

# Contents

<i>Foreward</i>	xv
<i>Preface</i>	xix
<i>Introduction</i>	xxi
<b>Chapter 1: Socio-Economic Context of Lucan Gospel</b>	1
Introduction	1
1. An Overview of the Socio-Political Background of the Graeco-Roman Empire	1
1.1. The Socio-Political History of the Graeco-Roman Imperial Period	1
1.2. The Emergence of Roman Force	2
1.3. The Extension and Political Set Up of the Roman Empire	3
1.4. Social Structure of the Roman Empire	4
1.4.1. Roman Aristocratic Families	4
1.4.2. The Equestrian Order	4
1.4.3. Decurionum or Decurions	4
1.4.4. Middle Class	4
1.4.5. Really Poor	5
2. Economic Condition of Hellenistic-Oriental Period	6
3. Economic Condition of the First Century Palestine	8
4. Manufacturing Industries in Palestine	12
5. Economic System: Import and Export	13
5.1. Imports of the Land of Israel	13
5.2. Exports	15
6. Economic Situation of Jerusalem during the Second Temple Period and the First Century CE	16
6.1. Agro-based and Artisan Economy and the Burden of Taxation	17
6.2. Situation of Jewish Peasants/Landless	19
6.3. Limited Good and Honour and Shame	19
6.4. Unemployment Problem and its Consequence	20
7. Socio-Economic Condition of Lukan Audience/Setting	23

8. The Poor in Luke and its Social Setting	25
9. Summary	27
<b>Chapter 2: Socio-Political and Economic Background of Mizoram and Mizo Attitude on Wealth and Achievement: Assessment from Oral Tradition</b>	<b>29</b>
Introduction	29
1. Socio-Political Background of the Mizos	30
Overview of the Nomadic life of the Mizos	31
2. Social Stratification of the Mizos	35
2.1. Chief	35
2.2. <i>Khâwnbâwl Upa</i> or Council of Ministers	37
2.3. <i>Puithiam</i> (the Village Priest)	38
2.4. <i>Ramhual</i> (Village Expert on <i>Jhuming</i> )	38
2.5. <i>Thirdeng</i> (Blacksmith)	38
2.6. <i>Tlangau</i> (Village Crier)	39
2.7. <i>Hnamchawm</i> (Commoners)	39
2.8. <i>Bawi</i>	39
2.9. <i>Sal</i> /slaves	40
2.10. Evaluation of the Social Groups	40
3. Economic Background of the Mizos	41
3.1. Phases of Economic Development	41
3.1.1. First Phase or the Primitive Mizo	42
3.1.2. Second Phase or Bazar Stage	42
3.1.3. Third Phase	42
3.1.4. Cottage Industrial Phase	43
3.2. Evaluation	44
4. Agricultural Sector	44
4.1. Revenue	45
4.1.1. <i>Fathang</i> (Paddy Due)	46
4.1.2. <i>Sachhiah</i> (Animal Due)	46
4.1.3. <i>Chi Chhiah</i> (Salt Due)	47
4.1.4. <i>Khuaichhiah</i> (Honey Due)	47
4.1.5. <i>Sechhiah</i> (Mithun Due)	48
4.1.6. <i>Thachhiah</i> (Labour Due)	48
4.1.7. Booty	48
5. Wealth	48
5.1. <i>Sial</i> (Domestic Mithun/Gayal)	49
5.2. Gun	49
5.3. <i>Dâr</i> (Gong)	51
5.4. <i>Dâr Bêl</i> (Brass Pot)	52
5.5. <i>Thi</i> (Beads)	52
5.6. Evaluation	52

