, Luke uses λῃσταί for "robbers" in this parable. However, in the crucifixion account of Jesus, Luke uses the word κακοῦργοι which refers to criminals (Lk 23:32), whereas the other evangelists use λῃσταί for the two who were crucified with Jesus (Mt 27: 38, 44; Mk 15: 27).

περιέπεσεν is a verb indicative aorist active 3rd person singular from περιπίπτω. περιπίπτω has several meanings depending on the context in which it has been used. It would mean "to encounter (trials); fall into the hands of (robbers)."[136] It would also mean "to come into a

[134] Stealth here refers to doing a thing so quietly and carefully that no one notices.
[135] Barbara Friberg, Timothy Friberg & Neva F. Miller, *Analytic Lexicon of the Greek New Testament* (Grand Rapids: Baker, 2000), # 17295, in *Bible Works 10*; see also Barclay M. Newman, *A Concise Greek-English Dictionary of the New Testament* (Stuttgart: Deutsche Bibelgesellschaft/German Bible Society, 1993), # 3757, in *Bible Works 10*; see also Danker, ed. *The Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 594.
[136] Barclay M. Newman, *A Concise Greek-English Dictionary of the New Testament*, # 4805, in *Bible Works 10*.

situation accidentally and becoming innocently involved."[137] It would also mean "to run into, to hit against, to strike."[138] For instance περιπεσόντες δὲ εἰς τόπον διθάλασσον – striking against a sandbank" (Acts 27:41). The context of Acts 27:41 involves a ship. περιπίπτω would also mean to become subject to physical control, with the implication of harmful consequences – "to fall into the hands of, to be seized by." From the context, λησταῖς περιέπεσεν refers to falling into the hands of the robbers.

1.7.4 ἱερεύς (a priest), Λευίτης (a Levite) and Σαμαρίτης (a Samaritan) – vv. 31-33.

Concerning a priest (ἱερεύς), James H. Moulton and George Milligan state that it is unnecessary to illustrate at length this widespread word.[139] Priests were descendants of the sons of Aaron. James R. Edwards explains that "The Aaronic priesthood was a hereditary office; priests, like Levites, in other words, were born, not made."[140] According to the Epistle of Aristeas,[141] "Duties of a priest included officiating at worship, burning incense, leading in liturgy, accepting sacrifices and offerings, hearing confessions, and, above all, the butchery of animals for sacrifice. In normal rotations, a priest's service would not have been overly taxing, but at festivals, priestly service in the temple could be long and demanding. Once their temple duties were fulfilled, priests were free to return to their homes."[142]

A Levite (Λευίτης) was a member of the tribe of Levi, especially one who did not belong to the family of Aaron. Levites were descendants of Levi, one of the twelve sons of Jacob (by Leah). Unlike the other tribes of Israel, they were not given a tribal allotment in the land (Nm 35:2-3; Dt 18:1; Jos 14:3-4) but were rather consecrated as Yhwh's special tribe in place of the firstborn of all the Israelites (Nm 3:41, 45; 8:18) with their role being to assist the priests (i.e., the

[137] Barbara Friberg, Timothy Friberg & Neva F. Miller, *Analytic Lexicon of the Greek New Testament*, # 21653, in *Bible Works 10*.
[138] Louw & Nida, eds., *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, # 15.85, in *Bible Works 10*.
[139] James H. Moulton & George Milligan, *The Vocabulary of the Greek Testament*, (London: Hodder and Stoughton, 1930), 300.
[140] James R. Edwards, *The Gospel According to Mark, e-book* (Grand Rapids: William B. Eerdmans Publishing Company, 2002), 101.
[141] It is called the Letter of Aristeas because it was a letter addressed from Aristeas to his brother Philocrates. It deals primarily with the reason the Greek translation of the Hebrew Law, also called the Septuagint (LXX), was created, as well as the people and processes involved. The letter's author claims to be a courtier of Ptolemy Philadelphus (285-247 B.C.) – see John Thackeray, *Translations of Early Documents Series II Hellenistic-Jewish Texts: The Letter of Aristeas* (New York: The Macmillan Company, 1918), 7.
[142] See Edwards, *The Gospel According to Mark*, 102; see Thackeray, *Translations of Early Documents Series II Hellenistic-Jewish Texts: The Letter of Aristeas*, 42-43.

descendants of Aaron) in the service of the tabernacle (Nm 18:4). A Levite was responsible for the less important tasks at the temple and could be thought of as a priest's assistant.[143] According to the context of the parable, the priest and the Levite were probably coming from the Jerusalem temple for some other temple services.

Priests were supposed to preserve purity in the temple rites and personal life as well. They were obliged to keep purity before and after their service in the temple. As a descendant of Aaron involved in the sacrifices and maintenance of the temple, as well as in various purification rites, a priest could not defile himself by contact with the dead, except in the case of a close relative.[144] The defilement considered to be derived from contact with a dead body affected those of the priestly and Levitical status more seriously than other Jews.[145] However, the man lying in the road is not a corpse yet. He is only gravely injured and needs someone to save his life. And if even he is dead, Nm 19:10b-13 prescribes ritual ablutions for one who gets into contact with a corpse. This ablution takes seven days. Thus, the priest would have been clean after seven days to be able to participate again in the Temple service if he had defiled himself by touching the wounded man if he were dead.

If the priest became unclean, he must return to Jerusalem, stand by the Eastern gate with the unclean, and go through the process of purification.[146] This ritual would not only take time, but it would result in the loss of wages.[147] It must also be noted however that, another exception in contracting uncleanness existed when the body was a neglected corpse.[148] Fear of defilement should not be viewed as an excuse for a priest or Levite especially in situations in which the man to be helped is not dead.[149]

Samaritans were viewed as half-Jews and they were excluded by the Jews from the covenant promises, and were in fact the least respected people in Jewish eyes.[150] Samaritans were people

[143] Danker, ed. *The Greek-English Lexicon of the New Testament and Other Early Christian Literature,* 592.
[144] Stein, *The Gospel of Luke,* 317.
[145] Fitzmyer, *The Gospel according to Luke* (X-XXIV), 883.
[146] Stiller, *Preaching parables to postmoderns,* e-book (Minneapolis: Fortress Press, 2004), 86.
[147] Maxine E. Walker, "How Do You Read It? Rowan Williams, Marilynne Robinson and Mapping a Postmodern Reading of the Good Samaritan Parable," *Anglican Studies* 12 (2014): 203-225.
[148] Bock, *Luke: 9:51-24:53,* vol. 2, 148.
[149] Tannehill, *The Gospel of Luke,* 171.
[150] Chamburuka & Gusha, "An Exegesis of the Parable of the Good Samaritan (Lk 10:25-35) and its Relevance to the Challenges Caused by COVID-19," 2.

who dwelt in Samaria, particularly in the tribal regions of Manasseh and Ephraim, and who have maintained a unique identity to the present. Samaria, the Northern Kingdom of Israel, was conquered by Assyria. Over time Assyrians populated Samaria with immigrants from their various conquered nations, bringing along their customs and gods. All of this raised in the minds of the Jews from the south (Judea) a belief that those in the Northern Kingdom were pagans.

Called Samaritans, they accepted only the five books of Moses, called "The Samaritan Pentateuch," and established their place of worship at the temple in Gerizim (Jn 4:9) rather than King Solomon's temple in Jerusalem. All the other Biblical Scriptures that are part of the Jewish or Christian Canons are rejected. Viewed as half-Jews, they were rejected as having any continuing place in the covenant of the Hebrew people. They were not going to Jerusalem for their worship. They were at loggerheads with the Jews and were considered outcasts in the eyes of the Jews.[151]

Since the Samaritans also accepted the Pentateuch, they were also bound by the Torah and the prescriptions regarding contact with a dead body.[152] The book of Numbers (19:11) clearly stipulates that those who touch the corpse of any human being will be unclean for seven days, they shall purify themselves with the water on the third and the seventh day, and then be clean.

1.7.5 ἀντιπαρῆλθεν (v. 31, 32)

ἀντιπαρῆλθεν is a verb indicative aorist active 3rd person singular. Luke uses the verb ἀντιπαρῆλθεν for the priest and the Levite, who passed by (v. 31), from ἀντιπαρέρχομαι, literally meaning "to pass by opposite to" (to pass by on the other side).[153] In vv. 31-32, the actions of the priest and Levite therefore have to be described as passing by on the side opposite the wounded man, showing no compassion for him.

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[151] See Monika Shreiber, *The Comfort of Kin: Samaritan Community, Kinship, and Marriage* (Leiden: Brill, 2014), 21; Robert T. Kendall, *The Parables of Jesus: A Guide to Understanding and Applying the Stories Jesus Told* (Grand Rapids: Baker Publishing Group, 2004), 12.
181; Paul J. Achtemeier *et. al.* eds., *HarperCollins Bible Dictionary* (New York: HarperCollins Publishers 1996), 1115.

[152] Blajer, "The Parable of the Good Samaritan (Lk 10:25-37): Its Function and Purpose within the Lucan Journey Section," 179.

[153] Joseph H. Thayer, *A Greek-English Lexicon New Testament,* # 516, in *Bible Works 10;* see also Horst R. Balz & Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Edinburgh: T & T CLARK LTD, 1990), # 507, in *Bible Works 10.*

1.7.6 ἐσπλαγχνίσθη (v. 33)

ἐσπλαγχνίσθη is a verb indicative aorist passive 3rd person singular from σπλαγχνίζομαι. The verb σπλαγχνίζομαι means to "be moved with compassion for, feel sympathy with, take pity on someone."[154] It is to "be inwardly moved by a circumstance or condition, have compassion."[155] The verb σπλαγχνίζομαι occurs nine times in the Synoptic Gospels, of which the verb ἐσπλαγχνίσθη as one of its forms occurs six times.[156] In the Gospel of Luke, it only takes the verb indicative aorist passive 3rd person singular from σπλαγχνίζομαι which is ἐσπλαγχνίσθη.[157] Apart from 10:33, 'Εσπλαγχνίσθη is only employed two other times in Luke's Gospel (7:13; 15:20), and, in both instances, Christ's/God's saving mercies are in full view.[158]

In Lk 7:13 Jesus is showing compassion for a woman who has lost her only son. And when the Lord saw her, he felt compassion for her, and said to her, "Do not weep" – καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ᾽ αὐτῇ καὶ εἶπεν αὐτῇ· μὴ κλαῖε. In 15:20 it is the father of the prodigal son who is moved with compassion for his son. It reads "He got up and came to his father. But while he was still a long way off, his father saw him, and felt compassion for him, and ran and embraced him, and kissed him" – καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. In Lk 10:33 it is a Samaritan who is showing compassion to the injured man. It reads "But a certain Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion." – Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ᾽ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη.

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[154] Barbara Friberg, Timothy Friberg & Neva F. Miller, *Analytic Lexicon of the Greek New Testament*, # 24782, in *Bible Works 10*; see also Gingrich & Danker, *Shorter Lexicon of the Greek New Testament,* 184; Barclay M. Newman, *A Concise Greek-English Dictionary of the New Testament,* # 5570, in *Bible Works 10*.

[155] Danker, ed. *The Greek-English Lexicon of the New Testament and Other Early Christian Literature,* 938.

[156] It occurs in Mt 9:36, 14:14, 18:27; Mk 1:41, 6:34, 8:2; Lk 7:13, 10:33, 15:20.

[157] Gregory E. Lamb notes that Luke seems to be using the aorist ἐσπλαγχνίσθη in an ingressive fashion, "he began to have compassion." In other words, upon seeing the plight of this dying man, the Samaritan immediately began to have compassion for him. Thus, the ingressive aorist ἐσπλαγχνίσθη in v. 33 serves as the antithesis of the ingressive aorist ἀντιπαρῆλθεν, "he began to pass by on the other side," in vv. 31-32. In these verses, Luke vividly contrasts the Samaritan's compassionate concern against the backdrop of the priest's and Levite's apathy – see Gregory E. Lamb, "The Bad Samaritan? A View of the Economics of Radical Generosity from Lk 10:25–37," *Southeastern Baptist Theological Seminary* (2016): 1-29, 8; see Béchard, *Syntax of the New Testament Greek: A Student's Manual*, 35. He speaks of ingressive aorist verbs. With verbs that express a condition or state, the aorist may be used to indicate the entrance into that state or condition.

[158] Mikeal C. Parsons, *Luke* (Grand Rapids: Baker Academic, 2015), 180-181.

In Mt 9:36 Jesus is moved with compassion for the people for they were like sheep without a shepherd – Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. In Mt 14:14 when Jesus saw the multitude of people, he had compassion for them and healed the sick – Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτοῖς, καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. Mt 18:27 expresses that "The lord of that slave felt compassion and released him and forgave him the debt" – Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. Σπλαγχνισθεὶς is verb participle aorist passive nominative masculine singular from σπλαγχνίζομαι. In Matthew, the sense of compassion is clearly noticed.

In Mk 1:41 Jesus is moved with compassion for the leper, and he stretches out his hand, touches him, and says to him, "I am willing; be cleansed" – καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι· Like Mt 18:27, there is equally Σπλαγχνισθεὶς. Mk 6:34 is similar to Mt 9:36 in which Jesus has compassion for the sheep who seem to have no shepherd. In Mk 8:2 Jesus is feeling compassion for the multitude because they have remained with him for three days, and have nothing to eat – σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν·

Except in Mt 18:27, Mk 1:41, 8:2, the word appears as ἐσπλαγχνίσθη which is a verb indicative aorist passive 3rd person singular from σπλαγχνίζομαι in the six instances (Mt 9:36, 14:14; Mk 6:34; Lk 7:13, 10:33, 15:20). The Samaritan who is the subject of the sentence is the one who shows mercy to the injured man who happens to be the object or receiver of the action. In those three moments in the Gospel of Luke, the verb describes a movement of compassion in response to a seeing of another. The ἀντιπαρέρχεσθαι of the priest and the Levite is indirectly explained by the fact that they were not "seized with compassion" (σπλαγχνίζεσθαι) like the Samaritan whose "approach" (προσέρχεσθαι) was prompted precisely by this.[159] From the Lukan usage of the word, and also looking at the context in which the word ἐσπλαγχνίσθη has been used, it has to be considered as referring to compassion for someone.

[159] Wolter, *The Gospel according to Luke,* 79.

1.7.7 πανδοχεῖον and πανδοχεῖ (vv. 34-35)

πανδοχεῖον is a noun accusative neuter singular from πανδοχεῖον. πανδοχεῖον is "an inn."[160] It is also considered as "a public house for the reception of strangers."[161] It is a lodging place for travelers.[162] It is a hapax legomenon for it only occurs once in the New Testament. In Hellenistic-Roman ancient times, two different kinds of inns existed. Firstly, they had non-commercial inns known as κατάλυμάτα. The first kind (κατάλυμα) was based on the obligation of hospitality, lodging provided for free, lodging paid for, a dwelling or house, a room or quarter in a dwelling or house, or a stable for animals.[163] Secondly, they had commercial inns (known as πανδοχεῖα). The commercial kind (πανδοχεῖον) carried a bad reputation because it was considered dishonourable to take money from a guest.[164] In addition, persons who frequented commercial inns almost exclusively came from the lower classes. Female employees in the commercial inns as a normalcy, fulfilled the sexual wishes of guests. Because of this, innkeeping was considered as a despised occupation, almost always practiced by non-Jews.

From the two types of inns (κατάλυμα and πανδοχεῖον), the inn referred to in the parable is of the commercial kind; the inn and the innkeeper are, respectively, referred to as a πανδοχεῖον (Lk 10:34) and a πανδοχεῖ (Lk 10:35) and there is an emphasis on payment by the Samaritan. These aspects of the parable according to Zimmermann have an important bearing on the meaning of the parable. Not only is a Samaritan[165] depicted as one who exemplifies the fulfilment of the Torah law of the love of one's fellow man, but also, of all people, a despised non-Jewish innkeeper.[166]

Commercial inns in the ancient world sometimes were positively evaluated and sometimes less positively evaluated. It was up to the traveller to decide in which inn to stay, and what services to make use of offered by the inn chosen to stay in. Not all inns were bad, not all innkeepers were

[160] Moulton & Milligan, *The Vocabulary of the Greek Testament,* 476.
[161] Thayer, *A Greek-English Lexicon New Testament,* # 3951, in *Bible Works 10.*
[162] Barbara Friberg, Timothy Friberg & Neva F. Miller, *Analytic Lexicon of the Greek New Testament,* # 20379, in *Bible Works 10*.
[163] Ernest Van Eck & Robert J. Van Niekerk, "The Samaritan Brought Him to an Inn: Revisiting πανδοχεῖον in Lk 10:34," *HTS Teologiese Studies/Theological Studies* 74 (2018): 1-11, 3.
[164] Ruben Zimmermann, *Puzzling the Parables of Jesus: Methods and Interpretation* (Minneapolis: Fortress Press, 2015), 311.
[165] A foreigner, unbeliever, and idolater from a Jewish perspective.
[166] Zimmermann, *Puzzling the Parables of Jesus: Methods and Interpretation,* 309.

dishonest and not all guests in inns were thieves. But sometimes inns were bad, innkeepers were dishonest and guests were dangerous thieves.[167] From the context of 10:34, πανδοχεῖον refers to a commercial inn where the injured man received full care. πανδοχεῖ is the innkeeper who takes good care of the injured man at the inn.

1.7.8 ἔλεος (v. 37)

ἔλεος is a noun accusative neuter singular common from ἔλεος. It is a word that refers to "pity, compassion, mercy."[168] Jesus commands the lawyer in v. 37b to follow the gesture that the Samaritan has done. Although some scholars feel in this way Jesus hasn't addressed the earlier question of the lawyer on "Who is my neighbour?" Jesus has however, answered rightly in that it is emphatic. He has made the subject feel that he should view himself as the dispenser of compassion, not as a recipient of merciful acts. In this way, the subjects are challenged to do actions that are merciful to others regardless of who they are. Viewing oneself as the beneficiary of other people's compassionate acts would be a misinterpretation of Jesus' command in v. 37b. Through his answer the lawyer shows that being neighbourly means showing mercy. Implicitly, racial considerations are shown to be irrelevant.[169]

Conclusion

The first section focused on delimitation, textual criticism, literary context, synoptic comparison, structure, syntax, and semantics. In the last part of this section, we concentrated on doing syntax and semantics of some words like ἐκπειράζων (testing), κληρονομήσω (to inherit), δικαιῶσαι (to justify) λησταῖς (robbers), ἱερεύς (a priest), Λευίτης (a Levite), Σαμαρίτης (a Samaritan) ἀντιπαρῆλθεν (to pass by on the other side), ἐσπλαγχνίσθη (filled with compassion), πανδοχεῖον (an inn), πανδοχεῖ (an innkeeper) and ἔλεος (mercy). Understanding these words will greatly help in the narrative analysis of the text in the third section of the work.

[167] Eck & Niekerk, "The Samaritan Brought Him to an Inn: Revisiting πανδοχεῖον in Lk 10:34," 10.
[168] Horst R. Balz & Gerhard Schneider, *Exegetical Dictionary of the New Testament*, # 1708, in *Bible Works 10;* see Henry G. Liddell & Robert Scott, *A Greek-English Lexicon* (Oxford: Clarendon Press, 1996), 532; see Geoffrey W. H. Lampe, *A Patristic Greek Lexicon* (Oxford: Clarendon Press, 1961), 448.
[169] Marshall, *The Gospel of Luke,* 577.

SECTION TWO: UNDERSTANDING THE PARABLE GENRE

Introduction

The second section focuses on understanding a parable by paying attention to its terminology, purpose, characteristics, types, and how it can be interpreted. The Gospels have some parables that Jesus was giving to his audience of the first century. It is therefore good to understand the nature of the parables, bearing in mind that Lk 10:25-37 has a parable that is inserted within it (vv. 30-35). This Lukan parable is one of the famous parables in the biblical tradition.[170] The parable genre "is one of the vitally important genres of early Christianity, which has been shaped and reshaped in telling and remembering the Jesus story."[171] According to Dunn, "Jesus was evidently remembered as using parables."[172] Jesus is considered as the parable teller par excellence.[173]

1.8 Terminology

According to John D. Crossan, a parable is "a metaphorical story, which always points externally beyond itself, points to some different and much wider referent."[174] The original message of the parable is always laid beneath the surface. Therefore, the audience of Jesus had to transcend the literal aspects of the parable to another reality altogether.[175] Like other contemporary Jewish teachers, Jesus employs a parable to expound a Scriptural text. Rabbis usually told parables on festivals and on the Sabbath, when they needed most urgently to clarify a Scriptural verse or bring a point home to their audience.[176] In the parable of the Good Samaritan, Jesus wanted to explain what is found in Lv 19:18 concerning the love of neighbour, thereby following the Rabbinic way of using a parable to explain a particular biblical text.[177]

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[170] David T. Moe, "A Cross-Cultural and Liberative Hermeneutics of Lk 10:25-37 in Asian and Asian-American Perspective: Reading One Text through the Two Lenses," *Expository Times* 130 (2019): 439-449, 439.
[171] Ruben Zimmermann, "Memory and Jesus' Parables," *Journal for the Study of the Historical Jesus* 16 (2018): 156-172, 165-166.
[172] James D. Dunn, *Jesus Remembered: Christianity in the Making,* vol. 1 (Grand Rapids: Eerdmans, 2003), 385.
[173] Zimmermann, "Memory and Jesus' Parables," 168.
[174] Crossan, *The Power of the Parable: How Fiction by Jesus Became Fiction about Jesus*, 16.
[175] François Bovon, *Studies in Early Christianity* (Grand Rapids: Baker Academic, 2003), 127.
[176] Gila Safran Naveh, *Biblical Parables and Their Modern Re-Creations* (Albany: State University of New York Press, 1997), 81.
[177] Harvey K. McArthur & Robert M. Johnston, *They Also Taught in Parables: Rabbinic Parables from the First Centuries of the Christian Era* (Grand Rapids: Zondervan Publishing House, 1990), 112-113.

The term "metaphor" comes from two Greek roots; one is μετά, "over" or "across," and the other is φέρειν, "to bear" or "to carry." Metaphor means "carrying something over" from one thing to another and thereby "seeing something as another" or "speaking of something as another."[178] παραβολή (parable) literally means "to set beside/to throw beside and so functions as a comparative term, indicating similarity or parallelism.[179] One thing is placed by the side of the other for comparison. The parable therefore may point to a figurative saying.[180]

From the observations made, a parable should not be interpreted literally, for there is something that is hidden in it and has to be discovered. It can likewise be interpreted in different ways by different people. A parable should be treated as a metaphorical story in need of interpretation to be understood.[181]

1.9 Types and Purpose of Parables

If the parables of Jesus are read in the Gospels, people may come up with the following types: the parables of the kingdom, parables of salvation, parables of judgement, parables of the Christian life, and parables of wisdom and folly. However, it must be noted that many parables can easily fit under more than one type.[182]

1.9.1 Parables of the Kingdom

Parables of the kingdom narrate about the kingdom of heaven. They challenge the disciples to make concrete choices in their lives. Nearly the whole chapter of Mathew 13 is dedicated to the parables of the kingdom. Mt 13:1-23 presents the parable of the sower. This is also noticed in the other synoptic Gospels (Mk 4:1-20 and Lk 8:4-15). The sower sows the word and the people themselves are compared to the various types of places on which the seed (word of God) falls. The parable of the weeds among the wheat in Mt 13:24-30 likewise presents to us the idea of the kingdom of heaven. The parables of the mustard seed in Mt 13:31-32; Mk 4:30-32 and Lk 13:18-19 give a picture of the kingdom of heaven. It is like a mustard seed that a person took and

[178] Crossan, *The Power of the Parable: How Fiction by Jesus Became Fiction about Jesus*, 15.
[179] Bernard B. Scott, *Hear then the parables: A commentary on the parables of Jesus* (Minneapolis: Fortress Press, 1989) 5; see also Neil R. Lightfoot, *The Parables of Jesus,* vol. 1 (Abilene: A.C.U Press, 1986), 1 – Neil describes that a parable is a comparison or an analogy. One thing is placed by the side of another for the sake of comparison.
[180] Lightfoot, *The Parables of Jesus,* vol. 1, 1.
[181] Crossan, *The Power of the Parable: How Fiction by Jesus Became Fiction about Jesus*, 16.
[182] Craig Blomberg, *Interpreting the Parables,* (Downers Grove: InterVarsity Press, 2012), 336.

sowed in a field. The kingdom of heaven in Mt 13:44-46 is likened to a treasure buried in a field and also like a merchant searching for fine pearls. A person who gets them sells all that he has and buys them. Mt 20:1-16 presents about the kingdom of heaven in which the landowner went out at dawn to hire labourers for his vineyard. He shows in this parable how the last will be first, and the first will be last. Mt 22:1-14 presents the parable in which the kingdom of heaven is likened to a king who gave a wedding feast for his son. It shows how many are invited but only a few are chosen.

1.9.2 Parables of Salvation

There are some parables which deal with the theme of salvation. The evangelists try to show how God wants to save human beings by presenting the parables of Jesus. The three notable ones are found in Lk 15:1-32. These three parables in Luke deal with the lost sheep (vv. 1-7), the lost coin (vv. 8-10), and the lost son (vv. 11-32). The most obvious similarity among these three parables is that in each something has been lost. In the first, a sheep is lost, in the second a coin, and in the third a son.[183] These parables show how God searches for the lost so that they receive salvation. In Lk 13:22-30 Jesus presents that the door is narrow and people must strive to enter through it to be saved. Lk 18:9-14 is a parable that shows how God favours the humble than those who exalt themselves. The tax collector is praised while the Pharisee is condemned because of his attitude.

1.9.3 Parables of Judgement

These are parables that give a picture of the judgement of God. Lk 16:19-31 presents the parable of the rich man and Lazarus. The rich man already enjoyed a good life on earth while Lazarus was suffering. On the final judgement, Lazarus is rewarded by God while the rich man is punished. Mt 21:33-46 narrates about the parable of the vineyard and the tenants. Jesus shows how the wicked tenants will be judged by having the vineyard snatched away from them and given to the servants who will give the landowner the produce at the proper times. In this way, Jesus challenged the chief priests and the Pharisees by showing how God would deal with them. Mt 25:31-46 gives us the scenario of the last judgement in which the Son of man will sit on his throne and all the nations will be assembled before him. He will then judge the people by separating them just like the way a shepherd separates sheep from goats. Mt 18:21-35 discloses

[183] James M. Boice, *The Parables of Jesus*, e-book (Chicago: Moody Publishers, 1983), 50.

to us how God will judge people who do not forgive others by presenting to us the parable of the wicked servant who didn't want to forgive the debt of his fellow servant.

1.9.4 Parables of the Christian Life

These are parables that teach about Christian life. They exhibit behaviours to be copied or avoided.[184] The parable of the Good Samaritan (Lk 10:25-37) is a good example of this type. The behaviour of the Good Samaritan is worth emulating while that of the priest and the Levite should be avoided. Jesus also teaches people through his parables not to give up in their Christian lives. Lk 11:5-13 encourages people to ask and seek something from the Lord and it will be given. He shows this through the parable in which one goes to a friend at midnight to beg for three loaves of bread. In Lk 18:1-8 Jesus gives a parable of the widow and the judge to teach people to pray always.

1.9.5 Parables of Wisdom and Folly

Other parables present wise people and stupid ones. Mt 25:1-13 offers a parable of the ten virgins in which five were wise and the other five were foolish because they carried their lamps without oil with them. Lk 12:13-21 shows the parable of the rich fool who laid up treasure for himself and was not rich toward God. Lk 6:46-49 talks about foolish and wise builders. Everyone who comes to Jesus and hears his words and does them is like a wise man building a house, who dug deep and laid the foundation on the rock. The one who hears Jesus' words and does not do them is like a foolish man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great. Lk 14:28-32 presents the parable of a person wishing to construct a tower and a king planning to go to war. In both instances, wise decisions are required for fear of being ridiculed for miscalculating the outcome of their decisions.

[184] Dowler, *The Parables of Jesus*, 5.

Parables are given to enhance the understanding of the listeners. It is like putting across the message in a way that would bring the point forward.[185] Parables are given by taking into consideration the environment of the people. A parable is narrated using words that are familiar to the people. However, they now need to go deeper into the words that have been expressed rather than taking them literally as a true story that happened in reality. However, images that are used are normally those that the audience is familiar with. For instance, Jesus uses the parable of the Good Samaritan to enhance the understanding of the lawyer on the concept of the neighbour. Parables were Jesus' way of breaking into resistant minds with insights that stunned his hearers, not only with a surprise and twist but also with shocking wisdom.[186]

When turning to Jesus' parables, first try to hear them as the people who first heard them and thus recover as best as possible the original provocation.[187] Parables can easily be understood by the addressees of that time, hence there is a need to pay attention to how they understood the parables of Jesus.[188] The parables show that Jesus was acquainted with human life in multiple ways and means. He was familiar with and comfortable describing people from all walks of life, from the uneducated poor to religious scholars and the rich. Jesus spoke in the language of the people – he taught at their level. The form of the parable is particularly suited for remembering, hence it was good that Jesus was using the parables.[189] Listeners of any background or educational level could understand the messages of the parables. Jesus taught this way to convey the message of salvation and the kingdom clearly and simply.

Jesus had also an intention of sowing spiritual seeds in the hearts of his listeners when offering a parable. Such seeds would at a later stage bear more fruits characterized by a righteous living among his followers. Considering that the seeds take time to grow, Jesus never expected his listeners to comprehend everything at once. He planted seeds in their minds that would grow and eventually explode when the time was right. In some cases, it may have taken years until the

[185] Thomas Aquinas claims that "He speaks enigmatically who speaks by ways of parables." He also notices that, while these narratives present an impediment to understanding to some people, the unlearned learn better through parables in many other ways – see Edward Synan, *Thomas Aquinas, Propositions and Parables* (Toronto: Pontifical Inst. of Med. Studies, 1979), 17-18.
[186] Stiller, *Preaching Parables to Postmoderns*, 24.
[187] Levin, *The Enigmatic Parables of a Controversial Rabbi: Short Stories by Jesus,* 13.
[188] Naveh, *Biblical Parables and Their Modern Re-Creations,* 5.
[189] Zimmermann, *Puzzling the Parables of Jesus: Methods and Interpretation,* 90-92.

understanding came – long after Jesus had gone – but the seed he had planted bore fruit all the same.[190]

In the parables of Jesus, you can view the whole panorama of salvation. They cover the entire spectrum of the Christian experience, from the initial conversion to Christ to the final consummation of all things when Jesus comes to earth for the second time. The parables even include the crucifixion of Jesus. At the time when Jesus spoke through these parables, it was unthinkable that such a thing could happen, but he foreshadowed his very death in this manner. The parables survey salvation – from conversion, through the work of the Holy Spirit, to what happens when we die.

1.10 Characteristics of Jesus' Parables

The parables of Jesus have unique characteristics. Probing the parables of Jesus should be viewed as an opportunity and work of each generation that is attracted to the biblical tradition.[191]

1.10.1 Earthly Nature of Parables

The parables of Jesus "are drawn from everyday experiences and events in the world of nature."[192] Jesus in his parables uses images that are earthly in nature in most cases. They are things that are comprehensible by any ordinary person endowed with the power of reasoning. They are within reach of their ordinary way of perceiving reality. They reflect the socio-economic and political conditions of first century Palestine. He draws things from the immediate world of those who listen: coins, sheep, vineyards, birds, mustard seed, wicked tenants, weddings, and hospitality. Jesus uniquely puts these common images into the parabolic basket, from which he plucks surprising lessons of ethics and kingdom truths. The everyday characters and experiences are what the most ordinary Palestinian residents acquainted with Jewish culture would understand.

[190] Kendall, *The Parables of Jesus: A Guide to Understanding and Applying the Stories Jesus Told*, 13.
[191] Richard Q. Ford, *The Parables of Jesus: Recovering the Art of Listening* (Minneapolis: Fortress Press, 1997), 1.
[192] John Vijayaral, "The Parables of Jesus and Reversal of Human Fortune: Mapping the Theological Frame of Parables in Luke," *Indian Theological Journal* 4 (2010): 93-109, 94.

1.10.2 Reversal of Expectation

In some parables of Jesus, there are some reversals in terms of expectation. As he is narrating, the audience has a particular expectation, only to discover at the end that Jesus has taken the opposite direction. According to Gregory E. Lamb, the Gospel of Luke portrays great reversals of life because the central characters and unlikely heroes within Luke's narrative are often those whom the world has ridiculed and rejected. He cites a few places in which this scenario is vivid: in Lk 10:37 the Samaritan is being praised for his actions and not the priest nor the Levite; in 16:25 Lazarus is being rewarded unlike the rich man; in 19:9 Jesus visits the house of Zacchaeus contrary to the expectations of the Jews of Jesus' time.[193]

Lauri Thurén observes that Lk 10:25-37 is no exception when it comes to reversals of expectations in that the Samaritan would have certainly been an unlikely hero to the Jewish scribe as Samaritans were typically portrayed by Jews as "stereotypical villains."[194] Certainly, as the narrative progresses, the lawyer anticipated that the priest or Levite would be deemed as the one who saved the injured man who was coming down from Jerusalem to Jericho. To his shock, it was the Samaritan who came to the rescue of the injured man (v. 33). The rearrangement of the hierarchy of social status, the acts of a Samaritan, and the lesson that Gentiles are neighbours too would have upset the first listeners. Jesus used this method to catch the attention of the listeners. The use of the culture twists gives the parable some punch.[195]

Juan Carlos Cevallos notes that the structure of three (priest, the Levite, and the Samaritan) is a series "that leads from the expected to a surprise ending, a feature common in folk stories."[196] After mentioning the priest and Levite who, symbolically represent the leadership of the people,

[193] Lamb, "The Bad Samaritan? A View of the Economics of Radical Generosity from Lk 10:25–37," 1-29, 3.
[194] A villain is a bad person. In books, movies, current events, or history, the villain is the character who does evil things – see Lauri Thurén, *Parables Unplugged: Reading the Lukan Parables in Their Rhetorical Context* (Minneapolis: Fortress Press, 2014), 66; see also Gowler, *What Are They Saying About the Parables*? 78.
[195] Michael Koplitz, "Parables of Jesus Christ (Lk 10:25-37)," *Sunday Sermon* (2016): 1-35, 20.
[196] Cevallos, "The Good Samaritan: A Second Reading of the Law (Lk 10:25-37)," 56.

the audience would expect an ordinary Israelite or perhaps a local Rabbi, not a Samaritan.[197] However, it must be noted that the priest, the Levite, and the Samaritan do not enter the stage by accident; they are carefully and skillfully chosen to convey the moral lesson.[198] Jesus' question (which of these three was a neighbour to the man who fell among the robbers? – τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς; (v. 36) is a reversal of the lawyer's question and in it we have an understanding of what it is to be a neighbour. The lawyer's question had been one of legal obligation ("Who is the neighbour who deserves my love?"), but Jesus, with his question, has turned it into one of gift-giving ("To whom can I show myself neighbour"?).[199]

In the parable of the Pharisee and the tax collector (Lk 18:9-14) who went to pray, his hearers would perhaps think he wanted to exalt the Pharisee, only to discover that he was praising the tax collector. Parables never go the way one expects.[200] Jesus' parables do not stay at the level of the familiar. Always there is a catch in a certain way. They were startling and confusing, usually having an unexpected twist that left the hearers pondering what the story meant and what it demanded.[201] That's why John R. Donahue argues that "The most fundamental message of Jesus' parables is that things are not as they seem, that you must be open to having your tidy vision of reality shattered."[202]

1.10.3 Ethical Concerns

Jesus and the parables he spoke invite people to recognize God's nearness in the familiar world. In turn, that vision invites or demands a response.[203] Donahue points out that "A parable is a

[197] Mensah, "The 'Neighbour' in the Parable of the Good Samaritan (Lk 10:25-37)," 5; see also Tannehill who states that the appearance of the Samaritan in the sequence is a surprise because there is a jump in categories. He observes that the priest, the Levite, and the Samaritan do not make a logical sequence mainly because hatred between Jews and Samaritans would not lead a Jew to expect a Samaritan to show compassion. Priest, Levite, and lay Israelite would make a logical sequence and would confirm the expectations of some Jewish hearers, suggesting that priests and Levites lack compassion, while the lay Israelite truly fulfills the law. The surprise of the Samaritan gives the story a different and disturbing impact – Tannehill, *Gospel of Luke*, 172.
[198] Alexander B. Bruce, *The Parabolic Teaching of Christ: A Systematic and Critical Study of the Parables of Our Lord* (New York: Hodder & Stoughton, 1914), 344.
[199] Mensah, "The 'Neighbour' in the Parable of the Good Samaritan (Lk 10:25-37)," 7.
[200] Amy-Jill Levine, "Go and Do Likewise: Lessons from the Parable of the Good Samaritan," *America* 211 (2014): 16-18, 18.
[201] Barbara Reid, *Parables for Preachers: Year C, The Gospel of Luke* (Collegeville: The Liturgical Press, 2000), 7.
[202] Donahue, *The Gospel in Parable: Metaphor, Narrative, and Theology in the Synoptic Gospels*, 16.
[203] Zaker, "Parable as a Lens for Theological Reflection," 60.

question waiting for an answer, an invitation waiting for a response."[204] Jesus' parables have an aspect of inviting people to change their way of doing things. They involve proper ethical behaviour for Jesus' followers.[205] He in a way makes them understand the necessary ethics they have to portray to inherit eternal life. The followers are invited to act differently not just like any other people. A parable might be used to invite people to forgive others, treat others fairly, and love others with a sincere heart. The whole doctrine of the neighbourhood is virtually and effectively taught in the parable.[206] Adolf Jülicher[207] and Charles H. Dodd[208] maintain that the parables of Jesus are theological and ethical expressions in story form.

