

**A SOCIO-RHETORICAL INTERPRETATION  
OF THE DOUBLE COMMANDMENT  
IN MARK 12: 28-34  
AS KEYSTONE FOR THE ETHICS OF  
THE KINGDOM OF GOD**

**BY**

**THABANI NGWENYA**

**MINI DISSERTATION**

**SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS  
FOR THE DEGREE**

**MASTER OF ARTS  
IN BIBLICAL STUDIES  
IN THE  
FACULTY OF ARTS  
at the  
RAND AFRIKAANS UNIVERSITY**

**SUPERVISOR: DR. S.J. NORTJÉ-MEYERS**

**NOVEMBER 1998**



## **DEDICATION**

**I dedicate this Thesis to my late uncle and friend Caspa Halimana who for many years was a keen educator and schools supervisor.**



# ACKNOWLEDGEMENTS

I would like to express my heart-felt gratitude to:

Dr. S.J. Nortjé-Meyers whose kindness, encouragement, commitment and moral support went beyond the call of duty. She patiently read all my first drafts and gave expert guidance until the final draft of this thesis was completed. Her warm personality and friendliness made the writing of this thesis a joy rather than a burden to endure.

My parents who cared for me from infancy and gave me the love and inspiration that I needed in order to have direction in life.

My late uncle, Caspa Halimana who believed in me and encouraged me to study diligently before he untimeously passed away just when I was beginning my under graduate studies in Swaziland.

My friend Dr. Nicholas Taylor (currently lecturing at the University of Swaziland). He not only ungrudgingly gave me access to his personal library but he also sacrificed his time in many stimulating academic discussions with me.

Saul Sedith and his wife Jassie for allowing me to stay at their home while completing this thesis.

Mr. and Mrs. S.Z. Ngubane my long time friends, who at a time when I could no longer continue paying my tuition at undergraduate level offered to finance my studies from their scant financial resources.

Mrs. E.M. Scheepers whose kindness and patience never cease to amaze me. She patiently, carefully and professionally typed the final drafts of this thesis.

**GOD BLESSES YOU ALL!**

## ABSTRACT

The general thrust of this thesis is an attempt to determine whether Jesus' teaching was simply a repetition of what Judaism already knew and taught or it contained significantly new elements that need to be recognised. Despite voluminous productions on this subject that continue to flood publishing houses, no scholarly consensus has yet been reached. Many Jewish scholars have insisted that Jesus was a heretic whose teaching resulted in gross suffering to the Jewish nation and therefore have not seen any need to worry about his teaching. Geza Vermes, who is undoubtedly a competent historian and a prolific writer, has found a place for Jesus in the stream of first century charismatic Judaism. He apparently sees little difference between Jesus and such Jewish charismatic characters as Honi and Hanina Ben Dosa. Sanders is perhaps the most vocal non-Jewish scholar in favour of a view that sees Jesus' teaching as not being any different from the teachings of Orthodox Judaism. This thesis, rather than entering into debate with these authorities, uses the Gospel of Mark particularly the double love commandment as a yardstick to see if Jesus' teaching was in fact not unique.

The socio-rhetorical method of interpretation developed by V.K. Robbins is applied to the text of Mark with the hope that it will give us fresh perspectives on the double love commandment pericope. This method has been chosen because it gives the interpreter an opportunity to look at the same text from multiple angles at the same time. This offers a deeper and richer understanding of the text.

In this thesis we look first at the innertexture of our text. At this level, our concern is not to establish the meaning of the text but to get inside the text in order to get a feel of its inner-dynamics. We accordingly assess the repetitive texture, the progressive texture, the narrational texture and the sensory aesthetic texture. The results of this investigation then serve as basic data for the following chapters.

In chapter 3, we begin to move into the arena of interpretation. We examine first oral scribal intertexture and then the cultural intertexture in the two-fold love commandment pericope in Mark. This helps us to put our "ears" closer to the text in order to detect if Mark gives these Old Testament commandments a new interpretation.

Analysis of the Social and Cultural texture in chapter 4 brings out another hidden angle of the text into view. This helps us to further test and confirm the results of our investigation in the previous chapters. We then conclude our study by finding out whether the goals of this thesis have been met. Implications of these conclusions for the Jewish-Christian dialogue, for Israel as a nation and the South-African community in the post-apartheid era are drawn at the end.

