Chapter 4

The model

> The key characteristic of a model...is that it is, before all
> else, a speculative instrument. It may take the form of a
> descriptive outline, or it may be an inductive – even a
> deductive – generalization. But whatever it is, it is first
> and foremost a framework of reference, consciously
> used as such, to enable us to cope with complex
> data...Each model presents an alternative view of rea-
> lity. Indeed, the whole purpose of employing a model
> may be to check whether the novel view of reality which
> it provides adds to our understanding of that reality.
>
> (Carney 1975:9)

4.1 Orientation

While due note has been taken of the utilization of social-scientific concepts and
models by New Testament scholars (cf chapter 2 above), the point of departure of
the present study is taken from, and the design of an appropriate model is based on,
primary sources from the field of the social sciences.

The social sciences developed the concept of the *model* as their characteristic
instrument for procuring and processing research data. Elliott (1986:3), however,
warns that the undifferentiated use of words such as 'metaphor', 'example', 'ana-
logy', 'illustration', 'symbol', or even 'paradigm', as synonyms for 'model', results in
terminological confusion. This has the effect of compromising the social-scientific
study of the New Testament. It is therefore important not only to heed Elliott's
warning, but also to support his effort at the clarification of the concept of 'model'.
While this study professes itself to be a social-scientific one, an explication of what
the concept 'model' entails is indispensable. In the next section we shall apply our
attention to that end. Chapter 4 will be devoted to a discussion of the research pro-
cess as explicated by Riley (1963) and Miller (1964), to the construction of a model

appropriate to the aim of the study (cf chapter 1, section 1.2 above), and to the classification of the data procured by the application of the model.

4.2 What is a model?

In the interest of a to-the-point discussion, we start by quoting a few definitions of the concept of 'model':

> (A) model is a *symbolic representation* of *selected aspects* of the behavior of a complex system *for particular purposes*.
>
> (Barbour 1974:6, quoted by Elliott 1986:4; my emphasis)
>
> A model is a theory or *set of hypotheses* which attempts to *explain* the connections and interrelationships between social phenomena. Models are made up of concepts and relationships between concepts.
>
> (Gilbert 1981:3; my emphasis)

A more comprehensive definition is offered by Malina (1983:231; my emphasis):

> (A) model is an *abstract, simplified representation* of some *real world object, event, or interaction* constructed for the purpose of *understanding, control, or prediction*.

Elliott directs attention to the pervasiveness of models in everyday life:

> ...models themselves come in different sorts an sizes and dot the scenery of everyday life, from the maps in our glove compartments and globes in our studies, to the mannequins and toy trains in our department stores, to the scale models of art and architecture, to the experimental and analytical models employed in the various fields of science. Thus models can range in size, complexity, and degree of abstraction from concrete scale models to highly abstract conceptual or theoretical models.
>
> (Elliott 1986:3-4)

For the sake of clarity, models should be differentiated from theories and paradigms. A *paradigm* is represented by the traditions, presuppositions, and methods of a discipline as a whole (Elliott 1986:7). Such traditions, presuppositions and

methods constitute what Kuhn (1970) calls a 'disciplinary matrix' within which solutions are sought for acknowledged problems (cf chapter 3, section 3.3.2). A *theory* is based on axiomatic laws and states general principles.

> It is a basic proposition through which a variety of observations or statements become explicable. A model, by way of contrast, acts as a link between theories and observations. A model will employ one or more theories to provide a simplified (or an experimental or a generalized or an explanatory) framework which can be brought to bear on some pertinent data. Models are thus the stepping stones upon which theories are built.
>
> (Carney 1975:8)

Elliott (1986:5) explains that models are therefore 'conceptual vehicles for articulating, applying, testing, and possibly reconstructing theories used in the analysis and interpretation of specific social data'.

This statement could be fruitfully employed to explain the difference between 'emic' and 'etic' states of social data (cf chapter 3, section 3.2.1), with the term *models (conceptual vehicles)* understood as reflecting the etic mode, and *specific social data* the emic mode.

Models are further differentiated from analogies or metaphors. The latter are terms that denote similarities among properties for the purpose of clarification through comparison, presenting the less well known in terms of the better known (Elliott 1986:3). According to Carney (1975:7), 'a model is something less than a theory and something more than an analogy'. A model differs from a metaphor, then, because it 'is *consciously structured* and *systematically arranged* in order to serve as a *speculative instrument* for the purpose of organizing, profiling, and interpreting a complex welter of detail' (Elliott 1986:5; see also Ricoeur 1978, McFague 1983, and Soskice 1985 in Van Aarde 1989b).

Basic to all the definitions is the conception of a model as a *tool* or *speculative instrument* (cf quotation from Carney at the beginning of this chapter). Elliott (1986:7) states: '"Models" are tools for transforming theories into research operations.' It is strongly emphasized that a social-scientific model, unlike other kinds of models (cf discussion below), is not a *replica* of whatever it represents. Carney (1975:8-9) points out that a model is – in terms of its nature – *highly selective*, obscuring the idiosyncratic peculiarities of the phenomenon under consideration and thereby highlighting its fundamental characteristics. Because of this need to be selective, a model can only be an approximation of reality, and needs to be constant-

ly modified by the very insights it generates. Gilbert (1981:4) explicitly warns against jumping to the conclusion that a model is a correct representation of the 'real world' on the basis of the discovery of structural correspondence between the relationship posited in the model and the relationship discovered in the data. He maintains that such correspondence provides evidence in support of the model, not definitive confirmation of its validity. Since every model is a simplified representation of the 'real world', Gilbert is convinced that a model can only provide a partial explanation of the data. Furthermore, Gilbert (1981:4) maintains, once the researcher has constructed a suitable model it can be said that he locates it in an 'imaginary world'. This world 'is identical in all respects to the "real world", except that the imaginary world includes the relationships specified in the model. Thus, the "imaginary world" is the world which would exist if the model were true' (Gilbert 1981:4). When the *imaginary world* is compared with the *real world* and the two are indistinguishable, that is evidence for concluding that the model is correct and, if they differ, it is evidence that the model is incorrect (Gilbert 1981:5). The following schematic diagram, taken over from Gilbert (1981:5), illustrates the relationship between 'real' and 'imaginary' worlds:

Fig 1 The relationship between 'real' and 'imaginary' worlds

Imaginary world
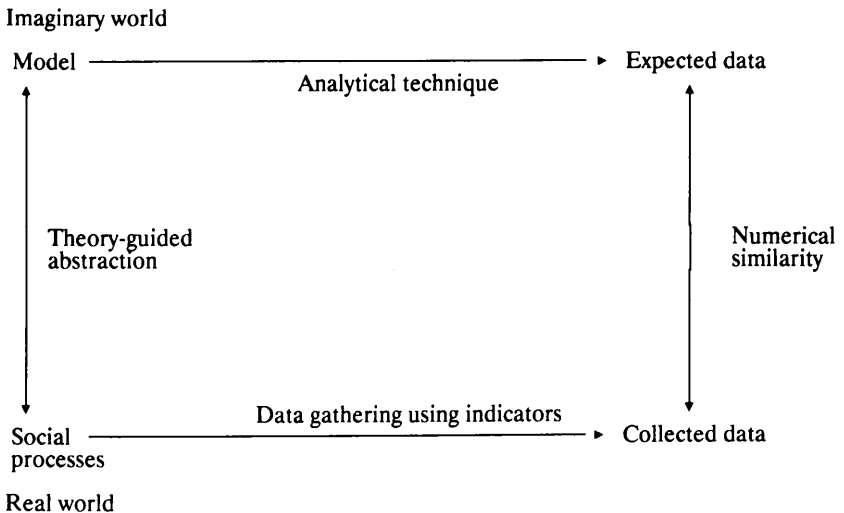
Real world

Gilbert describes the problem of establishing structural correspondence between the *imaginary* and the *real* worlds as follows:

> The problem of establishing correspondence is, there-
> fore, reduced to the problem of comparing the 'real'
> and the 'imaginary' worlds. The comparison is per-
> formed by making measurements in both worlds. Data
> from the 'real world' is obtained by observation, ques-
> tionnaires and the other usual collection procedures.
> Data from the 'imaginary world' is obtained, using one
> of the data analysis techniques – regression, factor ana-
> lysis, loglinear analysis, multidimensional scaling, or
> whatever is appropriate. These techniques generate the
> data (often called *expected* or *fitted* data) which one
> would have expected to collect, if the 'imaginary' world
> had really existed.
>
> (Gilbert 1981:5)

This exercise produces two data sets – one from the real observation of the 'real world' and one from the analytic technique used to simulate the collection of data from the 'imaginary world'.[1] Gilbert (1981:5) suggests that if the two sets of data are identical or sufficiently nearly identical, this provides evidence for supposing that the *real* and *imaginary* worlds are in fact the same – that is, that the model may correctly represent the true state of affairs contained in the phenomenon that is studied. Although Gilbert's argument may *seem* somewhat academic, it undoubt-ably is of importance. It sharpens our awareness of the fact that we should not con-fuse the conceptual instrument we use with the object we apply it to. Such a fallacy would, for instance, result if we saw ourselves as *re*constructing an (ancient) histori-cal phenomenon or experience (or part of one) by means of models. The term *reconstruction* is problematic if it suggests the possibility of reproducing in the sense of creating a replica of the original (cf the discussion on *construction* as opposed to *reconstruction*, chapter 3, section 3.3.1 above).

Riley (1963:14-15) differentiates between the use of models in *exploratory stu-dies*, and that in *hypothesis-testing* enterprises – identified by Elliott (1986:9) as *social description* and *social-scientific analysis* respectively (cf chapter 2, section 2.3.1 above). These represent the two main types of research objectives for which models are employed, and the difference between exploratory and hypothesis-testing enter-prises is located precisely in the type of objectives they generate (Riley 1963:14). In this respect the difference is not of kind, but of degree – in both instances concep-tual models are used which embody theories. 'Hypothesis-testing simply operates with more highly defined and articulated theories, whereas in exploration and

description the model remains skeletal and the theory it embodies, less explicit' (Elliott 1986:9).

In an article sketching the broad outlines of 'socio-historical' and 'sociological' interpretations of the New Testament, Botha (1989:486) distinguishes two 'schools' corresponding to the two types of research mentioned above. The 'socio-historical' approach – that is, the use of social sciences for exploratory studies – he ascribes to a group of scholars associated with Wayne Meeks and Abraham Malherbe, while the 'sociological' approach – that is, the hypothesis-testing type of research – is mostly practiced by a group in which John Elliott and Bruce Malina play a leading role (Botha 1989:486). Botha (1989:490-491) indicates that there seems to be a certain animosity between these two groups. It is to be hoped that the recognition of the value of each of these types of research may eventually obviate the need for any unfounded criticism of each other. There is no need for criticism of an effort to obtain theoretical precision for the use of social sciences in New Testament studies (cf Jennings 1985:2). Jennings warns that theoretical and methodological interest may be 'in danger of becoming an obsessional neurosis'. I believe that such a judgment might cast undue suspicion upon (arguably) the most important aspects of the research process.

To conclude this general discussion on models, we quote Elliott's remark about the usefulness of models:

> The utility of particular models is measured by the degree to which they clarify and explicate the theories and assumptions of the researcher, on the one hand, and, on the other, by the degree of their interpretive power; that is, their ability to reveal and explain the properties and relationships of social behavior, social structures, and social processes. The choice of models, in turn, is determined by the types of social phenomena to be analyzed and explained and by the theories which the researcher holds concerning the nature, interrelationships, and importance of these phenomena.
>
> (Elliott 1986:9)

4.2.1 Isomorphic and homomorphic models

Carney (1975:9) distinguishes two major kinds of models: *isomorphic* models, and *homomorphic* models.

Isomorphic models are scale models or replicas. He describes this type as follows: '...a globe in geography is such a model...There is a one-to-one relationship

between the features of the model and those of the thing modelled. Perfect isomorphism occurs when all the relationships are paralleled' (Carney 1975:9-10). He points out that such models may be *iconic* when they visually resemble the object modelled, and that they often take the form of *hardware models* – that is, physical representations of the original (Carney 1975:10). Their purpose is to replicate as many features as possible of the original (Elliott 1986:5).

Homomorphic models, on the other hand, do not try to duplicate all the detail of the original. They are cast in abstract terms and replicate only the broad features of the original. Elliott (1986:5) draws attention to the fact that the original itself often is an abstraction, such as a social system or a kin group. Homomorphic models are classified mainly as *analogue* or *conceptual* types. *Analogue models* are constructed when the formal assertions of the model are translated into the terms of either computer logic or mathematics. According to Carney (1975:10-11) this type of model is of little use for the study of antiquity because of the mathematical form in which it operates.

Social science is much more concerned with the second major subset of homomorphic models, namely *conceptual models*. They exhibit considerable variety of form and usage. Carney (1975:13) distinguishes five types of conceptual models:

- *Ideal type models.* Associated with Max Weber, this type of model has two basic forms, the one deductive and the other inductive:
  - In the case of the *deductive* model the ideal type is an extreme case (e g the 'ideal husband' or 'ideal church'), whose postulated constituent elements or characteristics serve as norm by which to judge the real phenomenon (husband or church). Sometimes another ideal-type model is constructed – the antithesis of the first – and is linked to the first, so that they form 'polar extremes' of the same axis. They are logically deduced abstractions and not actual instances of the real world – the latter will have a place on the connecting axis between the two poles.[2]
  - Ideal-type models based on *induction* are the most basic kind, used simply to describe things. A mass of data is compiled from various sources to construct a general picture (e g the concept of 'ideal reader' in reception aesthetics in literary theory, or that of the 'generalized other' in role theory).[3] That 'general picture', of course, is an abstraction – just the same as the deductive ideal type – that may not correspond to any real life reality. The 'average' or 'normal' arrived at in this manner, however, may serve as the basis of assessment when other phenomena are evaluated.[4]
- *Cross-cultural models.* An important assertion in the argument in favour of cross-cultural models is that facts only have meaning in relation to one's frame-

work of reference (cf Carney 1975:15; Malina 1981:7-12; Malina 1986a:9-12; see also discussion in chapter 1, section 1.3.2.2 above on *knowledge* as the frame of reference for understanding). This implies that any effort at interpretation of the values or behaviour that properly belong in a different culture, either present or past, should presuppose an understanding of the frame(s) of reference in that culture. In order to assess such frames of reference, a set of criteria is needed, and the cross-cultural model aims at providing those criteria. According to Carney (1975:16) such models are constructed in the following way:

- First, *cultural areas* are established, for instance the South American, Chinese, and Mesopotamian-Mediterranean areas.
- Second, a phenomenon (e g the forms of bureaucracy = administration) common to all these cultural areas are compared in a uniform, methodical and detailed manner.
- Third, the secondary literature – modern scholarly work on the subject – is reviewed and incorporated into the study.

  The resulting model is able to determine what kinds of attitudes were prevalent in respect of any specific phenomenon, which attitudes were unique to one culture area or time period, and which were common to all areas and periods. The benefit in the use of such models is twofold: First, it enables one to spot anachronisms in both assumptions about and interpretation of the data; second, it highlights the fact that assumptions may be very much culture-bound, and not as objective as we lead ourselves to believe. The model can also be usefully applied to fill in any gaps in our data for a specific society by generating information through the application of the cross-cultural model to other societies in the cultural area and in the same developmental stage. In this way a probable hypothesis may enable the analysis to proceed (Carney 1975:17).[5]

- *Comparative models.* According to Carney (1975:18) models tend to develop in one of two ways: they either become more specific and detailed, or they become more theoretical and abstract. This latter type is regarded as a secondary development, based on the cross-cultural model discussed above. Its purpose is to cope with societies that change from one culture to another, or to analyse societies shaped by cultural traditions that differ extensively from one's own.

  Focusing on societies in rapid transition, political scientists who have used these models have had to devise a new means of analysis that reflects their dominant interest in change and conflict. This new mode of analysis provides an analytical infrastructure that is particularly useful for the study of antiquity, being designed to be free from forms of analysis bound up with modern Wes-

tern industrial man (Carney 1975:18). This model, evolved from cross-cultural studies, constitutes a basic conceptual tool for the purposes of comparison and the ranking of societies (Carney 1975:19).

Besides illustrating the benefits of the cross-cultural model in pointing out which of the observer's assumptions or interpretations are culture-bound or otherwise inapplicable, the analytical model may aid in the decision-making process. It may, in fact, prevent a decision overload by employing the insights and methods of analysis brought by other scholars from diverse disciplines. Such diverse methods and insights can be combined, and the resulting *analytical infrastructure* refined. Carney (1975:20) distinguishes between *maxi-*, *midi-*, and *mini-models*. The maxi-model provides the researcher with an overall plan of research, a strategy which covers the whole comparison. The midi- and mini-models are tactics for dealing with the various details of that comparison. A maxi-model therefore comprises many such mini-models.

Compared to an intuitive approach to the analysis and interpretation of social-scientific data, the cross-cultural model and the analytical infrastructure model for complex comparisons have two virtues: (a) They have a relatively precise format, and therefore can be taught to others. (b) Their structures and assumptions are available for inspection and therefore open to criticism, which is not the case with intuitive methods.

■ *Postulational models.* Also known as the *thought experiment*, these models are used to search for some pattern amongst a mass of data, especially if the pattern or data is complicated and confusing (Carney 1975:21). The procedure is not to follow or trace a single causally connected chain or series of consequences, but to perform the analysis as a whole by means of some form of pattern matching. The 'pattern' is created by making a model of the complex for which one wishes to search, a master pattern, as it were. The pattern-matching technique is frequently used in *psycho-social* research, where it is called a *syndrome*. A syndrome is revealed by the existence of certain views or actions occurring in a predictable pattern.[6]

■ *Multivariate (matrix-based) models.* According to Carney (1975:24) the matrix as model is a development of the postulational model. The thought experiment, in this case, is conducted by casting the thoughts in a particular form – that of a matrix or tabular layout. This effects a visual correlation between the variables intended for analysis. The matrix format increases analytical capacity in three ways:

- The matrix 'substructures' enquiry – this forces the observer to think through all the consequences of his leading ideas. After having established the relationship between two sets of ideas, the analyst thinks about that relationship. His thinking produces the 'serendipity effect' through substructuring – that is, the turning up of unexpected findings.
- The matrix also provides a screen for representing (as well as comparing or criticizing) alternative configurations of data in terms of the same frame of reference.
- Thirdly, the matrix transforms the thought process itself. By changing the nature of the categories for analysis (across and down) in the original matrix, new ways of conceptualizing the phenomena may emerge. The same result can be obtained by superimposing another matrix on the original, sometimes by means of a transparency.

According to Carney (1975:25) the purpose of this model is to guarantee the emergence of the serendipity effect by exploring novel possible combinations inherent in question and data. This boils down to a multivariate analysis of concepts, and therefore the model is called the *multivariate model*.[7]
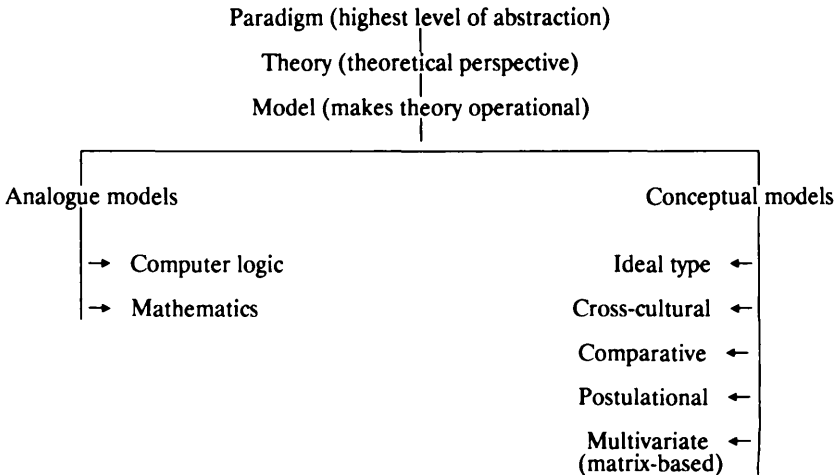
Models, in Carney's (1975:38) words, 'are awkward and tricky to use...[But] for their purpose, they are the best thing we have by way of a technique'. At the same time he notes that models involve at least three major methodological weaknesses (Carney 1975:34):

- Firstly, by focusing attention on a carefully prescribed issue and approaching it from a specific viewpoint, a model acts like a pair of blinkers, restricting balanced perception.
- Second, model building frequently is plagued by an inherent subjectivity, as may be evident from the choice of categories to be analysed.
- Thirdly, there might be difficulty in interpreting one's findings. Inferences from results may simply mean a jumping to conclusions. Results therefore need to be corroborated and validated by applying other models and comparing the results.