1.10.4 God and Salvation Oriented

The parables that Jesus gives have also an orientation of directing one to God and his salvation. God is taken as the loving Father who wants always to offer his salvation to the people, who always seek the lost to offer salvation (a clear example being that of the prodigal son in Lk 15:11-32). In this way, his parables would equally be considered to be theological.[209] They illuminate the nature of God and discipleship, and they warn of an inescapable future judgment for all humanity.[210]

1.11 Interpreting the Parables

It is impossible to set aside strict rules concerning the interpretation of the parables for the amount of comparison varies from parable to parable.[211] However, in interpreting the parables, pay attention to the central message which is being presented. Try to search for the central truth which the parable is setting forth. This means one has to try to find out the main lesson/lessons of the story that is being told. Once you grasp the main truth of the parable, then all of its related truths are to be evaluated with reference to the whole framework. Therefore, the safest way to handle a parable is to search out the leading thought or principle idea contained in it. The other details of the parable are important, but they only contribute to the primary meaning of the

[204] Donahue, *The Gospel in Parable: Metaphor, Narrative and Theology in the Synoptic Gospels*, 19.
[205] Mike Graves, "Lk 10:25-37: The Moral of the Good Samaritan," *Review and Expositor* 94 (1997): 272-274.
[206] Bruce, *The Parabolic Teaching of Christ: A Systematic and Critical Study of the Parables of Our Lord,* 351.
[207] Archibald M. Hunter, "The Interpreter and the Parables," *Interpretation* 14 (1960), 83.
[208] Dodd, *The Parables of the Kingdom*, 20.
[209] Stiller, *Preaching Parables to Postmoderns*, 30.
[210] Blomberg, *Interpreting the Parables*, 365.
[211] Lightfoot, *The Parables of Jesus*, 3.

overall parable.[212] When it comes to its interpretation, a parable has no conclusion; it is essentially open-ended and always invites the hearer's engagement. This is why it is always interpreted differently.[213] Paul Ricoeur observes a pattern in the parables of orientation, disorientation, and reorientation as readers lose and find their way in the meaning-making process.[214] The application of a parable is therefore left imprecise to tease hearers to make their applications.[215]

It is good also to understand the parable in light of the circumstances of its origin. Study the historical setting, the religious groups and teachings of the time, the social and political environment, and even the geography of the Bible lands, for a fuller understanding. This means that the background of the parable and the context of the passage in which it appears will help immeasurably in understanding it.[216] A parable is not given in isolation. The context before or after the parable will equally help determine its main point.[217] Studying the social and cultural contexts of the first century Mediterranean world is very important for a modern reader.[218] To assess the parable of the Good Samaritan well, one needs first to understand the Jewish wisdom tradition as it had developed within Palestinian Judaism by the first century.[219] It must also be made clear that the contexts of some of the parables suggest that several lessons are to be learned.[220] Pay close attention to the introductions and the conclusions.

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[212] David Cloud, *How to Study the Bible: A Guide to Studying and Interpreting the Holy Scriptures* (Ontario: Bethel Baptist Print Ministry, 2002), 146.
[213] Rule, "The Pedagogy of Jesus in the Parable of the Good Samaritan: A Diacognitive Analysis," 1-8.
[214] Paul Ricoeur, "Biblical Hermeneutics," *Semeia* 4 (1975): 27-138.
[215] Robert W. Funk, *Funk on Parables: Collected Essays*, ed. Bernard Brandon Scott (Santa Rosa: Polebridge Press, 2006), 29.
[216] See how Joel and his friends explain the relevance of understanding the literary context of a parable – Joel B. Green, Jeannine K. Brown & Nicholas Perrin, eds., *Dictionary of Jesus and the Gospels*, 2nd ed. (Downers Grove: Inter-Varsity Press, 2013), 661.
[217] For example, the context of the parables in Lk 15:3-32 is found in verses 1-2. The self-righteous Pharisees criticized Jesus for receiving sinners, and Christ replied by giving these parables to teach God's great love for the same. The context of the parable of the unmerciful servant in Mt 18:23-35 is Peter's question to the Lord about forgiveness (Mt 18:21-22). The context of the parable of the barren fig tree in Lk 13:6-9 is Christ's demand for repentance. See verses 1-5. In this parable, Christ was teaching that repentance has evidence in one's life. The context of the parables in Mt 25 is found in the previous chapter (Mt 24:42-46), which deals with the return of Christ. The basic interpretation of the parables in Mt 25, then, is that God's people need to be ready and watching for Christ's return – see Cloud, *How to Study the Bible: A Guide to Studying and Interpreting the Holy Scriptures*, 146.
[218] Gowler, *What Are They Saying About the Parables*? 68.
[219] McMahon, "The Paternalism of Meier's Criteria: The Prophetic Case against the Parable of the Good Samaritan," 65.
[220] Lightfoot, *The Parables of Jesus*, 4. He notes that in other parables like that of the Sower, Jesus offers a number of lessons pertaining to the kingdom of God.

SECTION THREE: NARRATIVE CRITICISM OF THE PERICOPE

Introduction

Narrative criticism is considered a new approach to the Bible, but it is based on ideas that have been used in studying other literature for some time.[221] According to the Pontifical Biblical Commission, narrative exegesis offers a method of understanding and communicating the biblical message that corresponds to the form of story and personal testimony.[222] In narrative criticism, the issue of a plot and how the characters are developed is of paramount importance. It is good to know what effect the story has on its readers and why it has this effect.[223] Narrative criticism is part of literary criticism which focuses on the finished form of the text. Lk 10:25-37 is commonly called the parable of the Good Samaritan. However, the parable itself is inserted inside the text (vv. 30-35). Together with the other parts of the passage (vv. 25-29 and vv. 36-37), it will be treated as a narrative since a parable "whether it is short, medium-length, or long is considered to be a metaphor expanded into a story, or, more simply, a parable is a metaphorical story."[224]

1.12 Narrative Analysis

In the analysis of the story, the focus will be on the plot, characters, focalization, and analysis of the frame. At each stage, some explanations on the meaning of such concepts will be done.

1.12.1 A Plot and Its Analysis Moments of the Narrative

A plot is the sequence of events or incidents that make up a narrative. [225] Events include actions that bring about changes of state in the characters. At times the action of characters may bring about changes of state in the narrative events.[226] A plot occurs as a result of a shaping and informing intention, a considered process of selection and arrangement that gives events a

[221] Powell, *What is Narrative Criticism?* 10.
[222] Pontifical Biblical Commission, *The Interpretation of the Bible in the Church* (Nairobi: Paulines Press Training School, 1998), 38.
[223] Powell, *What is Narrative Criticism?* 13.
[224] Crossan, *The Power of the Parable: How Fiction by Jesus Became Fiction about Jesus*, 15.
[225] A plot is a story that has a beginning and an end. The plot serves to organize events in such a way as to arouse the reader's interest and emotional involvement, while at the same time imbuing the events with meaning. It consists of an organized and orderly system of events, arranged in temporal sequence. – Shimon Bar-Efrat, *Narrative Art in the Bible* (Sheffield: Sheffield Academic Press, 1997), 93; see also Jean Louis Ska, *Our Fathers Have Told Us, Introduction to the Analysis of Hebrew Narratives* (Roma: Editrice Pontificio Istituto Biblico, 2000), 17.
[226] James L. Resseguie, *Narrative Criticism of the New Testament* (Grand Rapids: Baker Academic, 2005), 197.

meaning and a structure they would not have on their own.[227] At the center of a plot, we normally find a conflict or collision between two forces – these could be two individuals, a person and his or her inner self, a person and an institution, or an individual and a superhuman force, such as God or fate.[228]

Lk 10:25-37 has a narrative sequence of two plots. The narrative sequence refers to a narrative unit consisting of several micro-stories, articulated one to another by a common subject or connected by the presence of the same central figure.[229] In the first plot (vv. 25-29, 36-37), Jesus is conversing with the lawyer (controversy dialogue)[230] and the second plot (vv. 30-35) is the parable of a Good Samaritan. Narrative analysis insists that the text itself should function as a mirror, in the sense that it projects a certain image (a narrative world) that exercises an influence upon readers' perceptions in such a way as to bring them to adopt certain values rather than others.[231]

Since the time of Aristotle, people have retained that the different moments of a plot are three: beginning, middle, and end, or complication, climax, and unravelling (initial situation, transformation, and final situation).[232] In the course of time, various scholars have built on Aristotle's pattern of structuring a plot.[233] Among them are Jean Louis Ska, Daniel Marguerat and Yvan Bourquin. In the analysis of the text under study, their way of structuring a plot will be followed. The current study considers a plot as having five moments namely: Exposition or

[227] Kent Puckett, *Narrative Theory: A Critical Introduction* (Cambridge: Cambridge University Press, 2016), 25-26; see also Victor Caston, "Aristotle and the Problem of Intentionality," *Philosophy and Phenomenological Research* 58 (1998): 249-298.
[228] Bar-Efrat, *Narrative Art in the Bible*, 93.
[229] Daniel Margruerat - Yvan Bourquin, *Pour lire les récits bibliques* (Paris: Cerf, 2004), 42.
[230] See Oscar Battaglia, *Il dialogo nelle parabole dell'amore* (Assisi: Cittadella, 1999), 7. He explains that the conversation between Jesus and the lawyer is a dialogic argumentative literary form (controversy dialogue).
[231] Pontifical Biblical Commission, *The Interpretation of the Bible in the Church*, 39.
[232] Ska, *Our Fathers Have Told Us, Introduction to the Analysis of Hebrew Narratives,* 20.
[233] Caroline Nkoberanyi, "A Narrative Approach of Acts 18:24-28 in the New Evangelization in Catholic Founded Universities in East Africa" (published doctoral dissertation, Faculty of Theology, The Catholic University of Eastern Africa, 2022), 31.

Initial situation, Inciting moment or Complication, Climax or Turning point, Denouement or Resolution, and Conclusion or Final Resolution.[234]

1. Exposition or Initial Situation (v. 25a)

Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν (And behold a certain lawyer stood up testing him)

Luke records no shift in scene, so he pictures the lawyer breaking in on what had become a private conversation between Jesus and his disciples in v. 23 – Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ᾽ ἰδίαν εἶπεν· μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε (and having turned to the disciples privately he said, blessed are the eyes that are seeing what you see).[235] The role of an exposition in a story is to supply the background necessary for its understanding.[236] The initial situation supplies the reader with the necessary and indispensable elements of information to understand the situation the story is going to modify.[237] V. 25a is the initial situation because it provides the background of the story: the lawyer (νομικός) stands up to test Jesus.[238] This verse is already giving the reason why the lawyer is standing up. Luke as a narrator has revealed the motive for the question. The lawyer wants to test him. He doesn't have the desire to discover something new at all from Jesus that would benefit him.[239] The narrator does not give the identity of the lawyer for he doesn't disclose his name.

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[234] Daniel Marguerat & Yvan Bourquin, *How to Read Bible Stories: An Introduction to Narrative Criticism* (London: SCM, 1999), 43-45; see Ska, *Our Fathers Have Told Us, Introduction to the Analysis of Hebrew Narratives*, 20-30; see also Richard K. Baawobr, "Orality and Memory in the Bible and Africa: Narrative Criticism at Work" in *Bible and Orality in Africa: Interdisciplinary Approaches*, eds. Albert Ngengi Mundele, Emmanuel Wabanhu & Jean-Claude Loba Mkole (Nairobi: BICAM-CEBAM, 2020), 3-24.

[235] Joel B. Green, *The Gospel of Luke* (Grand Rapids: William B. Eerdmans Publishing Company, 1997), 425. See also Stein, *The Gospel of Luke*, 315.

[236] This serves as an introduction to the action described in the narrative, supplying the background information, introducing the characters, informing us about their names, traits, physical appearance, state in life, and the relations among them, and providing the other details needed for understanding the story (Cf. Bar-Efrat, *Narrative Art in the Bible*, 111).

[237] Austin B. Tucker, *The Preacher as Storyteller. The Power of Narrative in the Pulpit* (Nashville: Tennessee, 2008), 32.

[238] A lawyer (νομικός) is an interpreter of Mosaic law. It is Luke's term for a Scribe (7:30; 11:45, 46, 52; 14:3). Instead of using the word γραμματεύς meaning a scribe, Luke at times uses νομικός. He is a specialist in Jewish law and knows not only the Jewish law but also the Written Torah as well as the Oral Torah because in Jewish society there is no distinction between civil and religious law – Mensah, "The 'Neighbour' in the Parable of the Good Samaritan (Lk 10:25-37)," 2; see also Hultgren, "Enlarging the Neighbourhood: The Parable of the Good Samaritan (Lk 10:25-37)," 72.

[239] Brett Younger, "Preaching like the Good Samaritan (Lk 10:25-37)," *Review and Expositor* 90 (1993): 393-398, 393.

The lawyer challenges Jesus, to test him (ἐκπειράζων[240] – a participle of purpose). This might show that he already knows the answer to the question he is about to give to Jesus but wants to find out if Jesus himself will manage to pick the question intelligently. The lawyer probably is thinking in his heart that Jesus will give an unsatisfactory answer to the question, or at least one inferior to that which he, the lawyer, will be able to produce.[241] The narrator himself who is Luke the evangelist looks at the gesture of the lawyer as a hostile one.[242] The phrase ἐκπειράζων αὐτὸν (testing him) fits very well in the social dynamic of "honour and shame" of the first century Mediterranean culture.[243] Hence the lawyer's question initiates an honour/shame challenge. Honour and shame exhibit one's position in society.[244] In Middle Eastern traditional culture the teacher is the one who sits down and the student shows respect for the teacher by standing up to recite or answer a question. Surprisingly, in this instance, the lawyer stands to test the teacher.[245]

2. Inciting Moment or Complication Moment (vv. 25b-29)

[25b]λέγων· διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; [26] ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; [27]ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. [28] εἶπεν δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ. [29]ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλησίον;

Vv. 25b-29 contain the aspect of both inciting moments and complication. Although these words (inciting moment and complication moment) are most of the times used interchangeably, they have some differences and we will show in the analysis. The inciting moment is the moment in which the conflict or the problem appears for the first time and arouses the interest of the

[240] See Giulio, *I Vangeli della Misericordia*, 60 – he describes this testing as aiming to trap Jesus.
[241] Philip F. Esler, "Jesus and the Reduction of Intergroup Conflict: The Parable of the Good Samaritan in the Light of Social Identity Theory," *Biblical Interpretation* 8 (2000): 325-357, 333.
[242] Stein, *The Gospel of Luke*, 315.
[243] John Vijayaraj, "The Socio-Political Conflict and Human Right Concerns in the Parable of Compassionate Samaritan (Luke 10:29-37)," *Indian Journal of Theology* 48 (2006): 35-44; see also Giulio, *I Vangeli della Misericordia*, 67.
[244] In the first century Mediterranean world one's honour was determined by one's power, gender, and position on the social scale. Shame, on the other hand, is loss of honour, reputation, and respect – see Esler, "Jesus and the Reduction of Intergroup Conflict: The Parable of the Good Samaritan in the Light of Social Identity Theory," 333.
[245] Students would freely ask questions to Rabbis whilst standing. A heathen (pagan) on one occasion asked Rabbi Shammai "Teach me the whole law while I stand on one foot." Rabbi Shammai however, reacted angrily by chasing him away. Then the heathen went to Rabbi Hillel and presented a similar request. Rabbi Hillel answered him: "What is hateful to you, do not do to your neighbour. That is the whole law, while the rest is just commentary, go and learn it." – See Bailey, *Jesus through Middle Eastern Eyes*, 286-287.

reader.[246] It is like a groundbreaker (firecracker) and it normally stands after the exposition. The sentence λέγων διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω (saying, teacher what must I do to inherit eternal life?)[247] in v. 25b portrays the inciting moment. It arouses in a reader the desire to know the type of answer that will be given by Jesus. The narrator shows the concern that the lawyer at this stage has. He wants to inherit eternal life.[248] "To inherit" (κληρονομέω) is to receive something. This request involves the reception of eternal life, which is part of the future world that God brings, and the lawyer wants to be sure to earn it.[249] He puts the question innocently and one cannot think there is any trap in this kind of question. He is asking an intelligent question and yet he doesn't have sincere intentions.[250]

"Eternal life" (ζωὴν αἰώνιον) is a technical expression for the eschatological blessing of the righteous as opposed to the rejection of the unrighteous.[251] It is "life in God's kingdom or in the age to come."[252] The test is to find out if Jesus can correctly answer the fundamental question: "How can I be sure I will be saved in the final resurrection?" Jesus is addressed as διδάσκαλε[253] (teacher) in v. 25b. The narrator at this stage is presenting the type of test that the lawyer gives to Jesus. It is a question concerning the inheritance of eternal life.

On the other hand, in the complication, one usually finds the different attempts to solve the problem or the conflict, and the diverse ways to come near to the truth.[254] A reader surely anticipates the answer from Jesus Christ as the narrative progresses. One doesn't know how he will respond to the question. Likely, one anticipates a clear answer. V. 26 begins the process of offering the attempts characterized by the questions that Jesus is giving to the lawyer to help him discover the answers himself. Jesus does not respond to the lawyer's suspicion with anger or

[246] Ska, *Our Fathers Have Told Us, Introduction to the Analysis of Hebrew Narratives,* 25.
[247] Juan Carlos Cevallos notes that the anxiety of the lawyer is centered on "to do" (ποιέω) since for him eternal life was a matter of "doing." – vv. 25, 28, 37a, and 37b. See Cevallos, "The Good Samaritan: A Second Reading of the Law (Lk 10:25-37)," 53.
[248] It must be noted that his question concerning eternal life is not neutral, nor does it seek spiritual edification, but intends to uncover evidence that Jesus' teaching is in some way dubious – see Aaron J. Couch, "Lk 10:25-37," *Homily Service* 40 (2007): 21-30, 23.
[249] Bock, *Luke: 9:51-24:53,* vol. 2, 135.
[250] Matteo Crimella, *Luca: Introduzione, traduzione e commento* (Cinisello Balsamo: San Paolo, 2015), 200.
[251] Bock, *Luke: 9:51-24:53,* vol. 2, 136.
[252] Mensah, "The 'Neighbour' in the Parable of the Good Samaritan (Lk 10:25-37)," 2.
[253]John Vijayaraj explains that by calling Jesus "teacher" (διδάσκαλε) the lawyer (νομικός) accepted Jesus as his social equal – Vijayaraj, "The Socio-Political Conflict and Human Right Concerns in the Parable of Compassionate Samaritan (Luke 10: 29-37)," 35-44.
[254] Ska, *Our Fathers Have Told Us,* 25-26.

hostility; instead, Jesus is presented as a skillful teacher who can lead his suspicious partner to an agreement while delivering a challenging message.[255] However, Jesus, challenged concerning his status as a teacher, maintains common ground with this expert on the law while at the same time redirecting the challenge with a counterquestion.[256] Such a method of giving back a counter-question was common in Rabbinical discussions.[257]

The counter-question that Jesus gives directs the lawyer to the Old Testament. First, Jesus asks what has been written in the law. He wants the lawyer to give a summarizing account of what stands in the law.[258] By asking ἐν τῷ νόμῳ τί γέγραπται; Jesus is simply acknowledging aloud the two shared presuppositions of the debate, which are that both parties agree on appealing to Scripture and on linking eternal inheritance with the practice of the law.[259] With this, the question has also already been answered. Jesus knows, of course, that the answer to the question is to be found only in the Torah,[260] and to make this unmistakably clear Luke places at the front the prepositional phrase ἐν τῷ νόμῳ (in the law). What is written there is decisive.

Since the interpretation of any biblical passage is subjected to multiple understandings,[261] Jesus asks the lawyer the second question: πῶς ἀναγινώσκεις; (How do you read it?). This was a common question in scribal schools of the day, where they sought to determine the implications of the precept contained in Lv 19:18.[262] John Nolland notes that in the context ἀναγινώσκειν (to read), means not the act of reading as such, but the perceiving of the sense of the text that has

[255] Tannehill, *The Gospel of Luke,* 170; see G. Tumbarello, "La parábola del Buon Samaritano: Lettura etico-morale," *Bibbia e Oriente* 33 (1991): 223-231.
[256] Green, *The Gospel of Luke,* 428. Jesus knew that the lawyer was someone who was well-acquainted with the legal codes and statutory laws of his day. This is why he asked him a counterquestion – see Sue Richard, "To Whom Am I a Neighbour? Lk 10:25-37; 1 Jn 3:11-18," *Summer* 32 (1987): 180-184, 181.
[257] Vincent Taylor, *The Gospel according to St. Mark,* 2nd ed. (London: The Macmillan Press Ltd., 1966), 470.
[258] Wolter, *The Gospel according to Luke,* 74; see Bovon, *A Commentary on the Gospel of Luke* 9:51-19:27, 54; Gérard Rossé, *Il Vangelo di Luca* (Roma: Città Nuova, 2001),404; Joachim Jeremias, *The Parables of Jesus,* 3rd ed. (London: SCM Press, 1963), 202.
[259] Blomberg, *Interpreting the Parables,* 297.
[260] The Torah can be translated as law, instruction, or teaching. It normally refers to the first five books of the Old Testament namely Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Xavier describes the Torah as "an instruction given to men by God for the regulation of their conduct and is primarily applied to that body of legislation which the Old Testament tradition associates with Moses" – see Xavier Leon-Dufour, ed. *Dictionary of Biblical Theology* (Tournai: Desclée Company, 1967), 263.
[261] Albert Ngengi Mundele, "Retrieving Orality from Biblical Texts" in *Bible and Orality in Africa: Interdisciplinary Approaches,* eds. Albert Ngengi Mundele, Emmanuel Wabanhu & Jean-Claude Loba Mkole (Nairobi: BICAM-CEBAM, 2020), 89-102.
[262] Richard Bauckham, "The Scrupulous Priest and the Good Samaritan: Jesus' Parabolic Interpretation of the Law of Moses," *New Testament Studies* 44 (1998): 475-489, 475.

been read.[263] In asking this question, Jesus does not want to know what other scholars of the law or what other scribes or Pharisees teach. Rather, he is interested in a personal answer from the scholar. Jesus inquires about the scholar's personal understanding of that law; that is, what is his interpretation of that law.[264] Hence, he inquires into the nature of his antagonist's legal interpretation.

The narrator shows how according to Jesus the content of what is written in the law and how it is read would shape the lawyer's understanding of the question he (the lawyer) himself posed. The counter-question allows Jesus to examine the scholar and check his personal understanding of the law and what he must do to inherit eternal life.[265] With τί γέγραπται (what has been written?), πῶς ἀναγινώσκεις; (How do you read it?),[266] Jesus "affirms that there is a difference between the fixed, written word and the different possible readings, which depend on the responsibility of the reader."[267] The lawyer looks rather foolish having asked a question to which he himself has been forced to give the answer. Jesus in a way is telling him that you do not need to ask me the question about eternal life since as a lawyer you know the answer.[268]

In v. 27, the narrator reveals the answer of the lawyer. He replies by citing Dt 6:5 (from the *Shema*)[269] and Lv 19:18. Dt 6:5 stipulates that "You shall love the Lord your God with all your heart, with all your soul and with all your strength" –
וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃. The essence of pleasing God in Deuteronomy is being devoted to him. The elements of a person described by the four terms depict the emotion (καρδία), vitality and consciousness (ψυχή), the powerful and instinctive

[263] John Nolland, "Luke" in *World Biblical Commentary* 35, 3 vols. (Dallas: Word Books, 1993), 1989-1993.
[264] Green, *The Gospel of Luke,* 428.
[265] Blajer, "The Parable of the Good Samaritan (Lk 10:25-37): Its Function and Purpose within the Lucan Journey Section," 143.
[266] In this verse we discover some of the problems that exist when the spoken word (orality) is put into writing, and when the written word wants to come back to life when it is spoken. This seems to be the background of the two questions with which Jesus answers the lawyer who questions him about the possibility of entering eternal life. See the work of Albert Ngengi Mundele to see the challenges associated with the change from orality into writing and back to orality – Mundele, "Retrieving Orality from Biblical Texts," 89-102
[267] Simian-Yofre, "La esclerosis de la Palabra: la Escritura, Qué está escrito? Como lo lees? (Lucas 10:26)," 55.
[268] Marshall, *The Gospel of Luke,* 573.
[269] The first verse of the Shema, from the sixth chapter of Deuteronomy, is among the best-known in all of Jewish liturgy. It is recited at the climactic moment of the final prayer of Yom Kippur (day of atonement), the holiest day of the year, and traditionally as the last words before death. Traditionally, it is recited with the hand placed over the eyes – Hear O' Israel, the Lord is our God, the Lord is One. The prayer is called the Shema because Shema is the first word of the prayer in Hebrew and it means "Hear" – see Hayim Herring, "The Shema," retrieved from https://www.myjewishlearning.com/article/the-shema [accessed October 10, 2023].

drive (ἰσχύς), and intelligence or planning qualities (διάνοια).[270] The command to love God completely, with full engagement of the basic aspects of one's being, has a central place in Jewish piety, being used in daily prayer.[271] Therefore, the love of God in this case involves the whole being of a person. The all-encompassing love for God was to find its expression in a willing and joyful obedience to the commandments of God.[272]

Lv 19:18 stresses on "love your neighbour as yourself"[273] – וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ The same stress on the two commandments is also found in Mk 12:28-34. It was regarded as a key element in the teaching of Jesus, one which expressed his basic agreement with the fundamental teaching of the Old Testament and brought out the continuity between the law, rightly understood, and his teaching.[274] Thus, the first part of the dialogue emphasizes the common ground between Jesus and this Jewish lawyer. There is agreement on these central matters: that love of God and neighbour is the core of the law and that living in this way will bring eternal life. This shows that all theological-biblical knowledge has no value if love for God and one's neighbour is not determinant of daily behaviour.[275] There is no obedience to God that should not be put to the test in concrete encounters with one's neighbour.[276]

The narrative in v. 28 shows how Jesus commends the lawyer for his brilliant response. The lawyer has failed to embarrass Jesus and in fact, finds himself being praised like a good pupil by the very one he tried to pull down. Obviously, in an honour-shame culture, he has given a bad image of himself.[277] τοῦτο ποίει καὶ ζήσῃ (do this and you will live) sums it all. He tells him in a command form characterized by the word ποίει which is verb imperative present active 2nd person singular from ποιέω (to do). With this response, one would think the problem is over, and

[270] Fitzmyer, *The Gospel according to Luke* (X-XXIV), 880.
[271] Tannehill, *Gospel of Luke,* 170.
[272] Peter C. Craigie, *The Book of Deuteronomy,* e-book (Grand Rapids: William B. Eerdmans Publishing Company, 1976), 144.
[273] The omniscient narrator has now resorted to intertextuality. It is a literary phenomenon of the presence of a text in another text. The most important dimension of intertextuality for the New Testament is its hundreds of quotations and allusions to the Old Testament. The Bible itself is considered an intertextual fabric within which later texts elaborate on earlier texts – see Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers,* 119; Weren, *Windows on Jesus: Methods in Gospel Exegesis,* 200.
[274] Marshall, *The Gospel of Luke,* 565.
[275] Cevallos, "The Good Samaritan: A Second Reading of the Law (Lk 10:25-37)," 55.
[276] Rudolf Bultmann, *Teología del Nuevo Testamento* (Salamanca: Ediciones Sigúeme, 1980), 56.
[277] Mullins, *The Gospel of Luke,* 310.

yet it is not yet over. The attempts to solve the problem have not yet finished. They are not yet over.

In v. 29b the narrator shows the lawyer asking Jesus "Who is my neighbour" (καὶ τίς ἐστίν μου πλησίον;).[278] The lawyer's second question, "Who is my neighbour?" is tricky, he probably posed this question to find fault in Jesus.[279] This complicates the story further without coming to an end. The narrator shows that the issue has not yet been solved. The narrator, however, reveals that the question that the lawyer gives here is aimed at justifying himself (δικαιῶσαι ἑαυτὸν). He wanted to vindicate himself.[280] The phrase "to justify himself" (δικαιῶσαι ἑαυτὸν) shows his unwillingness to accept his failure and his attempt to regain his honour.[281] His question was not intended as a request for help. He only sought to find some type of heresy in Jesus' teaching or to initiate a rabbinical controversy, which was quite common in those days.[282] Jesus on the contrary does not proceed with the dialogue, but resorts to introducing a parable. The reader is still in suspense about what kind of parable will it be. Up to this point, the protagonists have been Jesus and the lawyer. In the parable which is about to begin, Jesus ceases to be the protagonist but is now a narrator.

[278] Funk Robert notes that the term neighbour among the Jews excluded personal enemies. This is why Jesus said "You have heard that it was said, you shall love your neighbour and hate your enemy" (Mt 5:43). The lawyer wants, consequently, to press for some definition of where within the community the limits of love are to be drawn – see Funk, "How Do You Read: A Sermon on Lk 10:25-37," 56. The type of question that the lawyer has asked in v. 29b implies that there can be a non-neighbour, and this reflects an actual debate in the time of Jesus – see Peter Rhea Jones, "The Love Command in Parable (Lk 10:25-37)," *Perspectives in Religious Studies* 6 (1979): 224-242, 226. This is similar to the views of Matthew R. Payne who expresses that for the Jews, a "neighbour" is someone who does good things for you. In their tradition and interpretation of the law, if someone was your enemy, then you would treat him as such. This included a hit for a hit and a punch for a punch, commonly known as the "eye-for-an-eye law." That was the Old Testament law that they had lived under for almost 2,000 years. This lawyer thought that his neighbour was someone who was treating him right. He therefore wanted Jesus to confirm his perspective – Matthew R. Payne, *The Parables of Jesus Made Simple: Updated and Expanded Edition,* e-book (Litchfield: Revival Waves of Glory Books & Publishing, 2017), 75.

[279] Vijayaraj, "The Socio-Political Conflict and Human Right Concerns in the Parable of Compassionate Samaritan (Luke 10: 29-37)," 35-44.

[280] St. Ambrose notes that the great expert of the law is unmasked by Jesus. Such great experts of the law stick to the letter of the law but miss the whole point of the law – see Ide Ní Riain, *Commentary of Saint Ambrose on the Gospel according to Saint Luke* (Dublin: Halcyon Press, 2001), 211; John J. Kilgallen argues that "wanting to justify himself" means that he now can show that he was right to challenge Jesus, that he will now be shown to be justified in putting Jesus to the test – John J. Kilgallen, "The Plan of the Νομικος (LK 10.25-37)," *New Testament Studies* 42 (1996): 615-619, 618.

[281] Vijayaraj, "The Socio-Political Conflict and Human Right Concerns in the Parable of Compassionate Samaritan (Luke 10: 29-37)," 35-44.

[282] Cevallos, "The Good Samaritan: A Second Reading of the Law (Lk 10:25-37)," 53.

The Insertion of a New Plot within the Narrative Sequence (vv. 30-35)

[30]Ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ καὶ λῃσταῖς περιέπεσεν, [31]κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν· [32]ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. [33]Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ᾽ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, [34]καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. [35]καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ εἶπεν· ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

As already stated, Lk 10:25-37 has two plots. The parable from vv. 30-35 has its own plot which will lead to the final resolution of the problem at hand. The narrator who is Luke the evangelist has interrupted the flow of the story by introducing the parable in which Jesus becomes the narrator. It shall be discovered towards the end what kind this combination of the two plots might be like. A narrator at times has the purpose of clarifying the issue at hand by resorting to a parable. [283] In this case, the first plot consists of vv. 25-29, 36-37. The second plot consists of vv. 30-35.[284] Despite the fact that the parable is a plot on its own, it is intended to further (enhance) the understanding of the lawyer.[285]

(1) Exposition or Initial Situation (v. 30a)

Ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ (Jesus replied and said, "A certain man was going down from Jerusalem to Jericho).

The initial situation begins when Jesus replies to the lawyer's question, "And who is my neighbour?" - καὶ τίς ἐστίν μου πλησίον; (v. 29), by telling about a man who was going down from Jerusalem to Jericho - ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ. This gives the

[283] If we were dealing with source criticism (the quest for the written sources used in the text) such an interruption would be interpreted as an anomaly and would suggest discrete sources. In the method of literary analysis, such an interruption should be taken to reveal the meaning of the story, and not discrete sources – see Klyne Snodgrass, *Stories with Intent: A Comprehensive Guide to the Parables of Jesus,* e-book (Grand Rapids: Eerdmans, 2008), 58.
[284] Here is one of the interesting numbers of passages generally considered as "bracketing" or "sandwiches" where an initial scenario (A) is presented and then dropped and a new incident is recounted (B) and the whole narrative is concluded by a return to the earlier scenario (A^1). The purpose of this scenario is to use the bracketed scenario to explain the outer one.
[285] Bailey, *Jesus Through Middle Eastern Eyes,* 284; see also Green, *The Gospel of Luke,* 425.

background of the story. The reference to a "certain man" (ἄνθρωπός τις) is a common way that Luke begins one of Jesus' parables (12:16; 14:16; 15:11; 16:1, 19; 19:12).[286] He is unidentified or not characterized; neither by race, religion, region nor trade.[287] He is simply ἄνθρωπός τις (a certain man), just as we earlier had νομικός τις (a certain lawyer – v. 25). We do not know the reasons for the man to go to Jericho and the narrator does not tell the identity of this certain man (ἄνθρωπός τις). This journey had a reputation for being dangerous long before Jesus' time. People were warned not to travel this route by themselves. It was the ideal place for robbers as it was desolate and rocky. This zigzag path proved to be a hazardous one through the centuries.[288]

(2) Inciting Moment or Complication (vv. 30b-32)

καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν· ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. (And he encountered robbers, and they stripped him and beat him, and went off leaving him half dead. And by chance, a certain priest was going down that road, and when he saw him, he passed by on the opposite side. And likewise, a Levite also, when he came to the place and saw him, passed by on the opposite side.)

In v. 30b, the narrator discloses the problem that has occurred to the man. He encountered the robbers and they left him half dead (ἡμιθανῆ) after beating him. The robbers do not just beat him, they also "strip him" (ἐκδύσαντες αὐτὸν) off his clothes, thus leaving him naked with nothing to identify his status if one came upon him except his desperate need for help.[289] With the risky nature of the road, it is no wonder that he was robbed and beaten and left to die. It was a winding road through the desert and surrounded by caves, which made good hideouts for robbers who lay in wait. Even centuries after Christ's time, robbers continued to exploit travelers on this road.[290] The road became even more dangerous when Herod laid off forty thousand construction

[286] Bock, *Luke: 9:51-24:53*, vol. 2, 146.
[287] Mensah, "The 'Neighbour' in the Parable of the Good Samaritan (Lk 10:25-37)," 3; See Matthew Chalmers, "Rethinking Lk 10: The Parable of the Good Samaritan Israelite" *Biblical Literature* 139 (2020): 543-566, 558.
[288] Lightfoot, *The Parables of Jesus*, 55. He further notes that even Josephus in the first century described it as desolate and rocky, infested with bandits. See also Morgan G. Campbell, *The Parables and Metaphors of Our Lord* (Eugene: Wipf and Stock Publishers, 2020), 158. He notes that the road was completely unsafe for travelers.
[289] Mensah, "The 'Neighbour' in the Parable of the Good Samaritan (Lk 10:25-37)," 4.
[290] Fitzmyer, *The Gospel according to Luke* (X-XXIV), 886; see also Hultgren, "Enlarging the Neighbourhood: The Parable of the Good Samaritan (Lk 10:25-37)," 73.

workers, leaving plenty of people unemployed, some of whom turned to thievery.[291] This story was not a strange one to the listeners, since it was well-known that the road from Jerusalem to Jericho was dangerous due to thieves and attacks.[292] The injured man is battling for his life now. This knot increases the narrative tension. The narrator doesn't disclose the intention of the robbers at all, whether they are looking for money or maybe the man doesn't belong to their tribe.[293] By leaving him half dead the narrator wants to show that the beating was a severe one not minor.