6.	Trade and Commerce	53
6.1.	Trades with the Frontier People	53
6.1.1.	The Tipaimukh Bazar on the Barak River	53
6.1.2.	The Sonai Bazar on the Tuirial (Sonai) River	54
6.1.3.	The Changsil Bazar on the Tlawng (Dhaleswari) River	54
6.2.	Import and Export	54
6.3.	Decline of Trade	55
6.4.	Evaluation	56
7.	Mizo Attitude on Wealth and Achievement:	57
	Assessment from Oral Tradition	
	Introduction	57
7.1.	Oral Tradition of the Mizos	57
7.1.1.	Folksongs	57
7.1.1.1.	Songs of Love and Yearning, Songs of a Lyrical Nature	58
7.1.1.2.	Songs of Mourning and Lamentation	58
7.1.1.3.	Ballads (Songs with Story Elements)	58
7.1.1.4.	Songs Connected with Festivals	59
7.1.1.5.	Songs Connected with Hunting	59
7.1.1.6.	Songs Connected with Infants and Children	59
7.1.2.	Prose	60
7.1.2.1.	Folk Narrative	60
7.1.2.1.1.	Myths	61
7.1.2.1.2.	Legend	61
7.1.2.1.3.	Folktales	61
7.1.2.2.	Proverbs	62
7.1.2.3.	Riddles	62
7.1.3.	Evaluation	62
7.1.4.	Legacy of Oral Tradition	63
7.1.5.	Authenticity and Authority of Mizo Oral Tradition	65
7.2.	Folksongs as Channels of Socio-Economic Teachings	66
7.2.1.	Lullaby	66
	Comment	68
7.2.2.	<i>Hlado</i> and <i>Bawh Hla</i>	69
	Comment	70
7.2.3.	<i>Thiam Hla</i> (Invocations)	71
7.2.3.1.	<i>Kawngpui Siam</i>	72
7.2.3.2.	<i>Fano Dawi</i>	73
	Comment	74
7.3.	Folk Tales as Channels of Socio-Economic Teachings	74
7.3.1.	Sâmdâla	75
7.3.1.2.	Essence of the Tale	76

7.3.2.	Chhûrbûra and Nâhaia	76
7.3.2.1.	Chhûra and Nâa in Search of Wild Yam	77
7.3.2.2.	Essence of the Tale	77
7.3.2.3.	Chhûra and Nâa Shared a Mithun	78
7.3.2.4.	Essence of the Tale	78
7.4.	Fantasy of Instantaneous Prosperity without Hard Work	78
	Introduction	78
7.4.1.	<i>Lasi Zâwl</i> (Intimate Relationship with the Spirit <i>Lasi</i> )	79
	Essence of the Tale	80
7.4.2.	Maurawkêla's Magical Drum	80
	Essence of the Tale	81
7.4.3.	Liandova and Tuaisiala	82
	Essence of the Tale	84
8.	Mizo Social, Religious and Ethical Codes:	86
	Factors for Building Socio-Economic Attitude	
8.1.	Dignity of the Social Higher Orders: <i>Thangchhuah</i>	86
8.1.1.	<i>Ram lama Thangchhuah</i>	86
8.1.2.	Comment	87
8.1.3.	<i>In Lama Thangchhuah</i> ( <i>Thangchhuah</i> by Domestic Deeds)	88
8.1.4.	Comment	90
8.2.	Sharing Economy: The Benefit of Surplus	90
8.2.10.	Comment	93
8.3.	Economy without Avarice	93
8.3.1.	Taboo to Alter <i>Jhum</i> Boundaries	93
8.3.2.	Domestic Boundaries were not Altered	93
8.3.3.	<i>Mai Leng An Um Ngai Lo</i>	94
8.3.4.	A Mizo Proverb Says, 'One Must Not Eat Up One's Produce (Income) Without Relatives.' This Ethical Proverb Teaches a Sin of Greed	94
8.3.5.	No Accumulation of Wealth	94
8.4.	Comment	94
9.	Summary	94
<b>Chapter 3:</b>	<b>Recent Interpretation of Lucan Parables</b>	<b>101</b>
	Introduction	101
1.	Earlier History of Interpretation	101
1.1.	Introduction	101
1.2.	Allegorical Interpretation	102
1.3.	Origen	102
1.4.	Augustine	102
1.5.	Summary of the Church Fathers' Method	103
2.	Towards One Point of Comparison: Historical Approach	103