To conclude: Carney (1975:37) warns against what he terms the *theology* [sic – i e ideology] *of models*, which refers to a tendency whereby one becomes so enchanted by a particular model that one uses it 'in and out of season'. This practice signifies a lack of control of models. It is not always the most elegant model that produces the best results – the best one is whichever gets the best results from a particular set of data for a particular problem.

Schematically, the concepts discussed above could be shown as follows:

Fig 2 Model diagram

Paradigm (highest level of abstraction)
|
Theory (theoretical perspective)
|
Model (makes theory operational)
|

Analogue models   Conceptual models

→ Computer logic   Ideal type ←
→ Mathematics   Cross-cultural ←
                                            Comparative ←
                                           Postulational ←
                                            Multivariate ←
                                           (matrix-based)

4.3 The research process

Riley (1963:1-31) has given an excellent exposition of the whole research process in the social sciences. She summarizes the purpose of social-scientific research as the enterprise of assembling, organizing, and interpreting facts that help to explain human society (Riley 1963:3). Two main phases are distinguished in the research process, each with its own methods or rules of procedure. Firstly, there is the *empirical phase*, during which the researcher is led by his social-scientific ideas and theories to certain facts (his research findings or data); secondly, there is the interpretive phase, during which the data are compared with the initial theories, and an effort is made to understand their larger significance (Riley 1963:4).

In every inquiry the researcher selects a particular set of methods to be followed in obtaining the research findings. This set of selected methods is referred to as the *research design* (Riley 1963:5).

However, preceding the research on the empirical level, there is a higher-level theoretical activity that takes place – the researcher has certain prior notions or theories about the nature of the social phenomena being studied (Riley 1963:5). According to these theories the researcher posits certain relationships between dif-

ferent phenomena, or between the constituent parts of a phenomenon – in other words, he has an organizing image of the phenomena to be investigated. This organizing image is known as a conceptual model – a set of ideas about the nature of the phenomena. Riley (1963:9) indicates that, ideally, the definitions and assumptions of a model are drawn from social-scientific theory. First-hand knowledge of the phenomena to be studied, together with 'hunches' of the researcher that seem to merit further investigation, may serve to 'round out' the model (Riley 1963:9). The portion of theory constituting the conceptual model forms an integral part of the research (Riley 1963:9-10). A general idea implicit in many models is that of the collectivity as a social system, whose parts and properties are interdependent. Riley (1963:10-11) defines a system as something (i) made up of identifiable *parts*, which are (ii) mutually *interdependent* so that each part influences all the others and is in turn influenced by them, and (iii) whose several parts form the *system as a whole.*

The conceptual model determines '*what questions are to be answered* by the research, and *how* empirical procedures are to be used as tools in finding answers to these questions' (Riley 1963:6). The model generally consists of ideas about (a) the human beings in collectivities (the *case*), (b) their aspects of behaviour (the *properties*), and (c) the ways these aspects fit together and affect each other (the *relationship* among properties) (Riley 1963:7). When the analyst constructs the model, he concentrates on the *social* aspects of groups. This implies that he should abstract from the total situation those social properties that are of special interest to him. His conceptual model therefore deals with individuals as they enter into typical or expected behaviour in social roles, and with their motivations as mechanisms through which the social system functions. It may also deal with values as these define the ideal patterns (norms) governing group behaviour – that is, with ideology (cf chapter 3, sections 3.2.2-3.2.2.4).

The social system and its social-structural parts may be defined at many different levels. On a *macro-social* level, society at large may constitute the system, with its constituent parts made up by the discrete institutions existing within that society. On a smaller scale, the institution itself may be regarded as the system, and the divisions within as the constituent parts. On a *micro-social* level, a *role-set* (the complement of roles in which a specific individual interacts) may serve as the system, while each individual role is taken as a constituent part. Or, in a dyadic relationship, the individual's total group role is the system, while his/her several dyadic relationships form the constituent parts. The differentiation of the social system in levels is rather important, because the systemic relationships between the parts and the whole require special research methods for dealing simultaneously at one level with the identifiable parts, and at a higher level with the inclusive larger system (Riley 1963:

12) – failure to be clear about the exact level being studied may land the researcher in all kinds of difficulty. Indeed, the problem of fitting together the lower-level parts of the collectivity (micro-sociology) – subgroups or roles played by individual members – to form the more inclusive, higher-level system of the collectivity as a whole (macro-sociology), has proved a daunting task to researchers (cf Riley 1963:700). We have noted this difficulty already in our evaluation of micro-sociological interactionist theorizing, discussed in chapter 3 section 3.5.3.3 above. It is, however, usually not necessary to conduct a full analysis on all levels of the system (such a full analysis is known as a *social system analysis*). Therefore most studies are selective in their focus. Some deal exclusively with a single level, group or individual, while others focus on one level but take another level into account. Riley (1963:701) suggests four types of partial analysis that can be useful to meet particular research objectives, namely individual analysis, contextual analysis, group analysis, and structural analysis.

Individual analysis focuses exclusively on individuals in roles, disregarding the groups to which the individuals belong. This approach seems to be useful for describing and comparing individuals and for analysing the interrelated properties of individuals (Riley 1963:701-702).

Contextual analysis likewise focuses on individuals, but locates and explains the role of the individual with reference to his group context. Theories about the individual in relation to the social system (his status, for instance, or his recourse in respect of the redress of grievances) may inter alia be concerned with how the individual relates to and is influenced by other individuals and groups (Riley 1963:702).

Group analysis deals exclusively with macro-social phenomena such as groups, disregarding the individuals who compose the group. This approach describes and compares groups or societies and studies relationships among the properties of groups (cf Riley 1963:702).

Structural analysis is concerned with the group, but retains some interest in the differentiated roles that interrelate to form the group's internal structure (cf Riley 1963:702-703).

The following table, taken from Riley (1963:702), summarizes the types of partial analysis discussed above:

Table 1 Some types of partial analysis of social systems

Type of analysis	Selective focus of model	Research case
Individual	Individual-in-a-role	Individuals
Contextual	Individual with reference to group context	Individuals characterized by properties of the groups to which they belong
Group	Group (collectivity)	Groups
Structural	Group with reference to internal arrangement of parts	Group segments characterized by properties of individual members

For instance, a conceptual model can be constructed for the purpose of investigating the relationship between the different interest groups in first-century Palestinian society. A hypothesis might be formulated about the nature of that relationship. For the purpose of validating the hypothesis, empirical research methods must be used to assemble the relevant data. The findings constitute reports of empirical regularities in the data, that is, recurring processes, patterns, and structures (Riley 1963:6). The circle that started with theory is completed in the interpretive phase by bringing the data back into the conceptual model, where the last step in the process is completed – the interpretation of the data.[8] The major aim of scientific research is indeed to supplement or test the ideas with which the research began – to extend, revise, specify, confirm, or discard the conceptual model (Riley 1963:7).

By making use of the approaches listed in the table above the researcher can unwittingly become the victim of some or other empirical or interpretive fallacy. This can happen because he fails to translate his conceptual model into operations at the appropriate social system level or because the single level to which he restricts his empirical analysis is by itself insufficient to uncover the relevant facts (Riley 1963:703). These difficulties may result in fallacious, inadequate, or misleading findings or interpretations. Riley lists the following possible fallacies:

Table 2 Some possible fallacies

(1) Fallacies arising because methods fail to fit model

Type of fallacy	Selective focus of model	Type of research case	Appropriate form of partial analysis (to prevent fallacies)
Aggregative	Individual	Group	Individual or contextual
Atomistic	Group	Individual	Group or structural

(2) Fallacies arising because methods fail to fit facts[9]

Type of fallacy	Type of research case	Implications of the facts	Appropriate forms of partial analysis (to prevent fallacies)
Psychologistic	Individual	Interpretation of individual findings affected by group context	Contextual
Sociologistic	Group	Interpretation of group findings affected by internal structure	Structural

With regard to the aggregative and atomistic fallacies Riley (1963:704) explains:

> One set of fallacies endangers the researcher who chooses his research case from a social system level that does not fit his conceptual model. If his model refers to individuals in roles, but his analysis is based on groups (small or large collectivities or aggregates), we shall speak of a possible aggregative fallacy. Conversely, if his model refers to the group, but his analysis is based on individuals, we shall speak of a possible atomistic fallacy.

Group analysis is therefore inappropriate if the hypothesis refers to the individual. Conversely, if the hypothesis refers to the group, an analysis based on individuals can lead to an atomistic fallacy, obscuring the social processes of interest (Riley 1963:706).

As far as the psychologistic and sociologistic fallacies are concerned, Riley (1963:707) gives the following explanation:

> Another set of fallacies may occur, even when the research case does fit the level emphasized in the model, when the exclusive focus on a single level conceals some of the information important to an understanding of the findings. Here the method, though it fits the *model*, fails to discover the relevant *facts*. Group data *alone* may not be enough to prevent a sociolinguistic fallacy even when the focus is on the group. By the same token, individual data *alone* may fail to prevent a psychologistic fallacy even when the focus is on the individual.

Riley (1963:15) indicates that a researcher makes use of the model at three different stages of the research process:

- He uses it in advance to select significant problems.
- He uses the model to select appropriate empirical methods for his research design.
- He interprets the empirical findings (data) with reference to his larger conceptual scheme.

The conceptual model, therefore, is a heuristic device that serves to guide the formulation and solution of social-scientific problems.

A crucial part of the construction of the model is the formulation of the research objective – that is, the purpose for which the data will be gathered and analysed must be stated. It must be indicated whether this objective will lead to exploration (social description) or to the testing of hypotheses. For instance, the research objective may be to test the hypothesis that clergymen tend to be absorbed into the high-status stratum of society. The objective must never be divorced from the larger set of underlying ideas, assumptions, and definitions in the conceptual model. It really consists of a few ideas selected from the model that specify the purpose of the investigation. In our hypothetical case one would therefore want to determine what the status of clergymen generally is.

Having worked out the conceptual model and having formulated a specific research objective, the researcher reaches the empirical phase of the process, where the model must be tested against reality to determine if the concrete phenomena fit the pattern he has ascribed to them in theory. This is done in terms of a *study design*

– the plan for assembling and organizing certain concrete facts by following certain procedures (Riley 1963:16).

Guided by the conceptual model and the objective, the researcher decides what his data are to be – what kinds of concrete cases from the real world he will use as specimens of the social system he has in mind. He decides what kinds of concrete data must serve as the properties of each case, so that he can organize such data and observe their patterns and relationships. He selects the empirical indicants or mani-festations of the properties. For instance – the *case* may be a *group*; the *property* may be the *integration* of the group or the *ideology* of the group; the *indicants* of the properties may consist of the *interaction patterns* of the group members, or the *rules* for belonging to the group, or the *disposition* of the ingroup towards outgroups.

It is also important to decide what particular set of procedures, techniques, or rules should be followed in the selection and analysis of the data.

Riley (1963:18) gives the following series of basic choices that the researcher has in planning his research design :

Table 3 Research design

Paradigm: Some alternatives of sociological research design

P-I. *Nature of research case:*
Individual in role (in a collectivity)
Dyad or pair of interrelated group members
Subgroup
Group, society
Some combination of these

P-II. *Number of cases:*
Single case
Few selected cases
Many selected cases

P-III. *Sociotemporal context:*
Cases from a single society at a single period
Cases from many societies and/or many periods

P-IV. *Primary basis for selecting cases (sampling):*
Representational
Analytical
Both

P-V. *The time factor:*
Static studies (covering a single point in time)
Dynamic studies (covering process or change over time)

P-VI. *Extent of researcher's control over the system under study:*
No control
Unsystematic control
Systematic control

P-VII. *Basic sources of data:*
New data, collected by the researcher for the express purpose at hand
Available data (as they may be relevant to the research problem)

P-VIII. *Method of gathering data:*
Observation
Questioning
Combined observation and questioning
Other

P-IX. *Number of properties used in research:*
One
A few
Many

P-X. *Method of handling single properties:*
Unsystematic description
Measurement (of variables)

P-XI. *Method of handling relationships among properties:*
Unsystematic description
Systematic analysis

P-XII. *Treatment of system properties as:*
Unitary
Collective

In summary, Riley's research model consists of the following steps:

    a)   Define theoretical perspective(s) on which the research will be based.
    b)   Construct a conceptual model.
    c)   Formulate a research objective.
    d)   Explicate the research design.

4.4 Constructing a model

In constructing a model for the research undertaken in this work, we shall follow the steps set out by Riley (cf preceding section 4.3), integrated with the aspects set out in the very instructive outline guide for the design of social research by Miller (cf 1964:3-6 for the outline, and 1964:6-51 for explanations of each of the aspects of research).[10] As far as methodology is concerned, the *modus operandi* will be to integrate *explicatio* and *applicatio*. In other words, as the model is constructed and defined it will be applied to the chosen research case. This procedure will have the advantage of casting the operational capacities of our model into immediate relief, so that its potential may be properly assessed.

The model will thus be applied to the research case, namely role, status and interaction relating to the setting of a meal in Lk 14:1-24. The research objective is to test the hypothesis that Luke is advocating a redefinition of the generalized expectations connected to high status, whereby the willingness to serve – that is, to take a role associated with low status – becomes part of the expectations attendant upon anyone occupying a high status. The title of the work expresses the thesis that if such a design could be shown to exist in Luke's narrative world, the origin of that theme must be traced to Luke's symbolic universe. To substantiate this thesis reference is made to an expression in Luke 6:36, which affords us a direct insight into Luke's interpretation of the essence of God (in his dealings with man) as characterized by *compassion* (οἰκτίρμων) (cf chapter 1, section 1.1). From this interpretation stems Luke's conviction that any person occupying a high social position is obligated to practice compassion to all people who are somehow marginalized in society. He advances this core value of οἰκτίρμων – as the essence of social life – in the gospel narrative by having the main character, Jesus, advocate the ideological perspective of humbleness and willingness to serve. This viewpoint is cast in opposition to the ideological perspective of the antagonists, the Pharisees, which consist in

an interpretation of the essence of God in terms of exclusiveness, holiness and purity (cf chapter 1, section 1.1).

4.4.1 The sociological problem

The first step in the design of a research project is defined by Miller (1964:3) as the *selection and definition of a (sociological) problem*. Aspects to be considered under this heading are:

- A clear, brief description of the nature of the problem.
- Show that the extent of the problem is manageable within the bounds of the research. That is, delimit the scope of the problem.
- Describe the significance of the problem with reference to certain criteria. Miller (1964:3) lists a set of criteria, one or more of which may relate to the problem which is identified. Treatment of the problem

    (a)   is timely;
    (b)   relates to a practical problem;
    (c)   relates to a wide population;
    (d)   relates to an influential or critical population;
    (e)   fills a research gap;
    (f)   permits generalization to broader principles of social interaction or general theory;
    (g)   sharpens the definition of an important concept or relationship;
    (h)   has many implications for a wide range of practical problems;
    (i)   may create or improve an instrument for observing and analyzing data;
    (j)   provides an opportunity for gathering data that is restricted by the limited time available for gathering particular data;
    (k)   provides the possibility of fruitful exploration with known techniques.

Each of the aspects mentioned above will now be treated in the stated order.

4.4.1.1 The nature of the (methodological) problem

The problem – as initially observed – is a *theological* one, relating to a biblical text. To be more precise, the problem is to be located in the field of biblical hermeneutics, concerning the interpretation of biblical texts. This study takes as a point of departure the assumption that a literary text constitutes a form of communication, and therefore can be regarded as a form of interaction between an author and his readers. At the same time we are convinced that a text – in this case, a narrative text –

being composed of language, which is the primary symbolic code system in any society and culture, should inevitably be related in some or other way to its social context (cf chapter 1, section 1.3.1-1.3.1.5). Because of the differences in code system (Greek versus English), era (first century versus twentieth century), social institutions (kinship and politics-based versus economics and politics-based), and cultural values (Mediterranean versus modern Western), it is clear that there is an inherent problem in the interpretation of such ancient texts by later interpreters located, for instance, in western, capitalist democracies. It is also evident that interpretive efforts, employing theological and literary methods only, could not possibly render a satisfactory interpretation of such an ancient text – these tools are simply inadequate for negotiating the social aspects implicit in and adhering to the text. Contrary to the view based on the implicit assumption that biblical texts only relate to the spiritual and metaphysical spheres, this study regards religious beliefs and social life as reciprocally determining each other. The problem that confronts us is therefore to devise a method of interpretation that accounts for those social factors that are not accounted for in traditional methods of interpretation.

4.4.1.2 The scope of the problem

The problem having been defined as mainly a methodological one (cf preceding section), its scope is limited to the construction of a viable method to account for and interpret certain data of social-scientific interest in the text as the phenomenon under consideration. To validate the model, it must be tested in respect of what it is able to accomplish. This means that the model must be translated into a research *operation* if and when it is applied to a research case. The object of study, in this instance, is the Gospel of Luke as narrative discourse.[11] Taking up the insight of Resseguie (1982:44) regarding the two opposing ideological viewpoints operative in the central section of Luke's Gospel – consisting in the *exaltation-oriented* point of view of the Pharisees, as opposed to a *humiliation-oriented* point of view of Jesus – we confine ourselves to that central section, the so-called Travel Narrative. We restrict ourselves even further by focusing on segments of that section in so far as they reflect the different ideological viewpoints. To be more precise, we shall focus on the three metaphoric narratives[12] in Lk 14 that carry the theme of a meal or banquet – namely Lk 14:(7)8-11, Lk 14:12-14, and Lk 14:(15)16-24. The reason for selecting these sections as our test case is contained precisely in the theme common to all three of them. There is no doubt that the subject of meals is a highly social one (cf Douglas 1974:249; Neyrey 1988a:76; see also chapter 1, section 1.1). Douglas (1975:260) describes the significance of meals in the following terms:

> ...the meaning of a meal is found in a system of repeated analogies. Each meal carries something of the meaning of the other meals; each meal is a structured social event which structures others (other social institutions – P v S) in its own image.

This description is a conceptual abstraction of the concrete meal, indicating that meals acquire the sense of institutions. Douglas (1975:273) argues – in the form of a generalized abstraction – that the ordered system which is a meal represents all the ordered systems associated with it. In this sense aspects associated with meals such as 'what may be eaten, how it is grown, how it is prepared, in what vessels it is served, when and where it is eaten, and with whom it may be consumed' (Neyrey 1988a:76; see also Elliott 1989b:3) are especially appropriate for social-scientific analysis. Elliott (1989b:9) suggests a close proximity between meals and domestic relations within the household. He contends that meals, like domestic relations, function in the following three related ways:

> They (meals) represent (1) physical means for suste-
> nance and survival, (2) channels and codes of sociality,
> and (3) symbols of life shaped by the principles and
> values of the Kingdom of God.
>
> (Elliott 1989b:9)

Additional evidence for the assumption that social systems are replicated inter alia in meals is provided by Smith (1987), who argues that there is a parallel between Luke's literary motif of table fellowship in the Gospel, and the 'symposium' genre attested to by Plutarch (ca 50-120 C E).

> Meal traditions in the ancient world are most commonly
> associated with the institution of the symposium. The sym-
> posium as a social institution was...the second course of the
> traditional banquet, or the drinking party that followed the
> meal proper. It was during the drinking party that the
> entertainment of the evening was traditionally presented.
> In the philosophical tradition, this tended to consist of ele-
> vated conversation on a topic of interest to all in the group.
>   The symposium also gave its name to a literary tradi-
> tion, the symposium genre. Here the primary emphasis is
> on the description of banquets, especially philosophical
> banquets, utilizing a traditional format and traditional

> themes, with a emphasis placed on the philosophical dis-
> course that took place during the drinking party.
>
> (Smith 1987:614-615)

Smith (1987:616-617) identifies five 'themes' – associated with the symposium genre – according to which to analyse the Travel Narrative (Lk 9:51-18:14 [sic]). These are:

- Ranking at table as a symbol of status.
- Table talk as a mode of teaching.
- Eating and drinking as a symbol of luxury.
- Table service as a symbol for community service.
- Table fellowship as a symbol for community fellowship.

Smith regards the motif of table fellowship as one of Luke's 'favorite literary devices'. He focuses on three instances where Luke 'enriches his Gospel story with references to meal symbolism' related to the symposium genre, namely Lk 7:36-50, Lk 11:37-54, and Lk 14:1-24. He considers these passages instances where the author consciously employed the symposium motif of 'table talk' (cf 'themes' above) whereby Jesus teaches while at a meal (Smith 1987:614). The last of these instances (i e Lk 14:1-24) is also the one we are interested in.

