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"He Lifted Up His Eyes":

Translating Luke 16:23 in the Context of Cognitive Interpretation*

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1. Introduction

In the parable of the Rich Man and Lazarus, found in Luke 16:19-31, verse 23 introduces the dialogue between the rich man and Abraham that takes place in verses 24-31. The expression ἐπήρεν τοὺς ὀφθαλμοὺς αὐτοῦ (literally, "he lifted up his eyes"), which appears in 16:23, is a Septuagintalism that can be translated either as simply "look at" or with reference to the spatial differentiation between the rich man and Lazarus. Commentators are divided on this issue. Just to give a brief example, I. Howard Marshall and C. F. Evans regard it simply as a conventional expression,[1] while Alfred Plummer, Robert G. Bratcher, John Nolland, and François Bovon emphasize its spatial meaning.[2] How does this expression work in the context of Lucan parable of the Rich man and Lazarus and how should it be translated? For instance, NLT omits the spatial difference: "There, in torment, he saw Abraham in the far distance with Lazarus at his side." However, many translations indicate the spatial aspect of this expression: "he lifted up his eyes" (KJV, RSV), "he looked up" (NIV, NRS, NJB). I suggest that this decision is correct, because Luke uses these words intentionally, in order to

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1) I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 1978), 637; C. F. Evans, *Saint Luke* (London: SCM Press, 2008), 614.

2) Alfred Plummer, *A Critical and Exegetical Commentary on the Gospel According to St. Luke*, ICC (New York: Charles Scribner's Sons, 1920), 394; Robert G. Bratcher, *A Translator's Guide to the Gospel of Luke* (New York: United Bible Societies, 1982), 273; John Nolland, *Luke 9:21-18:34*, David A. Hubbard and Glenn W. Barker, eds., WBC35B (Dallas: Word Books, 1993), 829; François Bovon, *Das Evangelium nach Lukas,* EKKNT III:3 [Lk 15:1 - 19:27], Zürich: Benziger Verlag; Neukirchen-Vluyn: Neukirchener Verlag, 2001), 122.

emphasize the spatial differentiation between the abode of the righteous and that of the wicked that takes place in the afterlife. I believe that these issues can be better explained when considered not only in the context of the traditional *Literarkritik* but also in light of the cognitive approach to spatial differentiation in Luke's otherworld.[3] In support of my argument, I combine a traditio-historical enquiry with textual analysis at a synchronic level, and also exploit the elements of cognitive linguistics, i.e., Cognitive Metaphor Theory (CMT), whose basic features I introduce below.

2. Cognitive Metaphor Theory

Cognitive Metaphor Theory (CMT) was developed by the American linguists G. Lakoff and M. Johnson, who argue that metaphor is not just a characteristic of language, but rather an integral part of the process of human thinking and acting, because our conceptual system, in terms of which we think and act, is fundamentally metaphorical in nature. [4] As the human thinking process is largely metaphorical, it allows us to comprehend some aspect of a more abstract concept in terms of another, "lower level" concept from everyday human experience. Therefore, a conceptual metaphor makes a series of comparisons between an everyday experience and an abstract concept. This process can be called mapping, i.e., an operation that associates some elements of the source domain with one or more elements of the target domain or vice versa. [5] In mapping, some aspects of the source domain are highlighted in the metaphor, while others are hidden in order to focus on certain specific aspects of the target domain.

The use of CMT can be very productive for exploring religious texts, such as the Bible. Indeed, each culture expresses its religious beliefs by means of special

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3) The part of the material in this article has been adapted from chapters 2 and 5 of my Ph.D. dissertation, which is not yet published; Alexey Somov, "Representations of the Afterlife", Ph.D. Dissertation (VU University Amsterdam, 2014).

4) George Lakoff and Mark Johnson, *Metaphors We Live By* (London; Chicago: The University of Chicago Press, 1980); George Lakoff and Mark Turner, *More than Cool Reason: A Field Guide to Poetic Metaphor* (Chicago: University of Chicago Press, 1989).

5) Mapping is a term borrowed from mathematical terminology; Joseph E. Grady, "Metaphor", Dirk Geeraerts and Hubert Cuyckens, eds., *The Oxford Handbook of Cognitive Linguistcs* (Oxford; New York: Oxford University Press, 2007), 190.

metaphors.[6] Therefore its religious conceptual system is predominantly metaphorical.[7] This allows it to comprehend supernatural realities in terms of human everyday or embodied experience. As Jan G. van der Watt puts it:

> "if a person wants to speak about the D/divine it should be done by means of metaphors. Although human concepts are used, reference is made to a divine reality (which differs from the ordinary referents of the concepts)."[8]

In religious language, an abstract, transcendent, and divine reality is articulated "by using finite expressions derived from the experiences of human existence."[9] Therefore the religious experience of a certain culture is conveyed via the production of a set of central metaphors.[10]

In some conceptual metaphors one concept is metaphorically structured in terms of another (structural metaphors),[11] while in other metaphors the source domain is centered in embodied experience (orientational metaphors). Indeed, the features of the human body and its orientation with the physical world provide many basic dimensions for metaphorical extensions. Therefore orientational metaphors emerge from how we use our bodies to interact with our environment.

