

EXPLORING THE PERVASIVE REFERENCES TO WORK IN JESUS' PARABLES

KLAUS D. ISSLER*

At first glance the Gospels depict Jesus Christ as *personally* detached from the world of finance and work. He carried no money, nor owned any private property except his clothes. A number of prominent women financially supported Jesus and his disciples “out of their own means” (Luke 8:3).¹ Jesus made requests of Judas, the group’s treasurer (John 12:6), whenever he wanted to buy something or give away money (John 13:29). It is easy to develop an impression that during his short life on this earth, Jesus focused solely on *spiritual* matters, never personally handling “worldly wealth” (Luke 16:9, 11 NIV) and letting others bother about his own *material* needs. Yet a second look tells a different tale. In particular, the vast majority of parables reveal someone aware of various work roles and differing details of the commercial world. Such in-depth knowledge is likely drawn from Jesus’ own long years of engagement in the “secular” arena, working on varied building projects paid for by clients of differing economic status, prior to beginning his public ministry.

This exploration of work-related references within Jesus’ teaching begins with a brief orientation to the concept of work and the range of work activities of that day. Part II describes Jesus’ work as a *tektōn* and matters related to this trade. Then a consideration of Jesus’ knowledge of work is presented through a survey of varied work roles and activities included in 32 of 37 parables (86%), followed by a discussion of some of the commercial terms and imagery employed in his teachings to convey spiritual truths. At end of the article, a preliminary response is offered to the question: Why are references to work so pervasive in the teachings of our Lord and Savior, Jesus Christ?

* Klaus D. Issler is professor of Christian Education and Theology at Talbot School of Theology, Biola University, 13800 Biola Avenue, La Mirada, CA 90639.

¹ Scripture quotations are from the ESV, unless noted. Luke clarifies that another group travelled along with the 12 disciples “and also some women...and many others, who provided [*diakonēō*] for them out of their means” (Luke 8:2–3; the other Synoptics wait until the crucifixion to mention this, also using the term *diakonēō* [Matt 27:55–56; Mark 15:40–41]). I. H. Marshall notes, “The implication is that these women were of some substance (e.g. Joanna) and able to provide financially for the travelling preachers; so large a company of people could not travel around together as one group without some provision for their needs; when it was a case of missionaries travelling in pairs they could expect to be put up by local people” (*Commentary on Luke* [NIGTC; Grand Rapids: Eerdmans, 1978] 317).

Regarding the term *diakonēō* François Bovon explains, “*Διακονέω* (‘to provide’) is a general expression for various services both in Luke and in early Christian literature, in the case of women usually hospitality and the leadership of the household (as with Peter’s mother-in-law in [Luke] 4:39). It does not signify only financial support. The Luke usage is so consistent that one must visualize ‘service’” (*Luke 1: A Commentary on the Gospel of Luke 1:1–9:50* [trans. Christine M. Thomas; Hermeneia; Minneapolis: Fortress, 2002] 301).

I. OVERVIEW OF WORK AND ACTIVITIES IN THE GRECO-ROMAN WORLD

A broad definition of work suffices for this exploratory study. R. Paul Stevens suggests that work is “purposeful activity involving mental, emotional or physical energy, or all three, whether remunerated or not.”² Regarding an overview of work roles of the Greco-Roman era, consider a model proposed by Stephen Friesen that offers a nuanced stratification of economic status beyond the simple division of “rich/elite” (1% of the population) and “poor” (99%).³ Table 1 presents Friesen’s model identifying seven economic levels of a poverty scale and related work roles (cols. A and B).⁴ Percentage estimates in columns C and D are based on Bruce Longenecker’s minor revision of Friesen’s estimates for the urban population of the Greco-Roman world (col. C), and Longenecker’s percentage estimates for the Jesus followers during the time of the apostle Paul for the lower four levels (col. D).⁵ Column B offers a range of work roles, for example, from the Roman official elite of ES1–3; to the merchants, traders and artisans of ES4–5; to the small farmers, shop owners, and unskilled day laborers of ES6–7.

² R. Paul Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Grand Rapids: Eerdmans, 1999) 107. Lester DeKoster makes a simple distinction between *play* (“whatever we do for ourselves”) and *work* (“whatever we do for another”) (*Work: The Meaning of Your Life: A Christian Perspective* [Grand Rapids: Library Press, 1982] 28). For more detailed definitions of work, see Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (repr. Eugene, OR: Wipf & Stock, 2001) 10–11, and Darrell Cosden, *A Theology of Work: Work and the New Creation* (repr. Eugene, OR: Wipf & Stock, 2006) 178–79.

³ Steven J. Friesen, “Poverty in Pauline Studies: Beyond the So-called New Consensus,” *JNT* 26 (2004) 323–61; further modifications appear in Walter Scheidel and Steven J. Friesen (“The Size of the Economy and the Distribution of Income in the Roman Empire,” *Journal of Roman Studies* 99 [2009] 61–91) and Bruce Longenecker (*Remember the Poor: Paul, Poverty, and the Greco-Roman World* [Grand Rapids: Eerdmans, 2010] 36–59).

Regarding the development of the model, Scheidel and Friesen label this estimation project as heuristic and “a matter of controlled conjecture...tightly controlled by the interdependence of different assumptions and the constraints imposed by comparative evidence” (“Economy” 63). Longenecker notes, “[Scheidel and Friesen’s] work represents a breakthrough in the economic analysis of the Greco-Roman world...Consequently, I find myself content to operate within the general terms of the reference of the Scheidel-Friesen model” (Longenecker, *Remember* 49).

⁴ Friesen, “Poverty” 341. Longenecker substitutes “Economic Scale” for Friesen’s original term, “Poverty Scale.”

⁵ Longenecker, *Remember* 295.