The 'meal' as setting is also a significant theme in the Gospel of Luke because it reflects the opposing ideological perspective (cf chapter 1, sections 1.1 and 1.2; chapter 3, section 3.2.2.1) held by the Pharisees, and thereby places the Lukan Jesus' (and the author's) own ideology in sharp relief (cf Resseguie 1982:45-46). Accordingly, Luke's portrayal in his Gospel of what constitutes a proper understanding of God's will for man should be translated into social-ethical terms. The focus of attention is on Luke's understanding of God, his *core values*, his *theology*, his reflection on the religious symbolic universe (cf chapter 1, section 1.1; chapter 3, section 3.2.2.3; section 4.4 above), as expressed in his literary work – and, based on that, the religious-ethical ordinances he prescribes.

In social-scientific terms (cf chapter 3, section 3.2.1 on the issue of 'emic' and 'etic'), the problem amounts to the investigation of Luke's religious *symbolic universe* (cf relevant discussions in chapter 2, section 2.5.6.1 and chapter 3, section 3.2.2.3 above) as evidenced in his ideology (cf chapter 3, section 3.2.2-3.2.2.2b), which is expressed in the literary form of a Gospel (cf chapter 3, section 3.2.2.1 on the issue of ideology in literary studies) in order to have a specific social effect.

Restricting ourselves to the aspects set out above will ensure that the scope of the investigation stays within manageable bounds.

4.4.1.3 Significance of the problem
From the list of possible criteria suggested by Miller (cf 4.4.1 above) a few have been chosen as relevant to this research project. The treatment of the problem (described in section 4.4.1) is namely thought to be timely, to relate to a practical problem, and to fill a research gap.

4.4.1.3 (a) Timeliness
The problem of the methodological approach towards the social-scientific interpretation of religious narrative texts has not, to my mind, been sufficiently systemized and explicated. This type of interpretation appears to be practiced more widely nowadays, therefore the present study is a timely contribution towards the methodology of that kind of effort.

4.4.1.3 (b) Relation to a practical problem
The practical problem to which the study relates is that of the interpretation of a religious and normative text within a religious and prescriptive discipline, namely theology. The interpretive process consists of making sense of the text first, and then relating that interpretation to practical behaviour in everyday life. Traditional modes of interpretation are regarded as deficient in accounting for the social aspects relating to a text from antiquity.[13]

4.4.1.3 (c) Filling a research gap
It is our intention that this study should advance a methodological approach that might make a threefold contribution towards either filling gaps in the research or refining current thinking.

4.4.1.3 (c) (i) The neglected reality
In addition to the factor that the study is related to the practical problem of interpretation (cf preceding discussion), there is the question about the proficiency of traditional theological interpretation. In theology the causal relationship between (religious) beliefs and ethics has been described especially in terms of an indicative-imperative scheme. Advocates of a social-scientific study of the Bible have contended, however, that theology – in spite of the *Sitz im Leben* approach (cf chapter 2, section 2.2 above) – has been inadequate, from a social-scientific perspective, in its treatment of the *social* aspects relating to the text in the interpretive process. Consequently the interpretive instruments of biblical studies within the field of theology do not make provision for the analysis of a text in terms of the social factors that played a role both in the formation and in the functioning of the text.

Favouring the inclusion of a social-scientific analysis in the interpretive process relating to ancient texts, we have asked ourselves whether a social-scientific model has yet been developed that adequately treats our phenomenon of study, namely the Gospel of Luke as a narrative text. What type of existing social-scientific model would be compatible with the literary aspects relating to a narrative text? The one coming closest to what we have in mind is that used by Petersen (1985) (cf chapter 2, sections 2.4.6 and 2.5.6-2.5.6.2). Elliott (1981, 1987, 1989a; cf also chapter 2, sections 2.4.5 and 2.5.5) also emphasizes the importance of taking into account the literary work. In a discussion of the future agenda of the social-scientific study of the Bible, Elliott (1989a:26) notes certain limitations that the method has to contend with:

- There is a limit of available data.
- There is limited availability of contemporary and contiguous analogies to Christian social formations such as other Jewish factions (Pharisees, Sadducees, synagogal communities, et cetera), and Graeco-Roman groups (philosophic schools, voluntary associations, and the military). Also limited, are analogies from societies and cultures similar in situation (ecological, economic, social) but removed from early Christianity in terms of time and space.
- There is a limitation on the adequacy of the models employed to gather and analyse social data. Critical judgment must be exercised concerning the 'fit' between the features of and dimensions of the model and the phenomena being examined.
- There is also a limitation on the conclusions of the method, regarding theological beliefs and affirmations. A study of social phenomena does not involve *in its methodology* judgments about the possibility of revelation or the 'accuracy' or 'non-accuracy' of theological beliefs concerning the existence and nature of God, demons, miracles and the like.

Elliott (1989a:26) remarks that these limitations are the same that relate to the historical-critical method in general. Advising of the necessity of always remaining self-critical and aware of the limitations as far as methodology is concerned, he lists several issues that are items on the agenda for future social-scientific research, for instance the proper classification of the Jesus movement as a reform, millenarian, or Jewish sectarian movement, or as a Jewish faction; typecasting Jesus accurately as either charismatic figure or faction leader; et cetera (cf Elliott 1989a:28).

These issues are mostly related to the broad social-cultural-historical first-century Mediterranean world within which the New Testament texts originated. Such issues undoubtably constitute a basic part of the social-scientific purpose of clarifying the reality base from which the textual expressions within the New Testament

obtained their meanings, and to which they refer. This study wishes to emphasize, however, the importance of the texts of the New Testament as ideological/theological expressions mediating between the symbolic and the social universe.

Our purpose is not in the first place to explore the social system or its constituent parts as such, but rather to study the understanding and evaluation of that system by the author as evidenced in the text. This, of course, signals a difference in the *emphasis* of study, not in the *kind* of study – we reiterate our conviction that religious texts can only be properly understood by remaining aware of the contextualism of the New Testament statements (cf Elliott 1989a:27), and that even an investigation of ideology cannot succeed if its social context is ignored.

Taking note of existing insights, this study therefore hopes to contribute towards the improvement of the theological interpretive enterprise by constructing a model that accounts for both the literary and the social attributes of its phenomenon of study.

4.4.1.3 (c) (ii) A core value

In the process of constructing our model, we shall endeavour to validate it by applying it to the test case we have chosen. This involves arguing in favour of the presupposition that Luke's Gospel constitutes a theoretical reflection that has the purpose of legitimating a body of pre-theoretical concepts or knowledge, known as the symbolic universe (cf chapter 2, section 2.5.6-2.5.6.2 and chapter 3, section 3.2.2.3-3.2.2.4 on theoretical and pre-theoretical types of knowledge). Such pre-theoretical knowledge is reflected in theoretical form in terms of *core values* (Neyrey 1988a:80; see also chapter 1, section 1.1 above).

While in the Gospel of Matthew the core value seems to be expressed by the term τέλειός (Mt 5:48), Luke appears to have conceived of God in terms of the concept οἰκτίρμων (Lk 6:36) (cf chapter 1, section 1.1). In terms of our definition of ideology as consisting of an evaluative noetic component (the core value) as well as the translation of that value(s) into practice (cf chapter 3, section 3.2.2-3.2.2.4) Luke surely would have expected his readers to act out the core value in the network of social relations in which they partook. Therefore the core value, abstracted in terms of an understanding of aspects of the symbolic universe, would be advocated as the essence of social life. The hypothesis that the Lukan Jesus' understanding of God is expressed by the term οἰκτίρμων will have to be tested by finding corroborative evidence in the context of the social life of the first-century Mediterranean world. This, obviously, can only be done by the implementation of a social-scientific model constructed for that purpose. However, because the actual world of the author is not available for analysis, the Gospel narrative is treated as the social system and

the model is applied to that 'imaginary' world (cf section 4.2 above). The results of such an analysis may be utilized to make inferences about the actual world in which this imaginary world was constructed for a purpose.

4.4.1.3 (c) (iii) Averting reductionism

The third way in which this work might contribute towards future fruitful implementation of social-scientific models in the interpretive process, is by allaying fears about the instrument (the model) reducing the theological enterprise to mere 'social gospel'. This we hope to do by exercising control over the formulation of the significance of our findings, as well as by refraining from a positivist attitude that may result in positing a social base for any religious phenomenon.

In terms of the present issue: Why should οἰκτίρμων, as the expression of the dominant ideological perspective on the essence of life in Luke's gospel, be regarded as theology, and not merely as social ideology? *Compassion* surely does not need to be connoted to theology – often it is only an emotional expression, or else it remains a humanistic ideal to be accomplished. What is the case in the Gospel of Luke? In what sense did Jesus, or the evangelist himself, use οἰκτίρμων with a theological basis?

The answer to this question is provided by the *type* of symbolic universe or pre-reflective knowledge that is reflected upon. If the symbolic universe is religious in nature, the theoretical reflection on that symbolic universe would be called theology. The main factor distinguishing a religious symbolic universe from other kinds, is probably the fact that a social-scientific analysis could never pretend to have adequately described or explained such a phenomenon merely by observing and by compiling a list of attributes, causes, and effects. In the terms of Berger & Luckmann (1967), religious experiences are 'finite provinces of meaning' that do not form part of the experience of everyday life. While such experiences could only be expressed and observed in terms of actions and interaction pertaining to everyday life, they could never be explained away in social terms (cf also Van Staden 1988: 344-345). Elliott (1989a:27) argues in similar fashion that while there is nothing *inherently* reductionistic in the social sciences, there is a limitation on its conclusions in regard to theological beliefs and affirmations. In terms of its methodology a study of social phenomena (of which religion is one) should suspend any judgments 'about the possibility of revelation or the "accuracy" or "non-accuracy" of theological beliefs concerning the existence and nature of God, demons, miracles and the like' (Elliott 1989a:27).

> Social scientific interest is restricted to the social condi-
> tions, capacities, and consequences of such beliefs re-
> gardless of their being judged 'true' or 'false'. That is,
> the social sciences regard beliefs as real in their social
> consequences and it is this which they are interested in
> understanding and explaining.
>
> (Elliott 1989a:27)

4.4.2 Theoretical perspective(s) as basis of the research

The next major factor in the research project, after defining the sociological pro-
blem (cf section 4.4.1 above), is that of defining and explicating the theoretical pers-
pective(s) on which the research will be based (cf section 4.3 above). Miller (1964:
4) lists the following aspects which should receive attention under this heading: the
relation of the problem first to a theoretical framework, and second to previous
research.

4.4.2.1 Theoretical framework

Two disciplines are involved, and therefore two theoretical frameworks. As our
object of study is a literary text, theoretical matters relating to the literary-critical
aspect consist in the *genre* of the text and its way of reference. In social-scientific
terms genre can be regarded as a model, with its parts, applied to the data which is
the text itself. The *content* of the text is described as a *narrative world*. This concept
– *narrative world* – constitutes another (literary) model of the essence of that mate-
rial – an imaginary world constructed by the author in terms of his ideology. This
ideology is imputed to characters, places, and actions within the narrative world. In
social-scientific terms, the narrative world would be defined as a social system that
has all the features of an actual social system but for the fact that it is a closed sys-
tem[14] – the author has total control over who figures and what happens within the
system, while the researcher has no manipulative control over it.[15]

The second theoretical framework, of course, is a social-scientific one. The fact
that the study focuses on micro-sociological issues concerning the behavioural pat-
terns associated with single roles, dyadic relationships or role complements asso-
ciated with certain statuses, necessitates an appropriate theoretical framework,
namely role theory and symbolic interactionism (cf chapter 3, section 5.5.3.1-3.5.3.2).
However, to remain balanced, this investigation must eventually be evaluated within
a theoretical perspective relating to the order in society, and I take the view that
first-century Mediterranean society should basically be approached in terms of con-
flict theory (cf Malina 1988:13). Thus, we have two levels of theory – the macro-
and micro-sociological levels. The purpose of the *macro-sociological* perspective is

to ensure that the study does not reduce the social system represented in the narra-
tive text to the single level of micro-social life – that is, to roles and the interaction
between roles. The broader picture should be implicit in the model.

4.4.2.2 Previous research on the problem

Research relevant to the problem of constructing an interpretive model for the
interpretation of a single biblical text, combining social-scientific and literary pers-
pectives, has been initiated by the works of Belo [1975](1981), Elliott (1981), and
Petersen (1985). Elliott (1981) approaches the type of research undertaken in this
study with his concepts of *situation* and *strategy*, combined into an approach called
sociological exegesis (cf chapter 1, section 1.3.2.3 and chapter 2, section 2.4.5). Peter-
sen (1985) is the first scholar to have actually attempted a full integration of narra-
tive and social-scientific concepts in an investigation of symbolic universe, in his
work on Paul's letter to Philemon (cf chapter 2, section 2.4.6).

Among any works that employ the social sciences it is important to maintain the
distinction between those that focus on the referential history, and those that focus
on the contextual history. While both are legitimate enterprises, the latter seems
especially prone to the referential fallacy, when socially significant elements of the
narrative are taken as directly representing or mirroring the actual world or histori-
cal context. This study wishes to avoid that fallacy by employing the abstract con-
cept of *narrative world*. The relationship between the narrative world and the actual
world of the author is explored by employing the 'transparency' theory (cf Van
Aarde 1990b; see sections 2.2 and 2.3). In my analysis I depend – though not
exclusively, nor with complete agreement – on the works by Petersen (1978), Resse-
guie (1982), and Van Aarde (1990b), which I regard as seminal both to Lukan re-
search in general and to this study in particular. These studies are strictly orientated
towards a literary-critical approach to the text in terms of Uspenksy's classification
of *point of view* in narrative analysis. Resseguie employs three of four analytical
categories which Uspensky associated with point of view, namely: ideological,
psychological, and phraseological (cf Resseguie 1982:42). Concentrating on the
ideological point of view, Resseguie (1982:44) concludes that Luke plays off two
opposing ideological points of view against each other in such a way that the domi-
nant ideology, represented by Jesus, is vindicated.

4.4.3 The conceptual model

It would seem that Riley's concept of *conceptual model* (cf section 4.3 above) corres-
ponds with Miller's use of the term *hypothesis*. Miller stresses the central impor-
tance of usable hypotheses, pointing out that the entire study rests upon their poten-

tial significance. He refers to the emphasis given by Goode & Hatt (1952:68-73) to the criterion that a hypothesis should be related to a body of theory, indicating that this is a priority item (Miller 1964:14). Therefore, while retaining the term *conceptual model* as the heading for this section, we shall make use of Miller's directives about *hypotheses*, understanding that the referent is the same. Miller (1964:14-20) suggests five aspects to consider in formulating a hypothesis. Adopting his outline, we shall proceed to set out the assumptions upon which this study rests.

4.4.3.1 Hypotheses must be conceptually clear

This demands that the concepts used in the research outline (cf chapter 1, section 1.1-1.3 above) should be clearly defined.

The theory is that Luke in his narrative advocates a different ideological perspective on the issue of what constitutes a 'marginal state' than the one prevailing at the time. He questions the values and practices shared by society in general and, presumably, by his intended audience, with regard to the concept and proper expression of 'status' in society inasmuch as it relates to acceptability before God. It therefore seems feasible to suspect that Luke implemented and/or composed literary scenes – and commented upon them – that alluded to, and probably reflected his objective of challenging or questioning some aspects of interaction behaviour (role performance) prescribed by structural expectations, regarding the status which is identified as the referent of the role. He stresses an alternative form of social relations, and he bases it on a new interpretation of aspects of the symbolic universe, notably the precepts about the essence of God in his relations with man. In advocating these values, Luke has the character Jesus in his story advance his viewpoint. Luke casts his ideological viewpoint in relief by contrasting it with an opposing ideology, namely that of the Pharisees and the scribes (as does Resseguie 1982:41; cf also Van Aarde 1988c). The core value which the character Jesus promotes on Luke's behalf is designated by the term οἰκτίρμων as an expression of the humiliation-oriented perspective (cf chapter 1, section 1.1).

4.4.3.2 Hypotheses must have empirical referents

Miller (1964:15) makes the important observation that while a hypothesis may involve the *study* of value judgments, such a study must be separated from a plea for acceptance of one's values. In other words, usable hypotheses may not embody moral judgments such as: 'clergymen are entitled to deference'. The referent must be empirical, not some vague feeling that cannot be investigated with proper research operations.

In this case the empirical referents for our hypothesis consist in the status and roles, and attendant expectations, associated with the characters in Luke's narrative as they interact in specific interaction situations. The value judgments within the text made in respect of these expectations, actions and interactions, are also taken as empirical referents, and are actually regarded as important indicants of Luke's ideology.

4.4.3.3 Hypotheses must be specific

If the operations and the predictions indicated by a hypothesis are made explicit, it becomes possible to assess the possibility of testing the hypothesis (Miller 1964:15). This means that, apart from conceptual clarity, a description of any indexes being used is expected. Such specific formulations increase the validity of the results because, according to Miller (1964:15-16), 'the broader the terms the easier it is to fall into the trap of using selective evidence'. Miller adds that the fame of most prophets and fortune-tellers lies in their ability to state predictions in such a general way that almost any occurrence can be interpreted as a fulfillment. In statistical terms, this means that the more specific the prediction, the smaller the chance that the prediction will be borne out accidentally (Miller 1964:16). Scientific predictions or hypotheses are therefore expected to be as definite and specific as possible.

The requirement for specificity has, in our case, been partially fulfilled already. The hypothesis is that Luke is addressing the problem of a rift in society between the high status stratum (the exaltation-oriented elite) and the low status stratum (the marginal people for whom there is no provision in the structure of society) by having certain characters and/or groups in his narrative enter into dispute with one another on certain issues. The types of issue debated or actions performed by the characters (individual or collective) could easily be abstracted to denote the two contending ideologies attested to by the narrative. The narrative in my view serves to promote one of these ideological perspectives over the other by deriving it directly from the religious symbolic universe. Both ideological viewpoints are concerned with the structure of society and who should or should not be accommodated within that structure, and therefore properly belong on a macro-sociological level of analysis. However, the narrative promotes one of the viewpoints by condoning the conduct of certain characters within the story world and denouncing the behaviour of others. All this belongs on a micro-sociological level where the emphasis is on individual behaviour and binary relations between roles. The present study concerns itself with this latter level of analysis, while recognizing that the roles are connected to the structure of the social system – represented by the higher-level collec-

tivity (group) – in terms of the status they represent. We have also restricted the application of the hypothesis to specific text segments (cf section 4.4.1.2 above).

What remains is for us to indicate what indexes we are going to work with. In keeping with the intention of applying ourselves to the micro-sociological level of social analysis, indexes will be made of the characters in the narrative world, the roles ascribed to each character, the expectations in respect of the roles, the status to which the roles refer, the expectations in respect of status, and the value judgments correlated with roles, status, and expectations.

4.4.3.4 Hypotheses must relate to available techniques

Theory should not be thought to oppose method (cf section 4.2 above). The theorist must use methods to test his hypotheses, and therefore should know what techniques are available for that purpose. Knowledge of available techniques could also prove beneficial for the formulation of usable questions (cf Miller 1964:16). Techniques for assessing status could, for instance, be found in the social-economic grouping of occupations and occupational prestige ratings, measurements of social class, and social status scales (cf Miller 1964:91-123). In the analysis of a narrative text with regard to status, one would use indicants within the text itself. Such indicants, contained in the reactions of characters, in literary terms that could be dubbed 'evaluative', or in value judgments in the narrator's commentary, are analysed to determine which social positions were deferred to, and which were despised. A much-used tool for social research is for instance the matrix model, which makes use of cross-tabulation that allows for different arrangements of data in order to spot recurring and significant patterns that might facilitate the interpretive process (cf Carney 1975:24-34). The analyses will employ this method of cross-tabulation.

4.4.3.5 Hypotheses must be related to a body of theory

As we have already indicated (cf section 4.4.2.1 above), this study is conducted on the micro-sociological level and is therefore related to interactionist theorizing, distinguished in two major approaches, namely *symbolic interactionism* and *role theory* (see chapter 3, section 3.5.3-3.5.3.3 above). While *role theory* seems a clear enough concept, *symbolic interactionism* is relevant to this study in terms of the symbolic models of *patronage and clientism*, *honour and shame*, and *purity maps*. I shall discuss each of these models shortly.