The narrator in v. 31 begins disclosing the people who begin passing by. One would quickly think that the solution to the problem is at hand. A priest is the first one who is passing by. His arrival is described as by chance/coincidence (κατὰ συγκυρία). The narrator by expressing that by chance (κατὰ συγκυρίαν) gives an impression that help or salvation is near the robbed man.[294] The point is that the road was lonely, and a man might lie a long time before help arrived. The word perhaps emphasizes also the exalted status of the by-passer as a priest.[295] By hearing the word priest (ἱερεύς) the reader is very hopeful and assumes that with the arrival of the man of God, things will be fine for the injured man. A priest is expected to be sympathetic to a man in distress. Jesus' audience will expect the priest to go to the rescue of the injured man. However, to the contrary, he will choose to go to the other side without paying any attention at all.[296]

The fact that a priest happened to be going down the same road would suggest to believing Jews the arrival of providentially arranged aid.[297] A priest would be the very type of man whom

[291] Stiller, *Preaching Parables to Postmoderns,* 81.
[292] Cevallos, "The Good Samaritan: A Second Reading of the Law (Lk 10:25-37)," 56.
[293] William R. Williams is right to indicate that most commentators assume that the man who fell into the hands of the robbers was a Jew, but given the presence of Gentiles in Palestine at Jesus' time, this is debatable, since Jesus himself makes no reference to his ethnicity – see William R. Williams, "A Comment on Samaritans, Jews and Philosophers," *Expository Times* 113 (2002): 410.
[294] The use of κατὰ συγκυρίαν in this verse may emphasize the remoteness of the place. It was only by chance that the injured man was seen at all. It was indeed fortunate that the first one to pass by was a man of authority (a priest), who would have the people's concerns, especially the sick at heart. The priest was probably returning to his country residence after officiating at the temple – see Forbes, *The God of Old: The Role of the Lukan Parables in the Purpose of Luke's Gospel,* 63.
[295] Marshall, *The Gospel of Luke,* 574.
[296] Paulose Mangai, "The Kingdom Thrust of the Parable of the Good Samaritan (Lk 10:25-37)," *Vidyajyoti* 82 (2018): 679-690.
[297] Blomberg, *Interpreting the Parables,* 245.

people might have supposed would be compassionate.[298] On the contrary, the priest chooses to pass by the opposite side.[299] The narrator does not disclose why the priest does not want to help the victim. However, the priest and the Levite would be expected to be well-versed in the biblical mandates to care for the stranger in need.[300] By including the priest and the Levite in the parable Jesus was attacking the essence of the Jewish religion of the clerics of his time, who had placed legal purity above charity.[301] They were probably representatives of a ritualistic Judaism distanced from practicing mercy.[302]

It keeps one wondering why a priest is doing this. One might speculate that maybe the priest was afraid of the robbers, that they may still be lingering around to attack yet once more.[303] The second and most commonly held reason concerns the issue of purity.[304] The dilemma before the priest was whether the man was dead or not. Leviticus 21:1-2 prohibits the priest from being defiled by a corpse through contact. It is said that to be able to accept the people's offerings and offer sacrifice in the temple, a priest could not risk the contagion of uncleanness.[305] They were only allowed to be in contact with the dead bodies of their nearest kin – mother, father, son, daughter, brother, and virgin sister.[306] Therefore, the priest had to play it safe because defilement had severe consequences for him and his family. Joseph Fitzmyer notes that the priest had

[298] Boice, *The Parables of Jesus,* 156. The priest didn't have love and compassion for the injured man although he was claiming to worship God – see Stylianos Atteshlis, *The Parables and Other Stories* (Cyprus: Imprinta Ltd., 1991), 89.
[299] The aorist participle conjugation ἰδὼν translated as "having seen," from ὁράω, shows that the priest sees the man before passing the other side.
[300] Maurice Ryan, "Revisiting the Parable of the Good Samaritan (Lk 10:25-37)," *SCJR* 16 (2021):1-15, 14.
[301] José Luis Martín Descalzo, *Vida y Ministerio de Jesús de Nazaret,* vol. 2 (Salamanca: Ediciones Sigúeme), 281.
[302] Cevallos, "The Good Samaritan: A Second Reading of the Law (Lk 10:25-37)," 56.
[303] Bernard Brandon Scott, *Hear then the parables: A commentary on the parables of Jesus* (Minneapolis: Fortress Press, 1989), 195.
[304] See Bauckham, "The Scrupulous Priest and the Good Samaritan: Jesus' Parabolic Interpretation of the Law of Moses," 475. He states that when a priest is confronted with a dead or dying man, it sets up an unusual, halakhically debatable situation, since the commandment that a priest avoids, that is, contracting a corpse which symbolizes impurity conflicts with the commandment to love the neighbour. One commandment must take precedence.
[305] Longenecker, *The Challenge of Jesus' Parables,* 278.
[306] Mensah, "The 'Neighbour' in the Parable of the Good Samaritan (Lk 10:25-37)," 4; see Ez 44:25 which says priests shall not make themselves unclean by going near a dead body; only for their father, mother, son, brother, or unmarried sister; see also Bruce W. Longenecker who indicates that priests were prescribed a double degree of purity and for that reason were not to marry harlots, slaves, captives or anyone who earned their living by the cheating trades or by keeping inns; and not even to marry a woman parted from her husband, on any account whatsoever" – Bruce W. Longenecker, "The Story of the Samaritan and the Innkeeper (Lk 10:30-35): A Study in Character Rehabilitation," *Biblical Interpretation* 17 (2009): 422-447, 431; see also Flavius Josephus, *Antiquities of the Jews,* 3.276.

probably been serving in the Jerusalem Temple and was making his way back after the end of his course. Later rabbinic tradition knows of Jericho as a place where some priests lived.[307]

The narrator in v. 32 tells of the second Jewish religious leader who also comes down the road. He depicts the Levite passing by and he too performs a similar reaction to that of the priest. The narrator does not disclose why the Levite chooses to do this. The narrator is keeping the readers in suspense as regards what will happen next to the man who is injured. The first two (Jews) do not react in favour of the man who has been assaulted.[308] One is still in suspense, not knowing the one who will help this man in need. The wounded traveler was put in a desperate situation. The term "half dead" (ἡμιθανῆ in v. 30) unveils the urgency of the restoration of human rights. The appearance of the priest and the Levite – the religious group, positively created hope in the minds of the listeners. Yet their expectations have not been implemented as portrayed by the actions of a priest and a Levite.[309]

The fact that priests and the Levites were Jews, they were bound to observe the law of love of neighbour and stranger (Lv 19:18, 33). The occurrence of ἀντιπαρῆλθεν two times (vv. 31, 32) conveys not merely that the priest and Levite pass by without observing, but that they consciously avoid the victim.[310] The priest and the Levite considered their defilement, specifically when it can be caused by touching a corpse, as their vital distress of humiliation.[311]

Yong Lu argues that from the psychological perspective, "The priest and the Levite are concerned with safety, security, and vigilance. As a result, they make their decision to neglect the victim to avoid the risk of defilement."[312] Priests and the Levites were people holding

[307] Fitzmyer, *The Gospel according to Luke (X-XXIV)*, 887.
[308] The priest and the Levite may have been religiously oriented, but it is clear that their lives were not oriented by love. The situation at hand was too difficult; it called for a decision that was out of line with the direction of life in which they were going – Walter Klaassen, "A Case Study in True Love: Luke 10: 25-37," *The Conrad Grebel Review* (1966): 331-334, 333.
[309] Scott, *Hear then the Parable: A Commentary on the Parables of Jesus*, 195.
[310] Wolter, *The Gospel according to Luke*, 79.
[311] Yong Lu, "The Good Samaritan Parable Revisited: A Survey During the COVID-19 Pandemic," *Frontiers in Psychology* 13 (2022): 1-7, 3.
[312] Yong Lu, "Love Your Neighbour as Yourself," (Lk. 10:27b): The Parable of the Good Samaritan in the Light of Regulatory Focus Theory," *EC Psychology and Psychiatry* 5.1 (2017): 1-6, 3; see also Alexander B. Bruce who argues that what the priest and the Levite do in this situation is what everyone would certainly do in whom the impulses of fear and the instinct of self-preservation are stronger than the nobler instincts and impulses of benevolence. By the fact that the first comer passed by, the second passed by; it would imply that in nine cases out of ten that is what you may expect – Bruce, *The Parabolic Teaching of Christ: A Systematic and Critical Study of the Parables of Our Lord*, 348.

important social positions, yet lacking real concern for the common good. They would not waste a couple of minutes caring for the injured man or even calling for help.[313] Philip F. Esler suggests that the ethnic identity of the wounded traveler made the priest and the Levite pass by (vv. 31-32). According to him, the stripped body of the traveler presumably disclosed his ethnicity as a non-Jew.[314] This remains a contentious issue for other scholars suggest that it was a Jew who was left halfdead.[315]

Therefore, to suggest that the priest and the Levite bypassed because the injured man was not a fellow Jew cannot be proven from the context. Clothing was one of the ethnic religious identity markers of the Mediterranean culture.[316] One's clothing would tell one's ethnicity. However, the narrator who is Jesus does not disclose the identity[317] of the injured man and does not give the real reasons that prompted the priest and the Levite to pass on the opposite side without offering any help.[318] He keeps us guessing.

(3) Climax or Turning Point (v. 33)

Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ᾽ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη (But a certain Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion).

The complication normally results in the climax, the highest level of the story. When the climax or turning point of the plot is reached, the conflicting tension stabilizes. The story can go towards its outcome, due to the pivot (turning point).[319] Everything changes as a new man arrives on the scene. The audience, surprised at the lack of compassion of the priest and the Levite, would have presumed that the third person to arrive at the scene would be an Israelite and that he would

[313] Pope Francis, Encyclical Letter *Fratelli Tutti* (3 October 2020): *Acta Apostolicae Sedis* 112 (2020), 17.
[314] Esler, "Jesus and the Reduction of Intergroup Conflict: The Parable of the Good Samaritan in the Light of Social Identity Theory," 337-340. Other scholars argue that when stripped of his clothes, it would probably be impossible to recognize his ethnic identity or status – see Tannehill, *Gospel of Luke*, 172.
[315] Wright, *Jesus and the Victory of God: Christian Origins and the Question of God*, 307; see also Richard C. Tannehill who expresses that "A Jewish audience would probably assume that the injured man on the Jericho road was a Jew since there is no indication that he is an alien" – Tannehill, *Gospel of Luke*, 172.
[316] Kenneth E. Bailey, *Through Peasant Eyes* (Grand Rapids: Eerdmans, 1980), 42.
[317] The text is silent regarding his ethnicity. It appears that this is intentional as Luke's point is not the dying man's ethnicity but the fact that he is a human being, made in God's image (Gn 1:26-27), who is truly in need – see Gregory E. Lamb, "The Bad Samaritan? A View of the Economics of Radical Generosity from Lk 10:25–37," 7.
[318] Zimmermann, "The Etho-poietic of the Parable of the Good Samaritan (Lk 10:25-37): The Ethics of Seeing in a Culture of Looking the Other Way," 278.
[319] Bar-Efrat, *Narrative Art in the Bible*, 123.

help.[320] To their shock, it is the arrival of the Samaritan[321] that forms the climax or turning point. The turning point can be the appearance of a decisive element or character.[322] The arrival of the Samaritan gives some hope, especially by his gesture of showing mercy (ἐσπλαγχνίσθη). Jews considered Samaritans impure, detestable, and dangerous.

One ancient Jewish text referring to nations that were hated, speaks of Samaria as "not even a people" (Sir 50: 25); it also refers to "the foolish people that live in Shechem," (Sir 50: 26), that lies near Mount Gerizim, where the Samaritan temple was located in Samaria.[323] All these insults emerged because the Samaritans established their place of worship at Shechem.[324] It is, however, very amazing to discover that such a person is the one who is showing compassion. Surely this must have sent a big message to the lawyer.[325]

(4) Denouement or Resolution (v. 34)

καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. (And came to him, and bandaged up his wounds, poured oil and wine on them; and he put him on his own animal, and brought him to an inn, and took care of him.)

The resolution is the solution to the initial problem. In this verse, the narrator shows the care that the Samaritan gives to the victim of robbery.[326] He is showing mercy and love towards him. This is fulfilled by the pouring of oil and wine on the wounds, bandaging him, putting him on his

[320] Levine, "Go and Do Likewise: Lessons from the Parable of the Good Samaritan," 18.
[321] Michel Gourgues and Giulio Michelini argue that the first cause of confusion which creates the "surprise effect" to the lawyer concerns the fact that it is the Samaritan who assists those in need, and not the priest or the Levite. The second element of confusion present in the narrative comes directly from the last question that Jesus addresses to the Lawyer ("Which of these three do you think was a neighbour to the man who fell into the hands of the robbers?" – v. 36). See Michel Gourgues, *Le parabole di Luca: Dalla sorgente alla foce* (Leumann: Elledici, 1998), 18; Giulio, *I Vangeli della Misericordia*, 73.
[322] Ska, *Our Fathers Have Told Us*, 27.
[323] See how Luke Timothy Johnson explains on the rivalry between the Jews and the Samaritans – Luke Timothy Johnson, *The Gospel of Luke* (Minnesota: The Liturgical Press Collegeville, 1991), 162. Note on Lk 9:53 which shows that the Samaritans did not receive Jesus because his face was set towards Jerusalem.
[324] Achtemeier *et. al.* eds., *HarperCollins Bible Dictionary*, 1115.
[325] The story describes not only the victim's salvation at the hands of a nameless ethnic enemy (the Samaritan), but also his neglect by supposed friends (the priest and Levite) – see Schubert, "The Parable of the Good Samaritan," 23-27.
[326] The gesture that the Samaritan is doing demonstrates that the ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy. The true neighbour will risk his position, his prestige, and even his life for the welfare of others – see Ronald Burris, "Another Look at the Good Samaritan: Lk 10:25-37," *Review and Expositor* 114 (2017): 457-461, 459.

animal, and bringing him to an inn (πανδοχεῖον).[327] He takes good care of him without considering that he doesn't know the person. The loving-kindness of the Samaritan is demonstrated by the basic first aid and medicines he gives to his neighbour.[328] The Samaritan here is really showing the essence of being a neighbour: having the sensitivity to notice a need and act to meet it. The Samaritan is poles apart from the clerics and other moral authorities of the people, but he demonstrates an understanding of the Law marked by the principle of superabundance of love.[329]

(5) Conclusion or Final Situation (v. 35)

καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ εἶπεν· ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. (And on the next day he took out two denarii and gave them to the innkeeper and said, "Take care of him; and whatever more you spend, when I return, I will repay you.")

V. 35 forms the conclusion of the narrative. The Samaritan has brought the victim to a better place where he should receive good care. The Samaritan ensures the continued care of the man by laying out two days' wages and offering to pay additional expenses.[330] The innkeeper is to look after the man until the Samaritan returns. The money was enough to take care of the man's room and board for twenty-four days since the daily rate for a poor man was about one-twelfth of a denarius.[331] That the Samaritan plans to foot the entire bill is made clear by ἐγώ (I) plus με (me), which has an emphatic force. The sense here is, "I will repay, not the man." Of course, the man has been robbed, so it is unlikely that he could pay. The Samaritan has taken care of this problem, as well as helping with the man's physical wounds. This compassionate act, as many compassionate acts do, involved a concrete price that the Samaritan was willing to pay. The

[327] It must be noted that over the years, there have been some archaeological surveys at the inn of the Good Samaritan, but the first full-scale excavation began in 2000 under the leadership of a man called Itzhak Magen. He was a chief archaeologist of the West Bank – a territory west of the Jordan River and east of Jerusalem. His findings have shown that during Jesus' time, there was a structure that provided a secure refuge for people travelling between Jerusalem and Jericho. He further explains that in the sixth century, Christians built a church on the site to commemorate the parable of the Good Samaritan – see Lesline J. Hoppe, "The Inn of the Good Samaritan (Lk 10:25-37)," *Bible Today* 49 (2011): 309-316.
[328] Stein, *The Gospel of Luke*, 318.
[329] André Lacocque, "L'herméneutique de Jésus au sujet de la loi dans la parabole du bon Samaritain," *Études Théologiques et Religieuses* 78 (2003): 25-46.
[330] See Stein, *The Gospel of Luke*, 318 who states that a denarius was the equivalent of a day's wages for a working man (cf. Mt 20:2, 9, 13).
[331] Hermann L. Strack & Paul Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, 6 vols. (Munich: Beck, 1922), 61.

conclusion is what would be described as open-ended because one does not know whether the innkeeper spent extra money or whether and when the Good Samaritan returned from his journey. The absence of the final state produces the so-called "narrative suspense."[332]

We have to bear in mind that vv. 30-35 are just inserted in a narrative sequence which is continuing. Vv. 36-37 pick it up from the first plot we were looking at which stopped abruptly by the parable that Jesus gave to the lawyer. Below is the continuation of the first plot that began in v. 25 and got interrupted in v. 29.

3. Climax or Turning Point (v. 36)

τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς; (Which of these three do you think was a neighbour to the man who fell among the robbers?")

The narrative presents the final and decisive question that Jesus gives to the lawyer. This forms the climax or turning point in the dialogue between Jesus and the lawyer. This is now the final stage of the narrative progression.

4. Denouement or Resolution (v. 37a)

ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ᾽ αὐτοῦ. (And he said, "The one who treated him with mercy.")

The denouement is a French word meaning untying, undoing of a knot, and of a plot. It is the precipitating final scene. The action or intrigue ends in success or failure for the protagonist, the mystery is solved, or the misunderstanding is cleared. Suspense and tension disappear at this stage.[333] The counter-question which Jesus has asked the lawyer has forced him (the lawyer) to apply the term "neighbour" not to the victim of the assault, but to the one who showed compassion to him.[334] The lawyer has responded well that the one who treated the victim well

[332] However, this kind of ending should not cause many problems because the purpose of the parable that the narrator (Jesus) has given is to enhance the understanding of the lawyer on the meaning of a neighbour and it will serve its purpose at the end of the narrative sequence.
[333] Ska, *Our Fathers Have Told Us*, 28-29.
[334] Ian A. McFarland, "Who is My Neighbour? The Good Samaritan as a Source for Theological Anthropology," *Modern Theology* 17 (2001): 57-66, 60.

proved to be a neighbour.[335] The parable which Jesus has used has now helped the lawyer to answer the question "Who is my neighbour?"[336] It was probably a little painful for this expert of the law to answer the question, because his comrades (the priest and the Levite) did not do the best thing.[337]

Amy-Jill Levine observes that "The parable of the Good Samaritan makes the genealogical outsider prove neighbour; the genealogical insiders fail."[338] This shows that neighbourliness knows no bounds and must proceed from an attitude of spontaneity and self-forgetfulness.[339] The lawyer gives the obvious answer to Jesus' question, though he cannot bring himself to mention the name "Samaritan." He focuses instead on the showing of mercy, which was the key to the Samaritan's exemplary action.[340]

The point of the story is summed up in the lawyer's reaction, that a "neighbour" is anyone in need with whom one comes into contact and to whom one can show pity and kindness, even beyond the bounds of one's own ethnic or religious group.[341] Alexander B. Bruce concludes by saying that "Any human being is my neighbour who needs aid, and to whom I can render aid; and I am neighbour to him when I do for him what his case demands. The relation of neighbourhood is mutual; he is my neighbour to whom I am neighbour."[342] The Samaritan

[335] The lawyer who at first thought could trap Jesus has instead learned a piercing lesson. Rather than placing Jesus in a religious entanglement, he was suddenly confronted with his own hypocrisy – see Henry G. Covert, *Discovering the Parables: An Inspirational Guide for Everyday Life* (Westport: Praeger Publishers, 2008), 77; Alexander explains that the question which Jesus gave in v. 36 "Which of these three do you think proved to be a neighbour to the man who fell into the robbers' hands?") would have been answered differently had the lawyer been in the mood in which he began the interview. He would have begun another quibble, saying: What I want to know is, not to whom I am neighbour, but who is neighbour to me? – Bruce, *The Parabolic Teaching of Christ: A Systematic and Critical Study of the Parables of Our Lord,* 352.

[336] Zimmermann, "The Etho-poietic of the Parable of the Good Samaritan (Lk 10:25-37): The Ethics of Seeing in a Culture of Looking the Other Way," 277.

[337] Ronald Burris, "Another Look at the Good Samaritan: Lk 10:25-37," *Review and Expositor* 114 (2017): 459.

[338] Amy-Jill Levine, *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus* (San Francisco: HarperOne, 2006), 148.

[339] John Muddiman & John Barton, *The Oxford Bible Commentary: The Gospels* (Oxford: Oxford University Press, 2001), 101.

[340] Jeremias, *The Parables of Jesus,* 205.

[341] Fitzmyer, *The Gospel according to Luke* (X-XXIV), 884; The Good Samaritan thus helps create a new reality for Jesus's conversation partner, whose desire for eternal life obliges him by virtue of the story's details to satisfy the command of Lv 19:18 by treating Samaritans as he would do to his fellow Jews. Since no neighbourly good deed may go unreciprocated, Jesus is justified in requiring the lawyer to repay the Samaritan's kindness – see Mark Proctor, "Who is My Neighbour? Recontextualizing Luke's Good Samaritan (Lk 10:25-37)," *Biblical Literature* 138 (2019): 203-219.

[342] Bruce, *The Parabolic Teaching of Christ: A Systematic and Critical Study of the Parables of Our Lord,* 351.

became a neighbour to the stranger who was in need, treating him as he would have wished to be treated if he had been left halfdead by robbers.[343]

5. Conclusion or Final Situation (v. 37b)

εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποίει ὁμοίως. (And Jesus said to him, "Go and do the likewise.")

The final stage here shows an atmosphere of peace and no tension or questions any longer. There is a moral lesson that the narrator wants to communicate to the readers at the conclusion of his story. Jesus tells him in an imperative form characterized by ποίει (you do/make). Jesus' response is simple: the lawyer is to emulate the Samaritan. ποίει (do) recalls Jesus' earlier instruction in 10:28 when he said: "Do (ποίει) this and you will live." The present tense of the command in this context looks at continuous response. The lawyer should be a neighbour following the example of the Samaritan. Love for God expresses itself in a life that is sensitive to others.[344] The lawyer who knows legal principles is now commanded to show compassionate application.[345]

The actions of the Samaritan have been described at length and they really invite imitation.[346] Since the Samaritan becomes for the lawyer the one who has shown mercy, this realization serves as the ground for Jesus' request that he goes and do likewise.[347] Jesus is here delivering the message to the lawyer that he must love his neighbour as though he was acting toward himself.[348]

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[343] George Martin, *Gospel of Luke* (Huntington: Our Sunday Publishing Division, 2011), 305.
[344] Michael Koplitz notes that Jesus modified the definition of "neighbour" with the parable of the Good Samaritan. Even an enemy is now a neighbour. He considers this as the literal reading of the parable. A deeper interpretation for him is that Jesus teaches that to be a disciple of his, one has to accept all the commandments of the Torah. One cannot say, "I am a disciple of Jesus but I do not want to love all of my neighbours" – Koplitz, "Parables of Jesus Christ (Lk 10:25-37)," 16.
[345] Seth E. Weeldreyer, "Between Text & Sermon (Lk 10:25-37)," *Interpretation* 62 (2008): 166-169, 168.
[346] Younger, "Preaching like the Good Samaritan (Lk 10:25-37)," 395.
[347] Mark Proctor, "Who Is My Neighbour? Recontextualizing Luke's Good Samaritan (Lk 10:25-37)," *Biblical Literature* 138 (2019): 203-219, 206.
[348] Colin Young, "The Commandment to Love your Neighbour as Yourself and the Parable of the Good Samaritan (Lk 10:25-37)," *Andrews University Seminary Studies* 21 (1983): 265-272, 268; see Stephen F. Noll, "The Good Samaritan and Justification by Faith," *Mission and Ministry* 8 (1990): 36-37,36 – by saying "Go and do likewise" Jesus is inviting the lawyer to show good works to all his neighbours.

1.12.2 Type of Plot

The narrative of Lk 10:25-37 contains a plot of combination. It is a bracketing plot since the narrator has interrupted the progress of the plot by inserting a parable (vv. 30-35) with its complete plot, then continues with the progress of the interrupted plot until its final situation. Another word for this phenomenon is "sandwich."[349] There is a plot of revelation or thought – *anagnōresis* (the outer plot – vv. 25-29,36-37) in that the lawyer has come to a better understanding of the concept of a neighbour. There is also a plot of action or resolution – *peripeteia* (the inserted plot/parable – vv. 30-35) characterized by the care that the Samaritan gives to the man who encounters robbers on his way from Jerusalem to Jericho.

1.12.3 Analysis of the Characters

Characters refer to the persons in the story. The author of a narrative breathes life into a character that is realized in the reader's imagination.[350] In a narrative, characters are generally crucial to the development of the story.[351] In fact, the characters act as the narrator's mouthpiece.[352] It must be stressed that the author is selective in what he or she writes in a narrative, for only some events and speeches can be narrated. An author cannot give a full account of everything that happens in the lives of people. This is impossible. No single autobiographer can record everything about himself or herself.[353] The characters have the ability to transmit the significance and values of the narrative to the reader since they usually constitute the focal point of interest. The personalities and histories of the characters in a narrative attract the reader's attention to a greater extent than do other components of the narrative. They generally arouse considerable emotional involvement; people feel what they feel, rejoice in their gladness, grieve at their sorrow, and participate in their fate and experiences. There are many ways in which the characters reveal themselves. It might be through their speech (what they say and how they say

[349] The aim of this fitting (bracketing plots) is to put two plots in echo. It constitutes a strategy that is intended for the reader to understand better the flow of the narrative. The bracketed plot shades light to the outer one. A bracketed plot is sometimes known as an intercalated plot.
[350] Resseguie, *Narrative Criticism of the New Testament*, 121.
[351] Stanley E. Porter, *Handbook to Exegesis of the New Testament* (Leiden: Brill, 1997), 231.
[352] Bar-Efrat, *Narrative Art in the Bible*, 47.
[353] Resseguie, *Narrative Criticism of the New Testament*, 121.

it), their actions (what they do), their clothing (what they wear), in their gestures and posture (how they present themselves).[354] They are known by what others say about them.[355]

In the two plots, the following are the characters: νομικός (the lawyer – v. 25), Ἰησοῦς (Jesus – v. 29), ἄνθρωπός τις (a certain man – v. 30), λῃσταῖς (robbers – v. 30), ἱερεύς (the priest – v. 31), Λευίτης (Levite – v. 32), Σαμαρείτης (the Samaritan – v. 33) and πανδοχεῖ (the innkeeper – v. 35).

(1) The Lawyer (νομικός)

The lawyer (νομικός) was certainly a legal expert. He was learned in the law.[356] He was one of the Scribes. In the narrative, the lawyer shares the role of the main character with Jesus. He is the one in dialogue with him throughout the narrative sequence. He is however, presented by the narrator as the one testing Jesus deliberately – Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν (v. 25). This shows that he didn't ask the question in good faith, but only to find out if Jesus would answer well the question. He is shown as a man who has the desire to know how to attain eternal life. He knows well that one has to love God with one's soul, strength, and mind as well as love one's neighbour as oneself (v.27). He, however, fails to recognize what love of neighbour means as portrayed in v. 29. He finally realizes what it means to be a neighbour by explaining that the Samaritan proved to be a good neighbour (v. 37).[357]

(2) Jesus (Ἰησοῦς)

The text shows Jesus being tested by the lawyer. He is being asked some questions. This begins in v. 25. He is given the title "Teacher" (διδάσκαλε). Διδάσκαλος is a title of dignity and respect (master). When he is confronted by the questions, he is also responding with a counter-question. Throughout the narrative, he is helping the lawyer to search for the answers himself. In v. 26 Jesus shows that the way the lawyer reads what is written in the Law has an effect on his

[354] Resseguie, *Narrative Criticism of the New Testament*, 121.
[355] Characters are also known by the environment or setting in which they work and play. Characters are also known by their position within society. Characters may develop within a narrative and undergo an important change either for the better or for the worse. These are dynamic characters. At times characters may be static: the same at the end of the narrative as at the beginning.
[356] Gingrich & Danker, *Shorter Lexicon of the Greek New Testament*, 133.
[357] Take note that the Lawyer himself fails to mention the name "Samaritan." He just responded to Jesus that the one who acted as a neighbour is the one who showed mercy (ἔλεος). This is probably because the one who is praised in the parable is a Samaritan and not the priest or the Levite. The lawyer would have easily mentioned the name priest or Levite and not Samaritan for the Jews and Samaritans were at loggerheads and they were praying in different places – Achtemeier *et. al.* eds., *HarperCollins Bible Dictionary*, 1115.

understanding (ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;). However, Jesus as a teacher helps him to get the correct answer by offering him a parable. With this parable, the lawyer got a clear answer to his question. Philemon M. Chamburuka and Ishanesu S. Gusha are of the view that by telling the parable of the Good Samaritan, Jesus was simply asking the lawyer (Jew) to consider the Samaritan as the neighbour. They believe that in this parable, there is an attempt to break racial or ethnic barriers.[358]

(3) A Certain Man (ἄνθρωπός τις)

The narrator tells of a certain man in v. 30. He does not reveal whether this man was a Jew, a Samaritan, or whosoever it would be. This man is depicted as the one who was attacked by the robbers when he was travelling from Jerusalem to Jericho (v. 30) and needed great help. The λῃσταῖς (robbers) mercilessly attacked him and robbed his belongings. Whether the wounded traveler was a rich or a poor man is not made known.[359] By describing that he was half dead (ἡμιθανῆ – v. 30), he portrays that he was really in dire need of support from other people. This man stands as a figure of someone in need. He finally gets support from a Samaritan, yet the first people who would have helped him earlier were a priest and a Levite.

(4) Robbers (Λῃσταῖς)

The narrator mentions "robbers – λῃσταῖς" in vv. 30 and 36. They are presented as people who had done much damage to the man who was travelling from Jericho to Jerusalem. They greatly injured him. Their motive for injuring the man is not mentioned at all. They just injure him and disappear. Their role ends there. They are destroyers who don't wish others well. They strip him, inflict him with blows, and leave him half dead in v. 30 (οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ).

(5) The Priest (ἱερεύς)

A priest among the Jews was considered a man of God for he was ministering in his temple and represented the height of piety. He was offering sacrifices and in general, was busied with sacred

[358] Chamburuka & Gusha, "An exegesis of the parable of the Good Samaritan (Lk 10:25-35) and its relevance to the challenges caused by COVID-19," 5.
[359] Vijayaraj, "The Socio-Political Conflict and Human Right Concerns in the Parable of Compassionate Samaritan (Luke 10: 29-37),"35-44.

rites.[360] In Israel, despite some changes in the centuries, the priest always exercised two basic ministries which are two forms of mediation: the office of worship and the service of the Word.[361]

The narrator shows him as the first person to pass on the opposite side when he looks at the injured man. He does not pay any attention at all. The priest looks at the scenario and chooses to pass in the opposite direction (ἀντιπαρῆλθεν – v. 31) without doing the needful. The priest is showing the character of being insensitive to the person in need. As a man of God, he was supposed to take this opportunity to show mercy to this person by helping him. He was not supposed to consider whether he was his fellow Jew or not. He was not supposed to think of ritual observance by fearing to touch a dead body. When the need arises, such things should be put in brackets. What has to be considered is to save life and not destroy it. The words "by chance" (κατὰ συγκυρίαν – v. 31) which the narrator expresses symbolize that the passing of the priest ought to be a blessing to the victimized person.

(6) Levite (Λευίτης)

Levites were descendants of Levi, one of the twelve sons of Jacob (by Leah). Unlike the other tribes of Israel, they were not given a tribal allotment in the land (Nm 35:2-3; Dt 18:1; Jos 14:3-4) but were rather consecrated as Yhwh's special tribe in place of the firstborn of all the Israelites (Nm 3:41, 45; 8:18) with their role being to assist the priests (i.e., the descendants of Aaron) in the service of the tabernacle (Nm 18:4).

These were helpers of priests in many ways. In the narrative, the Levite behaves in the same way as the priest. Having come and seen (ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν – v. 32) he chooses to pass on the other side. He too is insensitive to the person who is left half-dead. He doesn't offer any help.

(7) Samaritan (Σαμαρείτης)

In the narrative, the Samaritan sums it all up when it comes to what it means to take good care of a person in need and therefore act as a good neighbour. His actions qualify him to be considered

[360] Joseph H. Thayer, *A Greek-English Lexicon New Testament* (Edinburgh: T & T Clark, 1889), # 2548, in *Bible Works 10;* see also Mark Leuchter & Jeremy M. Mutton, eds., *Priests in Biblical History and Tradition* (Atlanta: Society of Biblical Literature, 2011), 25.
[361] Leon-Dufour, ed. *Dictionary of Biblical Theology*, 407.

as a Good Samaritan although there isn't any word that literally refers to goodness in the text under study. In Greek, the words αγαθός and καλός describe a good person, but none appears in the parable. However, the concept of a Samaritan as a good man is noted by considering the actions that he performs. The narrator (Jesus), describes the actions portrayed by this Samaritan. He comes up to him and does not go on the opposite side.[362] He then binds his wounds. This might have involved the Samaritan to use his own clothes for bandaging. He anoints the cuts with oil and wine. According to Is 1:6, oil has the power to soften the wounds. He equally puts the man on his animal, which probably means that the Samaritan walked on foot. And then he takes him to an inn, where he can provide care and comfort to this man he has just met. He does not dump him and run away but stays the night to care for him. He gave two denarii to the innkeeper and promised to pay extra money if the innkeeper spent more.

(8) The Innkeeper (πανδοχεῖ)

The narrator does not explain in detail about the innkeeper. He just discloses that the Samaritan brought the injured man to an inn where he offered two denarii to the innkeeper. However, the innkeeper by welcoming them shows the character of a person who is welcoming and compassionate. He does not refuse to offer his help to the man he doesn't know. He is ready to help despite the fact that it is part of his business to welcome visitors. For many people, "The inn and the figure of the innkeeper simply do not play any role in the meaning of the parable."[363] However, the role of the innkeeper[364] is a key to unlocking the puzzles of the parable. Inns had become a feature of life in Judea since the start of the Roman occupation in 63 BC and had become "one of the most familiar features of the Roman imperial road system."[365]

[362] Pope Francis describes that certainly, the Samaritan had his own plans for that day, his own needs, commitments, and desires. Yet he was able to put all that aside when confronted with someone in need. Without even knowing the injured man, he saw him as deserving of his time and attention – Pope Francis, Encyclical Letter *Fratelli Tutti*,17.
[363] Eck & Niekerk, "The Samaritan Brought Him to an Inn: Revisiting πανδοχεῖον in Lk 10:34," 1-11.
[364] In the case of female innkeepers, they could not get married to priests under Jewish Law, an interpretation of Lv 21:7 ("They shall not marry a prostitute or a woman who has been defiled"). They were forbidden to do so since such women were believed to gain their living by cheating trades and by keeping inns – see Josephus, *The Antiquities of the Jews* (London: William Heinemann), III, 12, 2.
[365] Ben-Zion Rosenfeld, "Innkeeping in Jewish Society in Roman Palestine," *Journal of the Economic and Social History of the Orient* 41 (1998): 133-158, 136.

1.12.4 Focalization

In any narrative, there must be something that is the point of focus. The narrator through a story directs the reader to pay much attention to a particular point of view. A narrative has in a way to captivate the mind of a person to look for what is the main point of view of the narration. Focalization refers to the relation between that which is focalized – the characters, actions, and objects offered to the reader – and the focalizer, the agent who perceives and who therefore determines what is presented to the reader.[366] The influence of point of view is seen in the events a narrator selects for the story, what the characters say or do, what settings are elaborated, what comments and evaluations are made, and so forth.[367]

In the text under study, the narrative focuses on the Samaritan's activity as a neighbour. The victim is only minimally described since he is not the focus, those who react to him are the point of focus. Lk 10:25-37 as a narrative has zero focalization because the narrator says more than what the characters know; he has information that exceeds the frame of time and the space of the scene. In other words, only the reader is informed about something, while the characters of the scene are ignorant.

1.12.5 Analysis of the Frame

Events happen in a particular time, space, and social environment. This is why we have to analyse the temporal, geographical, and social settings of the narrative.

1.12.5.1 The Temporal Frame

Temporal expressions, namely, nouns, adverbs, and prepositions denoting points, periods, relations, and the movement or direction of time, are far more important and (particularly when they appear in conjunction with numbers) can mark time precisely as well as define duration.[368] Normally in any biblical text, they may have clear indicators of time like Sabbath, day, night, year, month, immediately, now, and later (just to mention a few). In the narrative sequence, such a clear indication is noticed in v. 35 - ἐπὶ τὴν αὔριον (on the next day). Inheritance of eternal life – ζωὴν αἰώνιον κληρονομήσω (v. 25) carries within itself the concept of time that endures

[366] Luc Herman & Bart Vervaeck, *Handbook of Narrative Analysis,* 2nd ed. (Lincoln: University of Nebraska Press, 2019), 77.
[367] Resseguie, *Narrative Criticism of the New Testament,* 167.
[368] Bar-Efrat, *Narrative Art in the Bible*, 143.

forever unlike the limited time we know. Time factors are very important to understand well the narrative.

1.12.5.2 The Geographic Setting

Events happen somewhere. The locations where things happen may in principle be deduced.[369] In the narrative, some places have been mentioned which reveal some geographical locations. These are Jerusalem and Jericho – ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ (v. 30) and an inn (v. 34 - πανδοχεῖον). Such places are of great significance in this narrative. Why does Jesus mention them? This has to be in the mind of the reader for him to follow well. Although the narrative could, of course, take place anywhere, it is staged, not without reason, on the way from Jerusalem to Jericho. This topographical placement prepares for the appearance of the priest and Levite, for both carry out their activity in Jerusalem.[370]

It must be made known that Jerusalem was the center of worship for the Jewish communities. There is symbolic significance in Jesus' choice to locate the story between the cities of Jericho and Jerusalem. Jerusalem, the city of worship, was where the priests spent their time serving in the temple. Every Jew had to go there every year. It was a place where many religious activities were taking place. Jesus with his disciples in this section are on a travel narrative to Jerusalem (beginning from 9:51). In Jerusalem, Jesus will be in confrontation with the same groups of people namely Scribes (lawyers), Pharisees, and Herodians (5:30; 11:45-46; 20:2). They are the ones who bring him to the Sanhedrin (22:66). He will be tortured to the point of death (23:46). In the narrative sequence, the priest and Levite are coming down from the same place (Jerusalem) which is a religious centre.

Alexander B. Bruce states that "Jericho was a city of priests, and officials would come and go between that place and Jerusalem in connection with their service at the temple."[371] It was known as a place with a high population of priests and officials dedicated to serving the Jerusalem Temple. These officials were attracted by the fertility of the Jericho region as well as its

[369] Mieke Bal, *Narratology: Introduction to the Theory of Narrative,* 2nd ed. (Toronto: University of Toronto Press, 1994), 214.
[370] Wolter, *The Gospel according to Luke,* 55.
[371] Bruce, *The Parabolic Teaching of Christ: A Systematic and Critical Study of the Parables of Our Lord,* 346.

administrative importance especially during the second temple period (597 BC-70 AD).[372] Jericho which was a suburban-type community, was where priests often lived, travelling to Jerusalem to perform their duties. It is said that King Herod built his magnificent summer palace there; its springs made it known as the "City of a Thousand Palms."[373] There existed a "close connection between the Temple in Jerusalem and the priestly city of Jericho."[374] Priests and the Levites were a regular feature on the Jerusalem-Jericho road as a consequence of their regular rotations to undertake service in the Temple.[375] Jericho was a day's walk from Jerusalem. It was the most direct, and would therefore be at least occasionally taken despite its bad renown as the "Way of Blood."[376]

When the Israelites occupied the promised land, they first conquered Jericho. Jericho is first mentioned in Scripture in the account of the children of Israel when they moved from the east side of the Jordan River to take the promised land. After Jericho was taken, Joshua condemned the city: "Cursed before the Lord is the man who undertakes to rebuild this city, Jericho" (Jos 6:26). The large priestly population of Jericho is also verified by the numerous ritual baths discovered there.[377] The same city was where Zacchaeus met Jesus (Lk 19:1-10) who visited him in his house. It was also the same city where Jesus cured a blind beggar (Lk 18:35-43). Its presence in the passage is of great importance.

Another significant place worth mentioning is where the incident took place. No name of the place is given. What is known is that a certain man encountered the robbers on the road as he was coming down from Jerusalem to Jericho (10:30). The robbers hid in the mountains, rocks, and desert along the road between Jerusalem and Jericho.[378] It was a rocky winding road through the desert and surrounded by caves, which made good hideouts for robbers who laid in wait. Even centuries after Christ's time, robbers continued to exploit travelers on this road.[379] Jesus

[372] Joshua Schwartz, "On Priests and Jericho in the Second Temple Period," *Jewish Quarterly Review* 79 (1988): 23-48, 23.
[373] Stiller, *Preaching parables to postmoderns,* 81.
[374] Schwartz, "On Priests and Jericho in the Second Temple Period," 36.
[375] Ryan, "Revisiting the Parable of the Good Samaritan (Lk 10:25-37)," 3.
[376] Bruce, *The Parabolic Teaching of Christ: A Systematic and Critical Study of the Parables of Our Lord,* 346.
[377] Eduard Lohse, *The New Testament Environment* (London: SCM Press, 1976), 153.
[378] Stein, *The Gospel of Luke,* 317.
[379] Bock, *Luke: 9:51-24:53,* vol. 2, 146.

might have deliberately chosen this road because people were fully aware of the possibility of encountering robbers on this road since it was a dangerous one.