Table 1: Friesen and Longenecker Model of Economic Scales and Percentage Estimates of the Greco-Roman Urban Population

A Scale/Description	B Includes	C % Urban	D % Early Church
ES1 Imperial Elite	Imperial dynasty, senatorial, etc.		
ES2 Regional/ Provincial Elite	Equestrian, provincial officials, etc.	3	0
ES3 Municipal Elite	Decurial families, wealthy not holding office, some retired military officers, etc.		
ES4 Moderate Surplus	Some merchants, traders, freedpersons, artisans (as employers), military veterans	15	10
ES5 Stable near subsistence level	Many merchants, traders, regular wage earners, artisans, large shop owners, freedpersons, some farm families	27	25
ES6 At subsistence level	Some farm families, laborers, artisans, wagger earners, most merchants, traders, small shop/tavern owners	30	35
ES7 Below subsistence level	Some farm families, unattached widows, orphans, beggars, disabled, unskilled day laborers, prisoners	25	30

The household of that day included family members, relatives, and also slaves in many cases.⁶ Not mentioned in the Economic Scale model are unremunerated slaves/servants for whom masters provided material needs. This group is included in this study as members of the workforce of that day. Regarding slaves, Moyer Hubbard notes “The largest proportion were domestic and agricultural slaves, but the occupations of slaves were as diverse as the needs of their owners—cooks, waiters, doormen, gardeners, doctors, barbers, wet nurses, entertainers, teachers,

⁶ Related NT references to the concept of household include: master or head of a household (noun, *oikodespotēs*, Matt 13:27; verb *oikodespoteo*, 1 Tim 5:14), members of a household (*oikeios*, 1 Tim 5:8; *oikiakos*, Matt 10:36), household slave (*oiketēia*, Matt 24:45; *oiketēs*, Luke 16:13; 1 Pet 2:18), steward or manager of the household (*oikonomos*, Luke 12:42; 1 Cor 4:2), and management of a household (noun, *oikonomia*, Luke 16:4 [related to our word “economy”]; verb, *oikonomeo*, Luke 16:2).

and business managers.”⁷ With this brief background of the work world, we consider Jesus’ trade and then references to work in Jesus’ teaching.

II. JESUS’ TRADE AS A *TEKTŌN*

1. *Translation of tektōn.* According to John Meier, the “‘fact’ that Jesus was a carpenter hangs by the thread of a half verse.”⁸ Jesus never explicitly mentions it. Meier affirms that, Jesus’ particular trade “has absolutely no echo elsewhere in the doctrine of the NT,” but “with no countertradition to challenge it, the universally known ‘fact’ may be allowed to continue to hang by its thread.”⁹ The Greek term, *tektōn*, rendered in English translations as “carpenter,” appears only twice in the NT: “Is not this the *tektōn*?” (Mark 6:3), with the parallel reference in Matthew, “Is not this the *tektōn*’s son?” (Matt 13:55). This spare “half verse” opens the way for an inquiry into Jesus’ own work experience prior to beginning his public ministry as Messiah, based primarily on inferences from our knowledge of the customs of that day.

How should *tektōn* be translated? J. I. Packer explains, “Though ‘carpenter’ is the common rendering here, *tektōn* could equally mean ‘mason’ or ‘smith’ (as indeed some of the [Church] Fathers took it); or it could mean that Joseph and Jesus were builders, so that both carpentry and masonry would have been among their skills.”¹⁰ From his extensive study of the term, Ken Campbell proposes that “builder” is a more accurate translation: “It is evident that the word does not mean ‘carpenter’ as that word is understood today. In the context of first-century Israel, the τέκτων was a general craftsman who worked with stone, wood, and sometimes metal in large and small building projects.”¹¹ Campbell’s research indicates that

⁷ Moyer Hubbard, *Christianity in the Greco-Roman World* (Peabody, MA: Hendrikson, 2010) 191. When attached to an ancient household, slaves were generally better off economically than day laborers who were also of the poor categories of ES6 and ES7. Owners of slaves would want to protect their financial investment and thus provided the basics of food, clothing, and shelter, whereas day laborers had to fend for themselves, contending with unemployment, being overworked, and being abused (Klyne Snodgrass, *Stories with Intent: A Comprehensive Guide to the Parables of Jesus* [Grand Rapids: Eerdmans, 2008] 369).

In a few parables we can discern Jesus’ awareness of the abuse of slaves (by fellow slaves: “begins to beat the male and female servants,” Luke 12:45), his evaluation of that abuse (“the master...will put him with the unfaithful,” Luke 12:46; “with the hypocrites,” Matt 24:51) and his countercultural suggestion of occasionally reversing roles between a master and his slaves (“Truly I say to you, [the master] will dress himself for service at table and have them recline at table, and he will come and serve them,” Luke 12:37), as Jesus exemplified in the footwashing in John 13:4–17 (cf. Luke 22:27).

⁸ John Meier, *A Marginal Jew: Rethinking the Historical Jesus*, vol. 1: *The Roots of the Problem and the Person* (ABRL; New Haven, CT: Yale University Press, 1991) 280.

⁹ *Ibid.*

¹⁰ J. I. Packer, “Carpenter, Builder, Workman, Craftsman, Trade [τέκτων],” *NIDNTT* 1.279.

¹¹ Ken M. Campbell, “What Was Jesus’ Occupation?” *JETS* 48 (2005) 512. Campbell notes that the term *tektōn* has been rendered in English as “carpenter” starting with William Tyndale’s English Bible translation of 1526. Campbell’s analysis is the most up-to-date research and may now surpass previous journal-article-length studies of *tektōn* in English: that of Chester C. McCown, who argues for the meaning of “carpenter” as one who worked exclusively with wood and never stone, which included building ships (“ὁ τέκτων” in Shirley J. Case, ed., *Studies in Early Christianity* [New York: Century, 1928] 173–89); and that of Paul H. Furfey, who also argues for the meaning of a “woodworker” (“Christ as *Tektōn*,” *CBQ* 17 [1955] 204–15).

most of the *tektōn* references in the LXX and Jewish literature of Jesus' day refer to stone construction. Wood as a building material was mainly associated with construction of the tabernacle, the temple, and palaces, and with idol making. Campbell concludes,

In a land of omnipresent stone and few trees, a craftsman [of Jesus' day] worked primarily in stone, and much less in wood or metal. Such a craftsman is called "a builder," and he worked on all the structures mentioned by Jesus in his parables...as well as wine-presses, millstones, olive press stones, tomb stones, cisterns, farm terraces, vineyards, watch towers, house extensions, etc.¹²

2. *Years Jesus labored as a builder.* We can infer that Jesus devoted about 20 years of his life working as a builder, if he was apprenticed to his father at the age of 12 or 13 years and began his public ministry at age 32 or 33 years.¹³ Twenty years as a builder would be more than six times as long as the duration of his public ministry, usually calculated as lasting about three years (a reckoning based on the various Jerusalem festival references in John's Gospel¹⁴). Furthermore, the non-mention of Joseph in the Nazareth references during Jesus' ministry (Matt 13:55) suggests that Joseph had died some years prior to Jesus entering his public ministry.¹⁵ If so, then Jesus was the head of the family construction business and had primary responsibility to see that the family's financial needs were met for mother Mary, and step-brothers James, Joseph, Simon, and Judas, and unnamed sisters (Matt 13:55–56).