4.4.3.5 (a) Patronage and clientism

My remarks about the impression that the social location of people figures promi-
nently in Luke's narrative world, and that positions (statuses) seem to be grouped
together in a high-low configuration (cf chapter 3, section 3.1), brings to mind the
so-called *patron-client relationship* described and commented upon by historians and
social scientists (cf Carney 1975:149-150, 166-172, 199-200, 214-216; Malina 1981b:
79-90; 1988a; Elliott 1987a:42-43). According to Carney (1975:169-171) this type of
relationship grew out of the principle of *reciprocity*. Reciprocal exchange or recipro-
city involved the giving and receiving of gifts – the recipient of a gift was obligated
to reciprocate. In this way a person of substance could acquire influence over a
group of others, and could 'call in his debts' when needed (cf Carney 1975:167).
Malina (1981b:80) defines reciprocity as 'a sort of implicit, non-legal contractual
obligation, unenforceable by any authority apart from one's sense of honor and
shame'. He calls it a 'dyadic contract' and distinguishes two such types of contract,
namely those between persons of equal status – *colleague contracts* (Malina 1981b:
80) or *horizontal dyadic relations* involving the exchange of favours of similar quality
(Malina 1988a:6-7) – and those between persons of unequal status – *patron-client
contracts* (Malina 1981b:80) or *vertical dyadic relations* (Malina 1988a:7). The first
produces a symmetrical relationship, and the second an asymmetrical one (cf
Malina 1981b:81). Carney (1975:171) refers to the Roman *clientela* as the most well
known system of patronage, and states:

> The basic idea is that a man of position and power uses
> his influence to advance or protect inferiors. The latter
> then become his clients. Clients owe their patron, their
> benefactor, fealty, and must themselves in turn provide
> resources or services upon his demand...The client of a
> power wielder thus becomes a powerful man and him-
> self in turn attracts clients...So arise the distinctive pyra-
> mids of power – patron, then first order clients, then se-
> cond and third order clients and so on – associated with
> a patronage society.

According to Elliott (1987a:42) the patron can benefit the client regarding the
acquisition of 'goods' such as food, financial aid, physical protection, career
advancement, citizenship, freedom from taxation, et cetera. The client, in return,

> is obligated to enhance the prestige, reputation and
> honor of his patron in public and private life, favor him
> with...salutations, support his political campaigns, supply

> him information...and give constant public attestation
> and memorials of his patron's benefactions, generosity,
> and virtue....
>
> (Elliott 1987a:43)

The *colleague* and *patron-client* contracts (horizontal and vertical dyadic relations respectively) discussed above are really conceptual models used to interpret certain social phenomena.[16] These models also apply to the narrative section that will serve as the test case, namely Luke 14:1-24, and I shall return to them later (cf section 4.6.1.1 below).

Elliott (1987a:43) remarks that in this reciprocal relationship a strong element of solidarity is linked to personal honour and obligations, informed by the values of friendship, loyalty, and fidelity. This brings us to another model that may be useful in the analysis of the selected text, namely the *honour-shame* model.

4.4.3.5 (b) Honour and shame
According to Malina (1981b:25) *honour* and *shame* were pivotal values of the first-century Mediterranean world. Malina (1981b:27) gives the following description of the concept of honour:

> Honor might be described as socially proper attitudes
> and behavior in the area where the three lines of power,
> sexual status, and religion intersect...Honor is the value
> of a person in his or her own eyes (that is, one's claim to
> worth) *plus* that person's value in the eyes of his or her
> social group. Honor is a claim to worth along with the
> social acknowledgment of worth.

Malina (1988a:29) distinguishes between *ascribed honour* (as the socially recognized claim to worth that befalls a person through birth, or which is ascribed to him by a notable person of power such as God or the king), and *acquired honour* (as the socially recognized claim to worth that a person acquires by excelling over others in the social interaction that is called challenge and response). *Challenge and response* is described as:

> a sort of social pattern, a social game...in which persons
> hassle each other according to socially defined rules in
> order to gain the honor of another. Honor, like all other
> goods in first-century Mediterranean society, is a limited
> good...There is only so much to go around, or at least that

> is what people learn to perceive. Now since honor is the
> pivotal value (much like money in our society), nearly
> every interaction with non-family members has under-
> tones of a challenge to honor.
>
> <div align="right">(Malina 1988a:29-30)</div>

Malina (1988a:30) emphasizes that the interaction over honour, the challenge-response game, can take place *only between equals. Honour*, as the feeling of self-worth and the public, social acknowledgment of that worth, applies to both sexes.

Shame, on the other hand, is likewise a positive symbol, referring to the sensitivity for one's own reputation – sensitivity to the opinion of others (Malina 1988a: 44).

Concerning the acquisition of honour, Malina (1988a:46) states:

> People acquire honor by personally aspiring to a certain
> status and having that status socially validated. On the
> other hand, people *get shamed* (not *have* shame) when
> they aspire to a certain status and this status is denied
> them by public opinion. At the point a person realizes
> he is being denied the status, he is or gets shamed, he is
> humiliated, stripped of honor for aspiring to an honor
> not socially his. Honor assessments thus move from the
> inside (a person's claim) to the outside (public valida-
> tion). Shame assessments move from the outside (pu-
> blic denial) to the inside (a person's recognition of the
> denial). To be or get shamed, thus, is to be thwarted or
> obstructed in one's personal aspiration to worth or sta-
> tus, along with one's recognition of loss of status in-
> volved in this attempt.

According to Malina (1988a:46) certain families and institutions such as first-century tavern and inn owners, actors, and prostitutes as a class, are considered irretrievably shameless because they do not respect any lines of exclusiveness, and therefore symbol the chaotic. This brings us to the last symbolic model, namely that of *purity maps*.

4.4.3.5 (c) Purity and pollution

I have already referred to the fact that the main difference between Jesus and the Pharisees can be ascribed to different interpretations of the symbolic universe, especially concerning the essence of God in his dealings with man (cf chapter 1, section

1.1; see also section 4.4 above). It has also become clear that the ideological diffe-
rences can for the most part be related to the question of boundaries – of inclusion
and exclusion, of acceptability or unacceptability, of wholeness and holiness in terms
of some gradation system. The symbolic model of *purity and pollution* can be used
to determine what the criteria of this gradation system actually were. We have
noted that anthropologist Mary Douglas has worked extensively with the question of
purity and pollution (cf chapter 1, section 1.1). The results of her studies, indicating
the replication of societal issues in prescriptions and proscriptions concerning for
instance the human body, are especially important for New Testament studies, and
have in fact stimulated several interesting studies already (cf inter alia Neyrey
1988a; 1988c; Elliott 1989b; 1991). Neyrey (1988a:67), dependent on Douglas
(1966), introduces the concept of purity 'maps'. He argues that the order of creation
served as a blueprint not only for the temple system, which became the central and
dominant symbol of Israel's political institution, its religious ideology and cultural
values, but also led to maps for structuring most aspects of Jewish life apart from the
temple. Neyrey (1988a:67) defines 'map' as 'the concrete and systematic patterns of
organizing, locating, and classifying persons, places, times, actions, etc'. He distin-
guishes maps of *places*, grading certain locations in an ascending order of holiness
where the principle of classification is the proximity to the center of the temple;
maps of *people*, graded according to the principle of holiness as 'wholeness', so that
people with physical deficiencies are ranked last in the hierarchical order and
people with damaged family lines second to last. This map also replicates the map
of places, ranking people according to their proximity to the temple (cf Neyrey
1988a:68). There is also a map of *times*, where holy times are listed with the rules
how to observe them (Neyrey 1988a:69). According to these maps a person, place,
thing, or time is pure in so far as it remains in its specified place. Douglas
(1966:114) reasserts that the origin of such strong purity concerns is society itself:

> The idea of society is a powerful image. It is potent in
> its own right to control or to stir men to action. This
> image has form; it has external boundaries, margins, in-
> ternal structure. Its outlines contain power to reward
> conformity and repulse attack. There is energy in its
> margins and unstructured areas. For symbols of society
> any human experience of structures, margins or bounda-
> ries is ready to hand.

This, then, is the essence of the ideological perspective of the Pharisees in Luke – a coveting of purity concerns expressed by their mapping of places, people, things, and times; but especially of people.

At the same time first-century Mediterranean society is viewed on the macro-sociological level in terms of conflict theory, resulting in the assumption that both individuals and groups are contending with each other in terms of their respective needs and interests. Therefore the units of analysis have been chosen because they are taken to reflect an ideological dispute based on different precepts about God.

4.5 Study design

The units of analysis, as we have indicated (cf 4.4.1.2 above), will consist of the three small metaphorical narrative units embedded in Luke 14, namely Luke 14:(7)8-11, Luke 14:12-14, and Luke 14:(15)16-24. The gospel narrative, as an ideological form of communication, sets out to effect a change in society or in the perception of society on the level of certain aspects of inter-role behaviour, status, and structural expectations concerning role and status. The strategy of the author in his pursuit of this ideological motive is to paint a picture of a (imaginary) world in which the intended change in the real world is effected and acted out by the characters in the narrative world. As the title of the present work suggests, the investigation is directed at clarifying the religious ideology or theology of the author as it finds expression in the actions of and the interactions between people (characters in the narrative) (cf chapter 1, section 1.1; section 4.4 above). The point of articulation between the literary and social-scientific enterprises is, on a macro-level, the correspondence between the literary construct of the narrative as a world of story, and the narrative world as an imagined social world or social system. On a micro-level the point of articulation is located in the correspondence between the characters (collective or individual) as analytical categories in narrative exegesis, and concepts of status, role, and expectations as analytical categories in the social sciences (see also section 4.5.2 below). The proper analytical questions would therefore be: What was the status of individuals (characters) who enacted certain roles? How was the world perceived in terms of status differentiation? Who had control over whom, and on whose authority did things happen? Who was seen to belong in structured society and who was marginalized, and on what grounds?

Society is seen as structured according to the needs and expectations of individuals or groups, all of whom are pursuing their own best interests (= conflict theory, cf chapter 3, sections 3.5.2-3.5.2.2; see also section 4.4.3.1 above). Social interaction is defined by status, role, and expectations. The order in society is explained as the result of the power some men hold over others, and power is regarded as the scarce

resource which people are constantly competing for (cf chapter 3, section 3.5.2 above). Thus, conflict ensues in the course of social interaction when the legitimacy of the power of the current powerholders is questioned. 'Power' in this sense should not be understood as 'raw' power, a direct show of force, but rather as *legitimate* power, or *authority* (cf Dahl 1968:407; Peabody 1968:474; see chapter 3, section 3.5.2 above). 'Legitimacy' refers to the relationship between two offices, the one superior and the other subordinate, where the subordinate person feels normatively obliged to comply with the superior one, and both incumbents perceive the relationship as legitimate (cf Dahl 1968:412; Peabody 1968:473). In the case of the Pharisees and the teachers of the Law it can be assumed that they had authority (legitimate power) to the extent that their interpretation of the symbolic universe – resulting in the core value of holiness, wholeness and purity (that is, exclusiveness) that found ideological expression in their teachings regarding the definitions of the social order (cf chapter 1, section 1.1) – was accepted and acknowledged by and manifested in society. The charge that they are 'lovers of money' (Lk 16:14) can be taken as a *narrative aside*[17] (Moxnes 1988:147) that provides an inside view into the character of the Pharisees (Sheeley 1988:103), and serves to locate them in the high status group. In addition, according to Johnson (1977:29-78) the disposition towards possessions in Luke-Acts has the literary function to denote the sincerity of one's response to the gospel, and is used as a symbolic device to denote one's acceptance of the apostle's authority (cf Chance 1988:72). The Pharisees are therefore portrayed by the narrative asides (cf also Lk 14:7 concerning the 'seeking of honorable places') as part of the high status group, and by the symbolic device of possessions as not taking seriously the gospel.

In Malina's (1988b:10) terms, Jesus experienced the Pharisaic definitions as oppressive. This results in a grievance on his part, which causes him to reject their conception of the social order and the values that order mediates. Jesus then advances his own interpretation of the symbolic universe, from which he derives the core value of compassion (i e inclusiveness) as the essence of social interaction. In terms of our hypothesis, Luke is redefining the rights and duties of the person who holds authority (i e the οἰκονόμος) to include the obligation to serve as δοῦλος (cf Lk 12:35-48; see Van Staden 1988:346-352). A successful redefinition would contribute towards the integration of the social system (cf the discussion of Coser's emphasis on the *integrative functions* of social conflict in chapter 3, section 3.5.2). This conduct, being in the interest of Jesus and his group, in effect constitutes a challenge to the authority of the Pharisees, which inevitably results in conflict.

The metaphorical narrative units mentioned above were chosen for analysis because, in social-scientific terms, they are considered to represent interaction situations that reflect a setting of dispute (cf Malina 1988b:11-12 on 'dispute' as the esca-

lation of conflict by its being made public) and within which the interrelationship of status, role, and expectations is reflected. We intend to indicate the existence of a pattern of reversal of role or status that would bear out the theory about the two opposing ideological perspectives reflected in the Gospel of Luke. It would also confirm the hypothesis about compassion (οἰκτίρμων) being the proper responsibility of any individual occupying a relatively high status in society, judged in terms of Luke's understanding of the religious symbolic universe.

In short: based on his precepts about the essence of God as expressed by the term οἰκτίρμων, Luke argues that the expression of compassion should become an essential part of the expectations associated with (relatively) high status in society (cf section 4.4 above). The textual units are therefore both explicitly and implicitly (cf Elliott 1989a:5 about the explicit and implicit encodement of information concerning the social system) suitable to the theory (i e role theory and symbolic interactionism). Since Luke is a consistent author, we expect to find that such a pattern will repeatedly be used throughout the Gospel, and perhaps even in Acts, although we shall not be able to confirm this in the present study.

Leaving aside for a moment the fact that we focus on the narrative world as an imagined social world, we need to be clear about the text being first and foremost evidence of the time of writing (cf chapter 2, section 2.4). It therefore is a *synchronic* study, focusing on a single society of which the text is a product and to which it refers. However, this study is not intended to debate the issue of the time and place of writing of the Gospel.[18] We regard the text as a Hellenistic composition that is temporally located towards the end of the first century CE in the Mediterranean socio-cultural area.[19]

Based on the research objective formulated above, we can now proceed with our study design which, in Riley's terms (cf section 4.3 above), is the plan for assembling and organizing certain concrete facts by following certain procedures. We shall basically follow the steps set out by Riley in her paradigm of research design (cf table 3, p 168 above).

4.5.1 Nature of research case

Keeping in mind for future reference that our object of study is not an actual social system, but an imagined social world consisting only in the world of story, our hypothesis can best be served by taking a research case from the micro-social level accounted for in role theory and symbolic interactionism (cf chapter 3, sections 3.5.3.1 and 3.5.3.2). The study is selective in its focus, attending to the individual in a role (characters), but it takes the group level into account as well (e g Jesus group, Pharisees). We do not intend to do a full analysis on all levels of the system, known

as a social system analysis, but rather a partial analysis directed at meeting our research objective (cf section 4.3 for an explanation of the distinction between a full and a partial analysis). We choose to perform a *contextual analysis* which, in our estimate, can best account for both the individual in a role and his relation to the social system as articulated in his status (cf section 4.3, p 165 above for a discussion of the different types of partial analysis).[20] Our conception of the research *case* is therefore that it is located on the individual level of role and role expectation, but placed within and defined by the group context (as the higher-level collectivity).

4.5.1.1 System of classification
The process of classification is basic to the collection of data (Gilbert 1981:9).

4.5.1.1 (a) Aspects of classification
Gilbert distinguishes four main aspects of classification:

> ...the categories must all relate to some common pro-
> perty; the items to be classified into a category must be
> sufficiently similar with respect to that common proper-
> ty for them to be considered identical for analytical pur-
> poses; the categories must be mutually exclusive; and
> the set of categories must be exhaustive.
>
> (Gilbert 1981:9)

4.5.1.1 (a) (i) One property, one category
With regard to the first aspect, the formal qualification is that a classification should be based on only one property of the items being classified. This means that a category cannot be based on two variables, such as age and sex, at the same time (Gilbert 1981:9). The researcher alone decides how many properties from his model he wants to introduce and explore in line with his objective. Riley (1963:22) states:

> The more properties the researcher uses, the more
> rounded his picture of the system becomes, so that
> ideally he might like to deal with many (indeed all) of
> the relevant properties in the model. Yet, the more
> properties he uses, the more complex the handling of
> the interrelationships among them becomes.

If one wished to explore more than one property of the research case, it would be advisable to heed Gilbert's suggestion and define a category for every class of pro-perties one identified.

4.5.1.1 (a) (ii) One category, similar properties

Items included in any one category should be as homogeneous as possible. This means that the items should be classified in carefully defined categories (cf Gilbert 1981:10-11).

4.5.1.1 (a) (iii) Categories are mutually exclusive

An item should be assigned to only one category. In other words, categories cannot overlap, otherwise the data would be worthless (Gilbert 1981:11).

4.5.1.1 (a) (iv) Categories are exhaustive

The *set* of categories (i e all the categories together) must accommodate every single item – that is, each item must be classified into one of the categories (Gilbert 1981: 11).

4.5.1.1 (b) Levels of classification

Classification is divided into two levels – the categorical (or nominal) level and the ordinal level (Gilbert 1981:12). When the categories are ordered or based on an underlying quantitative scale, the relationship between the categories is used to define the level of measurement of the scale (Gilbert 1981:12).

4.5.1.1 (b) (i) Categorical or nominal level

This is regarded as the most basic level of measurement. It involves classifying the items being measured by applying names to such items and thereby sorting them into categories, without implying any ordering amongst the categories (Gilbert 1981: 12). This corresponds to what Riley (1963:22) calls 'unsystematic description'. In this study the roles will be classified on the categorical level (cf section 4.5.2.1 below).

4.5.1.1 (b) (ii) Ordinal level

At this level the categories are ordered and ranked on a scale. However, no assumptions are made about the amount of difference between categories (Gilbert 1981:13). In the present study the roles which have been identified during the process of categorical classification will be separated into two major categories at the ordinal level, namely high status and low status. The distinction itself will be made by *mapping* the property on a scale – the property in this case being the *status* associated with each of the roles (items being measured). This methodological step corresponds in part to Riley's (1963:23) notion of systematic analysis, where the relationship between the categories is made explicit. Such a relationship between

categories on an ordinal scale should reflect the relationship between the items (roles) being measured (Gilbert 1981:13).

The procedure for analysis consists in determining the category of each item by taking note of the 'sense data' – or indicants – in terms of the general concept in the mind of the researcher. The concept, which in our case is the status stratum referred to by the role, thus becomes a variable in the analysis (Riley 1963:23).

4.5.2 Analysis

We have noted above (chapter 3, section 3.5.3.2) Turner's criticism of role theory for connoting an overly structured vision of human behaviour and for assuming too much structure and order in the social world. Such a vision is the result of a perception of the social system in analogy to a play or drama, where expectations from the script, from other players and from the audience, dictate every single aspect of the play. While this criticism is probably correct inasmuch as role theory is applied in the study of actual social systems, it does not apply in the case of the study of an imaginary social system contained in the narrative world of a narrative discourse. In literary terms the narrative discourse is a highly structured object (cf chapter 3, sections 3.4-3.4.2), as, by inference, is the narrative world or imagined social system expressed by the discourse. The imagined social world presented by the narrative discourse *is* in fact a play, and must be approached as such. The 'script' of the play is provided by the ideology of the author. Everything that happens in this imagined social world only happens because the author needs it to further his ideological purposes and because he can direct it to that effect.

Van Aarde (1986:63) argues that only when the events selected from a larger synchronous whole are combined in a causal fashion into a series to develop a plot, does the 'story' become a 'narrative discourse'. Elsewhere (Van Aarde 1988c:238) he states: 'The "narrative discourse" is the organised narrative available to the exegete as the real reader."

According to Van Aarde (1988c:238), following Roman Jakobson (cf Petersen 1978:116), the arrangement of events and sequences takes place in terms of the principle of 'equivalence', which consists of repetition and parallelism. Van Aarde (1988b:2) indicates that this principle is also known as 'resonance' (Lyons), 'redundancy' (Suleiman), or 'echo effect' (Tannehill). Van Aarde (1988c:238) proceeds to say that the linear, chronological story is not directly available to the exegete. It must be abstracted from the narrative discourse, since the ideological perspective in a narrative is construed from the techniques used to form a story in a narrative discourse. Therefore, in the conversion of a 'story' into a 'narrative discourse', or when abstracting a 'story' from a 'narrative discourse', one should attempt to identify the

echo effect in order to discern the communicative direction of the narrative. About the procedure of the analysis he states the following:

> The analysis of a 'narrative discourse' is primarily direc-
> ted at the description of characters' reciprocal relation-
> ships. This analysis is a precondition for the abstraction
> of the 'story'...The interaction between the situation of
> the narrator and the narrative discourse is usually de-
> scribed in terms of 'point of view' or 'focalisation'...The
> entire narrative record unfolds as an interrelation be-
> tween discourse, social context and ideological perspec-
> tive.
>
> (Van Aarde 1988c:238-239)

It becomes clear that the concept of 'script' used above (cf also chapter 3, section 3.5.3.2) to indicate how the ideology of the author determines the 'play' (the ima-gined social world presented in the narrative world, which is contained in the narra-tive discourse), corresponds to the notion in narrative criticism of how the plot of a narrative discourse is mediated by point of view. Even the objects of analysis corres-pond – the reciprocal relationships of the characters in the case of a narrative analy-sis, and the interaction between reciprocal roles (and status) in the case of a social analysis.