The Samaritan who offered help to the man who encountered the robbers happened to be on his journey on the same road. It is very difficult to tell from which direction he was coming from. Was he coming from Jerusalem or Jericho? At least, the priest is described as coming down that road (κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ – v. 31) which symbolizes descending from Jerusalem to Jericho. The word "likewise" (ὁμοίως – v. 32) used for the Levite would suggest that he followed the similar path of the priest, meaning that he too was descending from Jerusalem to Jericho. In the case of the Samaritan, v. 33 describes him as a traveler having come to the place. Luke uses the verb participle ὁδεύων (travelling) to describe the activity of the Samaritan. This creates an ambiguity to determine the direction that the Samaritan is coming from.

Therefore, from the context, either of the two places would be the probable place he is coming from. The higher possibility would be that he was coming from Jericho not Jerusalem since some texts show that Samaritans had nothing to do with Jerusalem, characterized by establishing their place of worship at the temple in Gerizim (Jn 4:9) rather than King Solomon's Temple in Jerusalem. Lk 9:53 shows that the Samaritans did not receive Jesus because his face was set towards Jerusalem. The usage of a different verb (ὁδεύω and not καταβαίνω) may suggest that the Samaritan was travelling in the opposite direction.[380] The possibility of coming from Jerusalem is not ruled out because there was nothing strange about a Samaritan travelling in Jewish territory, just as Jews also journeyed through Samaria.[381]

There is also the geographic setting of an inn. In early Jewish literature, Josephus refers to inns once. In a section on the laws that Moses prescribed, priests were submitted to a double degree of purity: they were not allowed to marry harlots, slaves, captives, or those who made their living by cheating trades such as keeping inns. This is a clear negative reference to the trade of innkeeping.[382] In the narrative, it is being given a positive interpretation.

[380] Daniel Patte, *Structural Exegesis for New Testament Critics* (Minneapolis: Fortress, 1990), 109.
[381] Marshall, *The Gospel of Luke*, 567.
[382] Eck & Niekerk, "The Samaritan 'Brought Him to an Inn: Revisiting πανδοχεῖον in Lk 10:34," 1-11; see also Josephus, *Antiquities of the Jews*, 3.276.

1.12.5.3 The Social Setting

The third aspect of settings to be considered concerns the social circumstances. These include the political institutions, class structures, religious systems, economic systems, social customs, and general cultural context assumed to be operative in the work.[383] The social setting of Luke's story is a class society, in the eyes of which some people are more important than others. The lawyers, and Jewish religious leaders (Pharisees, priests, Levites) in Luke's stories presume to be at the top of such a status pyramid, while the Samaritans, tax collectors, prostitutes, lepers, and beggars are all at the bottom. Such contexts have to be taken on board to understand the narrative.

The priest and the Levite (vv. 31-32) reveal the social hierarchy of Luke's Palestine. The post-exilic Jewish community had a tripartite social division namely: priests, Levites, and the people (2 Chr 34:30; 35: 8,18; Ezr 2: 70; 7: 7,13; 9: 1; 10: 5; Neh 8: 13; 11: 20).[384] In the post-exilic period due to the disappearance of royal institutions the priests received a prominent role[385] and constituted the upper class.[386] In the narrative sequence, there is a religious social setting characterized by the mentioning of the lawyer who was an interpreter of the law, the priest who was serving in the temple, and the Levite who was a helper of priests. These had important roles to play in the society. The presence of the Samaritan symbolizes also the aspect of a cultural setting different from the Jewish one. His presence is a great challenge to the other characters. The other groups would not be happy to hear that he is being praised in the parable.

There were some conflicts and rivalry between the Jews and the Samaritans. A clear example is depicted in Lk 9:51-55 which describes that the Samaritans refused to welcome Jesus and his disciples simply because they were going to Jerusalem as their final destination. The immediate reaction of James and John was to send down fire from heaven and consume the Samaritans. However, Jesus rebuked them. Such tendencies of tribalism are completely denounced in this case by Jesus. Jesus probably wants the different tribes mentioned to learn the importance of

[383] Powell, *What is Narrative Criticism?* 98-99.
[384] Michel Gourgnes, "The Priest, the Levite, and the Samaritan Revisited: A Critical Note on Luke 10:31-35," *Biblical Literature* 117 (1998), 710.
[385] Ed P. Sanders, *Judaism: Practice and Belief 63 BCE-66 CE* (London: SCM Press/ Philadelphia: Trinity Press, 1992), 170.
[386] Vijayaraj, "The Socio-Political Conflict and Human Right Concerns in the Parable of Compassionate Samaritan (Luke 10: 29-37)," 35-44.

loving neighbour not because of similarity in terms of tribes, but by recognizing that they are all children of God and hence need care from each other. The victimized man's identity is concealed, but he receives good care from the Samaritan, who disregards whether he is of his tribe or not. The priests and the other religious leaders were only allowed to be in contact with the dead bodies of their nearest kin – mother, father, son, daughter, brother, and virgin sister.[387] It is against this view that Jesus admonishes the behaviour of the priest and the Levite.

Lawyers are depicted as people who frequently squeeze Jesus with questions and spy on his actions to find a fault in him. The Pharisees and the lawyers are depicted in 7:30 as having rejected God's purpose for themselves, not having been baptized by John. In 11:45, one of the lawyers said to him in reply, "Teacher, when you say this, you insult us too." But he said, "Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers (11:46)." "Woe to you lawyers! For you have taken away the key of knowledge; you did not enter in yourselves, and those who were entering in you hindered" (11:52). And Jesus answered and spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?" (14:3).

The religious leaders in Luke's story lack love for God (11:42; cf. 16:13-14) and love for neighbour (10:31-32). They continually look down on other people, such as the tax collectors and sinners with whom Jesus associates (5:31-32; 15:1-2) because they do not realize that they are sinners themselves. They are people who trust in themselves that they are righteous and despise others (18:9).[388] Richard Bauckham explains that in a Palestinian-Jewish setting, this narrative of the Good Samaritan, even in its present form, cannot have failed to address the question of purity.[389] This may be understood as due to legal concerns; the man was seemingly dead and that's why the priest and the Levite wanted to avoid becoming corpse-contaminated.[390] Jesper Svartvik observes that Jewish law is considered as the cause of merciless behaviour in this case.[391]

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[387] Mensah, "The 'Neighbour' in the Parable of the Good Samaritan (Lk 10:25-37)," 4.
[388] Powell, *What is Narrative Criticism? 86.*
[389] Bauckham, "The Scrupulous Priest and the Good Samaritan: Jesus' Parabolic Interpretation of the Law of Moses," 477-480.
[390] Kazen, *Issues of Impurity in Early Judaism*, 140.
[391] Jesper Svartvik, *Mark and Mission: Mk 7.1-23 in Its Narrative and Historical Contexts* (Stockholm: Almqvist & Wiksell International, 2000), 5.

1.12.6 Rhetorical Features

Tekwi Benoît Pae shows how a narrative would be considered rhetoric by looking at some of its rhetorical elements. He examines the aspects of invention, arrangement, style, memory, and delivery, which are the five canons of classic Greco-Roman rhetoric.[392] Lk 10:25-37 has some rhetorical features worthy of exploring. A narrative critic is alert to rhetorical devices that may thicken and deepen the nuances of a text. Normally the author employs rhetorical techniques either intentionally or unintentionally to enforce the story on the reader.[393] At times there is a point of view that the narrator wants the reader to adopt, and it is important to discover how the narrator in the story influences the reader to accept that perspective.[394] This shows that the rhetorical and the narratological approaches are not entirely incompatible for in both of them a text exerts a force upon its readers.[395]

Such rhetorical techniques breathe life into a narrative and influence how people feel and think about what the author says.[396] These are also considered narrative patterns.[397] A reader tries to discover if the narrator has used irony to emphasize a particular point of view or to heighten a discrepancy between a familiar way and a new way of looking at the world.[398] No wonder James Phelan concludes that narrative is rhetoric because narrative occurs when one tells a particular story for a particular audience in a particular situation for some particular purpose. At the same time, the reading of narrative is a multidimensional activity, simultaneously engaging the

[392] Tekwi Benoît Pae, "Reading Mk 12:28-34 as a Rhetorical Narrative in African Context" (published doctoral dissertation, Faculty of Theology, The Catholic University of Eastern Africa, 2021), 104-135; to understand rhetoric analysis see also the work of Jose Joaquim L. Pedro, "Rhetoric and Orality in 2 Tm 4:1-8: Hermeneutics on the Light of the Hortatory Speeches of the Makhuwa People of Mozambique" (published doctoral dissertation, Faculty of Theology, The Catholic University of Eastern Africa, 2017), 34-54.
[393] David M. Rhoads & Michie Donald, *Mark as Story: An Introduction to the Narrative of a Gospel* (Philadelphia: Fortress Press, 1982), 14.
[394] Resseguie, *Narrative Criticism of the New Testament,* 20.
[395] James Phelan, *Narrative as Rhetoric: Technique, Audiences, Ethics, Ideology* (Columbus: Ohio State University Press, 1996), 142.
[396] Resseguie, *Narrative Criticism of the New Testament,* 41.
[397] See Powell, *What is Narrative Criticism?* 48; Resseguie, *Narrative Criticism of the New Testament,* 20.
[398] Resseguie, *Narrative Criticism of the New Testament,* 20.

intellect, emotions, ideologies, and ethics.[399] The rhetorical techniques used in Lk 10:25-37 will therefore be grouped into five canons: invention, arrangement, style, memory, and delivery.[400]

1. Invention

Invention involves the search for adequate ways to present the information and identify the arguments. Invention responds to the question "What arguments are used, and what assumptions do they make?" The invention is the discovery of resources for discursive persuasion.[401] On invention, Lk 10:25-37 as a narrative has the following rhetorical features:

(a) Appealing to the Law (*Topoi, Loci* – Place)

The lawyer's question in v. 25 prompts Jesus to appeal to the law with the following words: ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; (What has been written in the law? How do you read it? – v. 26). Jesus knows that by appealing to the law, the lawyer is cornered and he will look for the answers himself for what is found in the Torah is decisive. This makes the lawyer to give what is found there, that "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 neighbour as yourself – v. 27." Jesus and the lawyer are on the same page in that they both agree with this proposition and Jesus tells him that he has answered correctly (v. 28). This strategy in rhetoric is called topics *(topoi, loci).* This refers to "places" where a speaker looks for further arguments concerning the thesis to convince his listener.[402]

(b) Pathos

Pathos means passion or emotion. According to Aristotle, emotions are "those things through which, by undergoing change, people come to differ in their judgements, and which are accompanied by pain and pleasure, for example, anger, pity, fear and other such things as their

[399] Phelan, *Narrative as Rhetoric: Technique, Audiences, Ethics, Ideology*, 8.
[400] Pedro, "Rhetoric and Orality in 2 Tm 4:1-8: Hermeneutics on the Light of the Hortatory Speeches of the Makhuwa People of Mozambique," 36; see also Tekwi, "Reading Mk 12:28-34 as a Rhetorical Narrative in African Context," 104-135; see also Powell, *What is Narrative Criticism?* 48-50.
[401] See Tekwi, "Reading Mk 12:28-34 as a Rhetorical Narrative in African Context," 104.
[402] Pedro, "Rhetoric and Orality in 2 Tm 4:1-8: Hermeneutics on the Light of the Hortatory Speeches of the Makhuwa People of Mozambique," 40.

opposite."[403] *Pathos* therefore is the emotional response of the audience to the speech or narrative. The narrator has presented the parable to such an extent that even the lawyer who is a Jew is able to recognize the Samaritan as the one who has shown himself to be a good neighbour. He has triggered his emotions. At the same time, the parable itself is so moving that one would be angry with the actions portrayed by the priest and the Levite and would side with the actions of the Samaritan.

The reader's sympathy is immediately aroused for the assaulted, half-dead man.[404] The reader is immediately involved in the story because he or she wants this man's suffering to be relieved. The opponents or enemy characters in the story are first of all the robbers who harmed the man leaving him half-dead. The hearer or reader is filled with disgust towards these robbers and will distance themselves from the robbers at all costs. However, there are two more enemy characters in the story (the priest and the Levite). They have not harmed the man, but also do nothing to alleviate the problem. The reader or listener is angry with them because they are slow or neglectful to show mercy. At the same time, the merciful actions of the Samaritan make the reader feel sorry and side with him. A feeling of pity comes into the hearts of readers. These reactions happen when the story is very moving like in the case of the Good Samaritan parable.

(c) Dialogue

There is a dialogue between Jesus and the lawyer in the text under study. This is happening in the form of controversy dialogue. The lawyer and Jesus engage each other with questions without first giving each other an answer. Vincent Taylor notes that such a method of giving back a counter-question was common in Rabbinical discussions and is a useful strategy in a narrative.[405] The Gospel thus provides a pedagogical context of question-answer to understand the parable as a teaching-learning episode.[406] The opening question of the scribe in v. 25 reads τί ποιήσας ζωὴν αἰώνιον κληρονομήσω – Teacher, what must I do to inherit eternal life? Jesus answers him with a question in v. 26 – ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις (And he said to him, "What is written in the Law? How do you read it?"). The

[403] Aristotle, *The "Art" of Rhetoric,* translated by John H. Freese (Cambridge: Harvard University Press, 1926), II.1.8-9.
[404] Vittorio Fusco, *Oltre la Parabola: Introduzione alle parabole di Gesù* (Roma: Borla, 1983), 132-133.
[405] Taylor, *The Gospel according to St. Mark,* 470.
[406] Rule, "The Pedagogy of Jesus in the Parable of the Good Samaritan: A Diacognitive Analysis," 1-8.

lawyer tries to look for the answers himself from the counter questions that Jesus is giving him. In v. 27 he gives the answer himself: ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν – And he answered and said, "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 neighbour as yourself." Even Jesus agrees with his answer. Then the lawyer poses another question in v. 29 (καὶ τίς ἐστίν μου πλησίον – And who is my neighbour)? All this dialogue is skillfully done by the narrator.

Another question is given by Jesus in v. 36 – τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς ("Which of these three do you think proved to be a neighbour to the man who fell into the robbers' hands?"). The lawyer responded rightly in v. 37a – ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ᾽ αὐτοῦ (And he said, "The one who showed him mercy"). The final answer of Jesus is in the form of a command as noted in v. 37b: εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποίει ὁμοίως – "And Jesus said to him, go and do likewise."

Even some philosophers liked this method for it brings out the best from the students. It helps the students to look for the answers themselves. Philosophers like Socrates believed that human beings have some answers within themselves, and they just need to be helped to discover the answers by themselves.[407] It must also be noted that the question of v. 36 can be treated as a rhetorical question that needs no answer at all. A rhetorical question is a "statement in the form of a question that does not expect a reply but is stated to achieve greater persuasive power than a direct statement. The answer to a rhetorical question is usually obvious and is the only one available."[408] This is a strategy on its own. Jesus also uses rhetorical questions to expose gaps in an adversary's point of view as well as to state the obvious.[409]

[407] The Socratic method (also known as Socratic debate) is a form of cooperative argumentative dialogue between individuals, based on asking and answering questions to stimulate critical thinking and to draw out ideas and underlying presuppositions. It is named after the Classical Greek philosopher Socrates – See Wikipedia, The Free Encyclopedia, "Socratic Method," retrieved from https://en.wikipedia.org/wiki/Socratic_method [accessed October 10, 2023].
[408] Resseguie, *Narrative Criticism of the New Testament*, 60.
[409] Resseguie, *Narrative Criticism of the New Testament*, 61.

(d) Contrast

Contrast associates or juxtaposes things that are dissimilar or opposite. In the text under study, some other things are being contrasted with each other. The aspect of contrast is vividly made clear in the parable itself (vv. 30-35). The Samaritan sees (ἰδὼν) just like the priest and the Levite too. But whereas the two men before him see (ἰδὼν – vv. 31, 32) and pass on the other side (ἀντιπαρῆλθεν – vv. 31, 32), the Samaritan sees (ἰδὼν) and feels compassion (ἐσπλαγχνίσθη – v. 33). Interestingly, ἐσπλαγχνίσθη is how the narrator describes the emotions of Jesus when he encountered the widow of Nain weeping whose only son was being taken away for burial (Lk 7:13). It is said that "seeing her (ἰδὼν αὐτὴν) the Lord felt compassion (ὁ κύριος ἐσπλαγχνίσθη) for her." To have him use the same words he uses about the Lord when he saw the widow of Nain might be understood as the narrator's way of likening the attitude and emotional feeling of the Samaritan to the wounded naked "stranger" in this story with the Lord's attitude and emotional feeling for the poor widow of Nain. The Samaritan's feeling for the stranger is the way the God of Israel feels for the widow.[410]

Therefore, the behaviour of the priest and the Levite is being contrasted with that of the Samaritan. The gesture of the priest and the Levite who just pass by on the opposite side without paying any attention at all (vv. 31-32) is in opposition to the gesture portrayed by the Samaritan. The priest and the Levite failed to recognize that "proper interpretation of the law must take into account the perspective of the suffering and marginalized. The Samaritan, in contrast, embodies a surprisingly exemplary reading of the Torah."[411] The Samaritan is ready to compromise his agenda to help the victim, unlike the priest and the Levite who avoid compromising something of themselves.[412] He approached the injured man and offered him the needed support (vv. 33-35). In doing this, the narrator aims at making the readers associate themselves with one of the characters. He does it skillfully to help the reader associate himself with the one who is doing the right thing. This figure of style is called persuasion, for it has the power to win the

[410] See Mensah, "The 'Neighbour' in the Parable of the Good Samaritan (Lk 10:25-37)," 6.
[411] Joshua M. Strahan, "Jesus Teaches Theological Interpretation of the Law: Reading the Good Samaritan in Its Literary Context," *Theological Interpretation* 10 (2016): 71-86, 71.
[412] See Longenecker, "The Story of the Samaritan and the Innkeeper (Lk 10:30-35): A Study in Character Rehabilitation," 435.

audience's/reader's assent.[413] The lawyer wanted a definition of the word "neighbour." Jesus, however, answers by showing him true neighbourliness in contrast with selfish indifference.[414]

(e) Comparison

It associates or juxtaposes things that are alike or similar.[415] The comparison of juxtaposing things that are similar or alike is noted in vv. 31-32. The actions of the priest are similar to the actions of the Levite. This is purposely done. These were people who were highly regarded as spiritual leaders. However, both of them are doing things contrary to what is expected of them.

The question would perhaps be: Is it one of the duties of a priest and the Levite to be compassionate and love a neighbour as oneself? Is it not a new teaching/assignment of Jesus that includes everybody? Were they bound to follow exactly what the Samaritan did? By the fact that the Samaritans also accepted the Pentateuch, they (the Samaritans) were also bound by the Torah and the prescriptions regarding contact with a dead body. The book of Numbers (19:11) stipulates that those who touch the corpse of any human being will be unclean for seven days, they shall purify themselves with the water on the third and the seventh day, and then be clean. Therefore, the same fears of coming into contact with a corpse were also surely in the mind of the Samaritan.[416]

However, Moses' instruction in Leviticus 19:16 stipulates that "you shall not stand idle when your neighbour's life is at stake." This shows that when one is in need, it is not good to stand aside or neglect him at such a critical moment.[417] Moses said this to the whole community of the Israelites, in which priests and the Levites were part (Lv 19:1). Probably, the fear of breaking the law of coming in contact with the dead person or even nearing the dead person (Lv 21:1,11; Nm 19:11) might have caused the priest and the Levite to pass by the opposite side.

[413] Pedro, "Rhetoric and Orality in 2 Tm 4:1-8: Hermeneutics on the Light of the Hortatory Speeches of the Makhuwa People of Mozambique," 36.
[414] William M. Taylor, *Parables of Our Saviour: Expounded and Illustrated* (New York: A. C. Armstrong and Son, 1886), 227.
[415] Powell, *What is Narrative Criticism?* 48.
[416] Blajer, "The Parable of the Good Samaritan (Lk 10:25-37): Its Function and Purpose within the Lucan Journey Section," 179.
[417] John E. Hartly, *Word Biblical Commentary: Leviticus*, v. 4 (Texas: Word Books Publisher, 1992), 316.

Jesus wants to bring a new teaching that obedience to the law without acts of love and compassion to the needy in concrete life situations is useless. He is bringing a new interpretation of Lv. 19:18 which the priest and the Levite naively understood. The actions of the priest and the Levite are compared and shown how they are similar. The narrator does this deliberately to heighten the emotions of the reader. The reader would certainly anticipate that these people would do the needful and be more sympathetic. The reader would not love to associate himself with the actions portrayed by these religious leaders. Pope Francis states that the actions of the priest and the Levite show that "Belief in God and the worship of God are not enough to ensure that we are actually living in a way pleasing to God."[418]

(f) Ethos

Ethos refers to the character of the speaker, that is, his credibility before the audience.[419] The title διδάσκαλε (teacher – v. 25) shows the credibility of Jesus before the lawyer. It is the lawyer himself addressing Jesus with that title.

2. Arrangement

The arrangement refers to the ordering of the parts, the organization of the material into discrete divisions. To achieve this purpose, we ought to take into account the nature of Lk 10:25-37, which is a dialogue. In the ancient dialogue the following style was used: (1) direct address, (2) questions and answers, (3) appeal to examples and quotations from authorities.[420] Arrangement involves the ordering and distribution of the matter, making clear the place to which each thing is to be assigned.[421] Michelini Giulio[422] proposes the arrangement which is made up of questions, counter-questions, and appeals for actions unfold.

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[418] Pope Francis, Encyclical Letter *Fratelli Tutti,* 19.
[419] Pedro, "Rhetoric and Orality in 2 Tm 4:1-8: Hermeneutics on the Light of the Hortatory Speeches of the Makhuwa People of Mozambique," 38.
[420] Tekwi, "Reading Mk 12:28-34 as a Rhetorical Narrative in African Context," 120-121.
[421] Pedro, "Rhetoric and Orality in 2 Tm 4:1-8: Hermeneutics on the Light of the Hortatory Speeches of the Makhuwa People of Mozambique," 41.
[422] Giulio, *I Vangeli della Misericordia*, 57. His views are equally shared by Zimmermann in his work. See Zimmermann, "The Etho-poietic of the Parable of the Good Samaritan (Lk 10:25-37): The Ethics of Seeing in a Culture of Looking the Other Way," 276.

First Part	Second Part
V. 25 Lawyer's question	V. 29 Lawyer's question Vv. 30-35 Jesus' parable
V. 26 Jesus' counter question	V. 36 Jesus' counter question
V. 27 Lawyer's answer (as a quotation)	V. 37a Lawyer's answer
V. 28 Jesus' appeal for action	V. 37b Jesus' appeal for action

3. Style

The style deals with the composition and the aesthetics of the speech or narrative.[423] The following are some of the stylistic features that Lk 10:25-37 displays:

(a) Repetition

Repetition is a narrative skill that "involves a recurrence of similar or identical elements."[424] It can also be taken as "a stylistic device that reiterates words, phrases, themes, patterns, situations and actions for emphasis."[425] Certain words are repeated in the narrative sequence. A repetition of a keyword, phrase, or grammatical feature can be a clue not only to the structure of a text but also to its central concern.[426]

The word ποιέω (to do) has been repeated four times (vv. 25, 28, 37a, 37b). The way this word is used shows that people have to perform certain actions to attain eternal life. They must do something more, especially in relation to the love of God and neighbour. The word πλησίον (neighbour) appears in vv. 27, 29, and 36. This word is repeated in the parable so that its proper meaning comes out clearly. The lawyer who knows that love of neighbour is important (v. 27), fails to know his neighbour (v. 29), only to discover the true meaning of one's neighbour at the end (vv. 36-37). The word λῃσταῖς (robbers) appears in vv. 30 and 36. In the parable, Jesus uses it firstly in v. 30 to show their ruthless character of attacking their fellow human being. Later in v. 36, he uses it to bring the true meaning of a neighbour to the lawyer by including it in the

[423] Pedro, "Rhetoric and Orality in 2 Tm 4:1-8: Hermeneutics on the Light of the Hortatory Speeches of the Makhuwa People of Mozambique," 43.
[424] Powell, *What is Narrative Criticism?* 48.
[425] Resseguie, *Narrative Criticism of the New Testament*, 42.
[426] Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers*, 91.

question. The word λέγω (to say) appears in different forms nine times (vv. 25, 26, 27, 28, 29, 30, 35, 37a, and 37b). This word discloses the dialogue that is there between Jesus and the lawyer. The adjective τις appears four times (vv. 25, 30, 31 and 33). In the parable, it is used in reference to a lawyer, a certain man, the priest, and the Samaritan respectively. Their proper names are not mentioned. By hearing about their occupations (lawyer and priest), one already has an idea of their functions in the Israel communities, by hearing of a tribe (Samaritan), one is reminded of his ethnic identity which differs from the lawyer and priest. By hearing of a certain man, one discovers that something of the person is concealed. When repetition is employed intentionally, it adds force and clarity to a statement or motif.[427] Such repetitions may even help identify the theme of the story.[428] Such repetitions help identify the norms, values, beliefs, and points of view that the narrator considers important.[429]

(b) Inclusion

Inclusio is a specific type of repetition that occurs at the beginning and end of a passage. It may be a repetition of certain words or phrases or a repetition of an idea.[430] The words in v. 25 and v. 37 come from the same root ποιέω. This helps in making an inclusion of the text under study. It's like a sandwich. V. 25b reads διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ("Teacher, what must I do to inherit eternal life?"). V. 37b closes with πορεύου καὶ σὺ ποίει ὁμοίως. ("Go and do likewise"). It shows how the lawyer begins with the question and Jesus closes the dialogue with an imperative response.

(c) Climax

This represents a movement from lesser to greater intensity. It is the highlighting, clarification, or amplification of a thought through an effect of climbing the ladder.[431] Considering that there are have two plots within the same narrative sequence, the climax is depicted on two separate occasions. In the first bracketed plot (vv. 30-35), the actions of the Samaritan move the narrative from lesser to greater intensity. Σαμαρείτης δέ τις ὁδεύων ἦλθεν κατ᾽ αὐτόν, καὶ ἰδὼν αὐτὸν

[427] Hugh Holman, *Handbook to Literature*, 4th ed. (Indianapolis: ITT Bobbs-Merrill, 1980), 376.
[428] Resseguie, *Narrative Criticism of the New Testament*, 41.
[429] Meir Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading* (Bloomington: Indiana University Press, 1985), 365-430.
[430] Tekwi, "Reading Mk 12:28-34 as a Rhetorical Narrative in African Context," 124.
[431] Pedro, "Rhetoric and Orality in 2 Tm 4:1-8: Hermeneutics on the Light of the Hortatory Speeches of the Makhuwa People of Mozambique," 46.

ἐσπλαγχνίσθη – But a certain Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion (v. 33). One wants to know the outcome of his actions considering that his predecessors did nothing when they saw the injured man. In the outer plot, the climax is reached with a question that is in v. 36 – τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς; (Which of these three do you think proved to be a neighbour to the man who fell into the robbers' hands? This is surely a rhetorical question in need of no answer at all. The lawyer however answers and automatically gets it right. The narrator uses this as a technique to appeal to the conscience of his readers to do as the one being praised did. In this case, it is the Samaritan who is being praised.

(d) Pivot

This involves a change in the direction of the material, either from positive developments to negative ones or vice versa. The narrator normally uses the pivot to make things turn around and this is helpful to realize how things turn upside down. In v. 25 the question which the lawyer asks has negative connotations in that he wants to test Jesus (Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων· διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;), however, he ends up positively by realizing who is his neighbour. Jesus positively tells him to do as the Good Samaritan does. Likewise, in the parable itself, the actions of the priest and Levite (vv. 31-31) which are negative are followed by the actions of a Samaritan (vv. 33-35) which are positive.

(e) Intercalation/Bracketing

This refers to the insertion of one literary unit in the midst of another. Jesus has inserted the parable (vv. 30-35) as another plot apart from the outer one. The aim of this is to further the understanding of the lawyer in what they are deliberating on. This is considered as "bracketing" or "sandwiches" where an initial scenario (A) is presented and then dropped and a new incident is recounted (B) and the whole narrative is concluded by a return to the earlier scenario (A^1). The purpose of this scenario is to use the bracketed scenario to explain the outer one.[432]

[432] Ukachukwu Manus, "Contextual Reading of the Healing of Jairus Daughter and the Non-Stop Menstruating Woman in Mk 5:21-43," in *Women in the Bible. Point of View of African Biblical Scholars,* eds. Paul Béré, Mary Sylvia Nwachukwu & Antony I. Umoren. Proceedings of the Fifteenth Congress of the Pan-African Association of Catholic Exegetes (Abidjan: Presse de 1'ITCJ, 2013), 193-209.

(f) Device of Triads

As a masterful storyteller, Jesus creates a series of encounters, using the "rule of three."[433] Jesus often uses the literary device of the Triads – three primary characters or main illustrative keys, for example, The Friend at Midnight – The traveler, the friend, the neighbour (Lk 11:5-8); The Prodigal Son – The father, the son, the brother (Lk 15:11-32); The Parable of the Virgins – The bridegroom, the wise virgins, the foolish virgins (Mt 25:1-13).[434] In Lk 10:25-37 the three people involved are a priest, the Levite, and the Samaritan. However, the listeners of Jesus' time, would expect that the third person be a layman among the Jews since he had talked of the clerics (the priest and the Levite).[435] A Samaritan, "is unusual and out of place but well suited for accomplishing Jesus' purpose. In contrast to the religious leaders, one would expect Jesus to choose a layperson, perhaps even a Scribe or a Pharisee, thereby giving an anticlerical (anti-Jerusalem establishment) tone. But Jesus chose a member of a heretical people, a mixed race and despised people, one who surely would never stop. Yet Jesus had him stop and show mercy."[436]

(g) Intertextuality

The most important dimension of intertextuality for the New Testament is its hundreds of quotations and allusions to the Old Testament.[437] The narrator in Lk 10:25-37 has used this strategy. V. 27 is an allusion to the Old Testament texts. The lawyer is citing Dt 6:5 and Lv 19:18. This is surely a narrative device that the narrator has employed to show the relevance of the Old Testament in the New Testament. He has also used intertextuality to show how words of Lk 10:25-37 are being echoed in other New Testament passages.

(h) End Stress

"End stress" involves putting the stress at the end. In Jesus' parables, the end is nearly always more important than the beginning. Jesus uses "end stress" to make a clear point. This is a deliberate design on his part.[438] The Good Samaritan is introduced last, not first and the man with only one talent is discussed later than the other two (Mt 25:14-30). In his parables, the emphasis

[433] Hultgren, "Enlarging the Neighbourhood: The Parable of the Good Samaritan (Lk 10:25-37)," 71.
[434] Dowler, *The Parables of Jesus*, 6.
[435] Wolter, *The Gospel according to Luke,* 79
[436] Cevallos, "The Good Samaritan: A Second Reading of the Law (Lk 10:25-37)," 56.
[437] Gorman, *Elements of Biblical Exegesis,* 119.
[438] Dowler, *The Parables of Jesus,* 6.

is usually placed at the end of the story – making a strong conclusion that leads the listeners to accept the message. The messages were so plain, and so simple, that only the most hardened could refuse or reject the teaching.[439] The parting message that Jesus gives the lawyer at the end is very strong, to make his point clear – "Go and do likewise" (πορεύου καὶ σὺ ποίει ὁμοίως – 37b). This shows how he has put great stress at the end. Jesus in this way shows that "Eternal life is found not just in knowing the commandments but in living them out or doing them."[440]

4. Memory

Memory refers to the firm retention in the mind of the matter, words, and arrangement. There are two types of memory namely: natural and artificial. The former is used unconsciously while the latter is that which is strengthened by training and discipline.[441] In the passage, the artificial memory is noticed because the lawyer in v. 27 mentions easily what is found in the law by combining Dt 6:5 and Lv 19:18. This was already in his memory through training (recitation) and discipline.

5. Delivery

Delivery is the act of speaking.[442] In the process of dialoguing with the lawyer Jesus uses a parable in vv. 30-35 to deliver effectively the point of who is one's neighbour. This made the lawyer understand the true meaning of neighbourhood. This might involve leaving the gaps for the audience to fill in with words or thoughts concerning the missing data.[443] Jesus deliberately finished the parable without telling the lawyer about the one who acted as a neighbour to the man who was left half-dead by the robbers (v.30). Instead he poses the question to the lawyer to answer on who acted as a neighbour (v. 36). The lawyer filled the gap that Jesus left by answering correctly (v. 37).

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[439] Dowler, *The Parables of Jesus*, 1.
[440] Mensah, "The 'Neighbour' in the Parable of the Good Samaritan (Lk 10:25-37)," 3.
[441] Pedro, "Rhetoric and Orality in 2 Tm 4:1-8: Hermeneutics on the Light of the Hortatory Speeches of the Makhuwa People of Mozambique," 48-49.
[442] Pedro, "Rhetoric and Orality in 2 Tm 4:1-8: Hermeneutics on the Light of the Hortatory Speeches of the Makhuwa People of Mozambique," 49.
[443] Pedro, "Rhetoric and Orality in 2 Tm 4:1-8: Hermeneutics on the Light of the Hortatory Speeches of the Makhuwa People of Mozambique," 49.

Conclusion

The first chapter has focused on the literary study of Lk 10:25-37 by dealing with delimitation, textual criticism, literary context, synoptic comparison, structure, semantics, and syntax. It has also looked at the understanding of a parable and made a narrative analysis of the text. This is the first part of the work. The narrative analysis method has helped to understand the five moments involved in a story. Further, the type of plot, the characters that are found in the plot, and the analysis of the frame have been explained. Some of the rhetorical techniques that the narrator has used to make his story more effective to the first readers have been explored namely: invention, arrangement, style, memory, and delivery. This shows how a narrative can also be considered as rhetoric. This proves that narrative criticism is an effective tool for analyzing biblical stories.

CHAPTER TWO

THE TRADITIONAL CHEWA NARRATIVES ON LOVE OF NEIGHBOUR

Introduction

In this second chapter, the focus will be on the Chewa traditional narratives of the love of neighbour expressed through folklore. Folklore refers to the traditional beliefs, customs, and stories of a community, passed through the generations by word of mouth.[444] Chewa folklore like proverbs, riddles, myths, legends, folktales, folksongs, and folk dances play a significant role in socialization. Such folklore adds or reinforces knowledge of the physical environment and skills for living within it; how to live and work with others; roles in networks of kinships, relationships, and understanding of rights and obligations; and laws, customs, moral principles, the obligation to the Chewa people's ancestral spirits, to relatives and others in the group or tribe.[445]

To appreciate the Chewa culture, the researcher has to retrieve the values found in their traditions, which have been handed down from generation to generation through folktales, poems, hymns, proverbs, riddles, and art. For instance, the Chewa folk dances are accompanied by songs with messages designed to teach, advise, ridicule, belittle, warn, and praise. Women sometimes sing songs to express their concerns about what is happening around them. By listening to their songs, one gets the message they are delivering.[446]

Firstly, there will be a look at the background of the Chewa people, and then at three narratives. Later, the analysis of the stories will be made. Finally, a systematization of the principles of Chewa narratives will be done. This refers to the aspect of organizing and synthesizing the analyzed three traditional Chewa stories and explaining how they are used in the Chewa societies.

[444] Banda & Morgan, "Folklore as an Instrument of Education among the Chewa People of Zambia," 203.
[445] Banda & Morgan, "Folklore as an Instrument of Education among the Chewa People of Zambia," 204.
[446] See Enoch T. Mvula, "Chewa Women's Songs: A Verbal Strategy in Manipulating Social Tensions," *Women's Studies International Forum* 9 (1986): 265-272.

SECTION ONE: BACKGROUND OF THE CHEWA PEOPLE OF MALAWI

This section will briefly look at the historical and geographical information concerning the Chewa people. Considering that each society has its own beliefs and social organization, these aspects will also be explored.

2.1 Historical and Geographical Information

Malawi is one of the smallest countries in Africa. It lies south of Tanzania; east of Zambia and the rest is encircled by Mozambique.[447] It is said that over 1.5 million of the 18.9 million population in Malawi, the Chewa people pride themselves on being the largest indigenous group in Malawi. Therefore, it is no surprise that the Malawians adopted their language, Chichewa, as the official language, and is taught in all government primary and secondary schools.[448] The central areas for the Chewa people are Lilongwe, Dowa, Ntchisi, Mchinji, Kasungu, Ntcheu, Salima, Nkhotakota, and Dedza. As the Chewa are the largest ethnic group in Malawi, some are scattered throughout the country but live primarily in the Central Region.

The ancestors of the Chewa lived in the Luba area in Zaire, now known as the Democratic Republic of Congo.[449] They migrated to Malawi in the fourteenth or fifteenth century. A large body of Chewa oral traditions have been recorded in writing since 1919. Before this time, much of their activities were not written down since many African societies passed their traditions orally.[450] Chewa language is not only spoken in Malawi, but its use spills over into the bordering countries of Zambia, Tanzania, and Mozambique.

[447] Davidson Kamayaya Chifungo, "An Oral Hermeneutics Within the Lay Preaching Context of the Nkhoma Synod of the Central Africa Presbyterian (CCAP): A Critical Evaluation" (published doctoral dissertation, Faculty of Theology, University of Stelleborch, 2013), 44.
[448] Agbo Njideka, "Meet the Chewa People of Malawi," Retrieved from https://guardian.ng/life/meet-the-chewa-people-of-malawi/ [accessed October 9, 2023].
[449] See Molly Longwe, *Growing up: A Chewa Girls' Initiation* (Zomba: Kachere Series, 2006), 17.
[450] See Yusuf M. Juwayeyi, "Archaeology and Oral Tradition in Malawi: Origins and Early History of the Chewa," *Azania: Archaeological Research in Africa* 55 (2020): 290-294.