Regarding Jesus' socio-economic status at his birth, Longenecker suggests that Joseph and Mary were likely in ES6 since they made an offering allowed for those who could not afford a lamb (Lev 12:8; Luke 2:24). During the time of Jesus' career as a builder, working along with his brothers to provide the family income, Longenecker identifies Jesus' economic scale as being "towards the lower end of ES5." Longenecker classifies the poor whom Jesus addresses during his public min-

¹² Campbell, "Jesus' Occupation" 519.

¹³ Craig Blomberg explains, "Jewish boys were sent to school (usually in a synagogue) if one was available, from ages five to twelve or thirteen...[studying] the Bible exclusively....At the beginning of adolescence, education usually ended and boys learned a trade, often their father's, though sometimes they worked as an apprentice to another man" (*Jesus and the Gospels: An Introduction and Survey* [2nd ed.; Nashville: B&H, 2009] 69).

Luke 3:23 records "about 30 years of age." Harold Hoehner notes that the comment may be taken "in a broader sense...for if Jesus was born in the winter of 5/4 B.C. then he would have been around thirty-two or -three at the beginning of his ministry [AD 28]" (*Herod Antipas*, SNTS 17 [Cambridge: Cambridge University Press, 1972] 311–12). Robert Stein proposes a birth date sometime between 7 BC and 5 BC (*Jesus the Messiah: A Survey of the Life of Christ* [Downers Grove, IL: InterVarsity, 1996] 53).

¹⁴ Stein clarifies, "If John has arranged his material chronologically and is referring to three distinct Passovers, then we have either a two-year-plus ministry or a three-year-plus ministry, according to how we interpret John 5:1" (*Messiah* 59). Both Stein and Hoehner date Jesus' crucifixion in either AD 30 or AD 33; Stein accepts AD 30 (*ibid.*) while Hoehner accepts AD 33 (*Herod Antipas* 312).

¹⁵ In comparing Mark 6:13 and Matt 13:55, R. T. France suggests Mark adjusted Matthew's comment "perhaps because Joseph had now died (see on 12:46–47) and Jesus, as the eldest son, had taken over the business until he moved away" (*The Gospel of Matthew* [NICNT; Grand Rapids: Eerdmans, 2007] 549).

istry as “falling into ES6 and ES7—i.e. those who continually negotiated subsistence-level existence, either precariously above it or teetering below it.”¹⁶

Jesus and other laborers from Nazareth probably worked on the major building projects in the city of Sepphoris about an hour’s walk from Nazareth (4 miles), as suggested in 1926 by University of Chicago NT professor S. J. Case. “It requires no very daring flight of imagination to picture the youthful Jesus seeking and finding employment in Sepphoris.”¹⁷ In 4 BC, following the death of Herod the Great, Herod Antipas, one of his three living sons, became the tetrarch over Galilee and Perea (reigning from 4 BC to AD 39, when he was exiled).¹⁸ Antipas chose Sepphoris as his capital. Richard Batey explains that Sepphoris was destroyed in 4 BC when “Varus’ army crushed the rebellion centered in Sepphoris, burned the old town, and sold the inhabitants into slavery. To erect Antipas’ new capital, many skilled workers from surrounding towns and villages came to Sepphoris and found employment. Artisans from Nazareth would have been among those employed.”¹⁹

Hoehner suggests that Jesus “would have known Greek due to the fact that Nazareth was so close to Sepphoris [the capital of Galilee]....Greek was the language of the official administration and of international commerce.”²⁰ Yet the city of Sepphoris is never mentioned in the NT. Later, Herod Antipas moved his capital and main residence from Sepphoris to Tiberias, which he founded in AD 23.²¹ Tiberias was located near the Sea of Galilee, also known as “Sea of Tiberias” (John 6:1; 21:1).

¹⁶ Longenecker, *Remember* 117.

¹⁷ S. J. Case, “Jesus and Sepphoris,” *JBL* 45 (1926) 18. Also see S. J. Case, *Jesus: A New Biography* (Chicago: University of Chicago, 1927) 201, 204. More recently, Craig Evans notes, “Whether or not Jesus ever worked in Sepphoris, the city’s proximity to Nazareth encourages us to assume that he visited the city from time to time....While the Gospels say nothing of a visit to Sepphoris, Jesus may have alluded to the prominent, elevated city in a well-known saying, ‘A city set on a hill cannot be hid’ (Matt 5:14).” (*Jesus and His World: The Archaeological Evidence* [Louisville: Westminster John Knox, 2012] 15, 30).

¹⁸ The other two living sons of Herod the Great were Archelaus, ethnarch of Judea (Matt 2:22; Luke 3:1), reigning 4 BC to AD 5/6 when he was deposed; and Philip (tetrarch of Iturea and Trachonitis [Luke 3:1], a region north and east of the Sea of Galilee), reigning 4 BC to AD 34, when he died. After Antipas was exiled, his nephew Herod Agrippa I, who had the title “king,” took over Antipas’s territory until Agrippa’s death in AD 44, as reported in Acts 12:20–23. His son, Agrippa II, heard the apostle Paul’s case in Acts 25:13–26:32.

¹⁹ Richard A. Batey, *New Light on Sepphoris and the Urban World of Jesus* (Grand Rapids: Baker, 1991) 76.

²⁰ Hoehner, *Antipas* 63.

²¹ How long did new construction continue at Sepphoris? Case suggests that it continued until AD 25 (“Sepphoris” 18). Hoehner proposes it ended much earlier, sometime in AD 8–10 (*Antipas* 85). Work on Tiberias began around AD 14 (ibid. 94–96), perhaps shifting the bulk of the workforce at Sepphoris to this new location. If Jesus was born 5 BC, began work at age 12 (AD 8) and then began his public ministry in AD 28, then young Jesus could have worked on new construction at Sepphoris either for much of his work life (so Case), or just his first two years (so Hoehner, AD 8 to AD 10). Yet further building, remodeling, and repair projects would be needed in Sepphoris, since it remained the largest and strongest Galilean city in that day (ibid. 295 n. 1), despite Tiberias becoming the new capital. Hoehner estimates a population of 25,000 for Jerusalem and the three largest cities of Galilee: Sepphoris, Tiberias, and Gabara [near or another formulation of Gadara, Matt 8:28] (ibid. 295 n. 1).