As we have seen in the discussion on the subject (cf chapter 3, section 3.5.3.2), 'status' is defined as a collection of rights and duties which accords people a position in a social system (group, association, society). Such a position stands in relation to other positions in social systems, and is in each system endowed with a specific measure of social prestige (Funk 1981:13). Status should be seen as separate from the individual status-bearer, because it is not a quality of individuals, but an element of social systems. Status is inextricably linked to the concept of 'role'. A role is seen as the dynamic aspect of status, the putting into effect of rights and duties (cf chap-ter 3, section 3.5.3.2). Like status, roles are not attributes of the acting individual, but elements of the social system (Funk 1981:23). Certain (structural) expectations are therefore incumbent on the behaviour of anyone occupying a specific status. Those role expectations are called 'norms'. Norms are the rules of behaviour pre-scribed for anyone occupying a social position, and apply to that position irrespec-tive of who occupies it. They are structural expectations that eventually crystallize to form institutions (e g meals) that have a regulative function in society (cf Berger & Luckmann 1967:53-58; Funk 1981:24; Van Staden 1988:342-344). In this way it

becomes possible to measure individual role performance against the structural expectations attendant upon that role.

Funk (1981:24) makes a distinction between *role attributes (Rollenattribute)* and *role behaviour (Rollenverhalten)* as aspects of role expectations. 'Role attributes' would then refer to socially prescribed status symbols associated with a role (e g clothes, a place of honour at the table, a double invitation to a meal, the type of meal offered). 'Role performance' refers to the socially prescribed conduct in repeated similar situations (e g hosts and guests towards one another – that is, 'banquet etiquette'). With regard to role performance a distinction is made between the rights and duties attendant upon the role partners in a reciprocal role relationship. In such relationships the right of one role partner is the duty of the other (e g a host has the right to expect invited guests to attend his meal, and guests who have accepted have a duty to attend). Rights and duties can only be defined in terms of their reciprocal relation (Funk 1981:25).

Role expectations can be rated in terms of their compelling power. One criterion is the strength of the *sanctions* (both positive and negative) that society bestows in accordance with conforming to or deviating from the norm. Positive sanctions can entail the rewarding of conduct that conforms to the role. Such a reward may take the form of social prestige (Lk 14:10 – τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι), or may consist in the attainment of a status with high social prestige. Negative sanctions have the purpose of punishing behaviour that deviates from the norm, and may entail the opposite of positive sanctions, namely the loss of social prestige (Lk 14:9 – τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν) or the loss of status. Sanctions are applied with regard to external, observable behaviour (cf Funk 1981:26).

Another measure by which to establish the coercive power of role expectations is the solemnity with which such expectations are *legitimated*. Funk (1981:26) stresses that the weightiness of legitimations can only be ascertained through measurement in terms of criteria immanent in the contemporary social system – that is, first-century Mediterranean culture in general, or the early Church of which Luke formed part in particular. He distinguishes between two kinds of legitimation – empirical and 'metempirical' (Funk 1981:26). *Empirical* legitimation refers to purely social norms of behaviour which can be challenged, questioned and modified by new empirical arguments, or which can lose their persuasive power altogether. *Metempirical* legitimation, in contrast, is an appeal to God's will in the establishment of certain conduct. This behaviour is what God wants (cf Lk 14:11, 14) – it brooks no argument, and no criticism is allowed. Legitimations, unlike sanctions, are applicable to the internal disposition towards the social norms.

On the individual level several references to roles are found in the metaphoric narratives that are to be analysed (cf section 4.5 above). These roles will be analysed first on the level of the individual in a role (categorical level – cf section 4.5.1.1 b i above). In other words, we shall simply list all the references to roles in the metaphoric narratives, which narratives we treat as representing interaction situations.

On the group level these roles refer to the status they represent. In terms of our hypothesis we shall only differentiate between two statuses, namely a high and a low status. The procedure to determine the status is to analyse the text in terms of role attributes – that is, to explore the text for (explicit or implicit) indicants of status (cf discussion above). In the analyses the citation form will only be used to render some elements that are analysed – all other elements will be cited as they appear in the text, in order to remain true to what the author wishes to convey.

An important indication of the ideology of the author is constituted by the way in which the actions or behaviour connected to the roles are assessed – positive, negative, or neutral. We shall therefore analyse the selected metaphoric narratives in such a way as to correlate the action with the role, and determine what (explicit or implicit) evaluation the text expresses regarding such action. In other words – how is the action sanctioned (positively or negatively), and/or how is the action legitimated (empirically or metempirically)?

Following every cross-tabular analysis we shall interpret the data generated by the analysis by discussing the significance of any possible relationship among the items that became obvious in the form of a pattern or in any other way. When all the analyses are done, the results will be integrated in a synthesis that will also entail a comparison of the findings with information procured from other sources (e g the Old Testament, and the results of scientific studies done on the same or related subjects). Such a procedure will ensure that conclusions do not become so far-fetched as to be implausible. Finally, all the results will be assessed in terms of the model in order to determine whether the hypotheses have been proved and whether the model has been validated.

4.5.2.1 Role compendium

All references to persons within the narrative units will be taken into account. In the analysis the various references within each of the literary units are roughly aligned in order to somewhat narrow down the categories. A list of these references within each narrative unit reveals the following:

Luke 14:(7)8-11	Luke 14:12-14	Luke 14:(15)16-24
τινος (someone) (vs 10)	συ (ποιῇς) (vs 12, 13)	ἄνθρωπός τις (a man) (vs 16) ὁ κύριος (the master of the servant) (vs 21, 22, 22) ὁ οἰκοδεσπότης (the householder [master, host]) (vs 20)
ὁ κεκληκώς (host) (vs 10)	ὁ κεκληκώς (host) (vs 12)	------
ἐντιμότερος (more eminent [guest]) (vs 8)	ὁ φίλος (friend) ὁ ἀδελφός (brother) ὁ συγγενής (kinsman) γείτων πλούσιος (rich neighbour) (vs 12)	πολλούς (many [guests]) (vs 16) κεκλημένους (the invited, the guests) (vs 17) πάντες (all the [initial] guests) (vs 18) τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων (those people who were first invited) (vs 24) ὁ πρῶτος (the first [of the initial guests]) (vs 18) ἕτερος (another [of the initial guests]) (vs 118) ἕτερος ([yet] another [of the initial guests]) (vs 20)

φίλε (friend) (vs 10)	ὁ πτωχός (the poor)	ὁ πτωχός (the poor)
	ὁ ἀνάπηρος (the maimed; a cripple)	ὁ ἀνάπηρος (the maimed; a cripple)
	ὁ χωλός (the lame)	ὁ τυφλός (the blind)
	ὁ τυφλός (the blind) (vs 13)	ὁ χωλός (the lame) (vs 21)
συνανακειμένους (other guests = audience) (vs 10)	------	------
------	ὁ δίκαιος (the just) (vs 14)	------
------	------	ὁ δοῦλος (servant) (vs 17, 21, 22, 23)
πᾶς ὁ ὑψῶν ἐαυτὸν (he who exalts himself) (vs 11)	------	------
ὁ ταπεινῶν ἐαυτόν (he who humbles himself) (vs 11).	------	------

The analysis shows that some of these references can be grouped together as the same *type* in the sense of referring to the same social position or status, and that in reality we shall work with only a few roles.

Firstly, although the term 'host' (ξένος – cf Louw & Nida 1988:455) is used in none of the three units, other terms are used that within the setting of a meal would denote the role of 'host'. The following terms from all three units clearly serve to indicate the host as the one who invites, prepares for and cares for his table guests: τινος, ὁ καλέσας, ὁ κεκληκώς (2x), ἄνθρωπός τις, κύριος, and οἰκοδεσπότης.

In terms of role theory a term such as 'host' refers to only one partner in a dyadic relation (known in literary theory as a binary actantial relation – cf Van Aarde 1986:117), implying that the role of 'host' can only be seen in perspective as and when it is defined by its counterpart, namely the 'guest' role, within an interaction situation (e g a meal) that requires the presence of both host and guests.[21] In the

case of our units of analysis the following terms refer to certain roles: ἐντιμότερός κεκλημένος (a more eminent guest) (vs 8); συνανακειμένους (other guests) (vs 10); φίλους, ἀδελφούς, συγγενεῖς, γείτονας πλουσίους (friends, brothers, family, rich neighbours) (vs 12); πτωχούς, ἀναπείρους, χωλούς, τυφλούς (poor, maimed, lame, blind) (vs 13, 21); πολλούς (many [guests]) (vs 16); κεκλημένους (the [initial-ly] invited) (vs 17, 24); ἀπὸ μιᾶς πάντες (one and all) (vs 18); ὁ πρῶτος...καὶ ἕτερος...καὶ ἕτερος (the first...then another...then another) (vs 18-20).

While every one of these terms refer to a (collective) role, all of them designate the role of the guest(s). It is also clear that in all three units the guests are divided into two major groups – the more and the less eminent, those who are able to reci-procate by 'paying back' the invitation and others who are unable to reciprocate, those who are invited first and those who are subsequently invited. Terms that be-long in the first group are: ἐντιμότερος (vs 8); συνανακειμένους (vs 10); φίλους, ἀδελφούς, συγγενεῖς, γείτονας πλουσίους (vs 12); πολλούς (vs 16); κεκλημένους (vs 17, 24); ἀπὸ μιᾶς πάντες (vs 18); and ὁ πρῶτος...καὶ ἕτερος...καὶ ἕτερος (vs 18, 19, 20). To the second group belong: πτωχούς, ἀναπείρους, χωλούς, τυφλούς (vs 13, 21).

Basically, therefore, we have a dyadic relationship between the role partners designated as the 'host' and the 'guest(s)' expressed in all three units. In the last and most elaborate of these units (Lk 14:[15]16-24) another dyadic relationship is men-tioned, namely that of master-servant (κύριος-δοῦλος) or householder-servant (οἰκοδεσπότης-δοῦλος), and this latter dyad is also regarded as important in terms of its reference to the actual world of the author.[22]

Finally, we can identify one more role in the units – that of the 'audience'. The concept of *audience* (like that of *role*) was taken over by the social sciences from the field of drama and employed as 'etic' categories through which to study certain phe-nomena in society. In the first narrative unit we have an explicit reference to an audience – ἐνώπιον πάντων τῶν συνανακειμένων = 'all the other guests' (Lk 14:10). As we have seen (cf chapter 3, section 3.5.3.2 above), an audience can con-sist of only one person up to a large group. There is implicit evidence in the selected metaphorical narratives of a one-person audience in addition to any other, namely God (implied in the passive voice whenever a reversal of roles or status or fortunes is mentioned).

We have thus identified four basic roles in the selected metaphorical narratives – those of host, guest, servant and audience.

4.5.2.2 Status associated with roles

As we have indicated above (cf section 4.5.1.1 b ii), for the purpose of analysis we regard status as the property of the role. In our analysis we shall therefore classify the roles in terms of the status to which they refer. At the same time we do not believe that Luke is at all interested in the gradation of relative statuses in society.[23] Rather, in line with our hypothesis about Luke's interest in convincing his addressees to practice compassion toward the marginalized members of society, we see Luke as arguing his case in terms of a simple distinction of society into two major categories, namely high or low status.[24] Therefore the whole problem of *status consistency*, whereby any generalized status should be judged according to the status that the individual is accorded within each of the several social domains he enters in terms of roles (i e segmental status), does not enter into this discussion (cf chapter 3, section 3.5.3.2).[25] In order to classify the four roles identified in the previous section (4.5.2.2) according to status on the ordinal level on a scale of high-low, one has to determine the amount of status of each role. This can only be done by an analysis of the explicit and implicit indicants that might refer to someone's status or prestige (see sections 4.5.2 and 4.5.1.1 b ii above).[26]

In the following sections the items suggested above will be attended to.

4.5.2.2 (a) Reference classification: high or low status

The criteria for the positive (high) or negative (low) rating of status in a social system are the values that are valid in that society (Funk 1981:15). In what follows we shall first list the references in each unit which on a categorical level seem to belong in either the high or the low status category (cf section 4.5.2.2 a i below). Following that, the references will be sorted in terms of the roles to which they are taken to refer. On purely perceptual grounds we shall note any pattern or significant aspect that may emerge.

4.5.2.2 (a) (i) Cataloguing the references

A cross-tabulation of the references in each of the literary units in terms of the categories high status and low status shows the following:

Unit	High status	Low status
Luke 14:(7)8-11	ἐντιμότερός σου (a person more eminent than you are) (vs 8) ὁ ὑψῶν ἑαυτόν (he who exalts himself) (vs 11)	
	ὁ ταπεινῶν ἑαυτόν (he who humbles himself) (vs 11)	
	τινος, ὁ καλέσας (host) (vs 8, 9)	
	God (implied in the passive voice of the terms ταπεινωθήσεται and ὑψωθήσεται) (vs 11).	
Luke 14:12-14	ὁ κεκληκώς (host) (vs 10)	
	φίλους, ἀδελφούς, συγγενεῖς, γείτονας πλουσίους (obvious and acceptable group of guests [ingroup]) (vs 12)	πτωχούς, ἀναπείρους, χωλούς, τυφλούς (non-obvious and unacceptable group of guests [outgroup]) (vs 13)
	God (implied in the passive voice of the term ἀνταποδοθήσεται) (vs 14).	

Luke 14:(15)16-24	ἄνθρωπός τις, κύριος, οἰκοδεσπότης (host)	δοῦλος
	πολλούς (vs 16), κεκλημένους (17, 24), ἀπὸ μιᾶς πάντες (vs 18), ὁ πρῶτος...καὶ ἕτερος...καὶ ἕτερος (vs 18, 19, 20)	πτωχούς, ἀναπείρους, τυφλούς, χωλούς (first group of substitute guests) (vs 20) ἀνάγκασον εἰσελθεῖν (second group of substitute guests) (vs 23)

4.5.2.2 (a) (ii) Sorting the references

If we concatenate the items that belong in each category, weeding out the duplications, we find the following:

High status

τινος, ὁ καλέσας, ὁ κεκληκώς, ἄνθρωπός τις, ὁ κύριος, ὁ οἰκοδεσπότης (host)

ἐντιμότερός, φίλους, ἀδελφούς, συγγενεῖς, γείτονας πλουσίους, πολλούς, κεκλημένους, ἀπὸ μιᾶς πάντες, ὁ πρῶτος...καὶ ἕτερος...καὶ ἕτερος, τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων (guests who merit an invitation on account of their status)

Low status

ὁ δοῦλος (servant to the host)

πτωχούς, ἀναπείρους, χωλούς, τυφλούς (guests who do not merit an invitation on account of their status)

In order to substantiate the results on the categorical level regarding status (section 4.5.2.2 a i), we conduct an analysis of the *attributes* of the roles in the next section.

4.5.2.2 (a) (iii) Role attributes

In terms of the role compendium (cf section 5.4.2.1 above) four basic roles can be identified within the three selected metaphorical narratives, namely the host role, the guest role, the servant role, and the audience role. The guest role is differentiated into three groups in line with the text, represented in the analysis as G-1, G-2 and G-3 (G = group). Within the text the following attributes are mentioned with regard to these roles:

Attributes

Roles	Luke 14:(7)8-11	Luke 14:12-14	Luke 14:(15)16-23
Host	type of meal (wedding feast); control over seating positions	type of meal (ordinary or main meal); choice of guests (privileged equals or marginalized inferiors)	type of meal (great feast, big meal) ; choice of guests; owner of a servant
Guest G-1	merit an invitation to a wedding feast	self-evident guests, being the closest (brothers, family) and of equal status; in the position to return the invitation and pay back the host	self-evident guests who merit an invitation to a big meal; double invitation indicates prominent position
Guest G-2	absent	do not have the means to repay the host	not self-evident guests – located on the streets of the city
Guest G-3	absent	absent	not self-evident guests – located outside the city
Servant	absent	absent	does the bidding of the master – invites and leads

		the guests to the meal
Audience	fellow table guests – equal position; God (superior position) (vs 11)	God (superior position) (vs 14).

4.5.2.2 (a) (iv) Interpreting the tables

The following conclusions can be drawn from the tables above:

- All the references identified in the first metaphorical narrative (Lk 14:8-11) are associated with the high status group (cf section 4.5.2.2 a i above). The theme of this unit is the prescription of proper banquet etiquette for guests when they take their places at a wedding feast. The host and guests in the metaphoric narrative take their status from Jesus' host (τινος τῶν ἀρχόντων τῶν Φαρισαίων = one of the leading Pharisees – Lk 14:1) and fellow guests at the meal, consisting of religious equals (τοὺς νομικοὺς καὶ Φαρισαίους = teachers of the Law and Pharisees – Lk 14:3) and social equals (τοὺς φίλους...τοὺς ἀδελφούς...τοὺς συγγενεῖς...γείτονας πλουσίους = friends, brothers, relatives, rich neighbours – Lk 14:12). It is the conduct of those fellow guests that provides the opportunity for the admonishment.
- It is clear from the tables that the category comprising the 'guest' partner in the dyadic relation of host-guest in the narrative units is not a simplistic homogeneous category. The items comprising the category of 'guests' can unmistakably be divided into two major subsets, namely references to guest roles characterized by the property of high status and references to guest roles characterized by the property of low status. In the first category there is one group of guests, but in the second two groups are identified (cf section 4.5.2.2 a i).
- The fact that, within the dyadic relation of host-servant (Lk 14:[15]16-[23]24), the servant is placed in the low status category (cf section 4.5.2.2 a ii), has implications for determining the referent of the role – first within the imaginary social system constituted by the narrative world, and also in the actual social system of the author.
- Connected to the preceding observation is the question of whether the host-servant dyadic relation has any significance for – or influence on – the

possible reciprocal relationships between the servant and the various guest groups he serves with an invitation. For instance, is any further differentiation in status *within* the low status category implied as far as the roles of servant and guest are concerned? The answer to this question depends both on the identity of the servant and that of the guests.

- The *attributes* of the roles (see section 4.5.2.2 a iii) could be summarized as follows: the *host role* is characterized by the type of meal the host is able to offer (common or special, big or small, et cetera); by the fact that the host can choose whom he wishes to invite to take part in the meal; by his control over the seating arrangements – that is, which guest he seats in a place of higher or lesser honour; and by the fact that he is the owner of a servant to whom he gives certain instructions regarding the meal. The *guest* role, as the analysis shows, is divided into three distinct guest groups designated as G-1, G-2 and G-3. *Group 1* (G-1) is characterized by being portrayed as self-evident guests to the meals, and this fact reflects their (high) status; by their implied ability to repay the host; and by the double invitation implicitly referred to in Luke 14:16-17. *Group 2* (G-2) is characterized by clearly not being self-evident guests on account of their being located on the streets of the city (Lk 14:21); and by not being able to repay the host. *Group 3* (G-3) is characterized by the implied injunction of being even further removed from acceptability than the previous group (Lk 14:23). The *servant* role is an extension of the host, but at the same time defined by the host role. The role is characterized by strictly executing the wishes of the master by inviting the guests, and leading them to the (place of the) meal. The role of the *audience* is to respond to whatever actions the other roles take, and by the response to signal approval or disapproval of conduct (Lk 14:9, 10). The audience is explicitly indicated to belong in the high status category (Lk 14:10). Implicitly another one-person audience is indicated – God, who can and will respond to the conduct of the guests or the host.

Such a fundamental distinction on the ordinal level, evidenced within the property regarded as the essential analytical variable (i e status), should have an important influence on the dyadic relation between host and guests. Whether this is in fact the case will have to be ascertained by cross-tabulating the actions of the abstracted roles of host, servant, and high or low status guests with any evaluation of such actions within the narrative units. The assessment will be again be given as positive, negative or neutral.

4.5.2.2 (b) Correlate action, actor, and evaluation

4.5.2.2 (b) (i) Luke 14:(7)8-11 – Admonishing the guests

Action	Acting agent	Assessment
ὅταν κληθῆς ὑπό τινος εἰς γάμους (when you are invited by somebody to a wedding)	host	neutral
κατακλιθῆς εἰς τὴν πρωτοκλισίαν (take the most important place)	high status guest	negative
ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ (in case he has invited a more eminent man than you)	host	neutral
ἐλθὼν...καὶ ἐρεῖ σοι (he comes and requests [commands] you)	host	negative
δὸς τούτῳ τόπον (give up the seat/place to this man)	high status guest	negative
μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν (take the lowest seat/place) with shame)	high status guest	negative

ὅταν κληθῇς (when you are invited)	host	neutral
πορευθείς (go, accept [the invitation])	high status guest	positive
ἀνάπεσε εἰς τὸν ἔσχατον τόπον (take the lowest place)	high status guest	positive
ὅταν ἔλθῃ ὁ κεκληκώς σε ἐρεῖ σοι, Φίλε (he would come and request you: Friend...)	host	positive
προσανάβηθι ἀνώτερον τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι (move up to the best seat with honour in the pre-sence of the fellow guests)	high status guest	positive
ὁ ὑψῶν ἑαυτόν (he who exalts himself or assumes too high a status for himself)	any (high status) guest	negative
ταπεινωθήσεται (he shall be humbled/shamed)	God (implied in the passive voice)	negative
ὁ ταπεινῶν ἑαυτόν (he who humbles himself or takes the lesser position)	any (high status) guest	positive

ὑψωθήσεται (he shall be exalted/honoured)	God (implied in the passive voice)	positive.