2.1. The Reformers	103
2.2. Adolf Jülicher	104
2.3. The School of Form Criticism	105
2.4. School of C. H. Dodd and Joachim Jeremias	106
2.5. Comment on Jülicher, Dodd and Jeremias' Approach	108
3. Towards Plurisignificant Interpretation	110
Introduction	110
3.1. Aesthetic Approach	110
3.2. Parables as an Art	110
3.3. Existential Perspective: Eta Linnemann and Dan O. Via	111
3.4. Plurisignificant or Polyvalent Approach	113
3.4.1. Harmony of the Historical and Existential Approach	114
3.4.2. Literary-Cultural Approach	115
3.4.3. Socio-Economic Approach	117
4. Contextual Approaches	119
Introduction	119
4.1. Feminist Approach	119
4.2. Postcolonial Biblical Hermeneutical Approach	123
4.3. Indian Contributions	126
4.4. Tribal Interpretation of Lucan Parables	127
5. Summary	130
<b>Chapter 4: Exegetical Study of the Parables on Accumulation of Wealth</b>	<b>135</b>
Introduction	135
1. The Parable of the Shrewd Steward (Lk. 16:1-9)	135
Introduction	135
1.1. Translation	136
1.2. Textual Problems	136
1.3. Authenticity and Integrity of the Text	136
1.4. Lucan Redaction	137
1.5. Literary Setting	137
1.6. Socio-Economic Setting of the Parable	138
1.6.1. The Debtors	140
1.6.2. The Steward	141
1.6.3. Dishonesty of the Steward	144
1.6.4. Amount of Debts	147
1.6.5. Amount of Interest	148
1.6.6. Amount of Debt Reduced	148
1.7. How Could the Master Praise the Steward: Limited Good and Honour Restored	149
1.7.1. Limited Good	150
1.7.2. Reason for Limited Good	152

1.7.3. Honour and Shame	152
1.7.4. Critique of Limited Good Theory	154
1.8. Mammon of Unrighteousness: Dishonest Wealth	157
1.8.1. The Term <i>Mammon</i>	158
1.8.2. Etymological Studies on <i>Mammon</i>	158
1.8.3. Ancient Near Eastern Texts on Wealth	161
1.8.4. Qumran Writings on Wealth	162
1.8.5. New Testament Usages	163
1.8.6. Jesus' Critique on <i>Mammon</i>	164
1.8.7. False Dichotomy of God and <i>Mammon</i>	167
1.9. Evaluation of the Parable from Socio-Economic Perspective	169
Introduction	169
1.9.1. Vindication of the Steward, Socio-Economic Interpretation	169
1.9.2. Jesus' Implicit Teaching through the Thought/Monologue of the Steward	173
1.9.3. Prudence in the Use of Wealth: Ultimate Goal of the Parable	176
1.9.4. Instruction to the Rich: Service to Human, Particularly the Poor	178
1.9.5. Enslaving the <i>Mammon</i>	181
2. The Parable of the Rich Man and Lazarus (Lk. 16:19-31)	183
Introduction	183
2.1. Translation	184
2.2. Textual Problem	184
2.2.1. 16:19	185
2.2.2. 16:19a 'The Name of the Rich Man'	185
2.2.3. 16:21a	186
2.2.4. 16:21b	187
2.2.5. 16:22-23a	187
2.3. Background	187
2.4. Authenticity and Lucan Redaction	190
2.5. Literary Setting	192
2.6. Social Setting of the Parable	192
2.7. Definition and Elucidation of Key Words/Phrases	194
2.7.1. Rich	194
2.7.2. Majestic Costume of the Rich Man: Fine Linen and Purple Clothes	194
2.7.3. He Feasted Sumptuously	197
2.7.4. Lazarus at the Gate of the Rich Man	197
2.8. The Plight of Lazarus	198
2.8.1. He was Dumped at the Gate of the Rich Man	198