# TABLE OF CONTENTS

DEDICATION .....	i
ACKNOWLEDGEMENTS .....	iii
ABSTRACT .....	iv
TABLE OF CONTENTS .....	vi
CHAPTER 1: INTRODUCTION	
1.1 Stating the Problem .....	1
1.2 Methodology .....	2
1.3 Why work from the Gospel of Mark? .....	4
CHAPTER 2: INNER-TEXTURE OF MARK 12: 28-34	
2.1 Introduction .....	7
2.2 Repetitive Texture and Pattern .....	8
2.3 Progressive Texture and Pattern .....	11
2.4 Narrational Texture and Pattern .....	17
2.5 Sensory Aesthetic Texture .....	19
CHAPTER 3: INTERTEXTURE OF MARK 12: 28-34	
3.1 Introduction .....	20
3.2 Oral Scribal Intertexture .....	21
3.3 Cultural Intertexture .....	35
3.4 Jewish Discourse .....	36
3.5 Jewish Diaspora Discourse .....	39
3.6 Markan Discourse .....	41

CHAPTER 4: SOCIAL AND CULTURAL TEXTURE	
4.1 Introduction .....	43
4.2 Types of Religious Responses to the World .....	44
4.3 Revolutionism and Conversionism in Mark 12: 28-34	46
4.3.1 Revolutionism .....	46
4.3.2 Conversionism .....	48
CONCLUSION .....	52
FINAL CONCLUSIONS .....	53
BIBLIOGRAPHY .....	57



# CHAPTER 1

## INTRODUCTION

### 1.1 STATING THE PROBLEM

The figure of Jesus has attracted amazing and unrelenting attention from scholars and lay persons alike for a period of close to 2000 years now. Books and articles that focus on diverse aspects of his teaching continue to proliferate and fill college and University library shelves. The most intriguing question is: What is it about his teaching that has attracted and continues to attract such an astounding amount of attention? This question has been responded to differently by different scholars. Some Jewish scholars have found it difficult to accept that Jesus' teaching contained any significantly new elements. They have simply seen him as a heretic whose teaching resulted in untold misery and suffering to the Jewish people (Kac, 1980: 61). Geza Vermes (1983: 58f), a historian by profession, has found a place for Jesus in the stream of charismatic Judaism of the first century. He sees Jesus as belonging to the circle of such charismatic people as Honi and Hanina Ben Dosa.

Several non-Jewish scholars have also often found themselves compelled to endorse the view that he taught nothing new except what was already laid down in the Old Testament. The latter view has found the most conspicuous sponsorship in the works of E.P. Sanders who has done painstaking studies in Judaism and earliest Christianity and is now convinced that most of Jesus' teaching is not any different from Old Testament teachings and what most of the first century rabbis taught. In his *Jesus and Judaism*, he states rather categorically, "... Jesus was not the only one who read the great prophets and we cannot know that his conception of the Kingdom was



more spiritual than that of others, or that he assigned a higher place to love of God and neighbour. ... we do our best not to base our view of Jesus on the assumption that he believed in religious abstractions which others denied" (1985: 235). Thus, as far as he is concerned, there are no discontinuities between Judaism and Jesus.

The present thesis is written in the spirit of furthering and offering a contribution to this debate by focusing on one aspect of Jesus' teaching, love of God and love of neighbour as recorded in the Gospel of Mark. The thesis seeks chiefly to determine whether this specific teaching constitutes a continuity or discontinuity between the Old Testament and the New Testament, because according to this saying of Jesus, it is the most important aspect of the Old and New Testament law (cf. Mark 12: 33-34).



Before proceeding any further, it is of utmost importance that I state and explain the method that I will use to accomplish the task of this thesis. Such an endeavour is of service both to the writer himself and to the reader. On the one hand it helps the writer to conduct his research in an environment with considerable scientific objectivity. On the other hand it helps the reader to understand how the writer has moved from premises to conclusions.

Up until very recently, scholars have heavily relied on methods such as traditional criticism (main focus on the author of the text), and historical and literary criticism for New Testament interpretation (Longman III, 1987: 19-45). It has

become increasingly evident that these methods, while certainly legitimate in their own right, cannot by themselves help us to gain a better understanding of much of New Testament phenomenon. Hence, the previous few decades have seen scholars diverting considerable attention to social sciences for a much closer and hairsplitting analysis and interpretation of the New Testament.

Hopes for better fruits in research have largely been pinned on disciplines such as sociology, historical sociology (Holmberg 1990) and cultural anthropology (Bruce Malina 1993). This has not however meant that traditional methods of interpretation are finally being laid to rest as obsolete. Esler correctly notes that “social sciences are best seen as a necessary adjunct to established forms of criticism” (1994: 2).

One excellent example of a method that seeks to blend both traditional methods of criticism and current methods is the one developed by Vernon K. Robbins: the Socio-Rhetorical method. Robbins has heavily relied on the works of Bruce Malina for the construction of his method. The method is holistic in the sense that it brings “literary criticism, postmodern criticism and theological criticism together into an integrated approach to interpretation” (Robbins, 1996: 2). Recognising that a single text contains “multiple textures”, the method tries to bring these multiple textures into view by looking at the same text from many angles, namely the inner-texture, the intertexture, the social and cultural texture, the ideological texture and the sacred texture.