In sum, for about 20 years, Jesus labored as a builder, in good and bad weather, using mainly stone, and sometimes wood and metal. He was engaged with simpler tasks such as farming tools and fences/stone walls; larger jobs such as watchtowers and houses; and possibly some of the grand projects of amphitheater, official buildings, and elite residences in Herod Antipas's capital construction in Sepphoris.

III. JESUS' KNOWLEDGE OF WORK INCLUDED IN THE PARABLES

1. *Work activities depicted in Jesus' parables.* Jesus incorporated a range of work activities in the storyline of many parables. Of the 37 parables in the Synoptic Gospels, 32 (86%) mention some form of labor-related activity (details are presented below in three tables). This conclusion follows from four methodological steps. First, one must set the scope of the material by determining the total number of parables, which is no easy task. Klyne Snodgrass notes, "There is little agreement about the number of parables, with estimates ranging from thirty-seven to sixty-five. Determination depends on how one defines 'parable,' on judgments about specific forms, and on whether similar parables such as those of the Talents and of the Pounds are one parable or two."²² Snodgrass discusses 33 parables.²³ Arland Hultgren identifies 38 parables in his exposition.²⁴ For this study, I follow Craig Blomberg's identification of 37 parables.²⁵

Second, from a review of these 37 parables, 32 are identified as having some reference to a work-related context or activity.²⁶ Evidence supporting the conclusion is clarified in the remaining two steps. Third, one or more work roles is identified in each of the 32 parables and given a distinct number (see the final column in each table). Jesus alludes to a total of 22 different kinds of roles (e.g. building, farm-

²² Snodgrass, *Stories* 22.

²³ Snodgrass states, "I treat thirty-three parables" (*Stories* 22), although 34 parables receive an extended discussion. The parable of the Faithful or Unfaithful Servant is explained on pp. 494–505, but is missing from the table of contents, being included in the section entitled "The Eschatological Discourse." For three cases in the table of contents, pairs of parables are listed under one header ("Wedding Banquet and Feast," "Tower Builder and Warring King," and "Talents and Minas"). Snodgrass includes 39 parables in an appendix, "Classification of Parables" (*Stories* 576–77).

²⁴ In Hultgren's volume, the table of contents identifies a sequential number for each parable explained, with numbers up to 38 (*The Parables of Jesus: A Commentary* [Grand Rapids: Eerdmans, 2000] vii–ix). Robert Stein offers perhaps the most complete list of stories and similitudes that might be counted as a parable, placed within four categories, yielding a list of 75 (*An Introduction to the Parables of Jesus* [Philadelphia: Westminster, 1981] 22–26).

²⁵ The total of 37 is based on a discussion of 36 parables in the main part of the book (see table of contents [Blomberg, *Interpreting* 6–7] and subtotals that add up to 36, pp. 447–48). The Watchful Servant (Mark 13:34–37 along with the "alert doorkeeper" [Luke 12:35–38] as a parallel) becomes #37, mentioned by Blomberg in the main part along with the Faithful and Unfaithful Servants, but not discussed further (pp. 233–34). Regarding a model for interpreting Jesus' parables, Blomberg develops a nuanced argument for a helpful hermeneutical approach "that most of the parables make exactly three points" (*ibid.* 25).

²⁶ Five parables had no obvious reference to work: Mustard Seed (Matt 13:31–32; Luke 13:18–19), Leavened Bread (Matt 13:33; Luke 13:20–21), Friend at Midnight (Luke 11:5–8), Lost Coin (Luke 15:8–10), and Rich Man and Lazarus (Luke 16:19–31).

ing, servant/slave, estate manager).²⁷ In most cases these work roles are a main part of the story line (25 parables). In seven parables, they are a minor detail.²⁸

Finally, for many of these parables some of the distinctly work-related concepts are listed. Mostly rare Greek terms, occurring five times or less in the NT, are included as one means of displaying Jesus' distinct acquaintance with the commercial world.²⁹ Some of the concepts recur in other parables but they are only identified in the first parable in which they occur (in the chronological presentation in the tables). Greek terms mentioned without providing the number of occurrences indicates a common NT term, but one that has particular relevance to the identified work role. English meanings come from the BDAG Greek lexicon.³⁰ Table 2 lists nine of these parables included in two or more of the Synoptics, including the Parable of the Growing Seed recorded only in Mark. Table 3 identifies ten of these parables solely in Matthew, and Table 4 presents 13 of these parables that appear only in Luke.³¹ The legend for the Tables 2–4 is as follows:

²⁷ Two additional “work roles” were identified but not included in the tables since these do not make good contributions to society: (a) robber (*lēstēs*, Luke 10:30; *harpax*, Luke 18:11) or thief (*kleptēs*, Matt 24:43; Luke 12:39) and (b) prostitute (*pornē*, Luke 15:30).

Outside of the parables in the Synoptic Gospels, two other distinct work roles are mentioned by Jesus: physician, *hiatros* (Matt 9:12) and governor, *bēgemōn* (Matt 10:18). Regarding temple-related roles (e.g. scribes [*grammateus*, Matt 2:4], lawyers [*nomikos*, Matt 22:35], and teachers of the law [*nomodidaskalos*, Luke 5:17]), Donald Hagner clarifies that “according to the rabbinic literature, scribes were expected to have a practical vocation by which to support themselves. They were not allowed to earn their living by their scholarship.... Paul, who was himself a scribe, earned his keep by tentmaking rather than preaching, even though he defended the right of missionaries to earn their living from the gospel” (“Scribes,” in *ISBE* 4.360).

²⁸ The seven parables in which work references are minor details are: Children in the Marketplace (Table 2); Two Sons, Wedding Feast, and Ten Bridesmaids (Table 3); Rich Fool, Great Banquet, and Prodigal Son (Table 4). Tables identify this latter group by including the main work roles within parentheses.