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6) Moreover, metaphor is a central feature of human language as a whole; Vyvyan Evans and Melanie Green, *Cognitive Linguistics: An Introduction* (Edinburgh: Edinburgh University Press, 2006), 38.

7) There are several important studies of religious language as a metaphorical system. See, e.g., Karsten Harries, "Metaphor and Transcendence", Sheldon Sacks, ed., *On Metaphor* (Chicago: Chicago University Press, 1979), 71–88; S. McFague, *Metaphorical Theology: Models of God in Religious Language* (Minneapolis: Fortress, 1982); Janet Martin Soskice, *Metaphor and Religious Language* (Oxford: Clarendon, 1985); Paul Ricoeur, "Naming God", *Figuring the Sacred: Religion, Narrative and Imagination* (Minneapolis: Augsburg Fortress, 1995), 217–235.

8) Jan G. van der Watt, *Family of the King: Dynamics of Metaphor in the Gospel According to John,* Biblical Interpretation Series 47 (Leiden: Brill, 2000), 22.

9) Leo G. Perdue, *Wisdom in Revolt: Metaphorical Theology in the Book of Job* (Sheffield: JSOT Press, 1991), 22.

10) A good example of religious metaphor attested in the New Testament is *Jesus is the son of God*. It should not be understood literally (i.e., biologically), as it describes the unique relations between Jesus and God. See also the investigation of the biblical metaphors of kingship in Beth M. Stovell, *Mapping Metaphorical Discourse in the Fourth Gospel: John's Eternal King*, Linguistic Biblical Studies 5 (Leiden: Brill, 2012).

11) George Lakoff and Mark Johnson, *Metaphors We Live By*, 14.

In CMT the categorization of reality is often made in the form of so called image-schemas. An image-schema is a pre-conceptual, structural primitive that constitutes the building blocks of cognition. Image-schemas reflect our physical characteristics and bodily interactions with the world, which then can be encoded in the semantic structure of language.[12] There are several such basic primitives providing different types of meaning closely associated with a particular kind of embodied experience: Up – Down, Inside – Outside, Center – Periphery, Close – Far, Container, Whole – Part, Left – Right, Front – Back, and some others. For instance, the Inside – Outside image-scheme is based on our sense that our skin defines the extent of our bodies so that there are things inside and outside of it. The Center – Periphery image-scheme is connected with our sense that our head and torso are central and the limbs are peripheral. Central is more important for our life. The Container image-scheme is built on our view that we take things into the body and expel them from it.

3. "Lifting Up the Eyes" in the Old Testament and in Luke

As stated above, the expression ἐπήρεν τοὺς ὀφθαλμοὺς αὐτοῦ occurs in the LXX and corresponds to the stereotypical Hebrew את־עיניו (or וישׂא) נשׂא ("he lifted up his eyes") in the Hebrew Bible. On the one hand, it occurs in contexts that imply a certain spatial aspect. For instance, in Genesis 18:11-12 Abraham, who was sitting at the door of his tent, looked up and saw three strangers coming to his place. In 1 Chronicle 21:15-16 David looked up at the angel staying by the threshing-floor of Ornan the Jebusite. Similarly, in Zechariah 5:1 the prophet looked up to see a scroll flying in the sky. On the other hand, there is no direct indication of looking up in, for instance, Gen 43:29; Jdg 19:17; 2Sa 18:24; Job 2:12; Eze 8:5; Dan 8:3; 10:5; Zec 1:18 (BHS Zec 2:1). Moreover, this expression may also indicate one's respectful or honorable position: "Whom have you mocked and reviled? Against whom have you raised your voice and haughtily lifted your eyes? Against the Holy One of Israel!" (NRS 2Ki 19:22; cf.

12) See, e.g., Leonard Talmy, *Toward a Cognitive Semantics* (Cambridge: MIT Press, 2000); M. Johnson, *The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason* (Chicago: University of Chicago Press, 1987).

Isa 37:23). Thus, this expression is used in the biblical contexts in several meanings.