The following deductions can be made from this arrangement of the data:

- The act of invitation by a host is given the label of 'neutral', because in this metaphoric narrative it is an action providing the general setting in respect of a meal. It has no significance other than providing the general case. This holds true even in the case where a differentiation is made between a more and a less eminent guest (ἐντιμότερός σου).
- The *type* of meal is indicated to be a *marriage feast* (γάμους – vs 8).
- In this unit all the guests that are mentioned are considered to belong in the category of high status. This viewpoint is provided by the frame within which this metaphoric narrative is placed, namely the setting of a meal. The meal is hosted by one of the leading Pharisees (Lk 14:1), and is attended by Jesus together with some Pharisees and teachers of the Law (Lk 14:3), some family, kinsmen and village friends (Lk 14:12). The narrative is occasioned by Jesus' perception of the conduct of the other guests (teachers of the Law and Pharisees) in their struggle to procure for themselves the most honourable seats (Lk 14:7). As the metaphoric narrative is clearly meant to admonish the other guests for their behaviour, their status would determine the status of the guests within the metaphor – therefore the tag of 'high status'.
- A pattern emerges that whenever the actions of a guest are perceived to reflect too high an opinion of the self, too much self-confidence, such actions are assessed negatively. Taking the most honourable place at the wedding is proscribed behaviour, because it reflects an absence of humility and does not take into consideration the possibility of being relegated to a lower place and the consequent shame.
- Conversely, the pattern just noted also has a flip side: whenever the actions of a guest are perceived to reflect a proper humility by a willingness to take the lowest place, such actions are assessed positively. Such behaviour actually becomes prescribed, with the added incentive of the possibility of honour being bestowed as recognition for proper conduct.
- Finally, the argument of the metaphoric narrative – in respect of the proper social conduct of guests within the interaction situation of a meal – is generalized and made applicable to all aspects of social relations, through its theological basis. God himself, it is suggested, is not favourably disposed

towards status-seekers who have no eye for the humble – He will humble such people and lower their status. On the other hand, people who humble themselves will be honoured by God – He will elevate them.

4.5.2.2 (b) (ii) Luke 14:12-14 – Admonishing the host

Action	*Acting agent*	*Assessment*
ποιῇς ἄριστον ἢ δεῖπνον (when you give a light meal or dinner) (vs 12)	host	neutral
μὴ φώνει τοὺς φίλους κτλ (do not invite your friends, etc) (vs 12)	host	negative
ἀντικαλέσωσίν (return the invitation) (vs 12)	(high status) guests	negative
γένηται ἀνταποδόμα σοι (you will be repaid) (s 12)	(high status) guests	negative
ὅταν δοχὴν ποιῇς (when you give a reception/banquet) (vs 13)	host	neutral
κάλει πτωχούς, κτλ (invite the poor, etc) (vs 13)	host	positive
μακάριος ἔσῃ (you will be fortunate [blessed/happy]) (vs 14)	host	positive

ἀνταποδοθήσεται γάρ σοι (for you will be repaid) (vs 14)	God (implied in the passive voice)	positive.

The arrangement of the data in this unit reveals the following:

- 'Giving a meal' is assessed a neutral action within the metaphor, because it refers to a general case and provides the general setting within which the theme of the metaphoric narrative is developed.
- The issue in this narrative unit clearly revolves around the invitation itself, and to whom it is extended.
- The *type* of meal, in this case, is either the earlier meal of the day (ἄριστον) or the main meal towards the evening (δεῖπνον).
- An invitation (action) extended to guests belonging in the equal (high) status of the host, is assessed negatively, because such an action is regarded as a deliberate strategy aimed at establishing the need for reciprocation. The term μήποτε should not be translated with 'lest' (RSV) or 'for' (GNB), but with the stronger 'in order that' (New Afrikaans Bible translation). The guests are obligated to return the favour in terms of the principle of reciprocity.
- The possible return of the invitation by high status guests as a repayment is assessed negatively, and thereby the principle of reciprocity itself is put in question.
- An action is prescribed whereby the (high status) host should deliberately extend his invitation to guests who do not have the means to reciprocate and therefore cannot repay him.
- Finally, the argument of this metaphoric narrative – concerning the proper social conduct of hosts with regard to whom they should favour for inclusion in their guest lists for meals – is generalized and made applicable to all similar aspects of social life by providing it with a theological basis. The host can regard himself as fortunate/blessed that his guests cannot reciprocate, because now God himself will repay him in/with the resurrection of the just.

4.5.2.2 (b) (iii) Luke 14:16-24 – Included/excluded guests?

Action	Acting agent	Assessment
ἐποίει δεῖπνον μέγα (he gave a big meal/ banquet) (vs 16)	host	positive
ἐκάλεσεν πολλούς (he invited many [guests]) (vs 16)	host	positive
ἀπέστειλεν τὸν δοῦλον αὐτοῦ (he sent his servant) (vs 17)	host	positive
εἰπεῖν τοῖς κεκλη- μένοις, "Ερχεσθε... ἕτοιμά ἐστιν (to tell/say to the invited, Come, all is now ready) (vs 17)	servant	positive
ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι (one and all began to make excuses) (vs 18)	initially invited guests	negative
ὁ πρῶτος εἶπεν αὐτῷ (the first/leader said to the servant) 'Αγρὸν ἠγόρασα...ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἕχε με παρητημένον (I have bought a field and must go and see it; I request you to have me excused) (vs 18)		

καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτη- μένον (another one said, I have bought five yoke of oxen, and I go to examine them. I request you to have me excused) (vs 19)	another of the initially invited guests	negative
καὶ ἕτερος εἶπεν, Γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν (Yet another said, I have married a wife, therefore I cannot come) (vs 20)	yet another of the initially invited guests	negative
παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα (the servant went back and told all this to his master) (vs 21)	servant	neutral
ὀργισθεὶς ὁ οἰκοδεσπότης (the householder became angry) (vs 21)	host	negative
εἶπεν τῷ δούλῳ αὐτοῦ, ῎Εξελθε...καὶ...εἰσάγα- γε (he told his servant, Go out...and bring here...) (vs 21)	host	positive

εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν (the servant said, Sir/master, what you commanded has been done, and still there is room) (vs 22)	servant	positive
εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, "Εξελθε ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος (the master told the servant, Go out and compel the people to come in, that my house may be filled) (vs 23).	host	positive

This is the most elaborate of the selected metaphoric narratives, and also the most significant. The arrangement of the data produces the following deductions:

- All the actions pertaining to the host and his servant are assessed as positive. In this case the invitation by the host is labelled 'positive', because it does not refer to a general case, but a specific one. It is also *told* in such a manner as to take up the reference in the remark of the guest (v15) to the meal in the kingdom of God (βασιλείᾳ τοῦ θεοῦ), and therefore the invitation has an added positive significance within the context.
- A new role is introduced in this metaphoric narrative, namely that of the servant (δοῦλος). The servant acts on the orders of his master – his job is to go out and invite and lead the guests to his master's banquet. His actions within the context are either positive (when he extends the invitation by the host to the guests) or neutral (when he reports the reaction of the guests).
- The reaction of all the initially invited guests, declining the invitation even when everything has been prepared, is labelled strongly negative. They have insulted and dishonoured the host.
- The host becomes angry (ὀργισθεὶς ὁ οἰκοδεσπότης – vs 21) and suspends the possibility of them ever taking part in his great banquet (vs 24). His actions are labelled as negative in view of their consequences.

- The host orders the servant to go out and find substitute guests to bring to his banquet (vs 21). His decision and his sending out of the servant are labelled positive, this time in terms of the consequences for the new target group.
- The servant returns and reports to the host that the instructions have been carried out, and still there is room for more guests (vs 22). These actions of the servant are labelled positive within the context.
- The final action on the part of the host is to send the servant out again to yet another target group – people from the country roads and lanes – so that his table may be filled (vs 23). Within the context this action on the part of the host is labelled positive.
- This metaphoric narrative presents a structure much more complex than the previous two. It is a story with a plot in which characters (roles) function in an interrelationship connected to the structured social event of a meal. However, the distinction between high and low status which we have noticed in the previous metaphors, is continued here.

Having determined the status associated with the roles by classifying them into high and low status categories (4.5.2.2 a), and having correlated action, actor (role) and the evaluation of the action, we can now proceed to describe the roles we have identified in terms of the expectations attendant upon the performance of such roles in ancient times.

4.5.2.3 Role expectations

Status, roles, sanctions and legitimations all serve to indicate which values prevail in a social system. In real terms, and as far as this investigation is concerned, status and role are identical – the distinction between high and low status categories is directly mirrored in the roles belonging in each (cf also Funk 1981:32). Having already determined which roles belong in which category, and having analysed the actions performed by the roles as either positive, negative or neutral, we shall now proceed to summarize the roles with regard to their expected behaviour within the text.

Expectations for behaviour

Roles		Luke 14:8-11	Luke 14:12-14	Luke 14:16-23
Host		determines who sits where	chooses the guests for invitation	sends his servant to invite the guests
Guest	G-1	choose the lower places	reciprocate and pay back the host	come to the banquet
Guest	G-2		cannot pay back the host	come to the banquet
Guest	G-3			come to the banquet
Servant				delivers the invitations to the guests, and brings them to the banquet
Audience		grants or withholds prestige and honour.		

The tables on role attributes and expectations reveal the following:

- The host role in all three metaphors is considered to be a high status role. The expectations associated with this role consist of ensuring that every guest sits at the right place according to his status; choosing which guests should attend the meal; and sending out his servant to inform the guests that the time has arrived for the meal to start.
- The guest role is ordinal divided into a high status guest group and a low status guest group. Different expectations seem to apply to each of the groups. In the case of high status guests, they are expected not to choose

the highest places; not to reciprocate by later returning the invitation and thereby repay the host; and to attend the banquet to which they have accepted the invitation. In the case of the low status guests they are expected not to be able to reciprocate and repay the host, and to attend the banquet.
- The servant role is indicated to be a low status role in which the servant is expected to do the bidding of the master – deliver the invitations and lead the guests to the banquet.
- The audience role is a high status role that forms the reference group who has the task of granting or withholding honour.

4.6 Synthetic interpretation of data

The term 'synthetic interpretation' refers to an interpretation that takes into account all the data that have been assembled during the process of the investigation and interprets it in the light of the hypothesis. At the same time the findings will be compared to the results obtained by other scholars who worked on the same subject. The procedure followed will take the following course:

I shall start by discussing the social setting or interaction situation within which the three selected metaphorical narrative units are embedded. Secondly I shall indicate how the actions performed by the roles are sanctioned and/or legitimated within the text, and how the metempirical legitimations serve to further the aims of Luke's ideology. Thirdly I shall use the concept of the challenge-response game from the honour-shame model (cf section 4.4.3.5 b) to indicate how, on a symbolical level, the concepts of reciprocation (cf section 4.4.3.5 a) and purity (cf section 4.4.3.5 c) were implicitly criticised and rectified by Luke's message.

4.6.1 The setting – Luke 14:1-6

Up to now only passing reference has been made to the social situation within which Luke located the 'events' constituted by the metaphoric narratives (cf section 4.5.2.2 a iv). However, this setting of a meal seems to be much more than incidental. Several scholars have recently emphasized the importance of the motif of 'meals' in Luke's Gospel (Neyrey 1985:8-11, 1988a:76; Esler 1987:71; Smith 1987:614; Donahue 1988:140; Moxnes 1988:127; Elliott 1989b:2). The fact that Jesus frequently taught within the setting of a meal has led some scholars to assume a connection between Jesus' table talk and the literary genre of the symposium, where table talk was a significant feature (cf Harrison 1962:800; Smith 1987:614-615; Donahue 1988:140; see also section 4.4.1.2 above). Elliott (1989b:2) stresses the conceptual association between domestic relations, food, and dining, and argues that the social codes, interests, and ideologies associated with the temple in Jerusalem are replicated in the

meals of the household (cf also Van Aarde 1989b:7-8). The table at which meals were eaten was regarded as the equivalent of the sacred altar in the temple. Pharisaism taught that each righteous Jew 'before eating had to attain the same state of ritual purity as the priest in the sacred act of making a sacrifice' (Neusner 1979:47). Meals are therefore symbols of larger social structures and values, and are regarded as a form of symbolic interaction (cf chapter 3, section 3.5.3.1 above; see also section 4.4.1.2 above).

I believe that the meal settings in the Gospel of Luke reflect a mode of dispute or conflict (Johnson 1977:146 refers to a 'hostile audience'; cf also section 4.5). For this reason I approach the Gospel on the macro-level from the social-scientific perspective of conflict theory by making use of the honour-shame model. The setting for this particular meal is the house of a leading Pharisee on the Sabbath. The meal was probably held round about noon after completion of the morning worship (Strack-Billerbeck 1924:202; 1928b:615, note a).[27] From the outset there is tension. Luke narrates the fact that the Pharisees and teachers of the Law were watching Jesus (Lk 14:1). Suddenly a man with dropsy appeared before Jesus. Ellis (1966: 192) suggests that the 'watching' by the Pharisees and the sudden appearance of the sick man may indicate that the occasion was staged by Jesus' opponents. I do not believe that is the case (so also Rengstorf 1969:176; Creed 1969:189) – one should rather note the suggestion by Strack-Billerbeck (1928b:615; cf also Carson 1962:542; Harrison 1962:800; Rengstorf 1969:175) about the house where the meal was held being an 'open house', where anybody could come in and watch the proceedings (cf also Lk 7:37).[28] The 'watching' by the Pharisees is to see whether Jesus keeps the rules of purity or the Sabbath observance (Moxnes 1988:128). Tannehill (1986:182-183) suggests that the watching can be understood 'as the continuation of the sharpened opposition reported in 11:53-54, where the scribes and the Pharisees began to "lie in wait" to trap Jesus'.

4.6.1.1 Role, status and expectations
There are basically three roles interacting with each other in this setting of a meal, namely the host (a leading Pharisee); the guests (some other Pharisees, teachers of the Law, people from the village, and Jesus); and the man with the ailment. I shall discuss each of these roles in terms of its status and the expectations connected to that role in terms of rights and duties.

4.6.1.1 (a) The host role
Moxnes (1988:128) regards Luke 14:1-14 as a story set within the context of a patron-client relationship: 'A Pharisee acts as host at a meal to which Jesus and a

number of people from the village are invited.' I do not think that this is correct. The analysis of status (cf section 4.5.2.2 a i) has shown that all the roles in the first metaphoric narrative (Lk 14:7-11) belong in the high status group, and that the roles in this narrative have taken their status from Jesus' host and fellow guests at the Sabbath meal (cf section 4.5.2.2 a iv). This would mean that all the guests at the Sabbath meal were of equal, or at least compatible, status. Strack-Billerbeck (1928b:611) note that it was an obligation of the host to ensure that the guests were compatible:

> Dazu nötigte schon das exklusive gesellschaftliche Ver-
> halten des pharisäischen Chaberbundes...Wenn irgend
> möglich, vermieden es seine Mitglieder, bei Gastmäh-
> lern mit Leuten zusammenzutreffen, die es mit der ri-
> tuellen Reinheit weniger streng hielten als sie selbst.

The origin of this obligation is to be found in the purity laws of the Pharisees, which determined that 'common people' could cause different kinds of objects to lose their purity simply by touching them (cf Strack-Billerbeck 1924:500). Moxnes (1988: 130) correctly notes kinship distance and wealth as decisive factors in the composition of the guest group, and concludes that 'this is a dinner for the "upper class" of the village'. This fact is confirmed by the honour-shame model, which states that the challenge-response game (which I consider to be reflected in this setting) can only take place between persons of equal status (cf section 4.4.3.5 b above). I would therefore typify the setting as a *colleague contract* (horizontal dyadic relationship) rather than a patron-client one. The difference is subtle, but important. It means that the question of inferiors, which is an important aspect of the patron-client relationship, did not even enter the thoughts of Jesus' host or fellow guests. The significance of this fact will become evident later in the interpretive process.

4.6.1.1 (a) (i) Host rights
What rights does a host have in terms of the general expectations adhering to his role or status? Luke portrays the host as the one who determines who will be invited (Lk 14:12-14; cf Strack-Billerbeck 1928b:611), and what the seating arrangement will be (Lk 14:8-11). From the reaction of the host to the declinations of the guests in Luke 14:16-24, it appears that the host also had the right to expect guests who had earlier accepted the invitation, to attend his banquet (cf Creed 1969:191; see section 4.6.1.1 a ii below for a discussion of the custom of a double invitation).

4.6.1.1 (a) (ii) Host duties

Luke refers to the following host duties: greeting the guest with a kiss (Lk 7:45); providing water to wash his feet (Lk 7:44); anointing his head (Lk 7:46). In Luke 14:17 there is an implicit reference (καὶ ἀπέστειλεν τὸν δοῦλον...εἰπεῖν τοῖς κεκλημένοις) to a double invitation. Several scholars refer to a double invitation as a custom in ancient times (cf Ellis 1966:194; Leaney 1966:214; Linnemann 1966:88; Ross 1968:316; Creed 1969:191; Rengstorf 1969:179; Eichholz 1971:129; Fitzmyer 1985:1055). According to Jeremias (1972:176; cf Fitzmyer 1985:1055 for criticism regarding Jeremias' source) the repetition of the invitation at the time of the banquet was a special courtesy practiced by upper circles in Jerusalem. Strack-Billerbeck (1926:880-881) found evidence in *Midr KL 4,2 (74a)* that the double invitation was indeed a common custom. On the basis of this information, we can conclude that the double invitation was an obligation on the part of the host.

Host duties at a meal naturally form part of a much wider phenomenon, namely the custom of *hospitality*. In a wideranging discussion on this subject Stählin (1967: 17) argues that the origin of this 'noble and world-wide custom is to be sought primarily in the sense of the mutual obligation of all men to help one another, for which there is divine sanction'. Strack-Billerbeck (1928a:565) indicate that the custom of hospitality was very highly appraised in Jewish life:

> Man sagte von der Gastfreundschaft, dass sie am Verdienstlichkeit dem frühzeitigen Besuch des Lehrhauses gleichkomme, ja dass sie grösser sei als die Begrüssung der Gottheit...Sie gehört zu den sechs Dingen, deren Früchte (Zinsen) der Mensch in dieser Welt geniesst, während das Kapital (der Hauptlohn) ihm anstehen bleibt für die zukünftige Welt.

According to Josephus (*Ant 1,* 250f, quoted by Stählin 1967:19, note 141) true hospitality was to be extended without commandment or reward – it was a selfevident duty, patterned on God's 'condescending generosity' (Stählin 1967:20). However, there arose among the Jews a severe restriction concerning hospitality towards non-Jews (cf Strack-Billerbeck 1928a:565; 568, note h; Stählin 1967:20). It is possible that the horizontal dyadic relationship on which the meal which Jesus attended was based, reflected the restricted hospitality already prevalent amongst the Jews in Jesus' or Luke's time.

4.6.1.1 (b) The guest role

As we have stated before (cf section 4.5.2, p 195 above), reciprocal roles define each other in terms of rights and duties. That means that most of the duties expected from the host (cf section 4.6.1.1 a ii above), may also be considered the rights of the guest, and vice versa.

4.6.1.1 (b) (i) Guest rights

The kiss, feet washing and anointing of the head seem to have been actions that were considered rightful expectations on the part of the guest in terms of the hospitality expected from the host (cf Lk 7:44-46; see section 4.6.1.1 a ii above). So would the double invitation have been (or perhaps only in certain circles?).

4.6.1.1 (b) (ii) Guest duties

Guest duties would consist of the reverse of host rights, namely to attend a banquet to which they have accepted an invitation, and to accept the places at table indicated to them (cf section 4.6.1.1 a i above). Strack-Billerbeck (1928a:569-571) mention several other guest duties, such as not bringing along another (uninvited) guest; not misusing proffered hospitality; not praising the hospitality of the host too much, thereby exposing him to many strangers imposing on his hospitality; not giving food from the table to the children of the host; being responsible for the concluding table prayer; et cetera. However, the sources referred to are late (second, third and even fourth century), and it is difficult to determine which of these pre- and proscriptions would have been in use at the time of the writing of the Gospel.