²⁹ One technical matter needs attention regarding the discussion of Greek commercial terms in the Gospels. Since “the native language of Jesus was Aramaic” (Stein, *Messiah* 86), evangelical scholars clarify that, although we do not always have the “very words of Jesus” (*ipsissima verba*), the Gospel writers present the “very voice of Jesus” (*ipsissima vox*). After identifying this distinction and offering his argument, Darrell Bock concludes, “The voice of Jesus comes through the Gospels, ‘live and in color.’ It is summarized discourse that has faithfully preserved the gist of Jesus’ teachings” (“The Words of Jesus in the Gospels: Live, Jive, or Memorex?” in *Jesus Under Fire: Modern Scholarship Reinvents the Historical Jesus* [ed. Michael J. Wilkins and J. P. Moreland; Grand Rapids: Zondervan, 1995] 94). For a recent treatment of the languages Jesus spoke, see Steven E. Fassberg (“Which Semitic Language Did Jesus and Other Contemporary Jews Speak?,” *CBQ* 74 [2012] 263–280).

³⁰ Rare terms were confirmed by consulting *Mounce Concise Greek-English Dictionary of the NT* (ed. William Mounce and Rick D Bennett) in *Accordance*, version 10 (Altamonte Springs, FL: Oaktree Software, 2013), along with Sakae Kubo, *A Reader's Greek-English Lexicon of the NT* (Grand Rapids: Zondervan, 1975). Only rare terms relevant to work activities were included.

³¹ It is puzzling that no parables appear in the Gospel of John. In his larger proposal for “John’s transposition of [distinctive theological emphases] in Mark and possibly Luke,” Andreas Köstenberger suggests that “perhaps John’s omission of Markan/Synoptic parable material is grounded in the conviction that there were abundant spiritual lessons to be drawn from real-life events in Jesus’ ministry so that there was no need to resort to Jesus’ parables, made-up stories as it were” (“John’s Transposition Theology: Retelling the Story of Jesus in a Different Key,” in *Earliest Christian History* [ed. Michael F. Bird and Jason Maston; WUNT 2/230; Tübingen: Mohr-Siebeck, 2012] 200, 210). Köstenberger then gives an example of John’s transpositional work with a discussion of the man born blind (John 9:1–41) and

- () Parentheses identify work reference as a minor detail of the storyline
- [] Brackets indicate previously mentioned work role
- * One semantic notion among other meanings of the term
- G = occurs only in the Gospels
- P = occurs only in this parable

Table 2: Work-Related Parables in Two or Three Synoptics and Only in Mark, Given in Lukan Order

Parables (9)	Matthew	Mark	Luke	Work Activities #1-7
Two Builders	7:24-27		6:47-49	#1. Building, <i>oikodoméo</i> to lay foundation, <i>themelió</i> , 5x to dig, <i>skaptó</i> , 3x G to go down deep, <i>batunó</i> , 1x sand, <i>ammos</i> , 5x fall, collapse, <i>ptósis</i> , 2x G
Children in the Marketplaces	11:16-19		7:31-35	(Marketplace agora) [see 14. Business]
Four Soils & Sower	13:3-9/ 18-23	4:3-9/ 13-20	8:5-8/ 11-15	#2. Farming to sow, <i>speiró</i> rocky, stony, <i>petródes</i> , 4x P to grow, <i>phýó</i> , 3x moisture in the soil, <i>ikemas</i> , 1x to spring up, <i>exanatelló</i> , 2x P be burned, scorched, <i>kaumatizó</i> , 4x to choke, <i>sympnigó</i> , 5x G to bear to maturity, <i>telesphoreó</i> , 1x
Watchful Servants		13:34-37	12:35-38	#3. Servant/Slave, <i>doulos</i> doorkeeper, <i>thyroros</i> , 4x G
Householder & Thief	24:43-44		12:39-40	#4. Master, head of house, householder <i>oikodespotés</i> to break in, <i>diorysso</i> , 4x G
Faithful & Unfaithful Manager	24:45-51		12:42-48	#5. Management: 5a: Estate manager, <i>oikonomos</i> [3. Servant/Slave] members of household, <i>oiketeia</i> , 1x *servants, <i>therapeia</i> , 3x grain/food allowance, ration, <i>sitometrion</i> , 1x
Lost Sheep	18:12-14		15:4-7	#6. Shepherd

noting Jesus' further mention of blindness (John 12:40-41) with a quote from Isaiah 6:9-10. The Synoptics include Jesus' allusion to Isa 6:9-10 in between presenting and explaining the Parable of the Four Soils (Matt 13:14-15; Mark 4:11-12; Luke 8:10). "Remarkably, however, in the case of John's account of healing the man born blind, it is not a parabolic, fictional story that conveys the spiritual lesson or moral of the story, but an actual healing, whose spiritual, messianic significance is progressively revealed in the Johanne narrative" (ibid. 210-11). Perhaps John highlighted the actual event of Jesus himself performing the duty of a lowly servant/slave in the footwashing at the Last Supper (John 13:1-17), rather than the Synoptic emphasis of parabolic teachings about being a faithful servant/slave (e.g. Parables of the Watchful Servants, Faithful and Unfaithful Manager/Servant, and Unprofitable Servant).

Wicked Tenants	21:33–46	12:1–12	20:9–19	#7. *Tenant farmer, <i>geōrgos</i> fence, hedge, <i>phragmos</i> , 4x *to prepare by digging, <i>orusō</i> , 3x G tub, trough, winepress, <i>lenos</i> , 5x wine trough, <i>hypolenion</i> , 1x to let out for hire, lease, <i>ekdidomi</i> , 4x P
Growing Seed		4:26–29		[2. Farming] to germinate, <i>blastanō</i> , 4x to grow up, <i>mekynō</i> , 1x by itself, <i>automatos</i> , 2x head, ear (of grain), <i>stachus</i> , 5x G