2.2 Beliefs

The Chewa have traditionally worshipped the spirits of their ancestors, but Christianity is replacing ancestral worship nowadays.[451] The Chewa people deeply acknowledge the existence of one supreme God called *Mulungu*. This Supreme God maintains an interest in human affairs.[452] God emerges as the Creator, the source of life, and the giver of rain and sun, the one who has been in existence before creation.[453]

Among many African societies, there is a profound religious sense, a sense of the sacred, of the existence of God the Creator, and a spiritual world.[454] In many cultures in Africa, they have religious practices, often binding oaths or purification rites, which involve the use of certain animals.[455] Unfortunately, such African values have been ignored for a long time.[456] Throughout the world, various religions try to look for answers to the unresolved riddles of human existence.[457] All religions in this world have their eschatology.[458]

2.3 Social Organization

The Chewa are matrilineal and trace their descent from the line of one's mother. The social structure of the Chewa people begins at the family level.[459] Chewa villages are generally structured around relations to a senior woman, the ancestress, or the grandmother or great-grandmother of the female relatives.[460] To stress the importance of the family, Dennis Banda expresses that "The Chewa people have a well-established and organized educational structure,

[451] See Longwe, *Growing up: A Chewa Girls' Initiation*, 21; Seba Gustino, interview by Author, 10th May, 2024, from Balaka District in Malawi; Divala Kaphaka, interview by Author, 28th May, 2023, from Ntchisi District in Malawi.
[452] James Amanze, "African Traditional Religion in Malawi: The Case of the Bimbi Cult," *J. Humanities* 18 (2004): 103-106.
[453] Van J. W. Breugel, *Chewa Traditional Religion* (Blantyre: Christian Literature Association in Malawi, 2001), 29.
[454] John Paul II, Post-Synodal Apostolic Exhortation *Ecclesia in Africa* (14 September 1995): *Acta Apostolicae Sedis* 87 (1995), 17.
[455] Jesse Mugambi & Nicodemus Kirima, *The African Religious Heritage* (Nairobi: Oxford University Press, 1976), 11.
[456] Mundele & Tekwi, *Leadership in the Bible and African Society, 36.*
[457] Jürgen Moltmann, *God in Creation* (London: SCM Press Limited, 1997), 5-6.
[458] Vito Del Prete, *The Good Earth: Reflections on Evangelization* (Rome: Pontifical Missionary Union, 2010), 35.
[459] Longwe, *Growing up: A Chewa Girls' Initiation,* 18.
[460] Laurel Birch De Aguilar, "Inscribing the Mask: Interpretation of Nyau Masks and Ritual Performance among the Chewa of Central Malawi" (published doctoral dissertation, School of Oriental and African Studies, University of London, 1996), 110.

which has the family as its societal foundation."[461] This shows the family's role to the young people in the society. Family members are the first educators of cultural values. Several family units are ruled by a chief, called the village headman. In the predominantly Chewa central region, chiefship dominates the social architecture of the rural community.[462] The elderly women and the elderly men of the village are an influential force in choosing and advising a chief. Usually, a man of good character is chosen as a chief. A group village headman is chosen to head a group of more than ten village headmen. The office of traditional authority is a senior position for a chief with a larger area of jurisdiction. The general title for all the chiefs is *amfumu* (chief).[463] The chiefs are both political and spiritual leaders of their communities. This is true not only for the Chewa people of Malawi but for many other African societies.[464]

2.4 Solidarity

It must be noted that in many African cultures, they have an acute sense of solidarity and community life. This is true of Chewa societies where solidarity is much emphasized to promote love and unity among its members. In Africa, it is unthinkable to celebrate a feast without the participation of the whole village. Africa should always preserve this priceless cultural heritage and never succumb to the temptation of individualism, which is so alien to its best traditions.[465] Chiefs in Chewa societies promote this unity. They tell their subjects to show solidarity in various circumstances of their lives. They have to help each other during joyful and sorrowful moments.[466]

For instance, when there is a funeral in a Chewa village, the village headman moves around the whole village announcing the message of the loss of life of one of the community members. Men and women are advised to go and sleep at the bereaved family's place to show their love for the family which is mourning. Women carry maize flour and relish in plates to assist the family.

[461] Dennis Banda, *Education for All and African Indigenous Knowledge Systems: The Case of the Chewa People of Zambia* (Saarbrücken: Lambert Academic Publishers, 2008), 110.
[462] Deborah Kaspin, "A Chewa Cosmology of the Body," *American Ethnologist* 23 (1996): 561-578, 564.
[463] Longwe, *Growing up: A Chewa Girls' Initiation,* 18.
[464] Joest J. Mnemba, "The Battle for the African Church: Developing a Conception and Praxis for the Ecumenical Church in Malawi" (published doctoral dissertation, Faculty of Theology, Lutheran School of Theology at Chicago, 1986), 159.
[465] John Paul II, Post-Synodal Apostolic Exhortation *Ecclesia in Africa*,17.
[466] Jacqueline Jani, interview by Author, 12th June, 2024, from Mbwatalika Village in Lilongwe District in Malawi.

They spend five days or even more than that at the bereaved family's place.[467] Men also during this difficult moment go to the graveyard to dig the grave for the deceased to be buried. People from neighbouring villages also come to show their deepest sympathies to the bereaved village.[468] People also contribute money to give to the bereaved family.

During moments of sickness, the whole community is encouraged to visit the patient.[469] During weddings, village members among the Chewa come together to celebrate the auspicious occasion. In this way, the Chewa promote the culture of helping each other during difficult and happy moments of their lives and this strengthens their unity.[470] Their solidarity is also clearly noticed through their dances. They do their traditional dances together, and this unites them.[471]

2.5 Relationship with Outsiders

Some of the Chewa societies share borders with people of other tribes like the Ngoni, Yao, Tumbuka, and Lomwe. Village headmen and the elders in Chewa villages encourage neighbourly love with members of other tribes. This is why when the members of nearby tribes are bereaved, the Chewa members also go to attend the funeral as a way of expressing their deepest condolences. Intermarriages that exist between these tribes further strengthen their neighbourly love.

SECTION TWO: CHEWA TRADITIONAL NARRATIVES

Tradition is the cultural heritage of the people that is embedded in proverbs, folktales, legends, myths, and many others throughout human history.[472] The three Chewa stories that promote the love of neighbour among the people are going to be narrated in this section. The first story points to the importance of love of neighbour by stressing that people need to support those who are in problems. The second story shows how parents should show limitless love to their children regardless of the misbehaviour that their children show. The last story gives a lesson about love towards one's neighbour by avoiding selfishness and egoism.

[467] Lexa Limasi, interview by Author, 12th June, 2024, from Katate Village in Lilongwe District in Malawi.
[468] Jacqueline Kulemeka, interview by Author, 11th May, 2024, from Chimbiya in Dedza District in Malawi.
[469] Ivan Kamonga, interview by Author, 12th June, 2024, from Mbwatalika Village in Lilongwe District in Malawi.
[470] Stella Mumba, interview by Author, 5th May, 2024, from Kapalamula Village in Dedza District in Malawi.
[471] Jacqueline Kulemeka, interview by Author, 11th May, 2024, from Chimbiya in Dedza District in Malawi.
[472] Albert Ngengi Mundele, *Bildsprache und Mündliche Tradition in Deuterojesaja: Zur Exegese von Jes 42,6-7 aus afrikanischer Perspektive* (Frankfurt: Peter Lang, 2003), 129.

All these stories are in a way taught to people among the Chewa as a way of reinforcing the love of neighbour within their communities. It must be known that African literature could mean African oral literature like proverbs, sayings, folktales, and legends, which are passed on orally. On the other hand, it could mean the writings that contain everything that was once transmitted orally and has now been put down into writing. This could have been the work done by the missionaries, anthropologists, and Africans themselves.[473] This is why both oral and written literature found among the Chewa people will be used and an analysis of the stories will follow afterwards. The Chewa language is the dominant language in Malawi and is taught in all government primary and secondary schools. Therefore, much of the oral literature of the Chewa people especially the proverbs, folktales, legends, sayings, and myths have been put down into writing for the benefit of the entire nation.[474]

2.6 Story I: When Your Friend's Beards Are Burning, Extinguish Them (*Mnzako Akapsa Ndevu M'zimire*)[475]

2.6.1 Chewa Transcript and English Translation

Chewa Transcript	**English Translation**
1. *Padali munthu dzina lake linali Mandevu. Iyeyo adali wodziwika koposa chifukwa cha ndevu zakezo. Tsiku lina iyeyo adakafunsa ntchito yolima m'munda wa fodya wa munthu wina wolemera. Kumeneko adapezako mnzake wina, dzina lake Dumbo. Dumbo adaliso ndi ndevu zake koma zosaposa za Mandevu uja ayi. Iwowa awiri adali odana pa ntchitopo popeza Mandevu adali wakhama, koma Dumbo adali waulesi.*	**1.** There was a person whose name was Mandevu.[476] He was well known because of his beards. One day he went to look for a job of cultivating in the field of tobacco from a rich man. He found another man there whose name was Dumbo.[477] Dumbo likewise had beards but not surpassing the beards of Mandevu. These two hated each other because Mandevu was hardworking, while Dumbo was lazy.
2. *Dumbo poona kuti mnzake amalandira mphatso zambiri kwa mwinimunda uja adavutika mumtima. Mandevu adalemera koposa koma Dumbo usiwa udamupha ndithu.*	**2.** When Dumbo noted that his friend was receiving a lot of gifts from the landowner, he was greatly disturbed at heart. Mandevu became very rich while Dumbo languished in

[473] Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 79; see also Mundele, "Retrieving Orality from Biblical Texts" 89-102.
[474] See Yusuf M. Juwayeyi, "Archaeology and Oral Tradition in Malawi: Origins and Early History of the Chewa," *Azania: Archaeological Research in Africa* 55 (2020): 290-294.
[475] John W. Gwengwe, *Chinyanja China* (Lusaka: Zambia Educational Publishing House, 1967), 11-12.
[476] In the Chichewa language, Mandevu means a person with long beards.
[477] In the Chichewa language Dumbo means jealous.

Mumtima mwake iyeyu adayamba kufuna njira yoti onsewa afanane.	poverty. In his heart, he began thinking of a way of making themselves equal to each other.
3. *Tsiku lina onsewa ataweruka ntchito, Mandevu adalawira Dumbo nati, "Iwe Dumbo, ine ndichoka pano lero. Ndikagona kwa Mzingo popeza bwenzi langa lija landiitana ndiyesa ndidzabwera m'mawa koma ukaona kuti kuli zii, utume mthenga m'mawa. Uja nyumba yake ija umaidziwa." Dumbo adati, "Chabwino, ndidzachita monga wanena, koma kodi ukagona kunyumba ija ya a Bololoyi?" Mandevu adati, "Indedi, ndi imeneyo."*	**3.** One day when they knocked off from their job, Mandevu bade farewell to his friend saying, "Dumbo, I will go out today. I will sleep at Mzingo because my friend has invited me, I think I will be back by tomorrow morning, if you notice that am not coming, send a word in the morning. You know his house." Dumbo said, "Fine, I will do as you have said, but will you really sleep in the house of Mr. Bololo? Mandevu said, "Yes, it is that house."
4. *Dumbo adayamba kulingalira njira zachiwembu ndipo adaganiza kupha mwinimunda uja. Pakati pa usiku adatuluka napita kubwalo. Adaona nyenyezi zili tweee! Adayankhula yekha nati, Ine ndikapha munthuyu, chuma chake chonse nditenga ine. Ndidzalemera kuposa mnzanga uja. Basi ndatsimikiza ndimuphadi tsopano. Dumboyo adalowa m'nyumba natenga nkwangwa. Adapita pa zenera la mwinimunda uja, natsekula ndi mpeni. Atalowa adapeza mbuye wake aligonire pa kama. Nthawi yomweyo Dumbo adatenga nkwangwa andipo adailunjikitsa m'litsipa nam'tema mwamphamvu. Nthawi yomweyo magazi adang'ondoka ndipo ena adamuwaza pa zovala zake. Mwinimunda uja adaferatu. Dumbo adayamba kuba katundu nakamubisa.*	**4.** Dumbo began reflecting on wicked ways and decided to kill the landowner. At midnight he went outside. He saw stars shining dazzlingly white! He spoke to himself saying, "If I kill this man, I will take all his possessions. I will be richer than my friend. Now I am determined, I will kill him. Dumbo entered his house and took an axe. He went to the window of the landowner and opened it with a knife. When he entered, he found the landowner sleeping on his bed. At the same time, Dumbo picked up his axe and cut strongly in the head of the man. His blood immediately spread and some sprinkled on his clothes. The landowner died on the spot. Dumbo began stealing the properties and hid them.
5. *Koma patapita nthawi adalingalira zokadziwitsa mfumu yaikulu, Mbadi, kuti mbuye wake waphedwa usiku ndi anthu achifwamba amene adafuna chuma chonse. Adatero poti asavutike m'mawa kukacha. Atafika kwa mfumu yaikulu ija mfumuyo idati, "Ufunanji usiku uno?" Dumbo adati, "Achifwamba andiphera mbuye wanga." Mfumu Mbadi adati, "Lowani, ha! Bwanji nanga uli ndi magazi? Gwirani munthu kuno!" anthu am'mudzimo adatuluka nam'gwira, nam'tentha ndevu zake zonse zija. Dumbo adati, "Zoonadi, ndapha munthu ndine, dzina langa ndine Mandevu ndipo*	**5.** But after a short while, he thought of notifying a village headman Mbadi that his landlord was killed during the night by criminals who wanted to take his possessions. He did this so that he would not have any problems in the morning. When he reached the village headman's place, the village headman said, "What do you want during midnight?" Dumbo replied, "Criminals have killed my landlord." The village headman Mbadi said, "Come inside, ha! Why is it that you have blood? Catch a person here!" The people of the village came and caught him, and burnt all his beards. Dumbo said, "It is

bwenzi langa ndi Bololo wa pamudzi pa a Mzingo. Koma tsono musanandimange, lekeni ndiyambe ndakapatuka popeza munthune ndithu ndachita m'matumbo.	true, I am the one who has killed the man, my name is Mandevu and my friend is Bololo who stays in Mzingo village. But before you tie me up, allow me to relieve myself because of my bowels."
6. *Pamene adamutaya, Dumbo adangozungulira kuchilala. Kumeneko adayamba kuthawa. Usiku womwewo adadziwa kuti ngati ati apulumuke ayenera kupita kwa Mandevu uja kuti akam'tenthe ndevu kuti m'mawa anthu akhoza kunena kuti ndi Mandevu amene adapha munthu.*	**6.** When they released him, Dumbo went behind the bush. There he began running away. During the same night he knew that if he was to be saved, he needed to go where Mandevu went and burn his beards so that in the morning people would say it was Mandevu who had killed the person.
7. *Dumbo adafika kwa a Mzingo kuja, natsekula chitseko ndi mpeni mwanzeru ndipo adasolola nyenje nayatsa, napeza Mandevu ali gonire m'nyumba ija ya Bololo. Ndevu za Mandevu zidali jatcha ndipo Dumbo adangotenga nsakali yamoto naziyatsa. Dzidzidzi, Mandevu adauka, nakuwa nati, "Anzanga n'kupsa ine! Ukani anzanga!" Amateromo n'kuti Dumbo atathawa.*	**7.** Dumbo arrived at Mzingo village, opened the door with a knife intelligently and took some grasses and lit them, and saw Mandevu sleeping in the house of Bololo. The beards of Mandevu were clearly seen and Dumbo took the fire and burnt them. All of a sudden, Mandevu woke up and screamed saying, "My friends I am burnt! Wake up my friends!" When he was doing this, Dumbo had already run away.
8. *Anzake aja adauka nam'thira madzi ndipo ndevu zidazima. Mandevu adakanika kuzima yekha ndevu popeza manja ake adali onjata ndi luzi. Adamunjata ndi Dumbo.*	**8.** His friends woke up and poured water and the fire extinguished from the beards. Mandevu failed to extinguish the fire by himself because his hands were tied up by sisal. It is Dumbo who tied him up.
9. *M'mawa kutacha, nkhondo idangofika pakhomo pa Bololo nifunsa kuti, "Nanga Mandevu ali kuti? Nanga Bololo ndani?" Bololo adatuluka nati, "Bololo ndine ndipo Mandevu ali m'nyumbamu." Potuluka Mandevu, nkhondo ija idaona kuti ndevu zili pha kuchibwano ndipo adadodoma popeza Mandevu amene adam'gwira usiku kwawo, ndevu zake zidatheratu ataziyatsa. Iwo adazizwa nati, "Kodi usiku umodzi n'kumera ndevu zifika pali izipa? Munthu uja watichenjerera."*	**9.** In the morning, the gang arrived at the house of Bololo and asked, "Where is Mandevu? Who is Bololo?" Bololo went out and said, "I am Bololo and Mandevu is inside the house." When Mandevu came outside, the gang saw that Mandevu was full of beards on his cheek, and they were greatly puzzled because the Mandevu they caught during the night at their place had all his beards burnt. They were greatly confused and said, "Could one night make beards grow and reach this level? That man has duped us."
10. *Bololo ndi Mandevu adali njenjenje poona mipaliro ndi mauta ndi ndodo zazitalizitali. Nthawi yomweyo adamva kuti munthu wolemera uja waphedwa usiku ndiye munthu amene wamuphayo akuti ndevu zake azitentha anthu amene adam'gwira. Mandevu atamva izi, adakomoka chifukwa adadziwa*	**10.** Bololo and Mandevu were trembling at looking at the arrows, bows, and long sticks. At that time, they heard that the rich man had been killed during that night and the one who had killed him had his beards burnt by those who caught him. When Mandevu heard this, he fainted because he knew that the one who

kuti wachita ichi ndi Dumbo ndipo adafuna kumugwetsa m'mavuto akulu ndipo adati, "Ha! Ndapulumukira ndevu ine! Mnzako akapsa ndevu koma kum'zimira! Zikomo bwenzi langa Bololo wandiombola ndiwe popeza ukadapanda kuzima ndevu zanga, ndikadafa lero!"	had done this was Dumbo and that he wanted to make him fall into big trouble and he said, "Ha! I have been saved by my beards! When your friend's beards are burning, extinguish them! Thank you my friend Bololo, it is you who have saved me because if you had not extinguished my beards with water, I would have died today."
***11.** Apa patsimikizika kuti mnzako akapezeka pamavuta pafunika kum'thandiza ndipo mwa njira imeneyi, tikhoza kuombola mnzathu ku zoopsa.*	**11.** This proves that when your friend has encountered problems, it is necessary that you help him and in this way, we can save our friend from dangers.

2.6.2 Analysis of Story I

There are several things to be taken into consideration when analyzing Chewa stories. Attention must be paid to the following: characters, place, time, main theme, stages/progression of the narrative, and the main lessons of the story.[478]

2.6.2.1 Characters

In any story among the Chewa people be it a folktale, proverb, or legend, characters play a very crucial role. Chewa people believe that the main lessons of the story can easily be deduced by looking at the characters. These characters would be human beings, animals like tortoises, hyenas, lions, or other things.[479] These characters would be active players in the narrative or even passive ones.[480] They are called "*Ampangankhani"* which means "the ones making up the story." In some instances, they are called "*Atengambali"* which means "the ones taking part." When analyzing a narrative among the Chewa, one has to discover the main protagonists (*Ampangankhani enieni*) and those who are playing the roles of helpers (*Ampangankhani othandiza*). One must explain clearly the behaviour of the characters. If these factors are well treated, people would easily appreciate the wisdom that is found in Chewa folklore. In the story above the following are the main protagonists: Mandevu and Dumbo. The other characters (helpers) within the story are the landowner, Bololo, Mbadi, and the Gang (Mob).

[478] Nkhoma & Ngoma, *Nsinjiro za Chiyankhulo ndi Maziko a Nkhani za Mchezo, Ndakatulo ndi Zisudzo*, 135-137; see also Zabuloni, *Kwalimba Uta ndi Nthano*, 4-7.
[479] Zabuloni, *Kwalimba Uta ndi Nthano*, 4.
[480] Nkhoma & Ngoma, *Nsinjiro za Chiyankhulo ndi Maziko a Nkhani za Mchezo, Ndakatulo ndi Zisudzo*, 135.

2.6.2.1.1 Mandevu

Mandevu is depicted as a person with a lot of beards. He is taken as a hardworking man and because of this, he is being loved by his landlord. He becomes successful and acquires more wealth than his friend Dumbo. He is very friendly and that's why he visits his friend Bololo at Mzingo village. He is attacked by his friend Dumbo due to jealousy. The meaning of the proverb entitled "When your friend's beards are burning, extinguish them" (*Mnzako akapsa ndevu m'zimire*) gets its meaning from what happened to Mandevu's beards. He was saved by his friend Bololo who extinguished his beards with water. This made him to be saved from the angry mob that was looking for the one who killed the landowner.

2.6.2.1.2 Dumbo

He is a person who is lazy and is not loved by his landlord. He is poor because of his laziness. He is very wicked in that he killed his landlord and wanted to put into trouble his workmate Mandevu. He stole the properties of his landlord. He burnt some beards of Mandevu but failed to burn them completely. He is depicted as a person who duped the people by disguising his identity. He told the mob that caught him that his name was Mandevu and yet in reality his name was Dumbo. He equally deceived them by pretending to go to the toilet to help himself and yet he was seeking an opportunity of running away. He is the one whose beards were completely burnt by the mob.

2.6.2.1.3 Bololo

He is a friend of Mandevu. He accommodates him at his house. His actions of extinguishing the fire on Mandevu's beards are considered to be acts of love for one's neighbour. He showed through his deeds what it means to assist a person who is in a very difficult situation.

2.6.2.1.4 The Landowner

He is depicted as a rich man who loved Mandevu. He was killed during the midnight by Dumbo and had his properties stolen by him.

2.6.2.1.5 Mbadi

He was the village headman and was approached at midnight by Dumbo to let him know about the death of the landlord. The village headman was very observant and quickly realized that

Dumbo would be the one who had killed the man because his clothes were sprinkled with blood. He immediately shouted out and people came to catch Dumbo.

2.6.2.1.6 The Gang

It is depicted as a group of villagers who came out after hearing the screaming of the village headman Mbadi. They caught Dumbo, although he tricked them and escaped. They then went to Mzingo village to look for Mandevu and Bololo. This group was wise enough to detect that Mandevu was not the one who had killed the landlord by noticing his beards. They realized that the beards they had burnt during the night would not have grown up within a day.

2.6.2.2 Place and Time

In Chewa stories, some places are inserted to show where the activities of the characters are taking place. These places could be a village, town setup, bush, river, mountains, or even roads. It is therefore very important to pay attention to such places. The time would at times be indicated by seasons like rainy season (winter), dry season (summer), morning, afternoon, evening, or night. In analyzing the stories, one has to give evidence of such places and times. In the first story, the places which have been mentioned are the tobacco field, Mr. Bololo's house, Dumbo's house, the landlord's house, Mzingo village, and the bush (where Dumbo went to help himself and escaped). The indication of time is emphasized by the following words: tomorrow morning, midnight, and morning.

2.6.2.3 Main Theme

The main theme is drawn by looking at what the characters have portrayed through their actions in the narrative. Each story has main themes which are in line with human behaviour. Such themes would be those to do with love, misfortunes, unity, gossip, mercy, brutality, protection, kindness, beliefs, and leadership.[481] The main theme in the first story is that people must show love by helping those who are in problems, those considered to be our neighbours.[482]

[481] Nkhoma & Ngoma, *Nsinjiro za Chiyankhulo ndi Maziko a Nkhani za Mchezo, Ndakatulo ndi Zisudzo*, 136; see also Zabuloni, *Kwalimba Uta ndi Nthano*, 6.
[482] Margret Undi, interview by Author, 12th June, 2024, from Kaphuka Village in Dedza District in Malawi.

2.6.2.4 Stages/Progression of the Narrative

Chewa stories just like other narratives have their own stages. Folktales and other stories among the Chewa have the following general pattern: introduction (*chiyambi*), inciting moment (*chikwera*), climax (*pampondachimera/pachiindeinde*), resolution (*mtsetse wa nkhani*) and conclusion (*mathero*). It must also be noted that each Chewa story has its title. In this first story, the title is *Mnzako Akapsa Ndevu M'zimire* (When Your Friend's Beards Are Burning, Extinguish Them).

2.6.2.4.1 Introduction (Chiyambi)

This is part of a story, especially at the beginning where the characters, the root cause of a story, or even place and time are explained briefly. In the first Chewa narrative, the following section shows the introduction of the story: "There was a person whose name was Mandevu. He was well known because of his beards. One day he went to look for a job of cultivating in the field of tobacco from a rich man. He found another man there whose name was Dumbo. Dumbo likewise had beards but not surpassing the beards of Mandevu."

2.6.2.4.2 Inciting Moment (*Chikwera*)

This section in the story shows the beginning of the problems due to some misunderstandings or complications that have emerged. In this part, the main protagonists perform some actions which give clues to the direction of the story. If there are other helpers within the story, they begin acting to make sure that the real behaviour of the main protagonists should come to the surface. Whether his behaviour is human, silly, or bad, all these begin to emerge in this section among Chewa stories. At times the place where this behaviour is portrayed changes from the original place in which the story began. In Chewa stories, one notices that there might be more than one inciting moment or complication within the same narrative. In the first story, the first inciting moment emerges in the following paragraph: When Dumbo noted that his friend was receiving a lot of gifts from the landowner, he was greatly disturbed at heart. Mandevu became very rich while Dumbo languished in poverty. In his heart, he began thinking of a way of making themselves equal to each other. Another inciting moment is observed when Dumbo went to Bololo's house and burns the beards of Mandevu. This complicates the issue further.

2.6.2.4.3 Climax (*Pampondachimera/Pachiindeinde*)

This is the stage of the story where the climax is reached. When the story reaches this level, it doesn't go further. The behaviour of the main protagonists is considered to have reached its end. Their good or bad behaviour's fruits are noticed. People might develop feelings of happiness, sadness, joy, or even pain. The main theme is likewise manifested through their behaviour. The result of the story at this stage becomes very close. In the story being analyzed, the climax is observed through the actions of Dumbo in killing village headman Mbadi.

2.6.2.4.4 Resolution (*Mtsetse wa nkhani*)

This section shows the solution to the problem and points to the end of the story. In the first narrative, the resolution is observed in two instances: firstly, by catching Dumbo who then tricks them and runs away. Secondly, by going to the house of Bololo and the gang discovers that Mandevu and Bololo are innocent.

2.6.2.4.5 Conclusion (*Mathero*)

This is the last part of the story. In the story, this is shown by the concluding remarks of Mandevu which show that he has been saved by his beards. He further states that when your friend's beards are burning, extinguish them. This proves that when your friend has encountered problems, you must help him and in this way, you can save your friend from danger.

2.6.2.5 Lessons of the Story

Among the Chewa, every story needs to have some lessons that have to be drawn. This becomes the benchmark for testing whether the listeners have understood the narrative. Elders can ask questions to the listeners to test if each has gained something from the story. Listeners apply to events that happen in day-to-day activities and draw some lessons. In the first story, several lessons could be drawn by listeners. For instance, the story could point to the need to show help to those in need or even to be wise in judging cases. Village headman Mbadi judged well that Dumbo would be the one who had killed the landlord because he had blood on his clothes. The mob too judged well by observing at the beards of Mandevu that he would not be the same person they caught during the night. This shows that people need to be wise before passing judgement. The same story could give a lesson to others on the importance of visiting friends.

So, each story apart from the main theme could have several lessons based on each individual's ability to comprehend it.

2.6.2.6 Rhetorical Features

In his work Tekwi Benoît Pae,[483] shows how a narrative would be considered rhetoric. In the first story, some rhetorical features have been used. The composers of Chewa's stories choose words or phrases wisely. People must try to search for such rhetorical devices. The narrator of the story has used the following rhetorical strategies:

2.6.2.6.1 Ethos

Ethos which refers to the character of the speaker, that is, his credibility before the audience,[484] is reflected in the story through the village headman Mbadi. In Chewa societies, a village headman has great authority and is trusted. This is why Dumbo went to the village headman Mbadi to report about the death of his landlord. The village headman in the story summons all the villagers to chase after Dumbo who killed his master and all the people obey his instructions. He is vested with the power to command and judge cases. The narrator puts the image of the village headman deliberately to show that a man of authority is in the story, one who has the power to judge cases in Chewa societies.

2.6.2.6.2 Contrast

There is use of contrast in the narrative. The actions of Mandevu are being contrasted with those of Dumbo. Mandevu is taken to be a hardworking man while Dumbo is lazy. Mandevu became successful and very rich, he was loved by his landlord while Dumbo became very poor and was not liked by his boss. The narrator wants the reader to associate himself with the one who is showing good actions within the narrative. In this case, a reader would be inclined to associate himself with the actions of Mandevu who became successful.

2.6.2.6.3 Metaphorical Expressions

One thing very striking about the story is that it begins with a title of metaphorical expression. The title "When your friend's beards are burning, extinguish them" (*Mnzako akapsa ndevu*

[483] Tekwi, "Reading Mk 12:28-34 as a Rhetorical Narrative in African Context," 208-223.
[484] Pedro, "Rhetoric and Orality in 2 Tm 4:1-8: Hermeneutics on the Light of the Hortatory Speeches of the Makhuwa People of Mozambique," 38.

m'zimire) is a metaphorical expression (*mkuluwiko*) among the Chewa. A reader would at first interpret it literally. However, the elders use it figuratively for it is rich in meaning. In villages, when elders notice that their descendants are not helping each other, they use such a metaphorical expression to show the need to help each other in times of crisis. The expression "but before you tie me up, allow me to relieve myself because of my bowels" is a metaphorical expression which means that Dumbo wanted to go to the toilet to answer the call of nature.

2.6.2.6.4 Memory

Memory consists of recollecting backgrounds and storing images obtained through sight.[485] As the gang reached Bololo's place, they were looking for Mandevu whose beards they burned during the night. However, when they called for the people who were in the house to come out, they noticed that Mandevu had beards on his chin. They remembered that the man they caught during the night had all his beards burnt. The mob recalled using their experience that beards cannot grow to that level just overnight. They knew that Dumbo had duped them. This is part of memory which they learned through experience.

2.6.2.6.5 Names of Individuals with Similar Actions/Appearance

The narrator has deliberately given the name of Mandevu and Dumbo which are in line with their appearances or actions respectively. This is a narrative technique among the Chewa for it guides the reader as regards the possible behaviour that might be portrayed by the protagonists as the story progresses. Mandevu refers to a person with beards and this is exactly the description of the Mandevu that is found in the narrative. He is depicted as a person with long beards. Such imagery gives children a vivid image of the protagonists. Likewise, Dumbo refers to jealousy. In the story, the actions portrayed by Dumbo show someone who is filled with jealousy and envy.

2.6.2.6.6 Time Immemorial

Chewa stories normally begin with the aspect of time immemorial characterized by the following phrases: "Once upon a time" or "There was[486]…" The story that has been presented begins with: "There was…" In many Chewa books, such a way of beginning stories is done to show that the narrative happened in the distant past, probably during the time of ancestors when life was

[485] Pedro, "Rhetoric and Orality in 2 Tm 4:1-8: Hermeneutics on the Light of the Hortatory Speeches of the Makhuwa People of Mozambique," 48.
[486] In Chichewa it would be "*kalekale* or *padamtele*."

better.[487] Readers or listeners cannot give a year in which the event took place, and one is never sure whether it took place or not. What is important is the lesson behind the story.

2.6.2.6.7 Rhetorical Questions (*Interrogatio*)

This refers to a type of question that needs no answer. It shows abhorrence and expresses wonder.[488] In the first story, some questions are rhetorical and need no answer for they are straightforward to any person with common sense. Examples are: "Could one night make beards grow and reach this level?" The village headman Mbadi asked Dumbo upon seeing some of the blood on his clothes when he was presenting that criminals had killed his master: Why is it that you have blood? This is a rhetorical question that requires no answer and that is why Dumbo began running away.

2.6.2.6.8 End Stress

The narrative strategy of "end stress" has been used in the story. This involves putting the stress at the end. The title is systematically inserted at the end of the narrative and even its meaning is put at the very end. It reads "I have been saved by my beards! When your friend's beards are burning, extinguish them."

2.6.2.6.9 Repetition

In the story, some words have been repeated. The word "beards" has been repeated several times to show its importance within the narrative. Even the narrator has carefully repeated the names of two people: Mandevu and Dumbo who are the key characters in the story. The Chewa people do such repetitions to make sure that the listeners don't lose direction as regards the main protagonists of the story. The interjection "ha" has been repeated two times and it is used in two different ways based on the context. In the first instance, it is coming from village headman Mbadi as interrogation. He said to Dumbo "Come inside, ha! Why is it that you have blood?" In the second instance, it is said by Mandevu as an exclamation of triumph. He said to Bololo "Ha! I have been saved by my beards!" This shows how among the Chewa the same word can have

[487] See A.H. Mphonda, *Miyambi Yatsopano* (Blantyre: Bookland International, 2014), 1-107. The Chewa narratives in this book have a unique pattern of showing that events happened in time immemorial.
[488] Pedro, "Rhetoric and Orality in 2 Tm 4:1-8: Hermeneutics on the Light of the Hortatory Speeches of the Makhuwa People of Mozambique," 47.

different meanings based on the context. One has to follow the story to detect the real meaning of the particular word.

2.6.2.7 Uniqueness of Chewa Stories

It must be made clear that Chewa stories are normally narrated by an elder to the young ones. The elders are considered sources of wisdom for they have vast experience of life. This carries more weight to the listeners. Such stories are normally said during moonlight where several children have gathered. The purpose is to instill in the young ones good morals. Their stories are at times open-ended for they don't disclose how the story fully ended. In the narrative, we don't know what happened to Dumbo. It is left to individual imagination. As far as the lesson has been reached, the story ends there. After the narration is over, questions are given to the young ones to find out if they were paying much attention when the elder was telling the story. This makes the listeners not doze as the story progresses for they know that at the end of the narrative, they will be bombarded with questions. This is a rhetorical strategy that enforces better comprehension of the story since the listeners are awake.

2.6.2.8 The Context of Using the Story

This type of story is narrated by the elders when they realize that there is a lack of neighbourly love among the people. Such a story would show the need for people to love their neighbours more especially by helping them when they are in difficulties.

2.6.2.9 Nature of the Story

The story entitled "When Your Friend's Beards Are Burning, Extinguish Them (*Mnzako Akapsa Ndevu M'zimire*)" is a proverb (*mwambi*). A proverb among the Chewa is considered to be a story that explains the origin of something and it always has some lessons.[489] In the story, the elders are trying to give a story that gives the background to the metaphorical expression entitled "When Your Friend's Beards Are Burning, Extinguish Them (*Mnzako Akapsa Ndevu M'zimire*)." The title for a proverbial story is called *mkuluwiko* (metaphorical expression). However, it must be noted that in most cases the words namely *mwambi/miyambi* (proverb/proverbs) and *mkuluwiko/mikuluwiko* (metaphorical expression/metaphorical expressions) are used interchangeably among the Chewa people.

[489] Nkhoma & Ngoma, *Nsinjiro za Chiyankhulo ndi Maziko a Nkhani za Mchezo, Ndakatulo ndi Zisudzo*, 36.

2.7 Story II: Limitless Love of Parents to Children *(Chikondi Chopanda Malire Cha Makolo Kwa Ana)*[490]

2.7.1 Chewa Transcript and English Translation

Chewa Transcript	**English Translation**
1. *Padali namwali amene adali ndi mayi wake wopunduka. Mwanayo adalibe bambo wake. Mayiyo adatumiza mwana wake ku sukulu kuti akaphunzire. Mayiyo adali ovutika kwambiri koma amayesetsa kulimbikitsa mwana wake uja sukulu kuti apite patsogolo.*	**1.** Once upon a time, there was a girl whose mother was lame. The girl had no father. The mother sent her daughter to school to get educated. The woman was very poor but was trying to encourage her daughter to go far with education.
2. *Mayiyo adakhala asauka kupita uku ndi uku kuti mwanayo ayimbe sukulu. Ndiye atapita ku sukulu, chifundo chidabwera kwa mayiyo kuti ndikaone mwana. Adapeza alonda nawauza kuti ndikuti ndidzaone mwana ndipo alonda adatsekula. Mwanayo adatuluka. Iyeyo adakana kuti amenewo sianali amayi ake ayi. Iyeyo siadakondwere kuti mayi wake amene adali wopunduka abwere ku sukulu yomwe iye ankaphunzira.*	**2.** The mother was tirelessly going left and right to make sure that her daughter went to school. When her daughter went to school, the mother had a strong desire to pay her a visit. When the mother arrived at the school, she told the watchman that she went there to visit her only daughter. The girl refused that she was her mother. She was not happy to notice that her mother who was lame decided to pay her a visit at school.
3. *Ngakhale kuti iye adali ndi anzake ambiri, adayesetsa kuwabisira kuti asadziwe za amayi ake aja. Mayiyo adayesetsa kubwera maulendo angapo kuti adzaone mwana wake, koma iyeyo adakanitsitsa kuti iwowo sianali amayi ake. Izi zidadabwitsa atsikana omwe amkadziwa kuti iwowo adalidi amayi ake. Adalephera kumvetsa kuti munthu angathe kukana kholo lake chifukwa chakuti ndi wopunduka. Ndiye amayiwo amadzimvera chisoni mumtima.*	**3.** Although the girl had many friends, she tried her level best to conceal about her mother. Her mother tried to come on several occasions to visit her, but she denied completely that she was her mother. This shocked her friends who knew that the woman who was coming was her biological mother. They failed to understand how a person could reject her parent simply because she was lame. Her mother felt pity on herself.
4. *Ulendo uliwonse akabwerera kunyumba amkakagwada pansi ndi kupemphera. Mayiyo siankadziwa kuti mwana wakeyo siankakondwera naye chifukwa chakuti adali wopunduka. Iwo amangokumbukira ntchito yaikulu yomwe amkagwira pomutumiza iyeyo ku sukulu.*	**4.** After returning from her daughter's school the mother would kneel down and pray. The mother never knew that her daughter was displeased with her due to her disability. She just recalled all the work she was doing in order to send her daughter to school.
5. *Mayiyo akabwera ku sukulu ana ena asukulu amkabwera kudzayamba kucheza*	**5.** Every time the mother went to school, some students used to come and begin

[490] Doreen Anderson, interview by Author, 7th May, 2024, from Sitenala Village in Dedza District in Malawi. She is an elderly woman in her 80s.

naye koma mwana wake uja akafika amkauza mayiyo kuti adzibwerera kwawo chifukwa mphunzitsi wamkulu wa pamalopo samakondwera ndi zimenezo. Mayiyo amkakhulupirira mawu akewo ndikuyamba kubwerera kumudzi kwawo. Anzake akamufunsa za mayiyo kuti ndi ndani wake, amkayankha kuti ndi mmodzi mwa nkhalamba zomwe zimakhala m'mudzi mwawo. Azimnzake ambiri adadziwa kuti amanama chifukwa iwowa adali amayi ake.	chatting with her, but when her daughter arrived on the scene, she would tell her mother that the school headteacher was not happy with that. Her mother believed her daughter's words and she would depart from the place. When asked by her friends about the identity of the mother, she answered that she was one of the elderly women in her village. Many of her friends knew that she was lying since she was her mother.
6. *Namwaliyo ankalimbikira sukulu kuti adzalowe ntchito ya m'chipatala. Amayi ake akatumiza thandizo adali wokondwera kwambiri koma siamafuna kuti achite kufika ku sukulu yakeyo ayi. Dzina la namwaliyo lidali Naphiri. Iye adaiwala kuti "mako ndi mako usamuone kuchepa mwendo."*	**6.** The girl worked hard in class with the aim of becoming a nurse in the future. She was happy when her mother sent her support, but she didn't want her to come physically to the school premises. The name of the girl was Naphiri. She forgot that "your mother is your mother, you shouldn't look at the smallness of her leg."
7. *Tsiku lina mwanayo adapita ku Phiri kuti akawerenge. Ndiye kudabwera chilombo cholusa, ndipo anzake onse adathawa. Chilombo chija chidamuluma iyeyo mwendo. Amayi aja adamva kuti mwana wawo wapita ku chipatala. Adamukomera mtima ndi kupita kuchipatala osayang'anira zimene mwana wawo uja adawachitira powakana ku sukulu. Ndiye kuti mwanayo adalibe chikondi ndi mayi wake koma mayi wake pokhala nakubala anali ndi chikondi chopanda malire kwa mwana wake. Adapita kukamudikirira ku chipatala pamene mwanayo adagwa m'mavuto adzaoneni. Izi zikutiphunzitsa kuti anthufe tiyenera kumakhala ndi mtima wachikondi wina ndi mnzake.*	**7.** One day the girl went to the mountain to study. There came a fierce animal and all her friends escaped. The animal attacked her leg. Her mother heard that her daughter was admitted to the hospital. She had compassion and went to the hospital regardless of what her daughter was doing in rejecting her at school. This shows that the girl had no love for her mother while the woman being her mother had limitless love for her daughter. She went to take good care of her daughter at the hospital when she fell into great difficulties. This teaches that human beings need to have hearts full of love for our neighbours.