4.6.1.1 (c) The man with dropsy

The episode – which is Lukan Sondergut – is used as an introduction to the following episodes of the meal discourses. Tannehill (1986:182) refers to Luke 14:1-6 – together with Lk 13:10-17 – as 'type-scenes of Sabbath healing' (cf also Fitzmyer 1985:1038). Creed (1969:188) regards the scene as 'a literary device to provide a setting for the sayings, all of which have in common the theme of a feast'. However, I must disagree with Creed's (1969:188) remark that 'the motive for including the healing of the dropsical man in the same setting is less obvious'. The encounter with the sick man becomes the occasion for Jesus to challenge the Pharisees on their stand on strict observance of the rules in the interest of purity, as their way of maintaining their ideology of exclusivism. The implicit reference to their purity system lies both in the *Sabbath* and in the *disease*.

The *Sabbath* refers to the Pharisees' purity map of *times*, in which specific times were arranged according to their holiness, and prescriptions were given for ob-

serving such special times (cf section 4.4.3.5 c above). In terms of these prescrip-
tions, the Pharisees and teachers of the Law would question the legitimacy of
healing on the Sabbath. Creed (1969:189) calls it the 'unspoken suspicions of the
watching Pharisees'. In terms of the challenge-response game described in the ho-
nour-shame model (cf section 4.4.3.5 b above), Jesus' question whether it is lawful to
cure people on the Sabbath can be regarded as a challenge to his fellow guests – a
challenge concerning the interpretation of the Law as regards their purity rules.
They do not answer – that is, they do not respond to the challenge, they back down.

The *disease* refers to the Pharisees' purity map of people, in which people were
arranged in a hierarchical order in terms of their proximity to the temple, or in
terms of their physical 'holiness' as measured by 'wholeness'. As stated before (cf
section 4.4.3.4 c above), people with physical deficiencies or deformities were placed
in the least pure, or most polluted category within the map of people. Also, they
polluted everybody and everything that came into contact with them. Such people
were marginalized and ostracized by the Pharisaic purity rules. Against this back-
ground Jesus actually takes hold of (ἐπιλαμβάνομαι) this man and heals him. The
healing act in itself is a challenge to the Pharisees and teachers, to which Jesus adds
the question whether a child or an ox that had fallen into a well may be saved on the
Sabbath. And again they did not answer.

By his actions Jesus states his belief that the criterion for interpersonal conduct,
even on the Sabbath, is the need of people, and that need should be met with com-
passion.[29] Twice it is said that the teachers of the Law and Pharisees could not
answer, and therefore Jesus' argument carries the day – he is portrayed as the one
who acquired honour from this confrontation. The introductory part of Luke 14
thus places us directly in a mode of dispute, which Jesus not only continues, but in-
tensifies in the sections to come. The purpose of the author in emphasizing the con-
flict or dispute is to maintain in the mind of the reader the impression of a strong
ideological difference between the Pharisees as elitist character(s) and Jesus as the
humble one who teaches and practices compassion.

4.6.2 Sanctions and legitimations
We have argued (cf section 4.5.2 above) that an analysis of role expectations in
terms of *sanctions* and *legitimations* could provide valuable clues as to the ideology
of the author. *Sanctions* are applied in terms of conformance with or deviance from
the *norms* prescribed for a role (i e role expectations or rules of behaviour). Sanc-
tions can be *positive* (pertaining to conformance with the norms) or *negative* (per-
taining to deviance from the norms), and are associated with a gain or loss in social
prestige respectively.

The coercive power of role expectations (norms) is associated with the type of *legitimation* provided for such norms. Two types of legitimation can serve to strengthen norms – *empirical* and *metempirical* legitimation. Empirical legitimation refers to generally accepted social norms of behaviour – that is, societal norms. Metempirical legitimation indicates the use of metaphysical arguments to promote certain conduct – that is, an appeal to God's will to provide a very strong incentive for performing some specific act or line of conduct.

The concepts of *sanctions* and *legitimations*, with their respective double applications, will be employed as analytical categories in a brief analysis of each of the metaphoric units. The purpose of such an analysis is to provide additional confirming evidence that the pattern that has been identified by assigning values to the actions performed by the roles (cf sections 4.5.2.2 b-4.5.2.2 b iii), and by cross-tabulating the roles with the behaviour expected of them in the text (cf section 4.5.2.3), does exist. Such confirming evidence will substantiate the hypothesis that the expectations relating to high status are being redefined by Luke to include the concepts of compassion and service.

4.6.2.1 Luke 14:(7)8-11

In the case of the first metaphoric narrative (Lk 14:[7]8-11) Jesus reacts to the efforts of his fellow guests to procure for themselves the places of honour at the meal hosted by one of the leading Pharisees. Referring to the general case of receiving an invitation to a wedding, he gives directives for proper guest behaviour. Places of honour at the meal are reserved for eminent guests. In such a setting, where the structure of the institution exhibits a hierarchical differentiation, it makes good sense for any guest to take the lowest place at the meal rather than the highest. Assessing one's own status too highly might conceivably result in the host requesting the person who took the highest place (πρωτοκλισίαν – Lk 14:8) to move to the lowest place (τὸν ἔσχατον τόπον – Lk 14:9). The person who erroneously locates himself within the high status group, who aspires to a prominent position, will be shamed (in public) by being relocated in the low status group. The more expedient thing to do is to take the lowest place, for then one will be publicly honoured when the host asks you to move up to a place of greater prominence (προσανάβηθι ἀνώτερον).

The conduct of the high status guests in competing for the places of honour at the meal (Lk 14:7) is clearly censured. Jesus explicitly proscribes such behaviour (Lk 14:8). He sketches the possibility of the guests that strive for honour and status ('social climbers' – Ellis 1966:192) being relegated to a lower position, thereby being shamed (Lk 14:9). The episode is portrayed as a public one (wedding feast or ban-

quet), and therefore the 'shame' is implied to be public 'loss of face'. This means that status-seeking and self-assurance is negatively sanctioned as deviance from the accepted social norms pertaining to the role of the guest. However, there is even more at stake. Not only is such conduct *socially* unacceptable, but it is indicated to be *metempirically* rejected as well – God himself, no less, will reverse the status of such people (Lk 14:11; cf section 4.5.2.2 b i above).

While castigating his fellow guests for their unacceptable behaviour, Jesus simultaneously indicates the correct conduct which would conform with the role expectations. He namely prescribes humbleness, taking the lowest place at the banquet. This would inevitably result in the host coming up to him, calling him 'friend', and giving him a seat that signifies more prestige. Such humbleness is then positively sanctioned by Jesus in that he refers to the gain in social prestige – '[Y]ou will be honored in the presence of all who sit at table with you' (*RSV* Lk 14:10). All conduct that reflect an attitude of humbleness is then given the ultimate approval – a metempirical legitimation by Jesus, stating that God himself will elevate such people (Lk 14:11; cf section 4.5.2.2 b i).

To summarize: Behaviour that reflects an attitude of self-righteousness, self-assuredness and a striving for social honour and status, is depicted by means of a negative sanction as socially unacceptable. This negative assessment is augmented by a negative metempirical legitimation – it is suggested that such conduct is unacceptable to God himself, and that He will reverse the position of such people. At the same time the opposite, namely behaviour that reflects an attitude of humbleness, is represented by means of a positive sanction as socially correct and in conformance with the norms. This positive assessment is augmented by a positive metempirical legitimation, indicating that God himself will honour such a person and elevate his status.

The significance of these directives is that they are directed to people of high status. That was indicated by our analysis of status (cf sections 4.5.2.2 a-4.5.2.2 a ii) and the listing of role attributes (cf sections 4.5.2.2 a iii-4.5.2.2 a iv). Such an incident at a public function such as a wedding feast (or banquet) would result in great shame to the demoted guest. Contrary to expectations regarding what is 'fitting' for a certain status, a guest should be willing to humble himself, because such behaviour can only lead to greater honour in the eyes of the fellow guests (audience) when he is asked to move into a place of greater honour. The reverse is true for anyone who assesses his status too highly, and is asked to move to a lower position. Honour or prestige is therefore procured not by acting in accordance with the expectations associated with a specific status, but by precisely the opposite – a willingness to take a position or perform a role associated with a lower status. If one insists on

retaining one's status and even strives for greater prestige, God himself will reverse the positions.

4.6.2.2 Luke 14:12-14

The subject of discussion shifts from *guest behaviour* in the previous metaphoric narrative to *host conduct* in the present one. The setting is still that of a meal. The over-arching theme remains to my mind the ideological opposition between the exaltation-oriented perspective of the Pharisees (that finds expression in the laying down and enforcing of exclusive boundaries in accordance with their purity concerns), and the humiliation-oriented perspective of Jesus (that finds expression in the transcendence of boundaries through inclusive compassion).

First, the custom of inviting *status equals* to either the noon meal or the more important evening meal is discussed. Such conduct on the part of the host is indicated to be wrongly motivated and therefore expressly and explicitly discouraged (even rejected). As we have argued in the analysis of the actions in this narrative (cf section 4.5.2.2 b ii), the negative sanction on the host for inviting status equals is based on the perception of that conduct as a deliberate strategy aimed at establishing the need for reciprocation. We have argued above (cf section 4.6.1.1 a) that this strategy of establishing reciprocity among equals should be interpreted as customary within a certain kind of reciprocal relationship, namely the *colleague contract* (horizontal dyadic relationship) (cf section 4.4.3.5 a). It is clear, therefore, that the negative sanction is *empirically* legitimated with reference to the self-centeredness of the host as expressed in his self-serving, calculated invitation of only people who are able to reciprocate. Of special interest here are the words καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι (Lk 14:12) – they imply that the host will get exactly the reward that he calculates in his strategy, and nothing more. We shall return to that in a moment. The analysis thus far proves that the negatively sanctioned conduct of the host in this narrative is but a continuation of the negatively sanctioned conduct of the guests in the first metaphoric narrative (cf section 4.6.2.1 above).

Then directives are given about the people who *should* be on the guest list of the host – the poor, the maimed, the lame and the blind (Lk 14:13). I do not believe that each of these categories of people have much significance by itself. I think it much more probable that the four categories together should be seen as a contra-group to the first one (consisting of the friends, brothers, kinsmen and rich neighbours – Lk 14:12). The second group therefore consists of people of inferior status, marginalized people who do not have the means to reciprocate and repay the host. And, it is said, it will be fortunate for the host that these guests cannot repay him, because then God will repay him in the resurrection of the just (Lk 14:14). This fact

signifies that Jesus rejects the horizontal dyadic relationship among equals, and the principles of reciprocation upon which it operates, in favour of a vertical dyadic relationship between people of differentiated status. Such a relationship is strongly reminiscent of the asymmetrical relationship described by the patron-client model – a relationship that operates on the basis of reciprocation. However, there is one crucial difference between the patron-client relationship and the one proposed by Jesus. That is namely the fact that the principle of reciprocation is completely removed from the relationship between the people engaged in this asymmetrical relationship, and is replaced by the principle of responsibility and compassion on the part of the high status group for the low status group. When this happens, the principle of reciprocation becomes operative on the transcendental level in the relationship between the high status 'host' and God himself, in that God will reciprocate in/with the resurrection of the just.

This raises again the question about repayment in vs 12 and vs 14. It would seem that the formulation of these references to repayment implies a cancellation of the second by the first. In other words, if the host includes only such people in his guest list that are able to repay him and are willing to accept the principle of reciprocation in equal measure (cf section 4.4.3.5 a), that repayment is all that he will receive. Calculated repayment by 'colleagues' seems to cancel any subsequent reward or repayment by God. Such behaviour is therefore negatively portrayed by the implied lack of metempirical legitimation, even though there is no negative *sanction* in the sense of loss of social prestige. On the other hand, if calculated reward is absent from the relationship, and compassion takes its place, there certainly is a metempirical legitimation of such a relationship – God will repay that compassion.

4.6.2.3 Luke 14:(15)16-24

In the final metaphoric narrative we reach what Fitzmyer (1985:1049) calls 'the cli-max of this group of topically arranged sayings of Jesus, having to do with dining....' According to Ellis (1966:192) Luke uses the final parable to apply the episode to his theme:

> As the long invited guests reject the final invitation, so religious Judaism rejects Jesus' urgent invitation to the messianic banquet in 'the kingdom of God'. Like the excluded guests, the churchmen will be replaced at the messianic feast by the social and religious rejects, 'the poor and the maimed'.

We have argued previously that the metaphoric narratives reflect a mode of dispute. The altercation in Luke 14:1-6 clearly suggests some tension at least, if not outright conflict. In terms of the honour-shame model, honour was a commodity that was constantly competed for, and the competition was along the lines of the challenge-response game (cf section 4.4.3.5 b above). Malina (1988b:10) indicates that conflict is always rooted in grievance. On whose side would the grievance be in this case? I believe that grievances, challenges and responses are part of Luke's plot, and have their origin in the ideological contentions mirrored in the Gospel. They should be thought of as a 'running fight' between Jesus and his opponents during the course of the plot. The grievance in this case is on the part of Jesus, because of 'watching' of the Pharisees. That constitutes the challenge. Jesus responds by healing the sick man on the Sabbath, and proving to the Pharisees from their own laws that it was acceptable; he castigates his fellow guests for their improper behaviour in competing for the seats of honour at the table; and then he challenges the host (as representative of the high status guests) for the fact that he invited only 'ingroup' people.

One of the fellow guests responds to this verbal attack by asserting: Μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ (Blessed/fortunate is he who can eat in the Kingdom of God – Lk 14:15). How should this be interpreted? If this is a conflict situation, the utterance surely cannot be regarded as a 'pious exclamation' (Creed 1969:191; Leaney 1966:214) or as if this one guest 'shows some comprehension of what Jesus has been saying' (Fitzmyer 1985:1049), nor should it simply be taken as a macharism (contra Eichholz 1971:135; Tannehill 1986:129; Linnemann 1966:91; 163, note 11). The utterance is a new provocation, a challenge. It is a reaction to the offense taken from the criticism by Jesus in the first two metaphoric narratives, meaning: You may verbally abuse us for not accommodating those impure creatures, or for being elitist, but blessed are those (substitute 'we') who will eat in the Kingdom of God. Understood thus, the expression is an ironic play on the beatitudes (cf Lk 6:20-22), expressing the exaltation-oriented ideology of the Pharisees.

To this Jesus reacts with the parable.

Our analysis (cf section 4.5.2.2 a i) has shown that there are basically three roles operative in this metaphoric narrative – the host role, the guest role and the servant role. The guest role was shown (cf section 4.5.2.2 a iii) to consist of three separate subgroups, namely the natural, self-evident guests (G-1), the first group of substitute guests (G-2), and the second group of substitute guests (G-3). The first group we shall characterize as the *ingroup* (being of acceptable high status), and the second and third as the *outgroup* (the marginalized, and of low status).

When certain roles are juxtaposed, they reciprocally define each other and represent an institution within which the behaviour and status of actors in such roles are strongly defined. Reciprocal roles employed here are:

- Master – slave, representing the institution of slavery;
- Host – guests, representing the institution of banquet etiquette.

Initially invited guests and subsequently invited guests, representing the status scale in social relations, are substitute roles.

The principal character/actor taking part in the interaction portrayed in the delimited network of social relations at a meal is that of the master/host (ἄνθρωπός τις, κύριος, οἰκοδεσπότης). The analysis has shown that all the actions performed by the host and his servant are assessed as 'positive'. In keeping with the expectations defining his role (cf section 4.5.2.3), the master/host first sends his slave to invite people from his *associate group* (status equals), consisting of friends, brothers, family, rich neighbors (cf Lk 14:12), to come to his banquet. These guests shame (cf chapter 4, section 4.4.3.5 b) the host by staying away on the grounds of excuses reflecting economic and personal concerns. The master/host reacts in anger to this rude rejection of his invitation, and promptly changes the guest list from the associate group to the *dissociate group* (status inferiors), consisting of the poor, maimed, blind and lame. This group does not merit an invitation, not simply because of their actual fate, but primarily because they represent the dissociate (deviant) group in terms of power, status and class compatibility, and are regarded as *impure* according to the purity map of people held by the Pharisees (cf section 4.4.3.5 c). In other words, they represent the opposite end of the continuum marked at the one end by 'high status' and at the other end by 'low status', where purity is the differentiating principle.

A role reversal has resulted because of the (negative) reaction of the associate group to the invitation of the host. The associate group (high status) becomes the deviants, the dissociate group, dishonouring the invitation of the host because of a preoccupation with the acquisition of goods (and therefore higher status), both human (wife) and non-human (land, oxen). In this context the description of the acquisition of 'goods' can be seen as a 'status assignment device' (cf Gadzar 1977). Donahue (1988:141-142) argues that the excuses by the initial guests 'may best be explained in reference to the OT'. He connects the excuses with the concept of the Holy War (cf also Johnson 1977:146, and note 3 on the same page), where similar reasons exempted one from partaking in the war (cf Dt 20:5-7; 24:5). Toombs (1962:797) formulates: 'The fearful, the newly married, and those entangled in financial or domestic worries were invited by the commanding officers to go

home....' I believe that this explanation is correct, because that would fit the ideolo-
gical perspective imputed to the Pharisees, namely that they belonged in a special
category that exempted them from the exigencies that went with the acceptance of
the invitation to the banquet. That becomes clear from Luke 14:25-35, where Jesus
warns the crowd that sacrifices have to be made in the course of faith. The disso-
ciate group becomes the associate group, proper guests at the banquet, by virtue of
their acceptance and appreciation of the invitation and the hardships. I therefore
cannot agree with Linnemann (1966:91-92; 159-162, note 8; cf also Jeremias 1972:
176-180; Van Aarde 1986:73) that the excuses of the initial guests were for coming
late, and not for a refusal to come. Luke is debating precisely the issue of inclu-
sion/exclusion, and therefore the excuses are *refusals*.

Schematically the relationships can be shown as follows:

Fig 3 The banquet parable
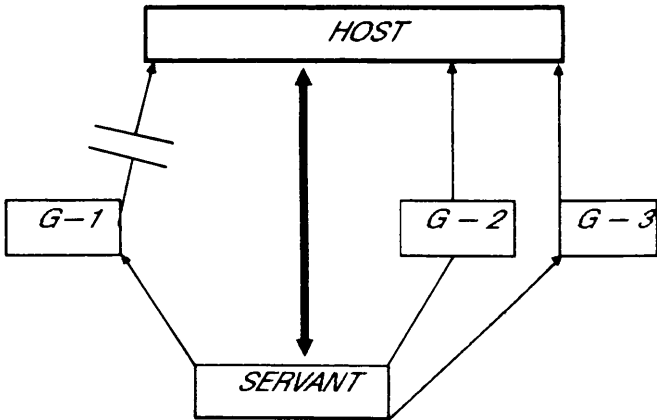
The direct reciprocal relationship between the host and the servant is indicated by
the double-arrowed vertical line. The servant has the duty in this relationship to do
what the master indicates him to do, namely to go out and invite the guests to the
banquet, and to lead them to the house of his master. The master has the right to
expect from the servant to do his bidding. Between the servant and the various
guest groups there is also a reciprocal relationship. However, it is a relationship

that will only become complete when the master himself becomes part of it. Therefore the relationship with the first guest group breaks down because the guests do not come to the master's banquet. This is indicated by the broken line between G-1 and the host. This means that Luke, with his emphasis on compassion, is advocating the practical application of this quality in everyday life.

4.6.3 Redefining reciprocation

It has become clear that the episode described in Luke 14:1-24 is a well composed section, exhibiting the ideological perspective of the author. The analyses have shown an irrefutable pattern of disapproval for status-seeking behaviour, and approval for humbleness and compassion. It is especially the so-called *colleague contract* between people of equal or compatible status that has been criticised, with the warning that anyone who calculates his reward in terms of the principle of equal reciprocation, will not be recognized by God. On the positive side the host role in the second and third metaphoric narratives acquired a new duty in terms of the expectations associated with that role. The host in the third metaphoric narrative was actually shown to invite the marginal people and the strangers – people who could not repay him. This is completely in line with and evidence for the hypothesis that Luke has a very strong theological orientation, derived from the symbolic universe as legitimating instance for the social universe. His core value is οἰκτίρμων (compassion) – an inclusive orientation which advocates the values of humbleness and the willingness to serve. This concept is derived from the symbolic universe, and embodied in and applied by the protagonist in the narrative, namely the character Jesus. In the imaginary social world created by the narrative this ideological perspective is opposed by the antagonists of the main character Jesus, namely the character of the Pharisees and their associates. They embody and apply an exclusive and exultation-oriented perspective (cf Brawley 1987:84) expressed in the concept of τέλειος (wholeness) as their core value, and undergirded by 'status' as a differentiating principle.