Table 3: Work-Related Parables Only in Matthew

Parables (10)	Matthew	Work Activities #8–17a
Wheat and Weeds	13:24–30, 36–43	[2. Farming:] 2b. Reaper, <i>theristes</i> , 2x P to sow after, <i>epispeirō</i> , 1x weed, darnel, <i>zizānion</i> , 8x P to uproot, <i>ekrizōō</i> , 4x a bundle, <i>desmē</i> , 1x oven, furnace, <i>kaminos</i> , 4x
Field of Hidden Treasure	13:44	#8. Buying, in this case, field/real estate, <i>agorazō</i>
Pearl of Great Price	13:45–46	#9. Merchant, wholesale dealer, <i>emporos</i> , 5x *valuable, high on a monetary scale, <i>polutimos</i> , 3x
Dragnet	13:47–50	#10. Fishing dragnet, <i>sagēnē</i> , 1x bring up/pull, <i>anabibazō</i> , 1x container for liquids or wet objects, <i>angos</i> , 1x
Unforgiven Debt	18:23–35	#11. King, <i>basileus</i> #12. Jailer, guard in a prison, <i>basanistes</i> , 1x [3. Servant/Slave] [see 17. Banking, Money lending] to settle (accounts), <i>sunairō</i> , 3x G loan, debt, <i>daneion</i> , 1x obligation, financial sense, <i>opheilē</i> , 3x
Vineyard Workers	20:1–16	#13a. Laborer, <i>ergatēs</i> [5. Management:] 5b. Foreman, manager, steward, <i>epitropos</i> , 3x *to have come to agreement about (price), <i>sympboneō</i> unemployed, <i>argos</i> to hire, <i>misthoō</i> , 2x P burning (sun), <i>kausun</i> , 3x
Two Sons	21:28–32	[(2. Farming, vineyard work)]
Wedding Feast	22:1–14	(#14. Business, trade, <i>emporion</i> , 1x) (#15. Military force, army, <i>strateumā</i>) [3. Servant/Slave]
Ten Bridesmaids	25:1–13	(#16. Seller/dealer, to sell, <i>pōleō</i>) vessel, flask, <i>angeion</i> , 1x

Talents	25:14–30	#17. Banker: 17a. money changer, <i>trapezītēs</i> , 1x [3. Servant/Slave] [14. Business] *to do business, trade (with money), <i>ergazomai</i> to acquire by investment, gain, <i>kerdainō</i> interest on money loaned, <i>tokos</i> , 2x G *being of no use or profit, <i>akreios</i> , 2x idle, lazy, indolent, <i>oknēros</i> , 3x
---------	----------	---

Table 4: Work-Related Parables Only in Luke

Parables (13)	Luke	Work Activities #17b–22
Two Debtors	7:41–43	[17. Banker:] 17b. Moneylender, <i>danistēs</i> , 1x debtor, <i>chreopheiletēs</i> , 2x G
Good Samaritan	10:30–37	#18. Temple-related: 18a. Priest, <i>hierēus</i> 18b. Levite, <i>Leuitēs</i> , 3x; (#19. Innkeeper, <i>pandocheus</i> , 1x) pack-animal, animal for riding, <i>ketenos</i> , 4x inn, <i>pandocheion</i> , 1x spend in addition, <i>prosdapanōō</i> , 1x
Rich Fool	12:16–21	([2. Farming, crops]) to produce unusually well, <i>euphoreō</i> , 1x
Barren Fig Tree	13:6–9	[2. Farming:] 2c. Vinedresser, <i>ampelourgos</i> , 1x manure, <i>koprion</i> , 1x
Great Banquet	14:16–24	([2. Farming, buying oxen]) ([3. Servant/Slave]) ([4. Master, head of the house]) ([8. Buying field]) yoke/team/pair of, <i>zeugos</i> , 2x G
Unfinished Tower	14:28–30	[1. Building] a tower-shaped building, farm building, <i>purgos</i> 4x G calculate a total, <i>psephizō</i> , 2x cost, expense, <i>dapanē</i> , 1x completion, <i>apartismos</i> , 1x to complete, a job well done, <i>ekteleō</i> , 2x P
Warring King	14:31–33	[11. King] embassy/ambassador, <i>presbeia</i>
Prodigal Son	15:11–32	([2. Farming, feeding pigs]) ([3. Servant/Slave]) ([13b. Day laborer, hired man, <i>misthios</i> , 2x P]) property, wealth, <i>ousia</i> , 2x P wastefully, prodigally, <i>asōtōs</i> , 1x spend freely, <i>dapanao</i> , 5x carob pods (as fodder for swine), <i>keration</i> , 1x *to hire oneself out, <i>kollao</i>

Unjust Manager	16:1–13	[5. Management] (#20. Begging, beg as a mendicant, <i>epaitōō</i> , 2x G) ([1. Building, digging as unskilled labor]) ([3. House slave, domestic, <i>oiketēs</i> , 4x]) to bring charges, <i>diaballō</i> , 1x responsibility of management, <i>oikonomia</i> to manage a household, <i>oikonomeō</i> , 1x *remove, depose, <i>methistēmi</i> , 5x Hebr. liquid measure, <i>batos</i> , 1x dry measure, <i>koros</i> , 1x wealth, property, <i>mamōnas</i> , 4x G *give out, be gone of money, <i>ekleipō</i> , 4x
Unprofitable Servant	17:7–10	[2. Farming:] 2d. Plowing, <i>arotriāō</i> , 3x [3. Servant/Slave] [6. Shepherd, to tend sheep, <i>poimainō</i>] *unworthy of any praise, <i>achreios</i> , 2x
Unjust Judge	18:1–8	#21. Judge, <i>kritēs</i> to grant justice, <i>ekdikēō</i> one who brings charge in lawsuit, plaintiff, <i>antidikos</i> , 5x giving of justice, <i>ekdikēsīs</i>
Pharisee and Tax Collector	18:9–14	#22. Tax collector, <i>telonēs</i> to tithe, <i>apodekatoō</i> , 4x to acquire, *[from] my whole income, <i>ketuomai</i>
Ten Minas	19:11–27	[3. Servant/Slave] [11. King] [14. Business] [17. Banker] do business, trade, <i>pragmateuomai</i> , 1x silver, money, <i>argyron</i> gain by trading, <i>diapragmateuomai</i> , 1x to earn in addition, <i>prosergazomai</i> , 1x

Although space limits a discussion of each, two parables that display Jesus' knowledge of complex commercial transactions receive further comment. The Parable of the Field of Hidden Treasure (Matt 13:44) describes someone who happens to find buried treasure in a field. He covers up the treasure and then buys that field in order to acquire the treasure. We might presume the hidden treasure was the property of the original owner, which appears to be a case of deceit and theft. Yet J. Duncan Derrett explains the technical feature of ancient Jewish law that applies here. "An owner who did not know of the existence of the treasure did not possess it, though he possessed the land."³² Snodgrass notes, "In all cultures, including modern ones, people have hidden money and other valuables in the ground, especially during uncertain times such as war. Josephus tells of wealth hidden by Jews

³² J. Duncan M. Derrett, *Law in the NT* (London: Darton, Longman & Todd, 1970) 3.

and the efforts of Romans to find it...The treasure obviously had no relation to the owner and may have been in the ground for centuries."³³

The finder must not in any way move or lift the treasure, otherwise that would be theft. In the parable, he did not move it, but covered it up again (wiping away dirt did not count as moving the treasure). "The finder was perfectly entitled in morals and law to do what he did...He would have been an idiot if he had acted otherwise."³⁴ Because Jesus knew the relevant laws of property ownership, the particulars of the parable could work to illustrate the kingdom of heaven.