This is the method that the present thesis depends on. As a matter of fact, part of the inspiration to undertake this research derives from my hope that this method

can help to deepen our understanding of the double commandment found in Mark 12: 28-34, Matthew 22: 36-40 and Luke 10:25. Robbins has himself applied this method to a number of texts including epistolary texts with amazing success.

Following on Robbins' method this thesis will focus on what he calls the "Innertexture", the "Intertexture", and the "Social and Cultural texture" (Robbins 1996: 5, 31, 54) of Mark 12:28-34. (The reasons for preferring to work from the Markan text are given below.) Each of these terms will be explained in detail within the thesis itself.

The entire thesis is approached in an atmosphere of pure academic research and to this end attempts to resist the often very strong temptation to conduct research from a defensive standpoint, that is, protecting one's own official church theology or philosophical presuppositions. A partisan approach is, to say the least, dangerous and is bound to create an irreparable damage to biblical studies (Lachs 1987: xxiv-xxvii). Charlesworth's warning that the scholar must be prepared to "leave the safe and protected harbour and risk being wrecked on an unperceived reef" (1988: 18) must be taken seriously by every New Testament scholar worth his salt.

### **1.3 WHY WORK FROM THE GOSPEL OF MARK?**

It has been already made clear in the preceding pages that the present study is based on the Gospel according to Mark. An explanation as to why preference has been given to this gospel instead of Matthew or Luke is not out of place here.

It is a major presupposition of this thesis that Mark is the earliest gospel - much earlier than previously thought - and to the extent that this is correct therefore embodies the closest to the actual thought and teachings of Jesus.

Whereas earlier scholarship assigned dates as late as AD 80, and AD 65 if they were somewhat lenient, (cf Davies 1967: 198), subsequent scholarship has seriously considered a much earlier date for Mark. While Hendricksen did admit the difficulty of dating this Gospel, he did eventually - after a consideration of many pertinent issues - risk a date as early as AD 40 even though he left the AD 65 proposition intact - saying in effect that any date between AD 40 and AD 65 was possible (1976: 16). Gundry (1993) has also advocated an early date for Mark even though he has not particularly pushed it as far back as the 40's. The major issues of concern surrounding the dating of Mark are:

1. The place of the writing of this Gospel.
2. Peter's arrival in Rome.

Several authorities, including the ones already cited above, prefer a Roman provenance for Mark's Gospel, citing among other things the Latinisms in the Gospel; explanation of Jewish customs; testimony of the fathers especially that of Clement as evidence of this fact.

Once the question of the place of authorship is dealt with the second question comes to the fore, namely that of Peter's arrival in Rome. The main reason why earlier scholarship tended to posit a late date for Mark was that it was believed that Peter worked in Rome for a short time just before his martyrdom around AD 67 and that he probably met Mark during this time (Wenham 1992: 146). Gundry maintains

that Peter must have arrived in Rome as early as Claudius rule, that is, AD 42. He preached there, and Mark being his secretary, wrote down his reminiscences of Jesus' teaching; and it seems quite probable that Mark did this while Peter was still alive (1993: 1042). Wenham, who is in fact the major current proponent of an early date argues also that Peter arrived in Rome soon after his escape from Prison in AD 42 (Wenham 1992: 146). Arguing both from internal and external evidence he has demonstrated almost conclusively that Peter, soon after his arrival in Rome, met Mark and that Mark must have written his gospel from Rome in the mid 40's (Wenham, 1992, 146-182 pasim).

Steven Davies (1996: 307-331) argues for the use of the Gospel of Thomas in the Gospel of Mark. This places the Gospel of Mark not as early as AD40, but links the Gospel to an early stage of the Jesus tradition development.

If the proposition of an early date for Mark is accepted the reliability of Mark as a gospel containing a substantial amount of the actual teaching of Jesus becomes a greater possibility. Thus, although, it would be naive to deny the presence of redactional activity in Mark, it is still very reasonable to submit that the actual actions, thoughts and teachings of Jesus remain firmly entrenched in the gospel narrative. Because of the short time lapse between the death of Jesus and the writing of Mark's Gospel, the reminiscences of Jesus's teaching and practice contained in this Gospel are fairly accurate. In a short thesis such as the present one, the realisation of this fact constitutes a great relief as it allows us to risk by-passing the majority of the redactional questions that scholars normally wrestle with in Mark.