Up to now we have concentrated on the narrative itself, and on the narrative world or imagined social world for which the narrative provides direct information. However, we have argued from the outset that a narrative such as this also provides *indirect* information concerning the contextual world or historical context of the text – this 'real world' becomes *transparent* in the text (cf chapter 3, section 3.4.2 above; see also Moxnes 1988:162). What remains now, is to make some inferences about the world *outside* of the text on the basis of what we have learned about the imagined social world presented in terms of the ideology of the author.

4.6.4 Inference by transparence

In the imagined social world presented by the narrative the plot was woven around two competing ideological perspectives. These perspectives are expressed in the arguments and conduct of the characters 'Jesus' and the 'Pharisees'. Both of these ideologies are based on the symbolic universe, and concern the pre- and proscriptions for man regarding his inner disposition as well as his outward behaviour (cf chapter 1, section 1.1). The criterion of evaluation is the measure of conformance to the essence of God.

The dominant perspective[30] is articulated by the main character, Jesus. It portrays God as one who compassionately accepts and cares for the marginalized people in society. The Pharisees, who are cast as Jesus' opponents, harbour a perspective of purity and exclusiveness, thereby denying God's involvement with the marginalized. The character Jesus can therefore be regarded as the 'hero', and the character of the Pharisees as the 'villain' of the story. In terms of the notion of the 'endophoric' and 'exophoric' use of reference items in language – references to the world inside or outside the text respectively (cf Van Aarde 1986:72) – the question arises as to the relevance of Luke's Gospel for his own readers. Do any people or circumstances in the world of the author become transparent through the portrayal of the characters in their interaction with each other, or through the ideology/ theology of the author as expressed in the commentary of the narrator?

An important question in Lukan research concerns the possible social composition and the intra- or intergroup relations of Luke's audience. The results of our investigation may be applied to this problem.

Moxnes (1988:163) refers to attempts to identify the 'rich Pharisees' with rich members of Luke's community, and to proposals that Luke speaks not to the poor, but to the rich, and that he addresses their concerns about the danger of money. He argues that it is unlikely that Luke intended the Pharisees to be 'types' of rich Christians. He bases his argument on the fact that the Pharisees are characterized in the narrative as rich people who rejected Jesus, and Christians would hardly have done that. He prefers to regard the Pharisees as negative representations of outsiders to the community: 'The literary construct of the rich Pharisee might function as an exaggerated picture of the nonbelieving world...' (Moxnes 1988:163). Rather than trying to identify members of Luke's community behind figures in the Gospel, Moxnes (1988:163-164) proposes that one should focus on the structures of the social and economic relations that Luke describes. From his study he derives two clues that point to the social composition of Luke's audience:

- 'The rich' are negative figures.
- Luke's criticism was based on 'the moral economy of the peasant' – a mode of thinking with emphasis on the need for subsistence.

Moxnes (1988:164) maintains that the rich were not just people with much wealth. Status was more important than money, and therefore the first-century Mediterranean world should be understood in terms of the categories 'elite' and 'nonelite', rather than 'rich' and 'poor'. On the basis of his two clues Moxnes (1988:165) contends that Luke would not have used the term 'rich' to characterize members of his community, even to admonish them. He argues that Luke's community should not be thought of as a group with great disparity between some members who belonged to the rich elite and some who belonged to the city poor: 'It is more likely that most members belonged to the same nonelite class' (Moxnes 1988:165). Furthermore, Luke himself did not belong to the rich elite:

> (H)e does not speak from their pespective, nor does he support the ambitions of the affluent nonelite who might want to become patrons of the community. His admonitions to give are based on the need for subsistence for those with few resources. Moreover, his emphasis for a 'nonreturn' represents a pressure from a perspective 'from below'. The lowly and needy are not to be put in a dependent position. In this way, Luke argued for a community structure that undercut the very basis for patron-client relations.
>
> (Moxnes 1988:165)

The results of our own investigation do not seem to support the conclusions drawn by Moxnes. While he is probably correct in stating that the rich are negative figures, we have argued that the notion of the 'rich' is but one element of the category of *high status*. In other words, we agree with Moxnes that 'rich' and 'poor' are imprecise categories to describe Luke's community, and that the categories of 'high status' (elite) and 'low status' (nonelite) would serve that purpose better. However, we differ from Moxnes in that we do not believe that Luke calls for a general reciprocity among equals. The concept of *redistribution* (Moxnes 1988:151) in our view is also an imprecise term to describe what Luke is advocating. As we have argued in the course of the study Luke is conducting his argument on a much more fundamental level, namely as an ideological perspective based on the symbolic universe and expressed in the concept of 'compassion'. This ideological position, of which Jesus was the proponent, can only be properly understood when it is defined in terms of its op-

posing ideology, of which the Pharisees were the advocates. *Compassion* refers to an ideology of inclusiveness, which includes all marginalized people, irrespective of whether they were poor, sick, deformed, outsiders in terms of ethnic classification, even rich. This was opposed by the exclusive ideology of the Pharisees that was also derived from the symbolic universe, and found its expression in the concept of wholeness as holiness. If Jesus is presented as the 'hero' of the story, it stands to reason that the audience would have acknowledged that fact, and therefore one could assume with a high degree of probability that the narrative is directed at Christians, perhaps members of Luke's community. A further assumption would be that the ideological clash depicted in the narrative between Jesus and the Pharisees reflected a similar problem that existed in Luke's community. In that case there existed in that community a group of people who operated on the ideological principle of exclusiveness which Luke denounced in his Gospel. Taking into consideration the third metaphoric narrative which we analysed, where the initially invited guests refused the invitation to the banquet, the exophoric use of referents in a text seemingly dictates that we identify those initial guests with the high status members of the community, the elite. They regarded themselves worthy of the seats of honour at a banquet (Lk 14:7-11) and belonged in a special social class where equal reciprocation (balanced reciprocity) was the customary behaviour (Lk 14:12-14). They were so preoccupied with economic and familial issues (cf the refusals to attend the banquet, Lk 14:18-20) that they did not even attend the banquet to which they had been invited. It was precisely because of this attitude that they lost their priviliged position as self-evident guests, and were replaced by others. Those others were first the marginalized people (the 'street people', Lk 14:21), and also the outsiders (those outside the city, Lk 14:23). Against Moxnes (cf discussion above) I therefore contend that Luke's community was definitely composed of affluent, high status people (cf Van Tilborg 1988:214-215; Scheffler 1988:186), as well as marginalized, low status people. Luke is undoubtable addressing those high status people who had become complacent about their involvement with the community. He criticizes an attitude amongst his readers that conformed to the exclusive ideological perspective imputed to the character of the Pharisees in his narrative. The criticism is relevant both to the exclusion of marginalized people of the own community (those 'street people' in the city – Lk 14:21), as well as outsiders, probably Gentiles (those outside of the city – Lk 14:23). To whom would such criticism apply? This question has a direct bearing on the identity of Luke's readers. These people are elite – they covet an exclusivist attitude. They interact on the basis of reciprocation in equal measure, and give no thought to marginalized people or outsiders. On the

basis of the criticism noted above, we infer that Luke is addressing hellenistic Jewish-Christians who still subscribe to the Pharisaic purity concerns.

The results of our investigations also do not confirm Moxnes' notion that Luke proposes an 'economy of the Kingdom', by which he means a redistribution of possessions and the introduction of a totally new and unique concept of an egalitarian societal structure. We agree that the prevailing pyramidal patron-client structure was revised by Luke. We have reservations, however, about the uniqueness of his own proposed interaction model. The change from a dependency-orientated patron-client structure to an egalitarian societal structure is profound. The question arises: How unique can a concept be before it becomes irrelevant? We infer from our own results that Luke did not simply want to replace the structure of society with a new model that can be described in terms strongly reminiscent of present-day socialist philosophy. He rather wished to imbue in people the core value of *compassion*. On the basis of this value, derived from the symbolic universe, the asymmetrical relationship between patron and client, directed at generating as much reciprocal benefits as possible, would be changed into a relationship of compassionate caring on the part of the elite for the non-elite. His main strategy for accomplishing this, is to have the main character in his narrative, Jesus, *proclaiming and demonstrating* this value in his life's story, thereby giving divine sanction to it. When compassion becomes the essence of a person's life, there is both positive sanction in the accrual of social prestige (Lk 14:10),[31] and metempirical legitimation in the the promise of divine reciprocation for such compassionate behaviour (Lk 14:14).

4.7 Endnotes: Chapter 4

1. Note – again – the correspondence of this description with 'emic' and 'etic' (see chapter 3, section 3.2.1). In the case of Gilbert's model, the collected data gathered from the real world would be 'emic' data, while the expected data collected from the imaginary world by analytical techniques would constitute the 'etic' data.

2. The structural functional approach with its mechanistic or organismic conception of the social system as striving for equilibrium, seems to properly belong in the cadre of ideal-type models of the deductive kind. Such models conceive of society in terms of the 'needs' of society as a whole and of its constituent elements, which needs serve to promote the evolution of the perfect society (cf Pilch 1988:59; see also Elliott 1986:24 for his criticism of Theissen's functionalist analysis of Palestinian society).

3. Van Aarde's suggestion about first constructing a background from different sources against which a specific text can be read and evaluated, constitutes an example of ideal-type models based on induction (cf Chapter 2, section 3.2.2.1).

4. See Carney (1975:13-15) for a full discussion of ideal-type conceptual models.

5. The 'symbolic approach' used by Neyrey (1988) employs cross-cultural models taken over from the anthropologist Mary Douglas (cf Neyrey 1988:65, 71).

6. See Carney (1975:21-23) for a full discussion of postulational models.

7. See Carney (1975:25-33) for a full theoretical explanation of the application of the multivariate model.

8. The following similar sequence of designed research is suggested by Miller (1964):
    (a) Selection and definition of a sociological problem.
    (b) Description of the relationship of the problem to a theoretical framework.
    (c) Formulation of working hypothesis.
    (d) Design of the experiment or inquiry.
    (e) Sampling procedures.

      (f)   Establishment of methods for gathering data.

      (g)   Preparation of a working guide.

      (h)   Analysis of results.

      (i)   Interpretation of results.

      (j)   Publication or reporting of results.

9. See the discussion on sociology, anthropology and psychology in Chapter 3 (section 3.5).

10. Miller, in turn, acknowledges his dependence on Ackoff (1953) for the design. He indicates that he has adapted it to suit his own needs (Miller 1964:3).

11. For examples of treating the Gospel as a whole as research case, see inter alia Du Plooy (1986), Tannehill (1986), and Kurz (1987).

12. Van Aarde (1986:59-62) argues persuasively that the traditional distinction between 'allegory' and 'parable', originating with Jülicher, cannot be upheld in narrative analysis. Following the thesis of Weder (1978) that metaphoricity is a constituent element in the theoretical forms of both 'allegory' and 'parable', Van Aarde contends that – within narrative – metaphoricity becomes an element of the poetics of a parabolic speech. This is the reason why the three text segments chosen for analysis are called 'metaphoric narratives'.

13. The present study has definite implications for the South African context. However, it does not fall within the scope of this study to attend to that problem.

14. See Steyn 1984:5-16 for an explication of the concept 'closed system'. This concept, which derives from systems theory in the social sciences, should not be confused with the *disclosure theories* which are a prominent feature in the interpretation of narrative texts (cf Moore 1987).

15. One of the variables in an empirical investigation of a social phenomenon is the measure in which the researcher might consciously or inadvertently manipulate (some aspects of) the social system.

16. Malina (1988a:11-31) employs the model of a 'social entrepreneur' or 'broker' to describe the mediating role of Jesus as a dominant analogy behind synoptic theology (cf Elliott 1987a:43-44).

17. Sheeley (1988:102) defines narrative asides as follows:

> Narrative asides may be defined as parenthetical remarks addressed directly to the reader which interrupt the logical progression of the story, establishing a relationship between the narrator and the narratee which exists outside the story being narrated.

He continues:

> Narrative asides are an essential tool in the establishment of the relationship between the narrator and the reader. Often a narrator will begin his or her narrative with an aside addressed directly to the reader in the form of a preface or prologue. Such an address sets the tone of the narrative relationship, especially in cases in which the reader is to be dependent on the narrator for much of the information necessary to read and understand the story correctly. Luke's Gospel and Acts are such narratives (Sheeley 1988:102).

Moxnes (1988:147) explains that these asides are usually not observations of visible facts – they rather give information about the hidden motivations and forces that make people behave the way they do.

18. An early date (before the death of Paul, which Luke does not mention) was proposed by inter alia Jerome, M Albertz, F Blass, J Cambier, E E Ellis, A von Harnack, W Michaelis, B Reicke, H Sahlin, and J A T Robinson (Fitzmyer 1981:54). Ellis (1966:58), for instance, suggests a date of about A D 70. Others, like P W Schmidt, M S Enslin, F Overbeck, J Knox, and J C O'Neill have suggested a date in the second century (Fitzmyer 1981:57). Fitzmyer (1981:57) regards the date A D 80-85 as the best solution (see Kümmel 1975:151 for a date 'between 70 and 90').

19. Van Aarde (1988c:244) regards Luke-Acts as a *political apology* that should be understood against the background of two major events in the second half of the first century, namely the reorganization of the Jews under Pharisaic leadership

after the fall of Jerusalem, and the persecution of the Christians of Asia Minor by the Roman state at the end of the reign of emporer Domitian from A D 81 to A D 96. He argues that these two events are related, and on that basis he locates the events, the readers/listeners and probably the writer of Luke-Acts in northern or western part of Asia Minor. Van Aarde (1988c:245) finds the primary cause for the political apology in the story of Luke-Acts in the conflicts that were caused by the mingling of the Jewish and Hellenistic worlds, and in the accommodation of converts from paganism.

20. The *contextual analysis* is to be differentiated from what Funk (1981:49) calls 'Inhaltsanalyse' (content analysis). *Contextual* analysis – in the sense that we employ the term – refers to the *social* context in which we theoretically locate our research case. *Content* analysis, in the sense that Funk uses the term, refers to a method of interpretation:

> Die Inhaltsanalyse ist eine wissenschaftliche Interpretationstechnik, die auf alle kommunikativen Ausdrucksgefüge, also sprachliche und nichtsprachliche, angewandt werden kann...Die inhaltsanalytische Untersuchung sprachlicher Ausdrucksgefüge geht von folgenden Überlegungen aus: 'Sprache ist nicht nur eine wichtige Voraussetzung sozialen Handelns, sofern dieses auf der Kommunikation van Bedeutungen beruht, sondern Sprechen und Schreiben ist selber eine Form sozialen Verhaltens. In dem, was [und wie] Menschen sprechen und schreiben, drücken sie ihre Absichten, Einstellungen, Situationsdeutungen, ihr Wissen und ihre stillschweigenden Annahmen über die Umwelt aus. Diese Absichten, Einstellungen usw. sind dabei mittbestimmt durch das sozio-kulturelle System, dem die Sprecher und Schreiber angehören, und spiegeln deshalb nicht nur Persönlichkeitsmerkmale der Autoren, sondern auch Merkmale der sie umgebenden Gesellschaft wider – institutionalisierte Werte, Normen, sozial vermittelte Situationsdefinitionen usw. Die Analyse von sprachlichem Material erlaubt aus diesem Grunde, Rückschlüsse auf die betreffenden individuellen und gesellschaftlichen, nicht-sprachlichen Phänomene zu ziehen. Damit ist die Ausgangsposition und die

Aufgabe der Inhaltsanalyse allgemein gekennzeichnet.'
Methodologisch wird die Inhaltsanalyse als eine Art der
indirekten Beobachtung klassifiziert.

21. This corresponds to the role partners 'husband' and 'wife' within the interaction situation of the marriage. Parsons (1968:438) emphasizes that the expectations attendant upon the roles are not for identical, but for different yet complementary performances.

22. The master-slave dyadic relation might be a very important indicant of Luke's addressee(s), and certainly warrants a full investigation in its own right (cf Van Staden 1988; Van Tilborg 1988).

23. Categorical and ordinal analyses are regarded as *non-metric* scales. *Metric* scales consist of the mapping of the properties of items according to a system where the category labels are ordinary numbers. The numbers represent the amount of the property possessed by the item being measured (Gilbert 1981:14), and allows for the use of arithmetical procedures in determining the relationship between the category labels. Metric scales are also broken down into types, of which the most important is the *interval* level of measurement. Items are defined in terms of a base unit of measurement (such as dollars, examination marks, age, or in our case, status, et cetera), and then classified into categories according to the number of base units they possess (Gilbert 1981:15). A second type of metric scale is the *ratio* scale. In addition to the properties of an interval scale, the ratio scale includes items that feature nothing of the property being measured. Such items are classified into a 'zero' category. Households, for instance, may be classified according to the number of children in them. Households with no children would then be classified in a zero category, households with one child in category #1, et cetera. Gilbert (1981:15) indicates that status is a concept which can in some circumstances be measured at the interval level, but not at the ratio level because nobody has 'zero status'.

24. The concept of 'status', of course, is not one used by Luke. It is an 'etic' term used in the social sciences to categorize and analyse 'emic' concepts that denote positions of relative importance in society such as 'eminence', 'power', 'importance', 'authority', et cetera.

25. Any social position or status is always correlated with other social positions and stands in a certain relation to such other statuses. If the relation of one status towards another is seen as a segment, a status can be seen as a (bigger or smaller) mixture of 'status segments' or 'positional sectors' (Funk 1981:13-14). Applied to our case, this means that the status of the host towards the guests, or towards the servant, are status segments that contribute towards the general status of the master or householder.

26. The criterion for determining status is described by Funk (1981:15) as follows:

> Die soziale Bewertung der Status wird vor allem manifestiert durch die Statussymbole. Deren Funktion besteht darin, die Träger eines bestimmten Status als solche zu kennzeichnen, sie dadurch von anderen Statusträgern zu unterscheiden und so die Beachtung der Rechte und Pflichten zu sichern, die mit dem Status verbunden sind.

27. Within the text different terms are used to refer to meals – ὁ γάμος (Lk 14:8); ἡ δοχή (Lk 14:13); τὸ ἄριστον (Lk 14:12); and τὸ δεῖπνον (Lk 14:12, 16, 17, 24).

Louw & Nida (1988:252, n 23.23) define ἄριστον as 'a less important meal, normally in the earlier or middle part of the day'. According to Strack-Billerbeck (1924:204) Jews normally ate two meals a day, except on the Sabbath when there were three. The meal designated by the term ἄριστον was the earlier one, taken around nine or ten o'clock in the morning (cf Ross 1962:316). It consisted of 'small loaves, goat's-milk cheese, figs, olives, and the like...' (Harrison 1962:799).

τὸ δεῖπνον refers to the second meal of the day. This was the main meal, and took place at about four or five o'clock in the afternoon (Louw & Nida 1988:252, n 23.25; see also Strack-Billerbeck 1924:206; Behm 1964:34). As a generic term, δεῖπνον can also refer to a banquet or feast, and in that sense would be equivalent to ἡ δοχή (banquet, feast – Louw & Nida 1988:252, n 23.27). Fitzmyer (1985:1046, n 8) furthermore indicates that γάμος, especially in the plural (as in Lk 14:8), can also be used in a generic sense to mean 'banquet'.

28. Strack-Billerbeck (1928:615, note f), referring to *Berakah 31b*, relate:

> Zur festgesetzten Stunde...begaben sich die Geladenen
> ...in das Haus des Gastgebers. Unter Umständen lässt

> sich der Diener, der die Geladenen nicht persönlich
> kennt, die Einladung vorliegen, um etwaige ungeladene
> Gäste von vornherein fernzuhalten. Das mochte um so
> nötiger sein, als Häuser, in denen ein Gastmahl statt-
> fand, allgemein als offene Häuser galten, in die sich
> auch Ungeladene hineindrängten, um etwas von der
> Tafel zu erhaschen.

29. Although the term 'compassion' is not used here, it is clear that the suspension
    of the rules for Sabbath observance in the interest of human need invokes the
    idea of compassion (cf also Moxnes 1988:128).

30. Resseguie (1982:42) states:

> Though disparate points of view may be expressed on
> the lips of various characters only one voice emerges as
> authoritative, giving expression to the underlying
> ideological point of view of the narrative as a whole.
> That voice is Jesus' own. His voice or speech shifts and
> evaluates all other voices in the narrative. Whenever a
> voice emerges that is noncurrent with Jesus' own it is
> reevaluated from his perspective. Therefore it is not
> uncommon to see Jesus rebuking or correcting a charac-
> ter's speech. For example, he corrects and condemns
> the Pharisees and scribes for their misplaced emphasis
> on external acts of piety (11:39-44) and for their
> exaltation-oriented worldview (16:14-15).

31. The term μακάριος does not only have eschatalogical significance (rendered as
    'blessed'), but should also be understood in its this-worldly dimension (rendered
    as 'fortunate' – cf Louw & Nida 1988).