2.7.2 Analysis of Story II

2.7.2.1 Characters

In the story, there are two main protagonists namely Naphiri and her mother. Helpers are the students, watchman, and fierce animal.

2.7.2.1.1 Naphiri

She is the daughter of a woman who was lame. She is presented as a person who lacked love for her mother simply because she was lame. She was a hard worker at school but lacked concern for her mother. She was cheating her friends about the identity of the woman. She had an ambition of becoming a nurse.

2.7.2.1.2 Mother of Naphiri

Naphiri's mother is depicted as a lame person who has limitless love for her daughter. She used to pay her regular visits at school although she was receiving insults. She went to the hospital to be a guardian for her daughter when she was attacked by a ruthless animal in the mountain. Her mother was full of compassion and very caring. She used to pay school fees for her daughter. She never sought revenge when she heard that her daughter was in the hospital.

2.7.2.1.3 Watchman

He was welcoming well the mother of Naphiri at school. He never sent her back due to her physical appearance.

2.7.2.1.4 Students

The students are welcoming their friend's mother. They used to go and meet her to chat with her. However, they were shocked by the actions of Naphiri in rejecting her real mother.

2.7.2.1.5 Fierce Animal

The fierce animal attacked Naphiri in the mountain when she went there to study.

2.7.2.2 Place and Time

In the story, some places that have been mentioned are hospital, school, and mountain. However, the names of the hospital, school, and mountain are hidden. The narrator shows in this way that what is important in her story are not the names of such places, but the actions of the characters and other events related to the places. The time is indicated by the following words: "once upon a time," "one day," and "every time."

2.7.2.3 Main Theme

The story has a theme which is contained in the heading itself. It is about the limitless love of parents for their children.

2.7.2.4 Stages/Progression of the Narrative

2.7.2.4.1 Introduction (*Chiyambi*)

In the second narrative, the following section shows the introduction of the story: "Once upon a time there was a girl whose mother was lame. The girl had no father. The mother sent her daughter to school to get educated. The woman was very poor but was encouraging her daughter to go very far with education."

2.7.2.4.2 Inciting Moment (*Chikwera*)

The problem is noted by the reaction of the daughter to her mother when she was paying her a visit. The girl refused that she was her mother. She was not happy to realize that her mother who was lame decided to pay her a visit at school.

2.7.2.4.3 Climax (*Pampondachimera/Pachiindeinde*)

In the story, the climax is reached by the actions of the fierce animal that attacked Naphiri. After this incident, the story begins going down.

2.7.2.4.4 Resolution (*Mtsetse wa nkhani*)

The resolution is observed by the actions of the mother. She is going to the hospital to take good care of her daughter. She has compassion and does not have the spirit of revenge. She is showing limitless love.

2.7.2.4.5 Conclusion (*Mathero*)

This is the last part of the story. This is shown by the following concluding remarks: "This teaches that human beings need to have hearts full of love for our neighbours."

2.7.2.5 Lessons of the Story

The story has some lessons. It teaches how parents should always love their children regardless of the insults they might be given by the bad actions of their children. At the same time, it teaches children to love and respect their parents regardless of their disabilities.

2.7.2.6 Rhetorical Features

In the second story, there are some rhetorical features which have been used.

2.7.2.6.1 Pathos

The story is very moving and it certainly triggers some emotions from the listeners. As the woman was narrating, all the listeners were very sympathetic to the mother. They showed a disliking for the behaviour of Naphiri. The change of tone by *Gogo*[491] Doreen Anderson was very moving and striking. She would change her voice to stress a point or show disappointment in the reactions of the characters. This as well moved the emotions of the listeners. On its own, this is a rhetorical strategy that elders use to make sure that the listeners get the main lesson of the story.

2.7.2.6.2 Gestures

When *Gogo* Doreen Anderson was narrating, she was using some gestures which people noted. Whether she was doing it consciously or unconsciously, it had a message on its own. When she was explaining the actions of Naphiri in rejecting her mother, she would shake her head as a sign of disapproval for such actions. Among the Chewa when a person shakes head when he/she is talking, it shows that he or she disagrees with what is happening or is shocked. However, when she was talking about the actions of the other students who were welcoming Naphiri's mother, she would nod her head as a sign of approval for the good behaviour they were showing. Among the Chewa when one nods her head, it shows that she is approving whatever is happening. By nodding her head, she showed that she was impressed by the actions of the other students. This is a rhetorical strategy that guides listeners on which side the narrator is driving to.

[491] Gogo refers to a grandmother or grandfather in Chichewa language.

2.7.2.6.3 Contrast

The actions of Naphiri are contrasted firstly with the actions of her mother. She is showing no love for her mother while her mother is showing limitless love for her. At the same time, Naphiri's actions are contrasted to those of other girls at the school. Her friends were welcoming well the mother while her real daughter was failing to do so. All this is done deliberately among the Chewa so that the audience can discover for themselves which side to take. The narrator tells the story in such a way that the listeners know which good side they should take.

2.7.2.6.4 Time Immemorial

The expression "once upon a time" refers to time immemorial, the time of the ancestors. This carries more weight to the listeners for it shows that the story is that of a distant past and hence more credible than recent ones. The era of the ancestors is greatly admired among the Chewa and people are encouraged to follow in their footsteps.

2.7.2.6.5 Metaphorical Expression

The following metaphorical expression is used: "Your mother is your mother, you shouldn't look at the smallness of her leg" – *Mako ndi mako usamuone kuchepa mwendo*. This means you shouldn't belittle your parents because of their appearance or other factors.

2.7.2.7 The Context of Using the Story

This story is normally used when elders discover that children are being disrespectful towards their parents. They want to teach them how their parents love them even in difficult moments. This becomes a very big lesson to the children and they know that they need to respect and love their parents despite their physical appearance.

2.7.2.8 Nature of the Story

The story entitled "Limitless Love of Parents to Children *(Chikondi Chopanda Malire Cha Makolo Kwa Ana)*" is a folktale (*nthano*). This is one of the stories that is transmitted over generations of people among the Chewa, generally through oral storytelling to promote their culture of showing love to one another.[492] It is through such traditional narratives that the moral

[492] Mwandida Msana, interview by Author, 13th June, 2024, from Mkomba Village in Lilongwe District in Malawi.

and social values of the community are passed on to its younger members.[493] *Gogo* Doreen Anderson also said that the way of narrating such a folktale should be guided by the context and time. By the context, she meant that an elder should narrate such a folktale if she realizes that children are not showing love to their parents and also that other parents are not showing enough love to their children.

Such a story would make the children begin loving their parents. At the same time, some irresponsible parents are challenged by the behaviour of Naphiri's mother and are encouraged to emulate her. Concerning time, she said such folktales are said during the moonlight, but in rare cases can be said during daylight. She said if the same folktale was said during the night, she would have made the listeners respond using the words "*tilitonse*" (meaning "we are together") to ensure that they don't doze. For instance:

Narrator: *"Panangotele"* (Once upon a time),

Audience: *"Tilitonse"* (We are together),

Narrator: *Padali namwali amene adali ndi mayi wake wopunduka* (Once upon a time, there was a girl whose mother was lame).

Audience: *"Tilitonse"* (We are together).

In this way, the narrator would make the audience awake till the end of the folktale. However, during daylight one can just narrate without engaging the audience to make such a response since the listeners most of the times are alert.

2.8 Story III: Love Your Neighbour as Yourself (*Konda Mnzako Monga Udzikondera Iwe Mwini*)[494]

2.8.1 Chewa Transcript and English Translation

Chewa Transcript	**English Translation**
1. *Kalekale padali anyamata atatu amene adapita ku dziko lakutali kukafuna ntchito pozindikira kuti sikadza kokha kaopa kulaula. Amkafuna kukapeza mwayi woti adakatha kuthandizira maanja awo. Ali panjira adapeza chikwama cha ndalama. Onsewo*	**1.** Once upon a time there were three young men who went to a far distant country to look for a job "since it doesn't come on its own for fear of puzzling people." They were looking for an opportunity of sustaining the needs of their families. Whilst on the way, they found a

[493] Mugambi & Kirima, *The African Religious Heritage*, 36.

[494] Sela Jumbe, interview by Author, 29th May, 2024, from Mulangali Village in Dedza district in Malawi.

adali okondwa kwambiri. Adaganiza kuti siakavutika ndi kugwira ntchito kwa nthawi yaitali, ndipo kuti adzabwerera kumudzi kwawo ndi kukakondwera komanso kuti akakhala ndi moyo wabwino. Adakambirana maganizo osiyanasiyana a momwe aliyense mwa iwowo akagwiritsire ntchito ndalama zake.	bag of money. They were all very happy. They thought that they would not have to spend more time doing the anticipated work for so long, and that they would return home earlier and lead good lives. They shared many ideas on how each one of them would use the money once they shared.
2. *Pomaliza, onse aja adali otopa chifukwa chakuyenda kuja ndipo adakhala pansi pamtengo waukulu. Adali ndi ludzu kwambiri ndipo adatuma m'modzi kuti akatunge madzi kuti adzamwe. Anthu awiri otsala aja adali ndi dyera ndipo adayamba kukambirana kuti ndalama zija sizidali zokwanira kwa onse aja kuti akagwiritse ntchito pazomwe iwo amkafuna. Ndipo adaganiza zakuti aphe yemwe adamutuma kukatunga madzi uja ndi cholinga chakuti ndalama zija agawane anthu awiriwo. Pamapeto pake munthu uja adafika ndi madzi akumwa m'chigubu. Asadakhale pansi anzake aja adamugwira ndi kumupha. Adaiwala kuti mtima wamnzako ndi tsidya lina. Adakwirira thupi lake kuti pasadzakhale umboni wina ulionse. Awiri aja adaganiza zakuti amweno madzi aja poti adali ndi ludzu kwambiri.*	**2.** At the end of it all, they were exhausted because of the long distance and they sat down under a big tree. They were very thirsty and they sent one of them to fetch water for them to drink. The two men who remained behind became greedy and began discussing that the money they found would not be enough for the three of them to share and fulfill what they intended to do with the money back home. They thought of killing the man they sent to fetch the water to share the money between the two of them. At the end of it all, the man who went to fetch the water came with it in a jar. Before he settled down, the two men caught him and killed him. They forgot that "Your friend's heart is on the other side of life." They buried his body to destroy all the evidence. The remaining two men decided to drink the water since they were very thirsty.
3. *Adati kwa wina ndi mnzake, "Tachita ntchito yotamandika, tsopano tili ndi zambiri zoti tigawane." Onse aja adamwa madzi aja. Pasadathe nthawi onsewo adayamba kudandaula za m'mimba kuti mukuwawa. Adalira koma padalibe woti ndi kuwathandiza. Adadwala kwambiri ndipo pasadathe ola limodzi adamwalira. Izi zidachitika chifukwa choti amene adamutuma kuti akatunge madzi uja adalinso ndi mtima wodzikonda ndi dyera ngati la nyani. Adalingalira nati, "Ngati ndingatenge chikwama cha ndalama chija ndekha, ndikhoza kukhala bwino komanso wolemera." Ndiye adaika mankhwala akupha m'madzimo. Munthu wongodutsa ndi yemwe adafika ndi kutenga chikwama chija ndikumapita nacho.*	**3.** They said to each other, "We have done a commendable job, now we have a lot to share." Both of them drank the water. Before a long time elapsed, they began complaining of abdominal pains. They cried but there was nobody who came to their rescue. They became very sick and died within an hour. This happened because the man whom they sent to fetch the water was selfish and had a greedy attitude too like a monkey. He thought to himself, "If I can take the whole bag of money myself, I can be well-to-do and very rich." He then put poison in the water. A passerby is the one who arrived at the scene and picked up the bag of money and went with it.

4. *Kukhala ndi mtima wodzikonda sikwabwino ayi. Ndi bwino kukonda mnzako monga udzikondera iwe mwini.*	**4.** Having a greedy attitude is bad. It is good to love your neighbour as yourself.

2.8.2 Analysis of Story III

2.8.2.1 Characters

In the third story, the following are the characters: three men in search of a job and a passerby.

2.8.2.1.1 Three Men

The identity of the three men is concealed. Their names are not mentioned. Among the Chewa, there is no problem with that. They want to show that what is important is the type of action/actions that will be performed by those characters. These three men are depicted as people who lack the love of neighbour in the sense that the two decided to kill their friend, while he too decided to kill his friends by putting poison in the water.

2.8.2.1.2 Passerby

He is described as the one who was fortunate by taking the bag containing money after the three men killed each other due to their greed.

2.8.2.2 Place and Time

In the story, some places that have been mentioned are: "distant country," and "big tree." However, the name of the country is never mentioned. The narrator shows in this way that what is important in the story is not the names of such places, but the actions of the characters. The time is indicated by the following words: "once upon a time."

2.8.2.3 Main Theme

The story has a theme which is contained in the heading itself. It is about the love of neighbour.

2.8.2.4 Stages/Progression of the Narrative

2.8.2.4.1 Introduction (*Chiyambi*)

The following section shows the introduction of the story: "Once upon a time there were three young men who went to a far distant country to look for a job."

2.8.2.4.2 Inciting Moment (*Chikwera*)

The problem emerges when these poor people find a bag of money. This created joy for all of them but in a real sense became the downfall of all of them since each one of them became greedy and selfish.

2.8.2.4.3 Climax (*Pampondachimera/Pachiindeinde*)

The climax is reached when the two men kill the man who drew water for them to quench their thirst. At the same time, the death of them all makes the story reach the highest tension and a solution has to be found.

2.8.2.4.4 Resolution (*Mtsetse wa Nkhani*)

In the narrative, the resolution is noticed by the passerby who inherits the wealth that has made the people kill one another.

2.8.2.4.5 Conclusion (*Mathero*)

This is the last part of the story. This is shown by the following concluding remarks: Having a greedy attitude is bad. It is good to love your friend as yourself.

2.8.2.4 Lessons of the Story

The story has some lessons. It teaches people that they should love their neighbour as they love themselves. It also teaches that if in a village you kill each other, it is strangers who benefit. Solidarity is very important among relatives. In this way, unity will be upheld in the society.

2.8.2.5 Rhetorical Features

In the story, some rhetorical features have been used such as the following: repetition of words, irony, comparison, contrast, time immemorial, metaphorical expressions (proverbs), and simile.

2.8.2.5.1 Repetition of Words

Some words have been repeated in the story. This is a rhetorical strategy by the narrator to her audience. The following words have been repeated in the narrative: money, greedy, selfish, self-centered, kill, thirsty, and water. Such a repetition of words gives emphasis to the content of the message.

2.8.2.5.2 Irony

Irony is when words are used to convey a meaning opposite to their usual meaning.[495] The word "job" is used differently. In the first instance, it is used to show that the three young men went to a distant country to look for a job. They are looking for employment. In the second instance, it is used to describe the happiness of the two men after killing their friend. They use the following words: "We have done a commendable job, now we have a lot to share." This is different from the job they were seeking by going to a distant country.

2.8.2.5.3 Comparison

The actions of the three men are being compared in the story. Comparison associates or juxtaposes things that are alike or similar. All of them lacked love for each other. The two men didn't love the man who went to draw water. At the same time, the one who went to draw water also lacked love for his two friends. They ended up killing each other.

2.8.2.5.4 Contrast

Contrast associates or juxtaposes things that are dissimilar or opposite. The narrator contrasts the losing side of the three men and the winner who happens to be a passerby. It is a stranger who benefits from the selfishness of the three men.

2.8.2.5.5 Time Immemorial

"Once upon a time" are words that the narrator has used to refer to time immemorial, the time of the ancestors.

2.8.2.5.6 Metaphorical Expressions

The following metaphorical expressions (proverbs) are noted: "since it doesn't come on its own for fear of puzzling people" – *sikadza kokha kaopa kulaula*. In the Chewa understanding something good doesn't come on a silver platter. Otherwise, people will be shocked and begin questioning the source of your wealth. They want to encourage people to take the necessary steps needed for them to become rich and not aim at miraculous riches without doing any work at all. In the story, the three young men take the necessary steps of going to a distant country to look

[495] Pedro, "Rhetoric and Orality in 2 Tm 4:1-8: Hermeneutics on the Light of the Hortatory Speeches of the Makhuwa People of Mozambique," 45; see also Tekwi, "Reading Mk 12:28-34 as a Rhetorical Narrative in African Context," 187.

for greener pastures. Another proverb is: "Your friend's heart is on the other side of life" – *mtima wamnzako ndi tsidya lina*. It shows that you can't know the hidden motives of your friend. In the story, the two men who plotted against their friend never knew that their friend too plotted against them. There is also within the narrative the popular saying "It is good to love your friend as yourself" – *ndi bwino kukonda mnzako monga udzikondera iwe mwini.* This connotes that people should show neighbourly love to their friends. This would reduce some jealousies in the societies.

2.8.2.5.7 Simile

There is a simile within the story: "greedy like a monkey" – *dyera ngati la nyani*. The Chewa people describe a monkey as very greedy and self-centred. This is why the narrator shows the similarity between the greed in these three men to that of a monkey.

2.8.2.6 The Context of Using the Story

This story is normally used when elders discover that people in a village or society are not loving each other. They want to teach them that if they don't love one another, strangers will find an opportunity to take over their possessions. This is an exhortation for them to love one another as oneself. Such kinds of legends or folktales go back to the time of ancestors "when they were told and heard as moonshine stories from the elders who used them to impart wisdom and important experiences of life to the younger generations in the traditional communities."[496] Among the Chewa people legends and folktales are generally said by the elders. Elders in this case are cardinal depositories of such knowledge, meaning that they save the knowledge for the benefit of the younger generation.[497] Such kinds of stories discourage selfishness and cruelty.[498]

2.8.2.7 Nature of the Story

The story entitled "Love Your Neighbour as Yourself (*Konda Mnzako Monga Udzikondera Iwe Mwini*)" is a legend. However, it must be noted that at times folktales and legends among the Chewa in some cases overlap each other to such an extent that they might be seen to be similar.

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[496] Manus, *Intercultural Hermeneutics in Africa: Methods and Approaches,* 22.
[497] Banda & Morgan, "Folklore as an Instrument of Education among the Chewa People of Zambia," 204.
[498] Some folktales show the aspects of laziness, selfishness, cruelty, jealousy, and other negative attitudes or traits. These are shown to be destructive of the self and the community. Folktales normally promote the value of friendship, teamwork, responsibility, hard work, bravery, honesty, generosity, reliability, respect, and concern for others – see Mugambi & Kirima, *The African Religious Heritage,* 37.

Generally a legend among the Chewa is a genre of folklore that consists of a narrative featuring human actions, believed or perceived, both by teller and listeners, to have taken place in human history although it cannot be proven. The third story that has been narrated in some instances is viewed by both the narrator and the listeners as if it really happened. However, the narrators among the Chewa do not further explain the identity of the characters by concealing their names, neither do they mention the names of their villages. For the elders, what is important in this case is not necessarily the names of the characters or their villages but their way of doing things.

SECTION THREE: SYSTEMATIZATION OF THE PRINCIPLES OF CHEWA NARRATIVES

Introduction

In this section, there is a need to bring an organization and synthesis of the analyzed three traditional Chewa stories and explain how they are used in the Chewa societies. This is considered to be a systemization of the Chewa principles. The stories that have been analyzed take the form of folktales, proverbs, and legends.

2.9 Chewa Methods of Using Folklore

Folklore refers to the traditional beliefs, customs, and stories of a community, passed through the generations by word of mouth.[499] It is composed of "traditional legends, belief systems, customs, and fables which had long been orally passed on from generation to generation in nonliterate communities in different parts of Africa."[500] These traditional stories take the form of folktales, proverbs, legends, folk dances, riddles, songs, and myths.

Chewa people love using folklore in their stories. Folklore explains the common rules and the etiquette of society and helps, in various ways, to instruct and direct young people to grapple effectively with various conditions of life.[501] The Chewa culture uses folklore to influence the minds of the young people in their societies. Such African non-biblical material culture should be viewed as an important resource for doing biblical studies in Africa.[502] The focus will be on

[499] Banda & Morgan, "Folklore as an Instrument of Education among the Chewa People of Zambia," 203.
[500] Manus, *Intercultural Hermeneutics in Africa: Methods and Approaches,* 22.
[501] James Majasan, "Folklore as an Instrument of Education among the Yoruba," *Folklore* 80 (1969), 41-59.
[502] Manus, *Intercultural Hermeneutics in Africa: Methods and Approaches,* 21.

folktales, proverbs, and legends because in the stories that have have analyzed, there are traits of such folklore.

2.9.1 Folktales

Folktales known as *nthano* in the Chewa language are popular stories narrated about unhistorical characters.[503] They are believed to have their origin from their ancestors. They are used to impart wisdom and important experiences of life to the younger generations in the traditional communities.[504] They are also used to spread their beliefs and this is why they even use folktales in their homilies.[505] In some cases, they are used to entertain, educate, and promote unity among the listeners.[506] Such story-telling is as old as humanity and is considered one of the common human heritages in Africa.[507] Among the Chewa, in some instances tales are preceded by the salutation *"Panangotele"* (Once upon a time), uttered by the story-teller and followed by a chorus *"Tilitonse"* (We are together), which is a response from the listeners given after each sentence of the story. This is meant to ensure that nobody is sleeping or dozing. These folktales take a circular form. Two characters, a bad one and a good one, are juxtaposed. At the end of the tale, the bad one is punished and the good one is rewarded. However, at times the ending is open-ended as far as the lesson has been reached as in the case of some of the stories that have been analyzed. These tales are said orally in villages without reading in a book at all. In Africa "Oral literature was (is) a means of conserving what must be kept for use by the society and be transmitted to the succeeding generations."[508]

Tekwi Benoît Pae has noted that "Even highly literate people, who live in traditional oral cultures, often prefer the oral approach to learning."[509] The tales are graded. Short ones usually have lessons on discipline and manners. The others answer why- questions, and are called why-stories. The educational value of such tales is that patience and humility are vital in one's life. In many of the Chewa folktales, animal images are used. This does not mean that human figures

[503] Manus, *Intercultural Hermeneutics in Africa: Methods and Approaches*, 22.
[504] Stella Mumba, interview by Author, 5th May, 2024, from Kapalamula Village in Dedza District in Malawi.
[505] Jacqueline Kulemeka, interview by Author, 11th May, 2024, from Chimbiya in Dedza District in Malawi.
[506] Ivan Kamonga, interview by Author, 12th June, 2024, from Mbwatalika Village in Lilongwe District in Malawi.
[507] Mundele, Wabanhu & Mkole, *Bible and Orality in Africa: Interdisciplinary Approaches*, 4.
[508] Mundele, *A Handbook on African Approaches to Biblical Interpretation*, 66.
[509] See Tekwi Benoît Pae, "Orality: A Tool in Reading the Bible" in *Bible and Orality in Africa: Interdisciplinary Approaches*, eds. Albert Ngengi Mundele, Emmanuel Wabanhu & Jean-Claude Loba Mkole (Nairobi: BICAM-CEBAM, 2020), 159-171; see also 89-102 in the same book where Mundele shows how Africa enjoyed oral literature before turning them into written works.

aren't used. In most cases "*kalulu* the hare"[510] emerges the victor. However, when there is a tortoise in the story, he is the one who becomes the winner, and the rest of the animals including "*kalulu* the hare" become losers.[511] The child at the end has to work out the meaning of the story because in such stories there are no results or conclusions. At the end of the narration, the child is asked to draw a proper conclusion.[512] He can be guided if he is failing to give a clear explanation. But in most cases, the folktales captivate the minds of the young people and they easily follow their lessons. The narrator uses a "dramatic tone of voice and tells the story in a manner which respects the truth conforming to the age and understanding of the child."[513]

Folktales change over time and are subject to individual interpretation and modification by each storyteller. It is not just the literal story of a folktale that is of interest, but also the symbolism that it contains and the cultural values and beliefs that it attempts to impart to the listener. The successful reception of such narratives presupposes the presence of an audience and a narrator who both share some common interests.[514]

2.9.2 Proverbs

Among the Chewa people of Malawi, proverbs *(miyambi)* are attributed to the ancestors. When a proverb is cited, it is usually followed by the following words: "So said the elders." This is done to give authority to the proverbs so that people are aware that it is not just an invention of any other person, but the wisdom of the ancestors.[515] Chewa proverbs have been described as capsules full of wisdom. They serve as libraries of Chewa wisdom, norms, and beliefs. They are used to inculcate into young minds what the elders perceive as truths. They are also used to warn, offer advice, praise, teach a moral, or rebuke the other person.[516] To show the importance of proverbs Felix Banda and Dennis Banda stress that "The demise of African proverbs will

[510] In some English literature, "*Kalulu"* (hare) is just nicknamed "*Kalulu* the hare."
[511] Banda & Morgan, "Folklore as an Instrument of Education among the Chewa People of Zambia," 209.
[512] Martin Nkafu Nkemnkia, *African Vitalogy: A Step Forward in African Thinking* (Limuru: Kolbe Press, 1999), 33.
[513] Nkemnkia, *African Vitalogy: A Step Forward in African Thinking,* 33.
[514] Manus, *Intercultural Hermeneutics in Africa: Methods and Approaches,* 24-25.
[515] Chakanza, *Wisdom of the People: 2000 Chinyanja Proverbs,* 10.
[516] Banda & Morgan, "Folklore as an Instrument of Education among the Chewa People of Zambia," 205.

mean the death of a vast body of knowledge and wisdom embedded in them, ranging from social commentary to knowledge of astronomy, physics, and biology."[517]

In many African societies, children are brought up to believe strongly that proverbial sayings have been laid down, and their validity tested, by their forefathers.[518] Some proverbs are straightforward and require little effort to grasp them, others are metaphorical and are not easy for the uninitiated[519] to understand them, while others are solely dependent on a particular story for them to be understood clearly.[520]

One needs also to consider the context in which the proverb has been used to give a proper meaning that it has. This is why a proverb would be considered as having a double value. It can be applied in one sense or the opposite sense; it all depends on the context.[521] Some of Chewa's proverbs clearly show that they are based on human experiences of life. Some examples of Chewa proverbs which could be said to be based on people's experiences and observations are *Mchikuta mulibe namwali* ("There is no virgin in a labour or maternity ward"); *Wakhungu akati ndikugenda ndiye kuti waponda mwala* ("When a blind person threatens to stone you, he/she has stepped on a stone"); *Chapitachapita dazi lilibe makhwala* ("What has gone has gone, for a bald has no medication"); *Walira mvula, walira matope* ("The one who cries for rain, cries for mud").

2.9.3 Legends

Legends are traditional stories narrated to both the young and the old regardless of gender. At times they are purely fantastical creations aiming to give a moral teaching and to foster intellectual activity by stimulating thoughts and reflections.[522] Narratives in this genre may demonstrate human values and possess certain qualities that give the tale verisimilitude. Legends may be transformed over time to keep them fresh and vital. Many legends operate within the

[517] Felix Banda & Dennis Banda, "Nyanja/Chewa Proverbs as Didactics: Recontextualizing Indigenous Knowledge for Academic Writing," *Studies of Tribes and Tribals* 14 (2016): 80-91, 80.
[518] Felix Boateng, "African Traditional Education: A Method of Disseminating Cultural Values," *Journal of Black Studies* 13 (1983): 321-336, 331.
[519] Many proverbs take this form and require proper understanding. They are metaphorical and not easily understood. That's why when elders are talking, they can use proverbs to hide some information from the children.
[520] See Chakanza, *Wisdom of the People: 2000 Chinyanja Proverbs*, 12.
[521] Mundele, *A Handbook on African Approaches to Biblical Interpretation*, 68.
[522] Nkemnkia, *African Vitalogy: A Step Forward in African Thinking,* 33.

realm of uncertainty, never being entirely believed by the participants, but also never being resolutely doubted.[523]

Legends are sometimes distinguished from myths in that they concern human beings as the main characters rather than gods, and sometimes in that they have some sort of historical basis whereas myths generally do not.[524] The teacher telling the legend among the Chewa is himself a model of genuine traditional certainty and must teach good behaviour. The listener must understand any bad behaviour to be avoided through the story.

2.10 Analysis of Chewa Traditional Stories

2.10.1 Narrative Structure

Chewa stories just like other narratives have their structures. Chewa narratives have the following general pattern: introduction (*chiyambi*), inciting moment (*chikwera*), climax (*pampondachimera/pachiindeinde*), resolution (*mtsetse wa nkhani*), and conclusion (*mathero*). When the elders are narrating a story to the young ones, they ask questions after the end of each story to find out if the audience is paying attention to the progression of the story. This makes listeners to be very attentive because they know that they will fail the questions if they don't pay much attention. Lessons have to be drawn from each story. The lessons might be many based on the participants' understanding. However, the narrator discloses the main lesson of the story at the end to ensure that the listeners have picked the main purpose for which he or she narrated the story to them.

2.10.2 Repetition

In the stories of the Chewa people, some words are repeated to give much emphasis. Catch words or catch phrases are essentially repeated. When songs are sung, certain verses may be repeated continuously. This sounds nice to the listeners while at the same time picking the main theme of the songs.

[523] Robert Georges & Michael Owens, *Folkloristics: An Introduction* (Los Angeles: Indiana University Press, 1995), 7.
[524] William R. Bascom, *The Forms of Folklore: Prose Narratives* (Berkeley: University of California, 1965), 4-9.

2.10.3 The Context

When folklore is being used, people must consider the context. Elders use such folklore to advise, warn, encourage, or even rebuke what the people in the society are doing. In many Chewa societies, a person who knows how to use proverbs, folktales, and legends is greatly respected and people often go to him to ask about their traditions. When elders are dying the people greatly complain because they believe they have lost pillars full of ancestral wisdom. Such wisdom cannot be found among the young ones for they still lack experience of life. The elders use their vast experience of life to impart knowledge to the younger generation.

2.10.4 Supremacy of God and Ancestors

Chewa people believe in the existence of God. This is why they have religious elements in their traditional religion. They know that God whom they call *Mulungu* is the creator of the universe. Ancestors are not equated to God. However, they are believed to be in a world close to God but separate from human beings. This is why in their supplications, the Chewa people pass through the ancestors. They believe that they can easily intercede for them because they already know the challenges of earthly life since they were once among the people. Chewa people have a dance called *Gule Wamkulu* or *Nyau* which means "Great Dance." The dancers put on masks to symbolize the ancestral world. Such dances at times are performed to appease the ancestors when they begin punishing people for their offenses. During initiation ceremonies for young girls, the presence of *Nyau* is done to ensure that the young women will have children. It is a prayer to the ancestral spirits that they may intercede with God and that the young women will have many children and healthy children. It is believed that if the *Nyau* were not to come and perform the dance, perhaps the young women would die or be barren.[525]

2.10.5 Gestures

The Chewa elders use gestures when narrating stories to make their point clear. This is just spontaneous on the part of the narrator. They might use their hands, eyes, and heads to express their emotions when narrating. At times if the story is very shocking, they might even shed tears

[525] Breugel, *Chewa Traditional Religion,* 152.

before their audience. All these are some of the rhetorical strategies they use to make their ideas well-received by their audience.[526]

2.10.6 Tone

In their stories, elders change their tone when narrating. They can even try to imitate the voices of certain animals like cats, dogs, hyenas, and cows especially when they are talking to children. They can even shout aloud if the story at that particular time demands one to do so. Children imitate what the elders do and when they grow up, they likewise talk to their children or grandchildren in the pattern in which they were taught by their grandparents. It must be noted that just like in other African societies, among the Chewa people, elders are regarded as the ones who have knowledge of the past of the community and are expected to keep the traditions of the ancestors.[527]

2.10.7 Participants

Among the Chewa, elders narrate stories based on the nature of the participants. They know stories which they can give to young ones or adults. Even how they narrate the stories differs based on the audience. In some cases, however, elders can give a story to an audience that has people of different age groups and they consider how best to deliver the message for all of them to get the ideas. During the stories that have been presented in this work, the participants were adult women, men, young girls, and young boys. However, in most cases, it is women who narrate the stories to children because they are the ones who are very close to them. When you find a man with grey hair sharing such educative stories, it means he has noted that something is not going well in his clan and he wants to put things right.[528]

Conclusion

In this chapter, the focus has been to look at the background of the Chewa people and then look at three Chewa traditional narratives expressed through folklore. An analysis of the stories has been made. Although Chewa folklore comprises proverbs, riddles, taboos, beliefs, myths, legends, folktales, folksongs, and folk dances, special attention has been given to proverbs, folktales, and legends. Chewa culture uses folklore to influence the minds of the young people.

[526] Doreen Anderson, interview by Author, 7th May, 2024, from Sitenala Village in Dedza District in Malawi.
[527] See Mundele & Tekwi, *Leadership in the Bible and African Society*, 81.
[528] Ernestina Chiwaya, interview by Author, 3rd May, 2024, from Kauye Village in Dedza district in Malawi.

Elders are considered as carriers of tradition from one generation to another. Chewa tradition just like African tradition consists of the whole conglomeration of the wisdom of the ancestors which has been passed down orally and practically from one generation to the next generation.[529] From the analysis, a conclusion can be made that although Africa is economically poor, it is endowed with a wealth of cultural values and priceless human qualities that it can offer to the churches and humanity as a whole.[530]

[529] Manus, *Intercultural Hermeneutics in Africa: Methods and Approaches*, 9.
[530] See John Paul II, Post-Synodal Apostolic Exhortation *Ecclesia in Africa*, 17.

CHAPTER THREE

THE CHEWA READING OF LK 10:25-37

Introduction

This chapter will examine the relationship between Lk 10:25-37 and the Chewa narratives on the love of neighbour. Since "an African approach to the Bible is fundamentally and finally a comparative study,"[531] this third step will make a synopsis between the results of the literary analysis that has been done in the first chapter and the findings on the Chewa narratives in the second chapter. This part shows the ingenuity of the African student or researcher in biblical theology/exegesis for he can discover hermeneutic keys for interpreting the Bible from African perspectives.[532]

3.1 The Interaction between Lk 10:25-37 and Chewa Traditional Narratives

3.1.1 Characters

In Lk 10:25-37 the following characters are depicted: The lawyer (νομικός – v. 25), Jesus (Ἰησοῦς – v. 29), a certain man (ἄνθρωπός τις – v. 30), robbers (λῃσταῖς – v. 30), the priest (ἱερεύς – v. 31), Levite (Λευίτης – v. 32), the Samaritan (Σαμαρείτης – v. 33) and the innkeeper (πανδοχεῖ – v. 35).[533] These play significant roles for people to understand the parable of a Good Samaritan concerning the love of neighbour. Likewise, in the Chewa narratives, some characters are very helpful in understanding the stories which are narrated to promote the love of neighbour. In the first story, the characters are: Mandevu, Dumbo, Bololo, the landowner, village headman Mbadi, and the Gang (Mob). In the second narrative, the following are the characters: Naphiri and her mother, students, a watchman, and a fierce animal. In the last story, the characters are: three men in search of a job and a passerby.

(a) A Certain Man (ἄνθρωπός τις – v. 30) and Chewa Characters in the Narratives

In the parable of the Good Samaritan, an unnamed person (ἄνθρωπός τις – v. 30) is injured by robbers as shown in v. 30 – ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ καὶ λῃσταῖς

[531] Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 79.
[532] Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 78.
[533] The focus on the Samaritan and the Innkeeper will be done in the subsection under "themes."

περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. He is victimized. In the Chewa narratives, some people are being victimized too. The landowner is killed in the first narrative.[534] In the same Chewa story, Mandevu is victimized by being burnt his beards. These characters lack the love of neighbour and the narrators deliberately put them to trigger the emotions of the listeners so that they should sympathize with the victims. In the second Chewa story entitled "Limitless Love of Parents to Children *(Chikondi Chopanda Malire cha Makolo kwa Ana)*,"[535] the mother of Naphiri is presented also as a victim due to her lameness. In the third story entitled "Love Your Neighbour as Yourself" (*Konda Mnzako Monga Udzikondera Iwe Mwini*),[536] the three young men victimize each other by killing each other, portraying the picture of lack of love for neighbour.