Joseph A. Fitzmyer argues that this Septuagintalism may have been preserved in Luke 16:23 from material Luke uses in this parable.[13] However, Luke himself is responsible for this story in its written form,[14] and it is therefore unlikely that he retains this Septuagintalism without any specific purpose but simply because it belongs to the earlier tradition he uses. How does it function in Luke-Acts? In Luke 6:20, which can be considered to be derived from Q,[15] this expression does not appear to imply any "lower to higher" position: Jesus stays on the plain (6:17) and looks at his disciples to start his teaching. However, as Christiane Nord indicates, in the cultural context of Palestine in the 1st century C. E. Jesus could have sat down before starting his teaching because a teacher or a rabbi would sit while teaching, with his disciples standing in a circle around.[16] Certainly, in Matthew 5:1 Jesus sat down before starting his teaching, in Mark 9:35 he did the same.

The third occurrence of "lifting up the eyes" in Luke is 18:13. Here it clearly refers to a spatial dimension: the tax collector did not dare to raise his eyes to heaven.

What is the meaning of this expression in Luke 16:23? In order to answer this question, one must first of all explore the representations of the otherworldly abodes of the righteous and the wicked in Luke-Acts.

4. The Imagery of the Underworld in Luke-Acts

To start with the underworld, which is typically associated with the abode of

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13) Joseph A. Fitzmyer, *The Gospel According to Luke: Introduction, Translation, and Notes*, AB28A (Garden City: Doubleday, 1985), 1132.

14) Outi Lehtipuu, *The Afterlife Imagery in Luke's Story of the Rich Man and Lazarus*, NovTSup 123 (Leiden: Brill, 2007), 27.

15) James M. Robinson, Paul Hoffmann, and John S. Kloppenborg. eds., *The Critical Edition of Q: Synopsis Including the Gospels of Matthew, Mark and Thomas with English, German, and French Translations of Q and Thomas,* Hermeneia (Minneapolis: Fortress & Peeters, 2000), 46–47.

16) Christiana Nord, "What about function(s) in Bible Translation?", *ATA Chronicle* 33 (2003), 34-38.

the wicked, Luke's general image is Hades (ᾅδης), which is a traditional term in the Greek pagan religious system. In the archaic period, it was seen as the neutral realm of the dead, neither as a place of reward nor as a place of punishment.[17] However, over the course of the centuries the concept of Hades changed and it came to be regarded as the place designed for punishment, especially for the wicked.[18] In the LXX the Greek term ᾅδης becomes a regular translation of the Hebrew concept of שׁאול ("Sheol").

The term Gehenna occurs only once in Lucan writings (Luk 12:5) and represents the place of the final punishment. Indeed, in some Jewish texts and the New Testament the final abode of the wicked assigned for their punishment is associated with Gehenna, especially due to the unquenchable fire burning there.[19] The name of Gehenna (γέεννα) is derived from Hebrew גי־הנם ("the valley of Hinnom"; Jos 15:8), the short form of גיא בן־הנם ("the valley of the son of Hinnom"; cf. Jos 18:16; Jer 7:31), or גי בני־הנם ("the valley of the sons of Hinnom"; 2Ki 23:10). This valley, located outside the city wall of Jerusalem (topographically beneath the city), was a place of idolatrous cults in late pre-exilic times (2Ki 23:10; 2Ch 28:3; 33:6; Jer 7:31; 32:35). The prophet Jeremiah prophesies that this valley will be called גיא ההרגה ("the Valley of Slaughter"), because God will put the inhabitants of Jerusalem to death by the swords of their enemies and their corpses will be left unburied there (Jer 7:31–32; 19:6–9). The author of Isa 66:24 probably alludes to it as to a place of the fiery punishment of the sinners after judgment in the sight of the righteous: "their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh" (NRS). Later these images of fire, corpses, and the wrath of God were identified with the fiery place of punishment for the wicked located in the underworld,[20] that is, hell.[21]

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17) In Homeric epics the soul descends beneath the earth to the realm of Hades and Persephone (cf. *Il.* 20.61-61; 23.51, 100-101; 7.330; 14.457; 6.19; *Od.* 10.560; 11.65; 24.10), very far away from human habitation (*Od*. 10.501-502).

18) See, e.g., Plato, *Phaed*. 114b-c; Plutarch, *Sera*. 563e6-564b10; Virgil, *Aen*. 6.

19) Mat 5:22, 29, 30; 10:28; 18:9; 23:15, 23; cf. see 4Es 7:36–38; 1En 26:4–27:2; 2Bar 59:10; 85:13; 2En 40:12-13; 42:1, Sib Or 1:101-103; 2:288-292; 4:183-186.

20) Outi Lehtipuu, *The Afterlife Imagery in Luke's Story of the Rich Man and Lazarus*, 271, n.25.

21) The concept of hell can be defined as "a divinely sanctioned place of eternal torment for the wicked"; Alan E. Bernstein, *The Formation of Hell: Death and Retribution in the Ancient and Early Christian Worlds* (London: UCL Press, 1993), 3.