In the Parable of the Unjust Manager (Luke 16:1–13), a wealthy man calls his estate manager to account for misadministration of his possessions. The manager, still acting as the agent of the master, decides to reduce the bills of his master's debtors. Besides lowering the cost, the manager's action of reducing their bills also gives the impression of the master's generosity and good will to these debtors. The manager hopes that he might be welcomed as a manager with one of them, or perhaps even to get his job back due to the good will generated. His master commends the unjust manager.

The quantities of oil and wheat involved are very large commercial transactions. A bath (Gk, *batos*, 1x; Heb, *bat*) or measure of oil is about 9 gallons. One hundred measures of oil (Luke 16:6)—"the yield of nearly 150 olive trees"—would be about 900 gallons, costing about 1,000 denarii.³⁵ A cor (Gk, *koros*, 1x; Heb, *kor*), or measure, of wheat is about 10–12 bushels. One hundred measures of wheat (Luke 16:7) would be about 1,100 bushels, costing "between 2,500 denarii and 3,000 denarii—or about 8–10 years' salary for the average laborer."³⁶ Nolland states, "The master is dealing with large-scale business associates here, not with ordinary people and ordinary economic levels."³⁷ These large quantities are the same amounts King Artaxerxes I of Persia (reign 464–424 BC) provided to Ezra (Ezra 7:22) for the return to Jerusalem (Ezra 7:7, c. 458 BC).

Darrell Bock lists three possibilities to explain the reduction of quantities: (1) the manager simply lowered the price; (2) he removed the interest charge; or (3) he dropped his own commission not costing his master a penny.³⁸ Regarding the second option, Derrett explains, "Twenty-five per cent or thereabouts is the traditional rate of interest on a genuine loan of wheat. That this is exactly what is released to the debtor of wheat is no coincidence."³⁹ The variability of oil quality and availabil-

³³ Snodgrass, *Stories* 241, 244. Commenting on Proverbs 2:4, "If you seek [wisdom] like silver and search for it as for hidden treasures, then you will understand the fear of the Lord and find the knowledge of God," Bruce Waltke clarifies, "The metaphor implies that a great deal of effort and sacrifice must be expended to get it (see [Prov] 4:7)" (*The Book of Proverbs: Chapters 1–15* [NICOT; Grand Rapids: Eerdmans] 222).

³⁴ Derrett, *Law* 6.

³⁵ Darrell Bock, *Luke 9:51–24:53* (BECNT; Grand Rapids: Baker, 1996) 1331.

³⁶ *Ibid.*

³⁷ Nolland, *Luke 9:21–18:34* (WBC 35B; Dallas: Word, 1989) 799.

³⁸ Bock, *Luke 9:51–24:53* 1329–30.

³⁹ Derrett, *Law* 68.

ity would require a higher interest rate. The subtext of these parables reveals Jesus' knowledge of complex commercial transactions.

2. *Commercial terms Jesus employed to clarify spiritual reality.* In addition to including a range of work activities in the storyline of many parables, Jesus employed certain commercial terms and analogies to convey truths about spiritual realities. For example, in Matt 6:12, Jesus relies on the imagery of being released from a monetary debt or loan for the forgiveness of sins. "And forgive (*aphiēmi*) us our debts (*opheilēma*), as we also have forgiven (*aphiēmi*) our debtors (*opheiletais*)." Keener notes, "The image of debts was a graphic one to most of Jesus' contemporaries. Human debts usually involve money; farmers often needed to borrow to sow crops, and many Jewish merchants would also extend credit to regular customers."⁴⁰ Our sin is a debt from which only God can ultimately release us. The concept of reciprocal action—as God has forgiven us so we must forgive others—is clearly portrayed in the Parable of the Unforgiven Debt (Matt 18:23–35). After the king graciously released his servant from a grand debt owed of 10,000 talents, that servant could not forgive a fellow servant owing him only 200 denarii, 1/62nd of a talent! When the king got word of this injustice his anger boiled over. "You wicked servant! I forgave (*aphiēmi*) you all that debt (*opheilē*) because you pleaded with me. And should not you have had mercy on your fellow servant, as I had mercy on you?" (Matt 18:32–33).

In Matt 16:26, Jesus uses an accounting image of a "profit-loss" statement to heighten the contrast between the value of one's own life in comparison with all one could materially gain in this present world. Lane notes, "In developing the thought of the supreme value of life in its deepest sense, Jesus employed language drawn from the commercial life: profit, gain, loss, give in exchange."⁴¹ "For what will it profit (*opheleō*) man if he gains (*kerdainō*) the whole world and forfeits (*zēmiōō*) his soul? Or what shall a man give in return (*antallagma*, exchange) for his soul?" (Matt 16:26 par. Mark 8:36; Luke 9:25; see Ps 49:7–8). Table 5 surveys six other commercial terms employed figuratively.

Table 5: Jesus' Use of Six Work-Related Terms in His Teaching

Greek term	Literal use	Figurative use
<i>apaitēō</i>	To demand back as due (Luke 6:20, not to demand back possessions taken)	"Fool! This night your soul is required of you" (Luke 12:20)
<i>apechō</i>	Accepting receipt of a payment; paid in full; account is closed, (Gen 43:23 LXX)	"Truly I say to you, they have received their reward " (fully paid in this life) (Matt 6:2, 5, 16; Luke 6:24)
<i>apoluō</i>	"Setting free from legal charges" ⁴² ; release debtor (Matt 18:27); release prisoner (Matt 27:17); divorce (Matt 5:31)	" Forgive (others), and you will be forgiven " (sins released by God) (Luke 6:37)

⁴⁰ Craig Keener, *A Commentary on Matthew* (Grand Rapids: Eerdmans, 1999) 222.

⁴¹ William Lane, *The Gospel of Mark* (NICNT; Grand Rapids: Eerdmans, 1974) 309.