2.8.2. Lazarus and Dogs	199
2.8.3. Reversal of Fortunes	200
2.9. Socio-Economic Interpretation of Parable of the Rich Man and Lazarus	201
Introduction	201
2.9.1. Economic Policy of Below Poverty Line	201
2.9.2. Criticism of Prosperity Teaching	203
2.9.3. Being Poor: Is it Normative for Justification?	204
2.9.4. The Gate: The Chasm in Social Life	206
2.9.5. Social Orientation	208
2.9.6. Failure of Patron-Client Relationship: The Sin of the Rich	210
2.9.7. Good News for the Rich: Theo-Economics	212
2.9.8. Reversal of Economic Right: in the Present Life	216
3. Parable of the <i>Mina</i> (Lk. 19:11-27)	216
Introduction	216
3.1. Translation	217
3.2. Textual Critical Analysis	218
3.2.1. Lk. 19:13	219
3.2.2. Lk. 19:15	219
3.2.3. Lk. 19:18a	219
3.2.4. Lk. 19:25	219
3.2.5. Lk. 19:26	220
3.3. Background Studies	220
3.4. Authenticity and Integrity of the Parable	221
3.5. Source Critical Studies	223
3.6. Probable Background	225
3.7. Literary Setting	225
3.8. Social Setting	226
3.9. Definition and Elaboration of Phrases and Terms	228
3.9.1. Nobleman (εὐγενής)	228
3.9.2. Distant Country	230
3.9.3. δούλους	230
3.9.4. <i>Mina</i>	231
3.9.5. Do Business	232
3.9.6. Handkerchief	232
3.9.7. Bank and the Function of the Temple as Bank	232
3.10. Socio-Economic Interpretation of Parable of the <i>Mina</i>	237
Introduction	237
3.10.1. Resistance against Acquisitive Economics	238
3.10.2. Resistance against Exploitation: You Reap what You did not Sow	239

3.10.3. The Outcome of Socio-Economic Exploitation: Subjugation of the Whistle Blower	242
3.10.4. Kingdom of God and the Change of Mind of the Rich	244
3.10.5. The True Face of Elitists' Economy: Perspective from Peasant's Economics	245
3.11. Summary	248
3.11.1. Overview on the Parables	248
3.11.2. Lucan Community and Limited Good Theory	249
3.11.3. Differentiation between 'Wealth' and the 'Rich': Repudiation of Exploitative Economy while Clean Profit is Appreciated	251
3.11.4. Reflection on the Call to Abandon Property: Specific and General Calling	252
3.11.5. Good News for the Rich	253
3.11.6. Misinterpretation of the Term <i>Mammon</i>	255
3.11.7. Mizo Theological Interpretation: Socio-Economic Oriented	255
<b>Chapter 5: Exegetical Study of Parables on Agricultural Concern</b>	257
Introduction	257
1. The Parable of the Sower (Lk. 8:5-15): A Socio-Economic Reading	257
Introduction	257
1.1. Translation	258
1.2. Textual Problem	258
1.3. The Early Appearances of the Parable of the Sower	259
1.4. Authenticity and Lucan Redaction	260
1.5. Social Setting of the Parable	262
1.6. Patristic Quotation and Interpretation	264
1.7. Definitions and Elaborations of Certain Terms and Phrases	266
1.7.1. The Path	266
1.7.2. Rock	266
1.7.3. Thorns	266
1.7.4. Good Soil	267
1.7.5. The Unsuccessful Seeds/Miscarriage	267
1.8. Socio-Economic Interpretation of the Parable	268
1.8.1. Socio-Economic Liberation	269
1.8.2. Miscarriage of the Seed: Maximum Utilization of the Land	269
1.8.3. The Successful Seed: Patience and Endurance	273
1.8.4. The Twin Dangers of Anxiety and Pleasure (8:14)	274