In addition, the term "abyss" (ἄβυσσος; Luk 8:31) appears in the context of sending demons (8:33) into a place of torment. It points out its location as somewhere down below. Probably this term was adopted from Jewish traditions about the underworld as the place of the imprisonment of the fallen angels and spirits.

Finally, the term "perdition" (ἀπώλεια), which Luke uses in Acts 8:20 (cf. Mat 7:13) in the context of the condemnation of Simon Magus, refers to the eternal punishment of the wicked[22] in the underworld as it is used in Hellenistic pagan and Jewish traditions (cf. 1En 51:1; 81:8).[23]

For the present research, the most important terms are Hades and Gehenna.[24] How do they relate to each other in the context of Luke-Acts? If the final abode of the wicked is usually associated with Gehenna, then Hades may stand for the temporal place of the souls of the dead, who are awaiting their final destiny at the end of time. Indeed, in Acts 2:27, 31 Hades is the abode of all the dead:

> 'For you will not abandon my soul to Hades, or let your Holy One experience corruption. You have made known to me the ways of life; you will make me full of gladness with your presence.' "Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. Foreseeing this, David spoke of the resurrection of the Messiah, saying, 'He was not abandoned to Hades, nor did his flesh experience corruption.' (NRS, Act 2:27-31)

This idea often appears in Jewish literature. According to *1 Enoch* 22, the souls of the dead are gathered into four hollow places under a great and high mountain in the west, waiting for the day of the great judgment (1En 22:1–4). The souls of the righteous are separated from those of the wicked and put into various chambers in the underworld (22:8–11). The separation of different categories of people after death is found in other Jewish texts: for instance, in *4*

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22) Outi Lehtipuu, *The Afterlife Imagery in Luke's Story of the Rich Man and Lazarus*, 274.

23) Cf. ὁ αἰώνιος ὄλεθρος ("the eternal destruction") in 4Ma 10:15.

24) In addition to the terms discussed above, the expression "his own place" (ὁ τόπος ὁ ἴδιος; Act 1:25b) in the context of the discourse about the destiny of Judas, most probably also refers to the abode of the wicked.

Ezra the souls of the righteous are in storehouses, while those of the wicked wander about in torments, grieving, and sad (7:79–87; cf. L.A.B. 23:13; 32:13). The places for the souls of the righteous and the wicked are so close to one another that they can even see each other (4Es 7:85, 93, 96 cf. 1En 108:15). Both categories of souls are stored in the underworld as their temporary repository until the final judgment.

However, in Luke 16:23-24 Hades is the place of the punishment of the wicked with its torments, flames of fire, and thirst (16:24)[25] immediately after death, and, moreover, with no reference to the final judgment (16:23). Besides, there is no indication that the punishment of the rich man and the reward of Lazarus are temporal. As Outi Lehtipuu states, due to the fact that there is only a single occurrence of γέεννα in Luke-Acts, both Hades and Gehenna are very ambiguous words in Luke's texts and can be used with different meanings. Probably Luke understands them as rough equivalents of the place of punishment for the wicked immediately after death.[26] Therefore, Hades in 16:23-24 can be regarded as the place of final torment.[27]

Next, where are Lazarus and Abraham located in this story? This issue will be explored in the context of Luke's representations of the abode of the righteous in their afterlife.

5. The Abode of the Righteous in Luke-Acts

The Kingdom of God (ἡ βασιλεία τοῦ θεοῦ) occurs in Luke-Acts as the reality to be granted to the believers as their reward, including in their blessed afterlif e.[28] Sometimes Luke represents it in a spatial way (cf. Luk 13:28-29; 18:17, 24–

25) Cf. ὁ τόπος τοῦτος τῆς βασάνου ("this place of torment") in Luke 16:28. In addition, Luke 10:15 also can be regarded as carrying the second meaning of Hades in Luke-Acts, but with less probability, because in this verse Hades may have been used metaphorically rather than as the direct indication of the place of the final punishment of the wicked: "And you, Capernaum, will you be exalted to heaven? No, you will be brought down to Hades" (NRS).

26) Outi Lehtipuu, *The Afterlife Imagery in Luke's Story of the Rich Man and Lazarus*, 273–274. See also, e.g., John Martin Creed, *The Gospel according to St. Luke* (London: Macmillan, 1942), 213.

27) See the discussion in Outi Lehtipuu, *The Afterlife Imagery in Luke's Story of the Rich Man and Lazarus*, 275.

28) Luk 6:20; 9:27; 13:28-29; 14:15; 18:17, 24-25; 22:29-30; 23:42; Act 14:22.