(b) Robbers (λῃσταῖς – v. 30) and Chewa Characters in the Narratives

Robbers in the passage of Lk 10:25-37 injure a certain man who is coming from Jerusalem to Jericho. Dumbo in the first Chewa narrative kills the landowner. Dumbo in this Chewa narrative and the robbers in the text under study use physical force in attacking the victims. However, Dumbo's motive in killing the landowner is known. He wanted to inherit his wealth. The motive of the robbers in attacking a certain man in v. 30 remains unknown. In the third Chewa narrative, Naphiri is attacked by a fierce animal. Although ruled by instincts, the fierce animal would likewise be compared to the robbers who attacked the man who was coming from Jerusalem to Jericho. It would indicate how human beings have become ruthless like animals that cannot reason.

(c) The priest (ἱερεύς – v. 31), Levite (Λευίτης – v. 32), and Chewa Characters in the Narratives

The priest and the Levite in the parable never bother to care for the injured person as shown in vv. 31-32 (κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν· ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν

[534] See the first story in chapter two entitled "When Your Friend's Beards Are Burning, Extinguish Them *(Mnzako Akapsa Ndevu M'zimire)*," section 2.6.
[535] See the second story in chapter two entitled "Limitless Love of Parents to Children *(Chikondi Chopanda Malire cha Makolo kwa Ana)*," section 2.7.
[536] See the third story in chapter two entitled "Love Your Neighbour as Yourself" (*Konda Mnzako Monga Udzikondera Iwe Mwini*)," section 2.8.

ἀντιπαρῆλθεν). In the second Chewa narrative,[537] Naphiri is ill-treating her mother. Such uncaring behaviour is similar to the actions portrayed by the priest and the Levite. This second story[538] is so moving because finally, the mother shows much love to her daughter by going to the hospital to be with her when she is attacked by a fierce animal, a behaviour worth emulating by listeners.

In the third Chewa narrative,[539] the one who takes the bag of money never bothers to take the dead bodies to a nearby village for burial or to take them to the hospital for diagnosis, an action similar to the priest and Levite in vv. 31-32. What interests him is money. He is never bothered by those helpless people. If it were another person like the Good Samaritan, he would have perhaps tried to look for doctors at least to do something.

(d) The lawyer (νομικός), Jesus (Ἰησοῦς) and Chewa Characters in the Narratives

Justify

In the text under study, the lawyer goes to Jesus to test him and be justified (vv. 25, 29). In the first Chewa story, it is Dumbo who goes to the village headman to justify himself so that in the morning he should not be discovered as the one who has killed the landlord. Jesus in the parable realizes the deception of the lawyer, and that's why he squeezes him with questions. The village headman by looking at the blood on the clothes of Dumbo also notices his deception and begins squeezing him with questions. The lawyer never runs away but gives the response concerning the one who acted as a neighbour to the injured man (v. 37). In the case of Dumbo, he admitted to having killed his landlord and runs away. Although the lawyer had an evil intention in asking Jesus, he still showed his recognition of Jesus as a teacher (v. 25). That's why he uses the word διδάσκαλε. In this instance, Jesus is considered as an elder who can offer solutions to the lawyer.

Traditions

In Lk 10:25-37, Jesus and the lawyer refer to the Old Testament as a way of respecting tradition. The lawyers themselves were considered people who knew the traditions of the Jewish culture. The lawyer and Jesus are going to the Old Testament for a solution. The Chewa people likewise

[537] See section 2.7 of this study.
[538] See section 2.7 of this study.
[539] See section 2.8 of this study.

respect the traditions of their ancestors. They do this by consulting the elders like village headmen when something goes wrong. In many African societies, chiefs are considered the main keepers of ancestral tradition.[540] They are a point of reference in solving problems. They recall how their elders were resolving several problems in their clan. Village headman Mbadi in the first story is the one settling the matter after the landlord gets killed by Dumbo.

Among the Chewa people, traditional laws are passed down from one generation to the next by the elders. They are considered to be people with vast experience of life, unlike the young ones. This is why one of the Chewa proverbs states that "What a young man cannot see while standing can be seen by an elder while seated" (*Chomwe mwana sangaone atayimirira, wamkulu akhoza kuchiwona atakhala pansi*). The knowledge of the elders is not obtained through formal educational training, unlike the lawyers of Jesus' time. It is acquired through experience and the understanding of oral traditions. The traditional laws come from ancestors. Jesus and the lawyer are using the tradition that is written in the laws of Moses while the Chewa wisdom or law is passed on orally. However, this oral literature among the Chewa is not therefore "*verba volant*"[541] that the Europeans could say in opposition to "*scripta manent*."[542] Martin Nkafu Nkemnkia states that "It is not possible to imprison life or truth on a piece of paper."[543] In Africa, the oral transmission of knowledge and cultural values is generally preferred.[544]

Inheritance

The lawyer in Lk 10:25-37 is interested in inheriting eternal life. This request involves the reception of eternal life, which is part of the future world that God brings, and the lawyer wants to be sure to earn it.[545] Through the first Chewa story, which narrates about extinguishing your friend's beards when they are burning (*Mnzako akapsa ndevu m'zimire*), there is an element of inheritance too. Dumbo killed his master to inherit his possessions. In the third Chewa narrative, the three people killed each other because each side wanted to inherit the remaining wealth, which was in the form of money. Among the Chewa people, inheritance mainly concerns land,

[540] See Mundele & Tekwi, *Leadership in the Bible and African Society,* 27.
[541] *Verba volant, scripta manent* is a Latin proverb. Literally translated, it means "spoken words fly away, written words remain".
[542] See Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 79.
[543] Nkemnkia, *African Vitalogy: A Step Forward in African Thinking,* 30.
[544] Alpha I. Sow *et. al.* eds., *Introduction to African Culture: General Aspects* (Paris: Presses Universitaires de France, 1979), 97.
[545] Bock, *Luke: 9:51-24:53,* vol. 2, 135.

cattle, and even one's properties. A person who inherits such earthly things is considered to be rich. In Lk 10:25-37, the issue of inheritance is heavenly oriented, while in the Chewa stories, it is earthly oriented (material wealthy). However, the two are not completely opposed to each other. They both deal with the inheritance of something. The earthly knowledge of acquiring material wealth can be used as a stepping stone to make people aware that they can also strive for heavenly inheritance.

Summary

Such interaction of characters in terms of their similarities and differences between the biblical and Chewa narratives would indicate that people would manage to understand the Bible from their cultural perspectives. Such Chewa stories would be relevant in understanding the biblical passages that narrate about the love of neighbour. Amewowo Wynnand is certainly right to state that the African has in his culture oral literature, history, folklore, aetiology, poems, songs, and tales that transmit values and that these can be used as pedagogical aids to introduce Africans to the literary genres of the Bible.[546]

3.1.2 Themes

The parable of the Good Samaritan and the Chewa narratives can be compared in terms of their themes, such as love of neighbour, hospitality, and generosity. Much attention will be given to the activities portrayed by the Samaritan and the innkeeper by contrasting them to the Chewa narratives.

(i) Love of Neighbour

Love of neighbour is the central theme of Lk 10:25-37. By using the parable, the lawyer was helped to know that he must love his neighbours regardless of status, race, or tribe. The priest and the Levite (vv. 31-32) just passed by without showing love to the injured man and yet as religious leaders they were supposed to promote the love of neighbour by helping him. It is, however, the Samaritan who managed to show love to the injured man. In the Chewa narratives, there are likewise stories in which the love of neighbour stands out. Bololo in the first story portrayed this by extinguishing the beards of Mandevu with water when his beards were burning.

[546] Amewowo Wynnand, "Experience and Discoveries with the Bible in West Africa," *Mission Studies* 3, no. 1 (1986): 12-24.

Such a story and the parable shed light on each other and are very insightful in understanding the parable from the Chewa perspective. The second story narrates about other students at Naphiri's school who showed love to her mother, thereby proving to be good neighbours to her by not considering her status in life.

However, there is also something that the first two Chewa stories would bring to the attention of its hearers. The Chewa, just as in many African societies, the sufferings of an individual affect the whole community. This is why an African feels a strong sense of community life. In the parable itself, only the individual's actions are depicted. The Chewa stories show that a person's problem affects the entire community, and that is why the whole community has to show love and care to the person in need.

In the first story, when village headman Mbadi cries out for help to catch the robber, the entire village wakes up to catch Dumbo. The entire members of the village even managed to search for the culprit by going to Bololo's place. In the second story, the rest of the students were on the side of the victimized mother. The whole village in many African societies is concerned with the sufferings of others, like sickness, funerals, injuries of various kinds, and calamities. At the same time, during moments of joy, the whole village celebrates, be it in wedding ceremonies, the coronation of a king, or any other joyous activity. According to the Chewa perspective, the injured man in the parable was supposed to be shown love not just by the individual Samaritan, but the priest, the Levite, and all people who would come across him were supposed to be affected and show him love.

Therefore, love of neighbour from Chewa's perspective should be taken as involving both the individual and the village members as a whole. The individual should love his neighbour, but also the community should show love to any person in difficulty. The Western mind is today preoccupied with individualism. This is far from many African societies where communal life is promoted. This is something worthy of commending from such African cultures. In their culture, the Chewa chiefs encourage their members to help those who have no food by providing them with some food. When one is about to get married, the entire village is mandated to help in the

construction of the new house for the bride and bridegroom-to-be.[547] In the third story, the Chewa would like to discourage greed among its members for it leads to disaster. The three men died due to a lack of love among themselves.

(ii) Hospitality

The innkeeper (πανδοχεῖ – v. 35) is hosting the Samaritan and the injured man. Bololo himself in the first narrative is showing hospitality to Mandevu by accommodating him at his home. On top of this, he takes good care of him by pouring water on his beards and being with him when the mob comes to his house to look for Mandevu. The innkeeper however in the parable of the Good Samaritan, expects something in return for the services he has offered to the injured man. This is proven by his acceptance of receiving the money from the Samaritan (v. 35).

Chewa people too have a sense of hospitality. However, among the Chewa when a person is in dire need of one's help, then hospitality is offered for free without any expectation of money. This is why some Chewa proverbs are used to show hospitality. One proverb states that "What your neighbour has experienced is gone, tomorrow it will be on you (*Chaona mnzako chapita mawa chili paiwe*). This proverb among the Chewa emphasizes the need for people to help each other in times of need. It encourages people to show support to their neighbours when they are in trouble. Your neighbour's problem is now a thing of the past, yours is on the way.[548] The misfortunes of your friend would be yours some days later, therefore you need to support him or her. It could be shortened to such religious ethics as "Love or help your neighbour," or "Do to others what you want them to do to you." Such a proverb among others promotes a sense of hospitality. This is why Bololo in the first narrative welcomed Mandevu at his home place without any expectation of money for the services he would render. After his beards were burnt, Bololo helped him to extinguish with water without expecting any payment in return.

(iii) Generosity

In the parable itself, the Samaritan is very generous with his services to the injured man. He went up to him and bandaged his wounds, pouring oil and wine on them. He then lifted him on his animal, took him to an inn, and looked after him. The next day, he took out two denarii, handed

[547] Lexa Limasi, interview by Author, 12th June, 2024, from Katate Village in Lilongwe District in Malawi; Dave Dule, interview by Author, 13th June, 2024, from Chiwamba Village in Lilongwe District in Malawi.
[548] Chakanza, *Wisdom of the People: 2000 Chinyanja Proverbs*, 42.

them to the innkeeper, and said, "Take care of him. If you spend more than what I have given you, I shall repay you on my way back" (vv. 34-35). He is generous with his resources. The three men in the third Chewa story didn't have the spirit of generosity, that's why greed crept into their thoughts and killed each other. The actions of the Samaritan would be considered as very exemplary and worthy emulating in contrast to the greedy people shown in the third Chewa narrative. He is generous and compassionate.

3.1.3 Catch Phrase

For the work, attention is given to "Love of neighbour" as a catch phrase. There is a need to understand what is meant by such a phrase. In Lk 10:25-37 the focus has been on "Love of neighbour" (v. 27). In the three Chewa traditional narratives that have been analyzed, the concept of love of neighbour comes out clearly and is expressed through their proverb, folktale, and legend.

In the parable of the Good Samaritan, the love of neighbour was at first misunderstood by the lawyer as referring to members of his community. However, through Jesus' questions, he realized that the love of neighbour goes beyond one's boundaries. It involves loving everyone regardless of tribe, status, or race. The three Chewa traditional narratives have disclosed their understanding of a neighbour. They consider everyone near them as a neighbour and they promote the love of neighbour regardless of race or tribe.

However, the Chewa stories have also disclosed another dimension of the love of neighbour, and that is the communal aspect. The entire community has to be involved in loving a neighbour. While in the parable itself, individual actions have been the point of focus, the Chewa stories have focused on both the individual and communal activities portraying the love of neighbour. This reveals the deep African wisdom embedded in their culture. An African says "We are therefore I exist" while a Westerner says "I am therefore I exist."[549]

3.1.4 Form

The story of a Good Samaritan takes the form of a parable. Jesus used the parables to deliver the message to his audience. Jesus' audience had to go beyond the literal aspects of the parable to understand its meaning. It is figurative. The three Chewa traditional narratives that have been

[549] John S. Mbiti, *African Religions and Philosophy* (Garden City: Doubleday & Company, 1970), 141.

analyzed take the forms of proverbs, folktales, and legends. These too require the audience to go beyond the literal aspects to understand the hidden meaning as it is with Jesus' parables. The elders among the Chewa have their way of delivering the message to their members. They use folklore. When listening to Chewa folklore, one would easily know that he is listening to a proverb, folktale, legend, song, myth, or even folk dance. The parable of a Good Samaritan can easily interact more with Chewa proverbs, folktales, and legends than with myths, folk dances, and hymns. The Chewa myths of creation would easily interact well with the creation stories of the book of Genesis. The Chewa hymns would easily interact with the book of Psalms. The literal forms of the Bible must be considered because the human authors during their time used various rhetorical strategies at their disposal to convey the Word of God.

3.1.5 Rhetorical Features

In the parable of the Good Samaritan, some rhetorical features have been depicted. These are rhetorical strategies that the narrator used to make his message easily understood by his listeners. Such rhetorical techniques breathe life into a narrative and influence how people feel and think about what the author narrates.[550] Some of the rhetorical features that have been noted are *pathos*, *ethos*, *inclusio*, dialogue, memory, delivery, the repetitions of words, contrasts, comparisons, climax, pivot, intertextuality, and intercalation (bracketing).

In the Chewa stories, some of these rhetorical devices are there, especially *pathos*, *ethos*, memory, delivery, the repetitions of words, contrasts, and comparisons. Extra rhetorical strategies were discovered among the Chewa stories namely the use of the expression "time immemorial," metaphorical expressions (proverbs), gestures, irony, and simile. All these rhetorical strategies complement each other to make the story clearly understood by the audience.

3.1.6 Narrative Structure

In Lk 10:25-37, the narrative structure has taken the five moments contained in a plot namely: exposition or initial situation, inciting moment or complication, climax or turning point, denouement or resolution, and conclusion or final resolution. This would be correlated to the Chewa stories which have the following general pattern: introduction (*chiyambi*), inciting

[550] Resseguie, *Narrative Criticism of the New Testament*, 41.

moment (*chikwera*), climax (*pampondachimera/pachiindeinde*), resolution (*mtsetse wa nkhani*), and conclusion (*mathero*). This is why Chewa narratives can easily interact with biblical texts.

3.1.7 Cultural Contexts

Local people and religious communities should be able to interpret the biblical texts in their cultural context. In the parable of the Good Samaritan, Jesus is using the cultural context of the Jewish people. This is why in his conversation with the lawyer, he asks what is written in the law and how he reads it. At the same time, in vv. 30-35 he gives the parable in which a priest, a Levite, and Samaritans are involved. Jesus uses images of robbers who attacked the man on the road. The road from Jerusalem to Jericho was dangerous and the people knew about it. These are images familiar to the people. This shows how Jesus respects the cultural context of the Jews when he engages with them.

In the Chewa stories that have been analyzed, the narrators use words and images familiar to their audience. They are respecting the social setting of the people. For instance, the first story narrates about a village setting in which village headman Mbadi is involved. Mandevu and Dumbo are involved in farming activities, a thing familiar to the Chewa people. Proverbs, folktales, legends, and other forms of folklore have to be employed when approaching the Bible from Chewa's perspective so that they can easily understand its message. The Bible itself was not written in a vacuum. It was written within a cultural setting of the Jewish people.

Luke the evangelist respects the religious leaders of the first century by putting Jesus and the lawyer in a dialogue. The priest and the Levite too were involved in temple worship. In the first Chewa narrative that has been analyzed, the village headman is a social leader to whom people go for advice and judgement in various cases.

3.2 Hermeneutic Keys

There is a need to find hermeneutic keys for interpreting the Bible from African perspectives in the African culture.[551] Everybody should be able to study the Bible from his cultural background. The following hermeneutic keys would be drawn from the research work for interpreting the Bible from African perspectives.

[551] Mundele, *A Handbook on African Approaches to Biblical Interpretation*, 78.

3.2.1 The Tradition of the People

In Lk 10:25-37, there is respect of tradition in that Jesus and the lawyer refer to the Old Testament in their dialogue. The lawyer and Jesus are going to the Old Testament for a solution. At the same time, Jesus uses a parable (vv. 30-35) to put across his message to the lawyer. The Chewa people have some traditions that they value like consulting the elders like village headmen when something goes wrong.[552] Jesus and the lawyer are using the tradition that is written in the laws of Moses while the Chewa wisdom or law is passed on orally. The folktale, legend and proverb that we have analysed in chapter two display the importance of respecting tradition in spreading the Word of God.

There is no society that has no tradition. These traditions give each society its identity. To interpret the Bible from an African perspective, there is a need to respect the traditions of the African people. This will help them to understand the Bible from their cultural perspective. This is in line with the ideas of inculturation. Albert Ngengi Mundele[553] explains how the early missionaries were encouraged to respect the traditions of the people in the process of evangelization so that the people would embrace Christianity and come to regard it as their own. He stresses the importance of inculturation so that people can understand the Bible from their cultural perspective.

All over the world, people have their traditions. These are events that occur constantly over time. Tradition is the passing down of elements of a culture from generation to generation, especially through oral communication.[554] Africans have unique traditions that are different from Westerners. All people deserve respect and must respect one another. The Word of God is always preached to a particular group of people.

Change of mindset does not just come in a day. The spirit of Western dominance over African traditional values has to be erased. African theological voices are expressed in non-academic

[552] See the first story in chapter two entitled "When Your Friend's Beards Are Burning, Extinguish Them *(Mnzako Akapsa Ndevu M'zimire),*" section 2.6.
[553] Albert Ngengi Mundele, "Revelation and Inculturation," in *Mission in Africa Evangelizing the Future,* eds. Giuseppe Caramazza, Marco Moerschbacher & Leonardo Sileo (Urbaniana University Press, 2022), 21-35.
[554] See Mundele, *Bildsprache und Mündliche Tradition in Deuterojesaja: Zur Exegese von Jes 42,6-7 aus afrikanischer Perspektive,* 129.

texts, oral traditions, and practices.[555] In Africa, biblical interpretation has to be done from the perspective of the African worldview.[556] There must be an honest and serious attempt to make Christ and his message of salvation ever more understood by people of every culture and this involves respecting their traditions.[557] Since it is now acknowledged that all theology is practised from a certain perspective, a space is cleared for an Afrocentric reading of Biblical Scriptures. Afrocentrism is an attempt to reread Scripture from a premeditatedly Africa-centred perspective which breaks the hermeneutical supremacy and ideological stranglehold of Western biblical scholarship.[558]

Unfortunately, some Westerners think that studying the Bible from an African perspective is syncretism and a return to African indigenous religious traditions.[559] This perception is not correct. Studying the Bible by respecting African traditions would greatly help them to understand the Word of God. The dynamics of the revelation is that from the people of Israel, and finally through Jesus Christ, all the people of the world should know God in their unique history and culture. This allows each group of people and each person to benefit from the salvation brought by him.[560] For this to take place, respect for the traditions of the people is important. The desire to translate and inculturate has been part of the Christian faith from the very beginning.

3.2.2 The Values of the African Cultures

Values from the sociological perspective "are the beliefs that people have about what is important, both to them and to society as a whole. Values help people to decide what is right or wrong, good or bad."[561] They are a culture's standard for discerning what is good and just in society. Values are deeply embedded and critical for transmitting and teaching a culture's beliefs. A value in a particular society would be considered as its worth. In every culture, there are always values. Values occupy a central place in a people's culture. They form the major bulwark

[555] Benno Van den Toren, "Intercultural Theology as a Three-Way Conversation: Beyond the Western Dominance of Intercultural Theology," *Exchange* 44 (2015): 123-143.
[556] David T. Adamo, "African Biblical Studies: Illusions, Realities and Challenges," *In die Skriflig* 50 (2016), 1.
[557] Mundele, "Revelation and Inculturation," 27.
[558] Gosnell Yorke, "Biblical Hermeneutics: An Afrocentric Perspective," *Religion and Theology* 2/2 (1995): 145-158.
[559] Adamo, "African Biblical Studies: Illusions, Realities and Challenges," 2.
[560] Mundele, "Revelation and Inculturation," 21-35.
[561] Saul McLeod, "Values Meaning in Sociology," retrieved from https://www.simplypsychology.org/values-definition-sociology.html [accessed January 12, 2025].

that sustains a people's culture, making it more down-to-earth and real.[562] When one wants to interpret the Bible from an African perspective, he must look at their cultural values and use them when interpreting the Bible. All cultures contain life-giving values and they are worthy to be lived.[563]

In the text under study, there is a mention of an important value of loving one's neighbour as oneself (v. 27). Other values of mercy and generosity are also depicted by the Samaritan's actions in handling the injured man (vv. 33-35). There are several valuable cultural elements that we find in many African societies and these would interact well with the Bible as depicted in the stories that have been analysed in chapter two. From the stories, we note that Africans have a sense of respect for constituted authority and elders. This is why they respect village headmen and religious leaders. They have a sense of the sacredness of life. They have a sense of hospitality. They promote love of neighbour and encourage generosity.[564]

From the religious viewpoint, there is a phenomenon of inculturation of Christianity in which African values have been ignored for a long time. These values are strongly coming up in an effort to understand and live the biblical message in Africa.[565] Among many African societies, they have a sense of community life. They value living together as a community of brothers and sisters. This is why extended families are promoted. In many African cultures, they have a sense of good human relations. This indicates their ability to relate cordially with one another and tolerate each other. In many African villages, people eat together, drink beer together in a calabash, share lots of stories during moonlight in the open place, and many other values that promote their unity. This is why some clever missionaries did not hesitate to seek out such values of the Africans.[566] As humans cannot escape death, they cannot escape cultures' influence and direction of life course.[567]

[562] Gabriel E. Idang, "African Culture and Values," *Phronimo* 16 (2015): 97-111, 102.
[563] Sebastian M. Michael, "Understanding Revelation and Inculturation," in *Inculturation: God's Presence in Cultures,* eds. Klaus Krämer & Klaus Vellguth (Bangalore: Claret Publishing Group, 2019), 77-88.
[564] See the three stories in chapter two in sections 2.6, 2.7 and 2.8.
[565] Mundele & Tekwi, *Leadership in the Bible and African Society,* 36.
[566] Nkemnkia, *African Vitalogy: A Step Forward in African Thinking,* 38.
[567] Clifford M. Sibani, "Impact of Western Culture on Traditional African Society: Problems and Prospects," *Religion and Human Relations* 10 (2018): 56-72, 61-63.

3.2.3 Stories with Similar Themes with Biblical Narratives

In interpreting the Bible from an African perspective, look for stories that share similar themes with the biblical narratives you are dealing with. The theme of love of neighbour as depicted in the parable of the Good Samaritan is similar to the Chewa stories. Using that approach, it would be easier to disseminate the Word of God to the local people. As we saw in the analyses of the biblical text and chewa narratives,[568] there are several themes: love, generosity, forgiveness, solidarity, justice, and care for others.

In many African churches, stories are used to interpret the biblical text that has been read.[569] In this case, stories should be viewed as offering channels for biblical interpretation from one's cultural perspective. Among the Chewa people in Malawi, stories are used for various purposes like entertainment, moral teaching, encouragement, and rebuke/warning. The Bible likewise offers moral lessons by at times offering what must be followed and rebuking the bad behaviour that shouldn't be emulated. Sermons that are offered in the churches likewise encourage, rebuke, and teach moral lessons to their listeners. Looking at how many Africans respect their traditional stories and learn from them, it would be appropriate then to use such stories in understanding biblical narratives.

3.2.4 Role of Characters in the Stories

The research has shown the importance of looking at the characters when dealing with Chewa narratives and biblical stories. This shows the need to focus on the characters to understand the Bible from an African perspective. For any narrative, characters are the whole reason. Depending on the author's goal for the storyline, they can be used to help teach a lesson, entertain, educate, and/or convince. Characters like the Samaritan in the biblical text and Mandevu, Dumbo, Bololo, the landowner, Mbadi, the gang, Naphiri, mother of Naphiri, watchman, students, fierce animal, three men and passerby in the Chewa narratives are what make the stories. There is no tale to tell without a character. Characters have a significant influence on individuals. Through these characters, who tend to have more interesting lives, some people like to live their lives.

[568] See section 3.1 on "The Interaction between Lk 10:25-37 and Chewa Traditional Narratives."
[569] Hilary B. Mijoga, "African Instituted Churches as Vanguards of African Culture: A Reassessment," *Missionalia* 30 (2002): 183-205, 189.

Characters are really important to the audience. The characters within a society would be human beings, animals, and many others based on the nature of the story and audience. In the Bible we likewise have characters. Such characters can easily be compared and contrasted and draw some theological lessons based on them. Among the Chewa when elders are dealing with children, they normally use animal figures like lions, hyenas, hares, tortoises, and leopards instead of human figures. This is done deliberately to capture the minds of the kids by considering their age. When they are narrating to adults, then human figures are used.

3.2.5 Contextual Analysis

It is essential to look at the context in which stories are used and pay attention to the audience you are dealing with when narrating stories. Each story in Africa has its context in which it is used. It is therefore wise to look for contexts in which certain stories are delivered before narrating them to people. This would help interact biblical narratives with African stories. The proverbs, folktales, and legends are narrated in a certain context. The three Chewa stories that have been analyzed are used to promote the love of neighbour within their societies. In understanding Lk 10:25-37 which explains the love of neighbour, it has shown how it can be studied from an African perspective by interacting it with African stories which deal with the same topic.

Some stories in African societies are used during disciplinary hearings at the court of a village headman (under a tree or big rock among the Chewa), weddings, and funerals. Considering the context in which such stories are narrated would help one to interact them with biblical passages with similar themes. It is good to promote biblical interpretation that makes the African social-cultural context a subject of interpretation.[570] In their interpretation of the Bible, Westerners use allegorical method, literal method, source criticism, historical criticism, form criticism, textual criticism, structural criticism, social criticism, rhetorical criticism, canonical criticism, and other criticism. However, although all these methods are honest attempts by Western scholars to understand the Bible in their worldview or culture, they do not adequately meet the needs of

[570] Justin Ukpong, *The Bible in a World Context: An Experiment in Contextual Hermeneutics* (Grand Rapids: Eerdmans, 2002), 17-32.

most African people.[571] Such studies have not addressed adequately the problems of African ancestors and the question of land domination in the African continent.

African culture and religion are not taken seriously in the Eurocentric studies. It is said that "Many African scholars who have been trained to read the Bible within the Western context have experienced inadequacy of the Western approaches and methods for the African context particularly when answering typically African questions."[572] Any brand of Christianity and scholarship, that does not take seriously the African life situation, is irrelevant to African people and African Christianity. This is because Africans have experiences different from the Western worldview. Africans need to use their genius to redefine their own peculiar studies with the task of interpreting the Bible in their own ways. Avoid telling Africans that their past and religions were backward, simple, and childish.

The tendency to consider the Western culture as noble and superior has brainwashed some Africans into despising their own culture.[573] Because no church in the world is made up of first-century Palestinian Jews, every believer today must contextualize the Gospel in their way, or in ways that fit their own culture. The only challenge that every culture in the church has today is its capacity to adequately contextualize. Syncretism may develop in any culture, whether in Africa or the West if people fail to effectively contextualize.[574]

The research has also shown the importance of paying attention to the context of your audience. When Jesus is dealing with the lawyer, he refers him to the Old Testament because he knows he is dealing with a lawyer who is highly educated in Mosaic laws. The elders among the Chewa look at the audience and select stories that befit their age. This shows that in interpreting the Bible from an African perspective, one of the hermeneutic keys is to look at the audience you are dealing with. Tell them a story that will be easily understood. This will help them to grasp the biblical message. If you are dealing with children, use imageries befitting their age. Likewise, when you are dealing with adults, use stories in line with their age. There is no point in preaching

[571] Adamo, "African Biblical Studies: Illusions, Realities and Challenges," 4-5.
[572] Justin S. Ukpong, "New Testament Hermeneutics in Africa: Challenges and Possibilities," *Neotestamentica* 35 (2001): 147-167, 149.
[573] Toyin Falola, *The Power of African Cultures* (Rochester: University of Rochester Press, 2003), 205.
[574] Donald K. McKim, *A Guide to Contemporary Hermeneutics: Major Trends in Biblical Interpretation* (Grand Rapids: Eerdmans, 1999), 169.

the Word of God in English when you are dealing with villagers in Africa who do not understand that language. Disseminate the Word of God to them in their local language because this would be the best option for that audience.

People disseminating the Word of God have to pay attention to the various people they are dealing with. Many Africans as an audience would be comfortable with stories in understanding biblical narratives. This would perhaps be different with Westerners who would consider such stories as the worst of times in understanding biblical narratives. They would consider such stories as just fictions and baseless. This is not the case with many Africans. Their wisdom is embedded in such stories which have been handed on from one generation to the other and in most cases through oral tradition.

3.2.6 Folklore in Preaching the Bible

Each society in Africa is rich in folklore, and these could be used by church leaders as tools for helping their audience to understand the Bible from their cultural perspective. Chewa people are full of wisdom which is greatly expressed through proverbs, folktales, legends, folk dances, myths, and many others. This shows how Africa is rich with the wisdom of its ancestors. It is good therefore to use such folklore in understanding biblical narratives.

In the Bible, the use of expressions that were understood by real readers is noticed. Therefore, Africans too have to use expressions that can be understood by their audience like proverbs, folktales, legends, myths, and many others. This would help them to understand the Bible from their cultural perspective. For instance, proverbs do influence people's thoughts, motivations, customs, and daily behaviour. They foster good morals, warn, and give advice.[575]

The use of proverbs can help in understanding biblical stories. They can be used to understand such stories from an African perspective. One of the major concerns in the sermons or homilies that pastors give is morality. African proverbs are used to counsel, admonish, warn, and give direction by teaching moral lessons.[576] It logically follows that proverbs have to be included in the stories for people to understand well the biblical narratives from their cultural perspective.

[575] David. K. Mphande, "On the Use of Tonga Myths, Folktales and Proverbs in Moral Education" (published doctoral dissertation, Department of Theology & Religious Studies, University of Malawi, Zomba, 1998), 279-303, 328-331.
[576] Chakanza, *Wisdom of the People: 2000 Chinyanja Proverbs*, 9-115.

When one is narrating a story, it sounds good to insert some proverbs. This captivates the minds of the listeners and they easily grasp the message because you are employing their traditional values. Proverbs spice the sermon that one would give to the audience.

3.2.7 Importance of Catch Phrases in the Stories

A catch phrase is a statement that passes smoothly from a subunit to the following one due to its presence in both.[577] Catch phrases are very important in any story. When reading the Bible from an African perspective, look for catch phrases or keywords in the biblical narrative. Then look also for catch phrases in the traditional stories of the Africans. In the end, you can easily discover how they are interacting with each other. If you do this you can find out whether they bring out the senses and significances for the people of the biblical world and African contexts. If they are found to be significant, they are then not only carriers of significances of the two cultures but also of their values and faith.[578] This would greatly help in interpreting the Bible from an African perspective. This has to involve looking at some words that have been repeated because such a repetition is done to emphasize a particular point.

3.2.8 Rhetorical Strategies

A good story must have rhetorical strategies. These are deliberately done to capture the minds of the audience. These have been noted in the parable of the Good Samaritan and the Chewa stories. In the Chewa stories, some of the rhetorical strategies that have been used are *pathos, ethos,* memory, delivery, the repetitions of words, rhetorical questions, contrasts, comparisons, the use of the expression "time immemorial," metaphorical expressions (proverbs), gestures, irony, and simile. Therefore, rhetorical features must be used when narrating a story. This would enhance the African people's understanding of the biblical message from their cultural perspective. For instance, the use of questions always keeps people awake for it engages them in an intellectual activity.

Jesus is deliberately offering some questions to the lawyer which finally helped him to discover the answer himself. Philosopher Socrates used the same method when engaging his pupils for he believed that human beings have some answers within themselves, and they just need to be

[577] See Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 80.
[578] Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 81.

helped to discover the answers by themselves.[579] The questions are used to probe and challenge the listeners in thinking of the texts and their contexts. Rhetorical questions are therefore channels for offering interpretation of a biblical text.[580]

This means that for the audience to understand a story, the narrator must use some rhetorical features that would make his story understood. Untrained readers have their channels of interpreting the Bible which include the use of songs, questions, retelling, proverbs, and stories.[581] In his study of the Bible and non-literate communities, Patrick Kalilombe observed that songs, retelling, stories, and proverbs are appropriate channels for studying the Bible in non-literate communities like Malawi.[582] All these are rhetorical devices that local people can use in spreading the word of God.

3.2.9 The Form/Genre

To understand the Bible from an African perspective, one must pay attention to the genre of the biblical passage he is dealing with. He must try to link it with the type of genre in the African culture which is closer to it. For instance, if one is in the presence of a hymn in the Bible, he has also to try to look for some hymns in African culture to interact with it. Myths about creation can easily interact with African myths of creation. Looking at the type of literature involved in the Bible is very important in linking it to African oral or written literature to understand it from an African perspective. This is not syncretism. Each culture has to use its wisdom in understanding the Bible. The Word of God is preached to a particular group of people with its wisdom expressed in different forms like folktales, proverbs, songs, legends, riddles, and many others. It cannot be preached in a vacuum.

3.2.10 The Use of Parables

Jesus Christ used a parable to interpret to the lawyer what it means to love one's neighbour. This was an eye-opener to the lawyer, and he managed to understand the concept of loving one's neighbour as oneself. The three Chewa narratives that have been analysed (folktale,

[579] See Wikipedia, The Free Encyclopedia, "Socratic Method," retrieved from https://en.wikipedia.org/wiki/Socratic_method [accessed October 9, 2023].
[580] Mijoga, "African Instituted Churches as Vanguards of African Culture: A Reassessment," 197.
[581] Mijoga, "African Instituted Churches as Vanguards of African Culture: A Reassessment," 188.
[582] Patrick A. Kalilombe, A Malawian Example: The Bible and Non-Literate Communities, *in Voices from the Margin: Interpreting the Bible in the Third World* (London: SPCK, 1991) 397-411; Patrick A. Kalilombe, *Doing Theology at the Grassroots: Theological Essays from Malawi* (Gweru: Mambo Press, 1999), 196-211.

proverb, legend) are parabolic in nature and have been used to teach the audience about the love of neighbour. Parables are designed to reveal truths and principles to those who are receptive and seeking understanding. They can serve as a way to make complex spiritual concepts relatable and easy to grasp.

Consequently, to understand the biblical messages from an African perspective, it would be good to use some parables found in African societies and engage them with the biblical parables. These parables could be the creativity of a person trying to help his audience understand the biblical narratives. They can be invented just as Jesus Christ himself was creating parables to make his point reach home.

3.3 Theological Reflections

From the analysis of the parable of the Good Samaritan, some theological reflections can be drawn. The following are some of the important ones worthy of considering:

3.3.1 Importance of the Leaders/Elders

In Lk 10:25-37 Jesus is given the title of a teacher (διδάσκαλε – v. 25). This is a title showing recognition that he is a leader who has authority. Despite the sinister motive of the lawyer, he still shows the importance of approaching a man with authority on certain issues. He got a solution to his question concerning a neighbour. In most African societies, leaders or elders are respected and this must be upheld. They are very important in the decision-making processes. In the first Chewa narrative, Dumbo is going to the village headman as a man with authority, as an elder who would listen to him. It is the village headman who as an elder summons the entire village to chase after the culprit who killed his landlord. This shows how in many African societies elders are useful in settling disputes. This could be issues to do with land, fighting, and quarreling of various kinds. Therefore, leaders deserve respect.

3.3.2 Love of Neighbour

Lk 10:25-37 shows that to inherit eternal life, one has to love neighbour as oneself (v. 27). Many African societies as portrayed by the three Chewa traditional stories, emphasize the love of neighbour in their societies. The stories have shown how individuals must love one another. At the same time, the stories have demonstrated that the whole community must be involved in

supporting the needy. The problems of a person must affect the whole society. This entails loving each other.

In today's world, people are becoming egoistic by only loving and taking good care of their family members or people from their tribe or region. From the text under study, Jesus is discouraging such behaviour in exalting the Samaritan's actions. The Chewa narratives stand with the biblical text. All human acts must be motivated out of love and solidarity with others.[583] We were created "for a fulfillment that can only be found in love. We cannot be indifferent to suffering; we cannot allow anyone to go through life as an outcast."[584] No wonder Thomas Kazen believes that the general point of this parable is compassion and neighbourly love.[585] The church, which is a community of persons who are believers in Christ, has to reflect true love and unity by disregarding differences in terms of race, ethnicity, and tribal groupings.[586]

Love knows no partiality like the Samaritan did. He has shown with his actions what it means to love every human being without considering his tribe, race, colour, or whatsoever. He destroys all such barriers. There is evidence that during his time, the rivalry between the Jews and Samaritans was so great. However, he never took such enmity to heart. He had the freedom to assume that probably the injured man was a person belonging to his rival group and go his way without offering any help.