2. Parable of the Rich Fool (Lk. 12:16-21)	277
Introduction	277
2.1. Translation	277
2.2. Variant Readings	278
2.3. Textual Integrity, Authenticity and Redaction	279
2.4. Probable Background of the Parable	281
2.5. Literary Setting of the Parables	283
2.6. Social Setting of the Parable	284
2.7. History of Interpretation	285
2.8. Definition and Elaboration of Phrases and Terms	288
2.8.1. Εὐφορέω (12:16)	288
2.8.2. Χώρα (12:16)	288
2.8.3. Καρπούς/the fruit (12:17)	288
2.8.4. Συνάγω/to gather in (12:17, 18)	289
2.8.5. Καθαιρέω/to destroy by tearing down (12:18)	289
2.8.6. Τὰ ἀγαθὰ μου/my good things (12:18)	289
2.8.7. Ψυχῆ (12:19)	290
2.8.8. Αναπαύου, φάγε, πίε, εὐφραίνου/take rest, eat, drink, enjoy yourself (12:19)	290
2.8.9. Απαιτοῦσιν (ἀπαιτέω)/demand in return; demand (12:20)	291
2.9. Socio-Economic Interpretation of the Parable of the Rich Fool	292
Introduction	292
2.9.1. Jesus Takes the Side of the Poor	292
2.9.2. Economic Success/Wealth itself is not Evil	293
2.9.3. Covetousness – the Evil of Materialism	295
2.9.4. Evil of Accumulation of Wealth	297
2.9.5. Evil of Selfishness, Individualism, and Egocentrism: Failure of Patronage	298
2.9.6. God the Final Authority	301
3. Parable of a Mustard Seed (Lk. 13:18-19)	302
Introduction	302
3.1. Translation	303
3.2. Variant Readings	303
3.3. The Texts	304
3.4. Literary Background of the Parable: Source Critical Approach	305
3.5. Lucan Redaction	309
3.6. Literary Settings	310
3.7. Social Setting of the Parable	311
3.8. History of Interpretation	313
3.8.1. Church Fathers and their Interpretation	314
3.8.2. Departure from Allegorical Interpretation	314
3.8.3. Literary Emphasis	315

3.8.4. Eschatological Interpretation	316
3.8.5. Metaphorical Usage	317
3.9. Socio-Economic Interpretation of the Parable of a Mustard Seed	318
3.9.1. The Conventionality of the Gospel: Garden vs. Field	318
3.9.2. Parable of Contrast: Perspective from the Weak	319
3.9.3. Social Recognition and Upliftment of the Marginalized Groups	323
3.9.4. Growth is not Automatic/Magical but out of Effort	324
3.9.5. Nesting/Dwelling: Sharing Success	325
3.9.6. Mustard as a Weed: Subversive Reading	327
3.10. Summary	329
3.10.1. Edification of Prejudice over Wealth and Economic Achievement	329
3.10.2. Economic Ethics of the Gospels and Theory on Blessedness of Economically Poor	333
3.10.3. Jesus is against Accumulation of Wealth but not Wealth Itself	335
3.10.4. Covetousness – the Evil of Materialism	337
3.10.5. Mizo Theological Interpretation: Socio-Economic Oriented	337
<b>Chapter 6: Conclusion</b>	339
Introduction	339
1. Socio-economic Issues in the Parables of Luke	340
2. Emphasis on Social Setting of Luke Particularly in the Lucan Special Parables	342
3. Mizo Oral Traditions as Tools to Interpret Jesus' Parables	343
3.1. <i>Sem Sem Dam Dam Ei Bil Thi Thi</i> (those who share live; and those who eat alone die)	344
3.2. <i>Thangchhuah</i>	346
3.3. <i>Lungpui Pawh Lungtêin A Kamki Loh Chuan A Awm Thei Lo</i> (Big Rocks Cannot Exist Without Small Stones Supporting them)	348
3.4. Modest Ambition of the Mizo Lullaby	349
<b>Appendices</b>	
Appendix 1: Status and Life of Women in the Past Mizo Society	353
Appendix 2: Mizo Agricultural System	357
Appendix 3: Main Crops in the Typical Mizo <i>Jhum</i>	365
Appendix 4: Import and Export in the Early Mizo Trade	367
<b>Abbreviations</b>	373
<b>Glossaries</b>	375
<b>Bibliography</b>	381