

# 從路 16:19-31 看路加死後世界 (afterlife) 的建構

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- 1 關於此比喻的研究關注
  - 1.1 此比喻的(非)連貫性 (disunity)
  - 1.2 此比喻的文獻對照 (extra-biblical parallels)
  - 1.3 此比喻的真實性 (authenticity)
- 2 路加的文化處境
  - 2.1 希羅世界及猶太文化的死後世界想像
    - 2.1.1 希羅世界
    - 2.1.2 猶太文化
    - 2.1.3 命運的分野在死後世界的描述
  - 2.2 死後世界想像的功能
- 3 財主和拉撒路的比喻的獨特性及理解
  - 3.1 財主和拉撒路比喻的獨特性
    - 3.1.1 埋葬敘事的缺失
    - 3.1.2 嘗試轉達死後命運的角色不同
    - 3.1.3 產生命運分野的原因不同
  - 3.2 比喻的理解
    - 3.2.1 財產分配的警示作用？
    - 3.2.2 警示作用以外？

附錄：典外敘事的經典對照(Summarized by Outi Lehtipuu in *The afterlife imagery in Luke's story of the rich man and Lazarus*, pp 12-15):

## 1. An Egyptian Tale (the Demotic version):

The Egyptian tale, extant in a single Demotic version, is about **Setne Khamwas**, the high priest of Ptah at Memphis and his son **Si-Osire** who is the true hero of the story. One day the father and the son see two funerals. A rich man is buried with great honors and loud lamenting while a poor man is taken out of the city wrapped in a mat, with no escorts and mourners. The scene makes Setne declare the rich man to be much happier than the poor man. The son, however, wishes that his father's fate in the netherworld would be similar to that of the poor man. To demonstrate his wish, SiOsire takes his father to the realm of the dead, Amente where they apparently see seven halls. In the fourth and fifth hall, they see people who are punished. There are people who plait ropes, while donkeys chew them up. Others try to reach their provisions of

water and bread hung above them but cannot as other people are digging pits at their feet to prevent them.

According to Si-Osire's explanation, they are people who are punished by repeating their earthly fortune in the netherworld. Those plaiting ropes are people who "... labor night and day for their livelihood, while their women rob them behind their backs, and they find no bread to eat." Those trying to reach for water and bread are "... the kind of people on earth who have their life<sup>16</sup> before them while the god digs a pit under their feet, to prevent them from finding it." They also see the rich man among the punished. He is pleading and lamenting loudly because he has the pivot of the door of the hall fixed in his eye. In the sixth and seventh hall, they see the gods and the judgment. There is a scale before the gods and they weigh the good deeds against the misdeeds. Those whose misdeeds exceed their good deeds are punished but those whose good deeds exceed their misdeeds are taken in among the gods. The poor man is in an honorary place near Osiris, clothed in the rich man's funeral garment of royal linen. The moral of the story is: "He who is beneficent on earth, to him one is beneficent in the netherworld. And he who is evil, to him one is evil."

**2. Jewish version of this Tale (found in ySanh. 6:6, 23c, 30-41.42-43//yHag. 2:2 77d,42-54.54-57):**

...about two Torah scholars and a tax-collector, Bar-Ma'yan. One scholar dies unmourned, without due respect proportionate to his piety, but the whole town ceases from working in order to bury the tax-collector. The other scholar grieves over the injustice of the funerals but is consoled by a dream. In it, the deceased scholar explains that his cursory burial was a punishment for the only sin he had committed in his life and likewise, the splendid burial of the tax-collector was a reward for his only good deed in life. The sin of the scholar was that once he bound the phylactery of the head before that of the hand. The only good deed of the tax-collector was to invite the poor of the town to enjoy the meal he had arranged for the town councilors who did not come. According to some, once the tax-collector let a poor man pick up and keep a loaf of bread that had fallen from under his arm. As the funerals thus compensate for the only sin and the only good deed, the scholar may enjoy pure bliss in the otherworld, in a wonderful garden with trees and a spring of water, while the tax-collector suffers unrelieved pain. He is on a riverbank where he tries in vain to reach the water with his tongue.