Josephus in his work sheds more light on the enmity between the two groups. He records the violent act of the Samaritans (6-9 AD) who secretly entered Jerusalem during the feast of Passover and scattered human bones in the porticos and throughout the temple.[587] The racial conflict took its worst in 52 AD when the Galileans who traveled to Jerusalem for the festival were murdered by Samaritans in the Ginae village. When the Jews recognized that the Roman governor Cumanus paid no attention to punish the murderers, the Zealots under the leadership of Eleazar son of Deinaeus took the law in their hands and attacked certain Samaritan villages. Then Cumanus intervened with the armed forces, killed many Jews, and captured alive many

[583] Nkemnkia, *African Vitalogy: A Step Forward in African Thinking* (Limuru: Kolbe Press, 1999), 113.
[584] Pope Francis, Encyclical Letter *Fratelli Tutti*, 18.
[585] Thomas Kazen, "The Good Samaritan and a Presumptive Corpse," *Svensk Exegetisk Årsbok* 71 (2006): 131-144.
[586] Kampala Document, *Pastoral Exhortation of the Symposium of Episcopal Conferences of Africa and Madagascar – SECAM* (Kampala: SECAM, 2019), 69.
[587] Josephus, *Antiquities of the Jews*, XVIII.ii.2.

others.[588] Racial conflict is bad, it destroys the innocent and annihilates human rights. The Samaritan in our text, is teaching the entire world that differences in race or tribe are not things that should cause division among people.

3.3.3 Mercy and Solidarity

The Samaritan is a person full of mercy and compassion (v. 33 ἐσπλαγχνίσθη). It reads that he felt compassion when he saw the injured man who was left half dead. The lawyer himself in answering the final question of Jesus who asked him about the one who acted as a neighbour to the injured man used the words: ὁ ποιήσας τὸ ἔλεος μετ᾽ αὐτοῦ (the one who treated him with mercy – v. 37). This shows how the Good Samaritan portrays an image of a person who is merciful and full of compassion.

In the Lucan Gospel, the word ἔλεος appears six times. The first five occurrences are interestingly in chapter one (1:50; 54, 58, 72, 78,). Lk 10:37 is the last time this noun is used. Chapter one is condensed with the term ἔλεος to show how important it is. Luke explains the mercy of God, and in Lk 10:37 the Samaritan has demonstrated it to a fellow human being. This is what all human beings are invited to do. That's why Jesus commanded the lawyer after his good response: πορεύου, καὶ σὺ ποίει ὁμοίως (go and do the likewise – v. 37). Take note that the directive of Jesus is not an optional thing for it is in an imperative form. The showing of mercy is demanded as the moral of the parable of the Good Samaritan.[589] Readers are implicitly invited to identify with the compassionate character of the parable and emulate him.[590]

In many African societies, acts of mercy are emphasized as depicted by the Chewa narratives that have been analyzed. A clear example is noted in the second Chewa narrative[591] where students are being merciful to a woman who is lame. They give her all their attention. From the African perspective, generosity can be viewed in two ways. Firstly, people can show their generosity by being there for others when they are in need. They do not just consider material

[588] Josephus, *Antiquities of the Jews*, XX.vi.1
[589] Colin Brown, ed. *The New International Dictionary of New Testament Theology*, vol. 2 (Grand Rapids: Zondervan Publishing House, 1976), 596.
[590] Bonnie Howe & Eve Sweetser "Cognitive Linguistic Models for Analyzing Characterization in a Parable: Luke 10:25-37, the Compassionate Samaritan," *Biblical Interpretation* 29 (2021): 467-497, 467; Arland J. Hultgren explains that this parable continues to inspire people to do remarkable deeds of kindness – Hultgren, "Enlarging the Neighbourhood: The Parable of the Good Samaritan (Lk 10:25-37)," 71.
[591] See section 2.7 of this study.

support. In the first Chewa narrative,[592] the whole village wakes up to catch the man (Dumbo) who had killed his landlord. This is part of the generosity of Africans. It does not always involve giving money. Such kind of solidarity in times of difficulties demonstrates their generosity.

Therefore, people have to be generous by having time to accompany those facing problems in their lives. In many African cultures, people spend some days sleeping with the bereaved family as a way of showing their support to the family. This is part of generosity.[593] This is contrary to the Western societies which would consider it as a waste of time. At the same time, generosity from an African perspective entails sharing material goods when they are available. This is why in the third Chewa narrative,[594] the actions of the three greedy men who killed each other because of money are discouraged.

3.3.4 Restoration of Human Life and Dignity

An image of restoring human life and dignity is also portrayed in the parable. The Samaritan would be described as a restorer of human life and dignity. This view is portrayed by the gesture that he shows when he realizes that there is a human being lying down, struggling with life. Like the priest and the Levite, the Samaritan saw the wounded traveler (ἰδὼν – v. 33), and he acted differently (vv. 34-35) unlike the actions depicted by the priest and Levite in v. 31 and v. 32 respectively. Probably his actions reveal his convictions for the Samaritans practiced a rigorous monotheism. They believed that YHWH was the sole Creator and that human beings were created in the image of God.[595] Their faith in God was solely grounded in the teaching of Moses. They had adopted the Pentateuch as their Scripture. Being created in the image of God, everyone, irrespective of race, caste, colour, and gender, has the capability to be saved.[596]

The Samaritan, therefore, had a high and universal view of humanity. The goal of humanity, according to the Samaritan, is to express God, that is, live as God teaches them to live.[597] This Samaritan portrayed this image. This certain Samaritan (Σαμαρίτης τις – v. 33) practiced what he believed. The Samaritan implemented the words echoed by Saint John Paul II which express that

[592] See section 2.6 of this study.
[593] Lexa Limasi, interview by Author, 12th June, 2024, from Katate Village in Lilongwe District in Malawi.
[594] See section 2.8.
[595] John Macdonald, *The Theology of the Samaritans* (London: SCM Press, 1964), 40-41.
[596] Macdonald, *The Theology of the Samaritans*, 246.
[597] Macdonald, *The Theology of the Samaritans*, 233.

"Even in the midst of difficulties and uncertainties, every person sincerely open to truth and goodness can, by the light of reason and the hidden action of grace, come to recognize in the natural law written in the heart (cf. Rom 2:14-15) the sacred value of human life from its very beginning until its end, and can affirm the right of every human being to have this primary good respected to the highest degree."[598]

In many African societies, life is greatly respected. It is promoted. In the first Chewa story, the whole village is disturbed by the death of Dumbo's landlord. They take necessary steps to discourage such behaviour by chasing after Dumbo who mercilessly killed his master. This is a sign of the Africans' desire to protect life. This is of course why the legalization of abortion has not been passed into law in any African country.[599] In many cultures, Africans care for the disabled by giving them special attention. The girls in the second narrative are offering their attention to the lame woman. In a way, they are giving her a good image of who she is as any other human being.

Africans must continue to have a sense of the sacredness of life. Many Africans respect life and hold it as sacred. From the parable itself, the failure of the priest and the Levite to promote life would be viewed as a bad action by many African people. Human beings must be encouraged to imitate the Samaritan who protected human life. The Samaritan saw the sacredness of human life in the injured person and through his conscience saw the need to take action. This is an invitation to all people more especially leaders to treat all human beings with due respect and dignity without having tendencies of nepotism, tribalism, favouratism, or racism. Human beings are all equal because they are all created in God's image (Gn 1:27). Leaders in a very special way should do whatever they can using their power to protect and prolong the life of their members, following the order of the universe established by the ancestors and transmitted by tradition.[600]

3.3.5 Selflessness

The Samaritan is selfless in the greatest sense of the word. He doesn't bother that the injured man has disturbed his entire program. There is also a probability that the injured person alone rode the animal while the Samaritan was walking on foot and making sure that the injured man

[598] John Paul II, Encyclical Letter *Evangelium Vitae* (25 March 1995): *Acta Apostolicae Sedis* 87 (1995), 2.
[599] Sibani, "Impact of Western Culture on Traditional African Society: Problems and Prospects," 62.
[600] Laurenti Magesa, *African Religion: The Moral Traditions of Abundant Life* (Limuru: Franciscan Kolbe Press, 1998), 68.

didn't fall. The Samaritan doesn't care that he is spending the night at an inn which he never planned before. He is prepared to come back to find out the progress of the injured man after his planned journey is over. He doesn't take it as an opportunity to run away from paying extra expenses. This is an encouragement to all the people to be selfless and not egoistic. Concern for the neighbour should take precedence over one's wants and needs. In today's world, strong men and women are needed who will battle any unjust aggression. Communities and organizations that are ready to say an emphatic "no" to what is unjust are needed.[601]

The lame mother in the second Chewa story is very selfless in that she goes to school to visit her only daughter Naphiri. Despite being lame, she still struggles by walking a long distance to visit her only daughter. When Naphiri is attacked by a ruthless animal, she still stands by her child at the hospital. This image depicts the mentality of many African societies. Mothers stand by their children even if they once insulted them. They value their children and sacrifice a lot to make sure they grow well. In times of sickness, mothers in Africa will be by the side of the patient.

Conclusion

In the third chapter, we have tried to make a synopsis of Lk 10:25-37 and Chewa narratives. This has involved looking at the discoveries in the first and second chapters of the work and making a synopsis. Several elements from the Bible and the Chewa traditional narratives interacted very well. The work has successfully shown that it is possible to study the biblical passage from an African perspective by demonstrating how the parable of the Good Samaritan would be understood from Chewa's perspective. Some hermeneutic keys that would greatly help in studying the Bible from African perspectives have also been developed. Lastly, the theological reflections of the text from an African perspective have been elaborated.

[601] Francis Antonisamy, *An Introduction to Christian Spirituality* (Bandra: St Paul Press Training School, 1999), 311.

GENERAL CONCLUSION

The purpose of the work was to understand the love of neighbour in the narrative of Lk 10:25-37 from the perspective of the Chewa people in Malawi. The aim of the work has been achieved by interacting the Chewa's perspective of love of neighbour expressed through their stories with the narrative of Lk 10:25-37 in which love of neighbour is the central idea. Since the Chewa stories have successfully interacted with Luke's narrative in Lk 10:25-37, this shows that a better understanding of the biblical messages from one's cultural perspective is possible.

The Chewa people promote love of neighbour as portrayed through their stories. Chewa's perspective shows how the biblical passage under study involves loving those in need by showing them mercy (being compassionate), hospitality, generosity, and selflessness, as well as restoring human life and dignity. This kind of hermeneutics on love of neighbour from the Chewa's perspective would help to promote the love of neighbour among the Chewa people in Malawi because it is being done from their cultural perspective. They wouldn't consider it something foreign to them. When there is a constructive dialogue between the original biblical culture and a receptive culture (in this case, the Chewa), it fosters understanding and meaningful engagement.[602]

In the work, another notable contribution has emerged after the interaction between the first and second chapters. Hermeneutic keys, which could be described as principles for interpreting the Bible from the African perspective, have been produced. There is a need to have respect for the traditions and values of the people, and consider the similarities of their stories with biblical narratives. Pay attention to the context, the role of characters in the stories, and the importance of folklore in preaching the Word of God. Special attention has also to be given to the form (genre), the use of parables, rhetorical strategies, and the importance of catch phrases in the stories.

It is therefore important to use the oral traditions of the local people for them to understand the Word of God from their cultural perspective. Africans, as depicted in the Chewa stories, have

[602] See Jean-Claude Loba-Mkole, *Triple Heritage: Gospels in Intercultural Mediations* (Kinshasa: Ceril, 2005), 1-2, 29; Jean-Claude Loba-Mkole, "Inculturation and Interculturality. A Paradigm Transmutation in Theology," *Hekima Review* 22 (2022), 9-24; Jean-Claude Loba-Mkole, "Rise of Intercultural Biblical Exegesis in Africa," *HTS* 64 (2008): 1347-1364, 1359.

rich cultural values expressed through their traditional stories. These stories have various themes like love of neighbour, humility, generosity, forgiveness, community life, solidarity, and many others. Such stories would be essential in studying the biblical passages with similar themes. The world is becoming a global village in which people from all walks of life easily meet and interact. Therefore, as the Word of God is being spread, special attention must be given to how the people's traditions can be used to understand the biblical message from their cultural perspective. The values of a group of people must be appreciated and use them in sowing the Word of God in their communities.

Preachers in a special way are encouraged to reflect deeply on the African traditions and consider how they can tap their cultural values and interact them with biblical messages to enrich the listeners. This involves having some moments of appreciating the culture of a group of people. The question would be: How open-minded are we to cherish the African cultural values? If people lack openness to such values, it would be difficult to help many African societies understand the biblical messages from their cultural perspective.

Lk 10:25-37 challenges the communities to remove all barriers that create hatred among the people. There is a lot that is happening in today's world, like nepotism, tribalism, and favouritism. Job opportunities at times are offered based on such factors. Promotions are offered in certain cases, not based on merit but on tribal lines. This syndrome is unfortunately happening in many spheres of life. In dealing with others, love of neighbour should be the guiding principle. Being impartial would make the world a better place to live.

How are individuals concerned with the problems of others? There are so many orphans, widows, widowers, and poor people who are struggling to get food or even go to school. These would be considered as "a certain man" who was half-dead in v. 30. They need special support. The gap between the rich and poor is widening day by day. Deliberate efforts must be made to reduce that gap by taking part in support of such needy people. This can begin by "me" as an individual, not always waiting for the government to take action. At the same time, the church has to continue voicing out the ills that are happening in the government, which are creating such big gaps. The aim of doing this is to alleviate the conditions of the poor people. The church should continue its role of being the voice of the voiceless. In the traditional narratives of many

African societies, they express the urgency to help one another in times of need, as has been highlighted through the Chewa stories.

Any law that does not regard the other as a neighbour should not be tolerated. Abortion, which in some societies is legalized, should not be tolerated because it does not regard the unborn child as a neighbour in need of help. In some African countries, members of parliaments advocate for laws to their advantage, for instance, giving themselves better allowances and increments while disregarding the concerns of other civil servants. Such behaviour of showing inconsideration to other sects of society should be discouraged.

In some societies, there is a "lack of teaching of the importance of universal neighbourliness in the life of Christians. This acts as a hindrance to the implementation of the message of the compassionate Samaritan. "[603] Therefore, deliberate efforts must be made to ensure that the love of neighbour is promoted through evangelization at all levels of people's Christian lives. The behaviour of the Samaritan in terms of his generosity in paying some money for the treatment of the injured man at the inn is an example worth emulating. At the same time, it poses a challenge to people's consciences. We are living in a culture where people are used to receiving rather than giving. The church is struggling because its faithful are becoming less generous than what used to happen in the past years. Christians must remember that "It is more blessed to give than to receive" (Acts 20:35). The hand that gives is the hand that receives great blessings from God.

Societies have to encourage hospitality. Some people are being displaced from their countries due to war, famine, or natural disasters. The Southern part of Malawi was hit by Cyclone Freddy in March, 2023, and this displaced many people. African societies have to accommodate such needy people by showing them hospitality like the innkeeper himself. The attitude of just thinking about one's relatives has to be erased. One's love should be all-encompassing.

The use of the narrative method has helped in the work to concentrate on Lk 10:25-37 in its final form. This has helped to deal with it as any other story by focusing on the characters, the settings

[603] Alinikisa F. Cheyo, "The Parable of the Compassionate Samaritan in Lk 10:25-37 in Relation to Compassion and Taking Care of the Needy of *Ndali* People in Tanzania," (published doctoral dissertation, Faculty of Theology, The Catholic University of Eastern Africa, 2019), 145.

of the story, and making some theological reflections from it. This method is of great help because many passages in the Bible are narratives. It has assisted in discovering how narrators use rhetorical features like *pathos, ethos,* dialogue, memory, delivery, the repetition of words, use of contrasts, comparisons, climax, pivot, intertextuality, and intercalation (bracketing), use of time immemorial, metaphorical expressions (proverbs), gestures, irony, and simile. All these elements are done in a narrative as rhetorical techniques that would make their message easily understood by their audience.

The approach proposed by Albert Ngengi Mundele called the African integrated approach to the Bible[604] has helped in the work. It has yielded the desired results. The three steps in the African Integrated Approach to the Bible were used namely: the analysis of the selected biblical text, the analysis of an African issue, and then the interaction between the biblical text and the African issue.

Dioceses in the African continent must make efforts to make the Word of God understood by people from their cultural perspective. In today's world, "It is no longer sensible for Africans to continue reading the Bible from alien perspectives."[605] It would be wrong to think that Africans cannot study the Bible from their perspective since their culture is full of wisdom. Each group of people has its way of looking at life. There isn't any culture that is superior to the other. Inculturation has to be promoted since it advances the idea of studying the Bible from one's cultural perspective.

The early Missionaries did the best work in their evangelization in Africa. However, some of them failed to penetrate the African worldview in certain circumstances because they considered their cultural values as paganism, whilst the owners cherished their culture. The Chewa, just like other Africans, had their way of worshipping God. The Missionaries ought to respect their culture and find an entry point in their religious life rather than taking a condemnatory attitude.

The approach proposed by Albert Ngengi Mundele if well utilized would help in appreciating African culture and make use of it in understanding the Bible. It would help people understand the richness of African wisdom, which would be used in approaching the Bible. Western

[604] Mundele, *A Handbook on African Approaches to Biblical Interpretation,* 16-87.
[605] Manus, *Intercultural Hermeneutics in Africa: Methods and Approaches,* 1.

influence on African people should not make them lose touch with their cultural values. If Africans lose their values to adopt a Western lifestyle, they must know that they have lost their own identity. They can end up being like human beings without heads.[606] Westerners have their way of understanding the Bible too. Therefore, Africans must be encouraged to understand the Bible from their perspective.

The concepts of love of neighbour are not something new to African societies. They are well known through their tradition. Therefore, the parable of the Good Samaritan as depicted in Lk 10:25-37 can be understood from their cultural perspective. Just as Jesus at the end of the parable challenged the lawyer with the following words: "Go and do likewise" (Lk 10:37); he is equally appealing to our conscience to go and show love to our neighbours.

[606] See Thiong'o, *Moving the Centre: The Struggle for Cultural Freedoms,* 95.

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APPENDICES

Appendix 1: Map of Malawi



Appendix 2: Chewa Stories about the Love of Neighbour.

Selected Stories

(a) John W. Gwengwe: When Your Friend's Beards Are Burning, Extinguish Them (*Mnzako Akapsa Ndevu M'zimire*)

(b) Doreen Anderson: Limitless Love of Parents to Children *(Chikondi Chopanda Malire Cha Makolo Kwa Ana)*

(c) Sela Jumbe: Love Your Neighbour as Yourself (*Konda Mnzako Monga Udzikondera Iwe Mwini*)

The First Story: When Your Friend's Beards Are Burning, Extinguish Them (*Mnzako Akapsa Ndevu M'zimire*)

Chewa Transcript and English Translation

Chewa Transcript	**English Translation**
1. *Padali munthu dzina lake linali Mandevu. Iyeyo adali wodziwika koposa chifukwa cha ndevu zakezo. Tsiku lina iyeyo adakafunsa ntchito yolima m'munda wa fodya wa munthu wina wolemera. Kumeneko adapezako mnzake wina, dzina lake Dumbo. Dumbo adaliso ndi ndevu zake koma zosaposa za Mandevu uja ayi. Iwowa awiri adali odana pa ntchitopo popeza Mandevu adali wakhama, koma Dumbo adali waulesi.*	**1.** There was a person whose name was Mandevu. He was well known because of his beards. One day he went to look for a job of cultivating in the field of tobacco from a rich man. He found another man there whose name was Dumbo. Dumbo likewise had beards but not surpassing the beards of Mandevu. These two hated each other because Mandevu was hardworking, while Dumbo was lazy.
2. *Dumbo poona kuti mnzake amalandira mphatso zambiri kwa mwinimunda uja adavutika mumtima. Mandevu adalemera koposa koma Dumbo usiwa udamupha ndithu. Mumtima mwake iyeyu adayamba kufuna njira yoti onsewa afanane.*	**2.** When Dumbo noted that his friend was receiving a lot of gifts from the landowner, he was greatly disturbed at heart. Mandevu became very rich while Dumbo languished in poverty. In his heart, he began thinking of a way of making themselves equal to each other.
3. *Tsiku lina onsewa ataweruka ntchito, Mandevu adalawira Dumbo nati, "Iwe Dumbo, ine ndichoka pano lero. Ndikagona kwa Mzingo popeza bwenzi langa lija landiitana ndiyesa ndidzabwera m'mawa koma ukaona kuti kuli zii, utume mthenga m'mawa. Uja nyumba yake ija umaidziwa." Dumbo adati, "Chabwino, ndidzachita monga wanena, koma kodi ukagona kunyumba ija ya a Bololoyi?" Mandevu adati, "Indedi, ndi*	**3.** One day when they knocked off from their job, Mandevu bade farewell to his friend saying, "Dumbo, I will go out today. I will sleep at Mzingo because my friend has invited me, I think I will be back by tomorrow morning, if you notice that am not coming, send a word in the morning. You know his house." Dumbo said, "Fine, I will do as you have said, but will you really sleep in the house of Mr. Bololo? Mandevu said, "Yes, it

imeneyo."	is that house."
4. *Dumbo adayamba kulingalira njira zachiwembu ndipo adaganiza kupha mwinimunda uja. Pakati pa usiku adatuluka napita kubwalo. Adaona nyenyezi zili tweee! Adayankhula yekha nati, Ine ndikapha munthuyu, chuma chake chonse nditenga ine. Ndidzalemera kuposa mnzanga uja. Basi ndatsimikiza ndimuphadi tsopano. Dumboyo adalowa m'nyumba natenga nkwangwa. Adapita pa zenera la mwinimunda uja, natsekula ndi mpeni. Atalowa adapeza mbuye wake aligonire pa kama. Nthawi yomweyo Dumbo adatenga nkwangwa andipo adailunjikitsa m'litsipa nam'tema mwamphamvu. Nthawi yomweyo magazi adang'ondoka ndipo ena adamuwaza pa zovala zake. Mwinimunda uja adaferatu. Dumbo adayamba kuba katundu nakamubisa.*	**4.** Dumbo began reflecting on wicked ways and decided to kill the landowner. At midnight he went outside. He saw stars shining dazzlingly white! He spoke to himself saying, "If I kill this man, I will take all his possessions. I will be richer than my friend. Now I am determined, I will kill him. Dumbo entered his house and took an axe. He went to the window of the landowner and opened it with a knife. When he entered, he found the landowner sleeping on his bed. At the same time, Dumbo picked up his axe and cut strongly in the head of the man. His blood immediately spread and some sprinkled on his clothes. The landowner died on the spot. Dumbo began stealing the properties and hid them.
5. *Koma patapita nthawi adalingalira zokadziwitsa mfumu yaikulu, Mbadi, kuti mbuye wake waphedwa usiku ndi anthu achifwamba amene adafuna chuma chonse. Adatero poti asavutike m'mawa kukacha. Atafika kwa mfumu yaikulu ija mfumuyo idati, "Ufunanji usiku uno?" Dumbo adati, "Achifwamba andiphera mbuye wanga." Mfumu Mbadi adati, "Lowani, ha! Bwanji nanga uli ndi magazi? Gwirani munthu kuno!" anthu am'mudzimo adatuluka nam'gwira, nam'tentha ndevu zake zonse zija. Dumbo adati, "Zoonadi, ndapha munthu ndine, dzina langa ndine Mandevu ndipo bwenzi langa ndi Bololo wa pamudzi pa a Mzingo. Koma tsono musanandimange, lekeni ndiyambe ndakapatuka popeza munthune ndithu ndachita m'matumbo.*	**5.** But after a short while, he thought of notifying a village headman Mbadi that his landlord was killed during the night by criminals who wanted to take his possessions. He did this so that he would not have any problems in the morning. When he reached the village headman's place, the village headman said, "What do you want during midnight?" Dumbo replied, "Criminals have killed my landlord." The village headman Mbadi said, "Come inside, ha! Why is it that you have blood? Catch a person here!" The people of the village came and caught him, and burnt all his beards. Dumbo said, "It is true, I am the one who has killed the man, my name is Mandevu and my friend is Bololo who stays in Mzingo village. But before you tie me up, allow me to relieve myself because of my bowels."
6. *Pamene adamutaya, Dumbo adangozungulira kuchilala. Kumeneko adayamba kuthawa. Usiku womwewo adadziwa kuti ngati ati apulumuke ayenera kupita kwa Mandevu uja kuti akam'tenthe ndevu kuti m'mawa anthu akhoza kunena kuti ndi Mandevu amene adapha munthu.*	**6.** When they released him, Dumbo went behind the bush. There he began running away. During the same night he knew that if he was to be saved, he needed to go where Mandevu went and burn his beards so that in the morning people would say it was Mandevu who had killed the person.

7. *Dumbo adafika kwa a Mzingo kuja, natsekula chitseko ndi mpeni mwanzeru ndipo adasolola nyenje nayatsa, napeza Mandevu ali gonire m'nyumba ija ya Bololo. Ndevu za Mandevu zidali jatcha ndipo Dumbo adangotenga nsakali yamoto naziyatsa. Dzidzidzi, Mandevu adauka, nakuwa nati, "Anzanga n'kupsa ine! Ukani anzanga!" Amateromo n'kuti Dumbo atathawa.*	**7.** Dumbo arrived at Mzingo village, opened the door with a knife intelligently and took some grasses and lit them, and saw Mandevu sleeping in the house of Bololo. The beards of Mandevu were clearly seen and Dumbo took the fire and burnt them. All of a sudden, Mandevu woke up and screamed saying, "My friends I am burnt! Wake up my friends!" When he was doing this, Dumbo had already run away.
8. *Anzake aja adauka nam'thira madzi ndipo ndevu zidazima. Mandevu adakanika kuzima yekha ndevu popeza manja ake adali onjata ndi luzi. Adamunjata ndi Dumbo.*	**8.** His friends woke up and poured water and the fire extinguished from the beards. Mandevu failed to extinguish the fire by himself because his hands were tied up by sisal. It is Dumbo who tied him up.
9. *M'mawa kutacha, nkhondo idangofika pakhomo pa Bololo nifunsa kuti, "Nanga Mandevu ali kuti? Nanga Bololo ndani?" Bololo adatuluka nati, "Bololo ndine ndipo Mandevu ali m'nyumbamu." Potuluka Mandevu, nkhondo ija idaona kuti ndevu zili pha kuchibwano ndipo adadodoma popeza Mandevu amene adam'gwira usiku kwawo, ndevu zake zidatheratu ataziyatsa. Iwo adazizwa nati, "Kodi usiku umodzi n'kumera ndevu zifika pali izipa? Munthu uja watichenjerera."*	**9.** In the morning, the gang arrived at the house of Bololo and asked, "Where is Mandevu? Who is Bololo?" Bololo went out and said, "I am Bololo and Mandevu is inside the house." When Mandevu came outside, the gang saw that Mandevu was full of beards on his cheek, and they were greatly puzzled because the Mandevu they caught during the night at their place had all his beards burnt. They were greatly confused and said, "Could one night make beards grow and reach this level? That man has duped us."
10. *Bololo ndi Mandevu adali njenjenje poona mipaliro ndi mauta ndi ndodo zazitalizitali. Nthawi yomweyo adamva kuti munthu wolemera uja waphedwa usiku ndiye munthu amene wamuphayo akuti ndevu zake azitentha anthu amene adam'gwira. Mandevu atamva izi, adakomoka chifukwa adadziwa kuti wachita ichi ndi Dumbo ndipo adafuna kumugwetsa m'mavuto akulu ndipo adati, "Ha! Ndapulumukira ndevu ine! Mnzako akapsa ndevu koma kum'zimira! Zikomo bwenzi langa Bololo wandiombola ndiwe popeza ukadapanda kuzima ndevu zanga, ndikadafa lero!"*	**10.** Bololo and Mandevu were trembling at looking at the arrows, bows, and long sticks. At that time, they heard that the rich man had been killed during that night and the one who had killed him had his beards burnt by those who caught him. When Mandevu heard this, he fainted because he knew that the one who had done this was Dumbo and that he wanted to make him fall into big trouble and he said, "Ha! I have been saved by my beards! When your friend's beards are burning, extinguish them! Thank you my friend Bololo, it is you who have saved me because if you had not extinguished my beards with water, I would have died today."
11. *Apa patsimikizika kuti mnzako akapezeka pamavuta pafunika kum'thandiza ndipo mwa njira imeneyi, tikhoza kuombola mnzathu ku zoopsa.*	**11.** This proves that when your friend has encountered problems, it is necessary that you help him and in this way, we can save our friend from dangers.

The Second Story: Limitless Love of Parents to Children *(Chikondi Chopanda Malire Cha Makolo Kwa Ana)*

Chewa Transcript and English Translation

Chewa Transcript	**English Translation**
1. *Padali namwali amene adali ndi mayi wake wopunduka. Mwanayo adalibe bambo wake. Mayiyo adatumiza mwana wake ku sukulu kuti akaphunzire. Mayiyo adali ovutika kwambiri koma amayesetsa kulimbikitsa mwana wake uja sukulu kuti apite patsogolo.*	**1.** Once upon a time, there was a girl whose mother was lame. The girl had no father. The mother sent her daughter to school to get educated. The woman was very poor but was trying to encourage her daughter to go far with education.
2. *Mayiyo adakhala asauka kupita uku ndi uku kuti mwanayo ayimbe sukulu. Ndiye atapita ku sukulu, chifundo chidabwera kwa mayiyo kuti ndikaone mwana. Adapeza alonda nawauza kuti ndikuti ndidzaone mwana ndipo alonda adatsekula. Mwanayo adatuluka. Iyeyo adakana kuti amenewo sianali amayi ake ayi. Iyeyo siadakondwere kuti mayi wake amene adali wopunduka abwere ku sukulu yomwe iye ankaphunzira.*	**2.** The mother was tirelessly going left and right to make sure that her daughter went to school. When her daughter went to school, the mother had a strong desire to pay her a visit. When the mother arrived at the school, she told the watchman that she went there to visit her only daughter. The girl refused that she was her mother. She was not happy to notice that her mother who was lame decided to pay her a visit at school.
3. *Ngakhale kuti iye adali ndi anzake ambiri, adayesetsa kuwabisira kuti asadziwe za amayi ake aja. Mayiyo adayesetsa kubwera maulendo angapo kuti adzaone mwana wake, koma iyeyo adakanitsitsa kuti iwowo sianali amayi ake. Izi zidadabwitsa atsikana omwe amkadziwa kuti iwowo adalidi amayi ake. Adalephera kumvetsa kuti munthu angathe kukana kholo lake chifukwa chakuti ndi wopunduka. Ndiye amayiwo amadzimvera chisoni mumtima.*	**3.** Although the girl had many friends, she tried her level best to conceal about her mother. Her mother tried to come on several occasions to visit her, but she denied completely that she was her mother. This shocked her friends who knew that the woman who was coming was her biological mother. They failed to understand how a person could reject her parent simply because she was lame. Her mother felt pity on herself.
4. *Ulendo uliwonse akabwerera kunyumba amkakagwada pansi ndi kupemphera. Mayiyo siankadziwa kuti mwana wakeyo siankakondwera naye chifukwa chakuti adali wopunduka. Iwo amangokumbukira ntchito yaikulu yomwe amkagwira pomutumiza iyeyo ku sukulu.*	**4.** After returning from her daughter's school the mother would kneel down and pray. The mother never knew that her daughter was displeased with her due to her disability. She just recalled all the work she was doing in order to send her daughter to school.
5. *Mayiyo akabwera ku sukulu ana ena asukulu amkabwera kudzayamba kucheza naye koma mwana wake uja akafika amkauza mayiyo kuti adzibwerera kwawo chifukwa mphunzitsi wamkulu wa pamalopo samakondwera ndi zimenezo. Mayiyo amkakhulupirira mawu akewo ndikuyamba*	**5.** Every time the mother went to school, some students used to come and begin chatting with her, but when her daughter arrived on the scene, she would tell her mother that the school headteacher was not happy with that. Her mother believed her daughter's words and she would depart from

kubwerera kumudzi kwawo. Anzake akamufunsa za mayiyo kuti ndi ndani wake, amkayankha kuti ndi mmodzi mwa nkhalamba zomwe zimakhala m'mudzi mwawo. Azimnzake ambiri adadziwa kuti amanama chifukwa iwowa adali amayi ake.	the place. When asked by her friends about the identity of the mother, she answered that she was one of the elderly women in her village. Many of her friends knew that she was lying since she was her mother.
6. *Namwaliyo ankalimbikira sukulu kuti adzalowe ntchito ya m'chipatala. Amayi ake akatumiza thandizo adali wokondwera kwambiri koma siamafuna kuti achite kufika ku sukulu yakeyo ayi. Dzina la namwaliyo lidali Naphiri. Iye adaiwala kuti "mako ndi mako usamuone kuchepa mwendo."*	**6.** The girl worked hard in class with the aim of becoming a nurse in the future. She was happy when her mother sent her support, but she didn't want her to come physically to the school premises. The name of the girl was Naphiri. She forgot that "your mother is your mother, you shouldn't look at the smallness of her leg."
7. *Tsiku lina mwanayo adapita ku Phiri kuti akawerenge. Ndiye kudabwera chilombo cholusa, ndipo anzake onse adathawa. Chilombo chija chidamuluma iyeyo mwendo. Amayi aja adamva kuti mwana wawo wapita ku chipatala. Adamukomera mtima ndi kupita kuchipatala osayang'anira zimene mwana wawo uja adawachitira powakana ku sukulu. Ndiye kuti mwanayo adalibe chikondi ndi mayi wake koma mayi wake pokhala nakubala anali ndi chikondi chopanda malire kwa mwana wake. Adapita kukamudikirira ku chipatala pamene mwanayo adagwa m'mavuto adzaoneni. Izi zikutiphunzitsa kuti anthufe tiyenera kumakhala ndi mtima wachikondi wina ndi mnzake.*	**7.** One day the girl went to the mountain to study. There came a fierce animal and all her friends escaped. The animal attacked her leg. Her mother heard that her daughter was admitted to the hospital. She had compassion and went to the hospital regardless of what her daughter was doing in rejecting her at school. This shows that the girl had no love for her mother while the woman being her mother had limitless love for her daughter. She went to take good care of her daughter at the hospital when she fell into great difficulties. This teaches that human beings need to have hearts full of love for our neighbours.

The Third Story: Love Your Neighbour as Yourself (*Konda Mnzako Monga Udzikondera Iwe Mwini*)

Chewa Transcript and English Translation

Chewa Transcript	**English Translation**
1. *Kalekale padali anyamata atatu amene adapita ku dziko lakutali kukafuna ntchito pozindikira kuti sikadza kokha kaopa kulaula. Amkafuna kukapeza mwayi woti adakatha kuthandizira maanja awo. Ali panjira adapeza chikwama cha ndalama. Onsewo adali okondwa kwambiri. Adaganiza kuti siakavutika ndi kugwira ntchito kwa nthawi yaitali, ndipo kuti adzabwerera kumudzi*	**1.** Once upon a time there were three young men who went to a far distant country to look for a job "since it doesn't come on its own for fear of puzzling people." They were looking for an opportunity of sustaining the needs of their families. Whilst on the way, they found a bag of money. They were all very happy. They thought that they would not have to spend more time doing the anticipated work

kwawo ndi kukakondwera komanso kuti akakhala ndi moyo wabwino. Adakambirana maganizo osiyanasiyana a momwe aliyense mwa iwowo akagwiritsire ntchito ndalama zake.	for so long, and that they would return home earlier and lead good lives. They shared many ideas on how each one of them would use the money once they shared.
2. *Pomaliza, onse aja adali otopa chifukwa chakuyenda kuja ndipo adakhala pansi pamtengo waukulu. Adali ndi ludzu kwambiri ndipo adatuma m'modzi kuti akatunge madzi kuti adzamwe. Anthu awiri otsala aja adali ndi dyera ndipo adayamba kukambirana kuti ndalama zija sizidali zokwanira kwa onse aja kuti akagwiritse ntchito pazomwe iwo amkafuna. Ndipo adaganiza zakuti aphe yemwe adamutuma kukatunga madzi uja ndi cholinga chakuti ndalama zija agawane anthu awiriwo. Pamapeto pake munthu uja adafika ndi madzi akumwa m'chigubu. Asadakhale pansi anzake aja adamugwira ndi kumupha. Adaiwala kuti mtima wamnzako ndi tsidya lina. Adakwirira thupi lake kuti pasadzakhale umboni wina ulionse. Awiri aja adaganiza zakuti amweno madzi aja poti adali ndi ludzu kwambiri.*	**2.** At the end of it all, they were exhausted because of the long distance and they sat down under a big tree. They were very thirsty and they sent one of them to fetch water for them to drink. The two men who remained behind became greedy and began discussing that the money they found would not be enough for the three of them to share and fulfill what they intended to do with the money back home. They thought of killing the man they sent to fetch the water to share the money between the two of them. At the end of it all, the man who went to fetch the water came with it in a jar. Before he settled down, the two men caught him and killed him. They forgot that "Your friend's heart is on the other side of life." They buried his body to destroy all the evidence. The remaining two men decided to drink the water since they were very thirsty.
3. *Adati kwa wina ndi mnzake, "Tachita ntchito yotamandika, tsopano tili ndi zambiri zoti tigawane." Onse aja adamwa madzi aja. Pasadathe nthawi onsewo adayamba kudandaula za m'mimba kuti mukuwawa. Adalira koma padalibe woti ndi kuwathandiza. Adadwala kwambiri ndipo pasadathe ola limodzi adamwalira. Izi zidachitika chifukwa choti amene adamutuma kuti akatunge madzi uja adalinso ndi mtima wodzikonda ndi dyera ngati la nyani. Adalingalira nati, "Ngati ndingatenge chikwama cha ndalama chija ndekha, ndikhoza kukhala bwino komanso wolemera." Ndiye adaika mankhwala akupha m'madzimo. Munthu wongodutsa ndi yemwe adafika ndi kutenga chikwama chija ndikumapita nacho.*	**3.** They said to each other, "We have done a commendable job, now we have a lot to share." Both of them drank the water. Before a long time elapsed, they began complaining of abdominal pains. They cried but there was nobody who came to their rescue. They became very sick and died within an hour. This happened because the man whom they sent to fetch the water was selfish and had a greedy attitude too like a monkey. He thought to himself, "If I can take the whole bag of money myself, I can be well-to-do and very rich." He then put poison in the water. A passerby is the one who arrived at the scene and picked up the bag of money and went with it.
4. *Kukhala ndi mtima wodzikonda sikwabwino ayi. Ndi bwino kukonda mnzako monga udzikondera iwe mwini.*	**4.** Having a greedy attitude is bad. It is good to love your neighbour as yourself.