25, 28; 23:42; Act 14:22).[29] For instance, in Luke 13:28-29 it is depicted as an eschatological banquet with clear future characteristics:

> There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrown out. Then people will come from east and west, from north and south, and will eat in the kingdom of God. (NRS, Luk 13:28-29)

This Kingdom also occurs in the context of the afterlife in Luke 23:42 and again can be understood in a spatial sense. Moreover, in the next verse it is parallel with paradise (παράδεισος) as another representation of the blessed reality:

> Then he said, "Jesus, remember me when you come into your kingdom[30] (εἰς τὴν βασιλείαν σου)." He replied, "Truly I tell you, today you will be with me in Paradise." (παράδεισος; NRS, Luk 23:42-43)

Luke could combine Jewish ideas of paradise as a blessed dwelling place of the righteous characterized by peace, joy, and eternal life (cf. Isa 51:3) with the belief that the Messiah reigns over it (cf. 1En 61:11-12). Thus, the reference to paradise in Jesus' answer to the criminal on the cross in Luke 23:43 may imply that his Kingdom is still not total until he enters his glory and comes again at the end of time.[31]

In addition to the Kingdom of God and paradise, Luke uses the image of the eternal habitations (αἱ αἰωνίοι σκηναι; Luk 16:9) to representas the abode of the righteous and juxtaposes itthese habitations with the earthly dwellings of the debtors (οἱ οἶκοι αὐτῶν; 16:4). Most likely this expression refers to the good lot of the righteous.[32] In Jewish literature the righteous eschatological dwelling is

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29) Luke is not the originator of such a sense of this expression, since it appears in an earlier tradition (cf. Mar 9:47, omitted by Luke!; Mat 7:21). For instance, the account of Luke 18:17, 24–25 is taken from Mark 10:23–25.

30) It seems that throughout his double work Luke never distinguished between Jesus' Kingdom and the Father's (cf. Luk 1:33; 11:2, 32; 17:20-21; 22:29-30).

31) See Grant Macaskill, "Paradise in the New Testament", Markus Bockmuehl and Guy G. Stroumsa, eds., *Paradise in Antiquity: Jewish and Christian Views* (Cambridge: Cambridge University Press, 2010), 74.

32) Outi Lehtipuu, *The Afterlife Imagery in Luke's Story of the Rich Man and Lazarus*, 285-286.

sometimes located in the heavenly places associated with their final reward together with the angels (e.g., 1En 39:4, 7; 41:2). [33]

As demonstrated by this short survey of the representations of the abode of the dead in Luke-Acts, in contrast to the localization of the abode of the wicked somewhere below (in the underworld), Luke's representations of the abode of the righteous refer to heaven as well as to a certain higher or blessed location.[34]

How does Abraham's bosom relate to these representations? A. J. Mattill argues that Lazarus occupies the blessed sectionregion of Hades reserved for the righteous (cf. 1En 22:2, 9) of which Abraham's bosom is a part. In contrast, the rich man is put into another part of Hades to be in torment until his final destiny (1En 22:10–11; cf. 103:5–8).[35] According to Mattill, "Dives and Lazarus experience preliminary blessing and punishment and await the resurrection, when the souls in Hades will be united with their bodies to stand in the last judgment"[36]. Moreover, Mattill supposes that paradise is located in "the happy side of Hades" (again, similar to Abraham's bosom), referring to Jesus' and the thief's intermediate state.[37] However, it is hardly possible to agree with Mattill, because, as has been shown above, Hades in 16:23-24 is the place of final punishment, not a temporary storage house. There is no indication of any further change of postmortem destiny in Luke 16:19–31.[38] In the context of this story Lazarus experiences his final bliss, while the rich man is punished with his final punishment. In addition, paradise is never located in the underworld in

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33) The expression σκηναῖ δικαίων ("the tents of the righteous," LXX Psa 117:15) indicates the place of salvation and joy brought by the Lord. Later it occurs in *T. Ab. a* 20:14 as anthe abode of Abraham after his death. It refers to the place of bliss, peace, joy, and eternal life located in paradise. In addition, in Revlation 13:6 σκηνή is associated with the dwelling place of God and "those who dwell in heaven."

34) Luk 6:23; 10:20; 12:33; 16:9; 18:22; Act 7:56 also refer to heaven as to the place of reward or the abode of the righteous.

35) A. J. Mattill Jr., *Luke and the Last Things: a Perspective for the Understanding of Lukan Thought* (Dillsboro: Western North Carolina Press, 1979), 29−30.

36) Ibid., 31.

37) Ibid., 33−34. J. Osei-Bonsu also regards paradise in Luke 23:43 as a place similar to Abraham's bosom and locates it not in heaven (cf. 2Co 12:2; *2En* 8:1−4) but in the blessed sectionregion of Hades to serve as the temporary "paradisiacal" abode of the righteous. For Osei-Bonsu Acts 2:27, 31 appears as a crucial text for supporting his view. J. Osei-Bonsu, "The Intermediate State in Luke-Acts", *IBS* 9 (1987), 125.