⁴² I. H. Marshall, "Divorce [ἀπολύω]," *NIDNTT* 1.505.

<i>logos</i>	(Settle) financial accounts ⁴³ (Matt 18:23; 25:19; Luke 16:2)	“On the day of judgment, people will give an account for every careless work” (Matt 12:36)
<i>mitos</i>	Wages, payment for services rendered (Matt 20:8; Luke 10:7; John 4:36)	“And your Father who sees in secret will reward you” (reward in heaven) (Matt 6:4, 6, 18; 10:42)
<i>thēsauros</i>	Storage/strong box for money or valuables (Matt 2:11); buried treasure (Matt 13:44); treasure itself (Matt 6:19)	Storage box of one’s character (Matt 12:35); of OT & NT knowledge (Matt 13:52); of heavenly treasure (Matt 6:20–21; Mark 10:21; Luke 12:33–34)

Jesus’ teachings offer evidence of a wide range and complexity of work-related matters of his day. Located within the storyline of most parables are varied work activities of that day. Furthermore, Jesus employs various commercial terms and analogies to convey truths about spiritual reality. Surprisingly, references to the work arena are pervasive throughout Jesus’ teachings. Why is this?

IV. WHY ARE REFERENCES TO WORK SO PERVASIVE IN JESUS’ TEACHING?

A few responses are offered to the question why work references are so pervasive. First, good teachers communicate ideas in familiar ways, in words that connect with the common experience of the audience. The majority of adults in his audience engaged most of their daily lives in the work world. Within Jesus’ perspective, everyday life includes life at work: “Likewise, just as it was in the days of Lot—they were eating and drinking, buying and selling, planting and building” (Luke 17:28). To convey spiritual concepts, he incorporated work images and technical commercial terms familiar to his audience. G. B. Caird highlights the relevance of a business analogy for Jesus’ teaching. “The twin parables of the tower-builder and the king were not meant to deter any serious candidates for discipleship, but only to warn them that becoming a disciple was the most important enterprise a man could undertake and deserved at least as much consideration as he would give to business or politics.”⁴⁴ More than half of Jesus’ parables employed a work context in the main storyline to teach truths about God and kingdom living (25 of 37 parables, 68%). This emphasis might raise the question, What percentage of our illustrations in sermons and class presentations include the work context to teach how theology connects with contemporary life?

Second, during those twenty years as a builder, matters of work would be a subject Jesus thought much about as he crafted tools and labored on various building projects. Characteristic of the ancient sages like Solomon (1 Kgs 4:30, 32–33), Jesus made observations about life from birds (Matt 6:26), flowers (Matt 6:27–28), and the weather (Matt 16:3), as one who was greater and wiser than Solomon (Matt 12:42; Luke 11:31). Would he not also have reflections about the words, actions,

⁴³ Generally *logos* means “word” but also can have an accounting sense.

⁴⁴ G. B. Caird, *The Gospel of St. Luke* (Baltimore: Penguin, 1963) 179.

and life consequences among those with whom he interacted, such as fellow workers, vendors, and suppliers, and those who hired him? Possible sources of knowledge for Jesus' awareness of varied details about the commercial world could have come from divine revelation ("all I have heard from my Father I have made known to you," John 15:15; "the Spirit of the Lord is upon me and has anointed me to proclaim," Luke 4:19) and what was commonly known among most people. Yet we cannot discount Jesus' own personal experience in the work world for almost 20 years.

Personal experiences and observations could supply rich material for the storylines of his parables. As noted above, in Luke 14:28 Jesus uses the analogy of planning and building a tower to encourage his followers to count the cost in being Jesus' disciple. Perhaps what prompted this illustration was that Jesus had built a tower for a customer, but was never paid. Jesus' own apprentice experience with his earthly father Joseph is probably the backdrop for the analogy in John 5:19, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise." Gary Burge explains, "The central motif in the discourse [John 5:19–30] is the relation of the father and a son as it would be viewed in this culture through the trade or skill the son was learning. We can think of Jesus growing up with Joseph in the carpentry shop, obediently learning skills and later imitating them. In a similar manner, Jesus is connected to the Father."⁴⁵

Third, Jesus' almost 20 years of experience as a builder raises the dignity and honor of all good work in the marketplace, a point that is affirmed in his teachings. Consider that the pre-existent King of kings and Lord of lords, the second Person of the Godhead, engaged in work during the creation of the world (Gen 2:3; Col 1:16). Likewise, Jesus Christ participated in the work of redemption as the unique God-man, Messiah, "I glorified you on earth, having accomplished the work that you gave me to do" (John 17:4). It seems appropriate that Jesus' words of glorifying the Father could also apply in some way to his *first* earthly career. God's will was for Jesus to grow up in an ordinary "blue collar" family and lead the common life of a builder. The majority of his 30+ years on this planet (5 BC to AD 33) were predominantly devoted to engaging in a "secular" job, which God the Father had ordained for him. Jesus' example critiques the false "secular/sacred" divide about work roles. Within a robust kingdom-focused theology of work, all good labor is sacred. Various vocational roles of good work are affirmed as pleasing to God. If we wish to bring all of our life under the lordship of Jesus Christ then our day job must be included too (Luke 9:23–26). For Christians there is no "secular" work.

A closer examination of Jesus' teachings reveals someone knowledgeable of a wide scope and complexity of work-related matters of his day. He employs a range of 22 distinct work activities in the storyline of 32 of 37 parables (86%). We also find commercial terms and analogies used by Jesus to convey truths about spiritual reality. Remarkably, references to the work arena appear throughout Jesus' teach-

⁴⁵ Gary Burge, *John* (NIVAC; Grand Rapids: Zondervan, 2000) 177.

ings. These work-situated parables offer a continuing reminder of Jesus' hidden years of labor. Moreover, Jesus' example of one personally engaged for almost two decades in the world of work as God's will offers a powerful challenge that our lives at work are important arenas in which to live out God's kingdom purposes, regardless of the particular role in which we serve others.⁴⁶

⁴⁶ Appreciation is expressed for helpful feedback from a number of colleagues. The study was sponsored by a grant from the Institute for Faith, Work and Economics. An earlier version of some material appeared in Klaus Issler, *Living into the Life of Jesus: The Formation of Christian Character* (Downers Grove, IL: InterVarsity, 2012), chap. 8.