38) See the analysis of this issue in Outi Lehtipuu, *The Afterlife Imagery in Luke's Story of the Rich Man and Lazarus*, 277−284.

Jewish literature.[39]

Apparently the context of Luke 16:19-31 implies that the words κόλπος ᾽Αβραάμ[40] refer to a certain blessed reality. However, this expression does not occur elsewhere in Luke-Acts or in the rest of the corpus of New Testament texts, nor does it appear in most Jewish writings with the exception of a few later ones.[41] It may represent several concepts: (1) a child lying on its parent's lap (cf. Joh 1:18); (2) the proximity of a guest to the host at a banquet (reclining next to the host, cf. Joh 13:23; 2Clem 4:5); (3) being gathered to one's ancestors (cf. Gen 15:15). The first and second of these concepts may be combined in Luke 16:22, suggesting Lazarus' close fellowship with Abraham at a banquet.[42] Thus, the metaphor "Abraham's bosom" may designate the nature of the relationship between Abraham and Lazarus: they are in an intimate fellowship in a certain blessed reality.[43] Some English translations of Luke 16:23 follow such a meaning: Abraham is "with Lazarus by his side" (NRS); "with Lazarus in his embrace" (NJB); "Lazarus at his side" (GNB). Lazarus occupies the exalted and most honorable place at the assembly of the righteous,[44] probably at a certain heavenly banquet.[45] All in all, the place where Abraham and Lazarus are

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39) Outi Lehtipuu, *The Afterlife Imagery in Luke's Story of the Rich Man and Lazarus*, 283.

40) Although κόλπος is used in the plural in 16:23, its sense is similar to that of 16:22.

41) *T. Ab.* A 20, *b. Qidd*. 72a–b (בחיקו שׁל אברהם). See more comments on these texts in Outi Lehtipuu, *The Afterlife Imagery in Luke's Story of the Rich Man and Lazarus*, 276, n. 39.

42) I. Howard Marshall, *The Gospel of Luke*, 636. Lehtipuu also indicates that it could represent either an honorable position at a heavenly banquet or close communion with Abraham. Moreover, these two connotations do not need to be mutually exclusive. See Outi Lehtipuu, *The Afterlife Imagery in Luke's Story of the Rich Man and Lazarus*, 215.

43) See Outi Lehtipuu, *The Afterlife Imagery in Luke's Story of the Rich Man and Lazarus*, 294. Joachim Jeremias suggests that Lazarus occupies an exalted and very honorable place at the assembly of the righteous; Joachim Jeremias, *The Parables of Jesus,* 2nd rev. ed., (New York: Charles Scribner's Sons, 1972), 184. Luke-Acts demonstrates a special interest in and sympathy for the poor and needy. They represent the type of the true righteous ones (cf. Luk 6:20b–21) and will receive the eschatological rewards and relief from their sufferings and troubles (cf., e.g., Luk 1:52–53; 4:18; 6:20–21; 14:13, 21; 18:22; 19:8). It is a common scholarly opinion, reflected in a number of studies that in Luke 16:19–31 Lazarus is one of these marginal people, who are the subject of God's special care and protection. See the list of the most important works in Outi Lehtipuu, *The Afterlife Imagery in Luke's Story of the Rich Man and Lazarus*, 165. In this connection, one can compare Abraham's bosom and the Kingdom of God, which belongs to the poor (Luk 6:20).

44) Joachim Jeremias, *The Parables of Jesus*, 184.

45) Joel B. Green, *The Gospel of Luke* (Grand Rapids: Eerdmans, 1997), 607; Outi Lehtipuu, *The Afterlife Imagery in Luke's Story of the Rich Man and Lazarus*, 215.

dwelling in a close relationship could also serve for Luke as a representation of the concept of the honorable blessed reality destined for the righteous.[46]

6. The Differentiation of Fate and Spatial Change in Luke 16:19-31

In the context of Luke 16:19-31 the difference between the rich man and Lazarus in their social position and honor as well as in their postmortem state is marked by the spatial distinction between them throughout this whole parable. Indeed, in 16:19–21 Lazarus lies at the rich man's gate (he occupies a lower position than the rich man), while the latter feasts in his house (he is in the upper position relative to the beggar). The poor man longs to eat what falls (the lower position) from the rich man's table (the higher position). Then, in 16:22–23, after their death their fates are suddenly reversed: the angels carry Lazarus away to Abraham's bosom (presumably the higher position, which is far away from the rich man's place); the rich man is buried (the lower position). One can suggest that the differentiation of the fates of these two people is illustrated by the spatial change in altitude between them. Now, the rich man's position is not above that of Lazarus. On the contrary, in the hereafter he has to look up to see the poor man (16:23).[47]

Next, in Luke 16:23 the wicked and the righteous are separated not only by altitude but also by distance. Indeed ἀπὸ μακρόθεν ("far away") emphasizes a distance between two types of people in the otherworld, metaphorically signifying the difference between the state of the righteous and that of the wicked.

The fact that the spatial difference between the righteous and the wicked is important for Luke can be demonstrated in some additional examples. First, it is seen in Luke 13:24–25, which is the part of the parable of the Narrow Door (13:22-30):[48]

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46) However, there is no need to equate this place with paradise, because it is another representation of the abode of the righteous.

47) Eduard Schweizer, *Das Evangelium nach Lukas* (Göttingen: Vandenhoeck & Ruprecht, 1993), 172; Cf. John Nolland, *Luke 9:21–18:34*, 829.

48) Luke 13:24-25 is connected with Mat 7:13-14; 25:10-12; Luk 13:26-27 with Mat 7:22-23, while Luke 13:28–29 has a close parallel with Mat 8:11–12 which concludes the story of the

> Strive to enter through the narrow door; for many, I tell you, will try to enter and will not be able. When once the owner of the house has got up and shut the door, and you begin to stand outside and to knock at the door, saying, 'Lord, open to us', then in reply he will say to you, 'I do not know where you come from.' (NRS, Luk 13:24-25)

In this parable the Kingdom of God that is perceived in a spatial way and metaphorically represented as a house of salvation plays the role of a container, in CMT terminology. The righteous enter this house (they are *in)*, while the wicked stay outside (ἔξω).

Luke uses similar imagery of the spatial representation of the Kingdom in Luke 18:24–25, belonged to the broader 18:24-30 episode whose material Luke derived and adopted from Mark 10:17-31:[49]

> How hard it is for those who have wealth to enter (εἰσπορεύονται) the kingdom of God! Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God. (NRS, Luk 18:24b-25)

Hence, in Luke 16:23 Luke indicates the spatial difference between the rich man and Lazarus in both altitude and distance. Such a differentiation may refer to four basic cognitive image-schemas involved in the process of metaphorical extension in this parable: Up – Down, Inside – Outside, Center – Periphery, and Container. The Up – Down polar opposition is rooted in our erect posture and some orientational metaphors are motivated by this image-scheme. Indeed, the physical basis for personal well-being such as happiness, health, and life is often expressed as *up* in many cultures and this is true in the culture discussed.[50]

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centurion's servant. Probably both Luke and Matthew had at hand a set of Q sayings, whether in similar or variant form, and used them according to their own views. See James M. Robinson, *The Critical Edition of Q*, 406–415.

49) Cf. Luke 24:26, where Jesus enters his glory and Mark 9:43–47, where entering life is equated with entering the Kingdom of God.

50) Discussing so-called archetypical metaphors grounded in the prominent features of experience, objects, actions, conditions, and motivations, M. Osborn indicates that vertical scale images refer to desirable objects above and undesirable objects below. In his opinion, this feature may express the human quest for power; M. Osborn, "Archetypal Metaphor in Rhetoric: The Light-Dark Family", *Quarterly Journal of Speech* 53 (1967), 116.

Contrary, the basis for personal misery is *down*: distress, humiliation, disease, uncleanness, and death. Certainly, in the Bible life is *up*, while death is *down*: "For the wise the path of life (ארח חיים) leads upward (למעלה), in order to avoid Sheol below (מטה)" (NRS, Prov 15:24).[51]

Further, as Mario Liverani argues in his study of the ideological issues of the Assyrian empire, the division of space into inner and outer parts played an important role in this culture.[52] An inner space (center), which is perceived as positive, is in opposition to an outer one (periphery), which is characterized as negative. Consequently, "the inner zone is reassuring because it is normal ... ; the outer zone or periphery is worrying because it is abnormal"[53]. Then again the inner space is luminous, structured and productive, while the outer one is dark, chaotic and sterile. As has been shown above, in the cognitive sense, center (*in*) serves as a metaphor for the Kingdom of God in Luke, while periphery (*out*) stands for the dark place of torment of the wicked. In Luke 16:26 "a great chasm" (χάσμα μέγα plays the role of the boundary between the central (the abode of Abraham and Lazarus) and the periphery (Hades).

Hence, in Luke 16:23 the evangelist demonstrates that the spatial difference between the postmortem positions of the rich man and Lazarus marks the difference in their afterlife status: the lower position the rich man occupies in Hades corresponds to his worse fate and humiliated condition, while the higher position of Lazarus (as well as Abraham), who is in a blessed reality, designates his honorable and exalted state.[54] Their states stand for the condemned or blessed realities reserved for the wicked or the righteous. On the other hand, it is doubtful that Luke tries to accentuate the exact geographical mapping of these realities or their real spatial location underground, on earth or in heaven. It seems that most likely he relies on his audience's cultural acquaintance with the prototypical representations of the abodes of the righteous and the wicked and their orientational metaphorization. As is shown above, usually the wicked are located below, in the underground or in the lower regions, while the righteous

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51) Cf. *Pss. Sol.* 15:10: ἕως ᾅδου κάτω ("Hades [Sheol] below").

52) See Mario Liverani, "The Ideology of the Assyrian Empire", Mogens Trolle Larsen, ed., *Power and Propaganda: A Symposium on Ancient Empires* (Copenhagen: Akademisk Forlag, 1979), 306.

53) Mario Liverani, "The Ideology of the Assyrian Empire", 306.

54) Luke 10:15 dealing with heaven and Hades may also be regarded as an example of the indication of the difference between the humiliated and the exalted states.

are always above or in the higher regions. These prototypical or most salient and central representations of the abode of the dead are connected with the spatial difference between the location of the righteous and that of the wicked.

All in all, one can conclude that in the context of Luke 16:19-31 the expression ἐπῆρεν τοὺς ὀφθαλμοὺς αὐτοῦ in 16:23 should be understood as follows: the rich man looks upwards to see Abraham who is somewhere above and far away, together with Lazarus in his bosom. The rich man is suffering in torments of Hades, while Abraham and Lazarus are enjoying their blessed state in a certain blessed reality.

7. Conclusions

To sum up, in Luke's picture of the otherworld the spatial separation between the abode of the righteous and that of the wicked plays an important role. The wicked are located below, in the underground or in the lower regions, while the righteous are above or in the higher regions. This spatial differentiation is not geographical but cognitive: it metaphorically signifies the reality of humiliation and condemnation for the wicked and the reality of honor, blessing, and eternal life for the righteous. This cognitive differentiation is salient in the parable of the rich man and Lazarus and represented by the separation in altitude and distance between the wicked and the righteous by means of four cognitive image-schemas involved into the cognitive orientational metaphor in this parable (Up – Down, Inside – Outside, Center – Periphery, and Container). Thus, the spatial difference between the postmortem positions of the rich man and Lazarus marks the difference in their afterlife status: the lower and more peripheral or remote position corresponds to the worse fate and humiliated condition, while the higher and more central position designates the honorable and exalted state. Therefore, the Septuagintalism ἐπῆρεν τοὺς ὀφθαλμοὺς αὐτοῦ in Luke 16:23 (as well as in Luk 6:20 and 18:13) emphasizes the spatial aspect and should be treated in this way in translation.

<Keywords>
Bible interpretation, Bible translation, Luke-Acts, Cognitive metaphor, Image-Schema.

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<Abstract>

"He Lifted Up His Eyes": Translating Luke 16:23 in the Context of Cognitive Interpretation

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This article investigates the meaning of the expression ἐπῆρεν τοὺς ὀφθαλμοὺς αὐτοῦ ("he lifted up his eyes") in Luke 16:23. This Septuagintalism, which Luke uses in the parable of the Rich Man and Lazarus (Luk 16:19-31), can be translated either as simply "look at" or with reference to a spatial difference between these two people. Although many Bible translations prefer indicating its spatial aspect, commentators are divided on this issue. The fact of such an ambiguity raises the question again, whether Luke uses "he lifted up his eyes" intentionally in 16:23 or simply as a conventional expression? Discussing this question the present article uses not only a traditio-historical enquiry and textual analysis, but also Cognitive Metaphor Theory (CMT) developed by G. Lakoff and M. Johnson. CMT argues that metaphor is an integral part of the process of human thinking and acting. Moreover, metaphor allows us to comprehend supernatural realities in terms of human everyday or embodied experience, reflecting our physical characteristics and bodily interactions with the world in the form of image-schemas, i.e., pre-conceptual, structural primitives (Up-Down, Inside-Outside, Near-Far, Center-Periphery, Container). Indeed, the spatial organization of the otherworld in Luke 16:19-31 is connected with the conceptual orientational metaphorization centered in embodied experience and involves four cognitive image-schemas organizing the spatial contrast: Up-Down, Inside-Outside, Center-Periphery, and Container. The difference between the rich man and Lazarus in their social position and honor as well as in their postmortem state is marked by the spatial distinction between them throughout the whole parable. The spatial difference between their postmortem positions marks their difference in their afterlife status: the lower and more peripheral or remote position corresponds to the worse fate and humiliated condition, while the higher and more central position designates the honorable and exalted state. Thus, in this parable the righteous and the wicked are separated in altitude and distance in the afterlife. Therefore, it is suggested that Luke uses the expression "he lifted up his eyes" in Luke 16:23 intentionally, in order to emphasize the spatial differentiation between the abode of the righteous and that of the wicked.