## CHAPTER 2

### INNER-TEXTURE OF MARK 12: 28-34

#### 2.1 INTRODUCTION

This chapter shall introduce us to the innerdynamics (rhetorical movements) of the text of Mark 12: 28-34. The goal here is not so much to begin establishing meanings of the text as it is of gaining an overall picture of what is going on inside the text itself. Robbins defines inner-texture as “the texture of the medium of communication” (Robbins 1996a: 5). The medium of communication in any given human culture is language and language uses words. In a written text, such as the one we are focusing on now, we are particularly interested in words as “tools for communication” (Robbins 1996a: 5). At this stage of analysis we are working only “with the basic sense of the words.” (Robbins 1996a: 5). Of the six kinds of inner-texture that an interpreter can work with identified by Robbins<sup>1</sup>, I wish in this chapter to select only four of them that quickly lend themselves to application in our text.

These are:

1. Repetitive Texture and Pattern,
2. Progressive Texture and Pattern,
3. Narrative Texture and Pattern,
4. Sensory Aesthetic Texture and Pattern.

---

<sup>1</sup> Vernon Robbins discusses these six kinds of innertexture in detail in his work, *Exploring The Texture of Texts: A guide to Socio-Rhetorical Interpretation*. Pennsylvania: Trinity Press International, 1996.

## 2.2 REPETITIVE TEXTURE AND PATTERN

Repetitive texture may take one of several forms. Repeated words, phrases, topics, pronouns, or negatives (e.g. not, no, etc.), all result in repetitive texture (Robbins 1996a: 5). It is not only the repeated data that must attract the interpreters attention but also those words and phrases that occur once in the text.

The following tables, below attempt to exhibit some of the words and phrases that are repeated or occur only once in the text of Mark 12: 28-34.

**Figure 1. Repetition of Major characters**

28	γραμματέων	
		αὐτῶν
29		Ἰησοῦς
30		
31		
32	γραμματέων	διδάσκαλε
33		
34		Ἰησοῦς

It is clear from the above display that *Scribe* appears twice, and *Jesus* three times. Twice he is referred to by his name and once as teacher. He is the central character in this unit of text as not only the Scribe but the αὐτῶν (Φαρισαίων, Ἰηρωδιανῶν and Σαδδουκαῖοι) show lively interest in posing questions to him.

Below, in Figure 2 is a more detailed display of repeated data in this unit of text. The display shows that αὐτῶν (them) appears once; that ἐντολή (commandment) appears four times; ἐπήρωτησεν/ἐπερωτησαι (questioned/to

question) is mentioned twice, ἀγαπησεις/ἀγαπαν (love /to love), four times, ὅλης (all) seven times (four times on Jesus' lips and three times on the Scribe's lips), and Βασιλείας (kingdom) once.

From this pattern we can go on to investigate the relevant detail for the discussion.





**Figure 2: Repetitive Texture and Pattern in Mark 12:28-34**

28	γραμμιατέων	αὐτῶν (Φαρισαίων Ἰηροδιανῶν Σαδδουκαῖοι)	ἐντολῇ	θεὸς κυριος	πρώτη	ἀπεκρίθη ἐπιρώτησεν
29		Ἰησοῦς	ἐντολῇ		πρώτη	ἀπεκρίθη
30				κυριον θεον		ἀγαπήσεις ὄλιγς ὄλιγς ὄλιγς ὄλιγς πλησιον σεατόν
31			ἐντολῇ ἐντολῇ		δευτέρα εἶπεν εἶπες	ἀγαπήσεις
32	γραμμιατέων	διδάσκαλη				
33				αὐτόν θεον		ὄγις πλησιον ὄγις ὄγις σεατόν
34		Ἰησοῦς		βασίλεις θεού		ε πεν ἀπεκρίθη ἐπερωτήσαι ὄγαπάν ὄγαπάν



### 2.3 PROGRESSIVE TEXTURE AND PATTERN

In my analysis of the progressive texture in this unit of text, I particularly focus my attention on the occurrence of sequences of words and phrases in the text. While we engage in this exercise it is instructive that one realises that repeated words or phrases in a text produce progression in many instances. Such an exercise if meticulously done, may help us to add a dimension or two to our effort to understand the inner-texture of the text. Further, an in-depth analysis of the progressive texture may lead us to (a) understand how our unit of text relates to the entire Markan corpus, and, (b) notice the presence of material that acts “as stepping stones” to other phenomenon in the larger and complete Markan corpus, (c) isolate sequences of sub-units throughout our unit of text (Robbins 1996a: 7).

We open our discussion here with the investigation of progressive texture that centres around God. Figure 3 below depicts this progression.

**Figure 3: Progression on centering around "God" Mark 12: 38-34**

28			
29	ἀκουε	Ἰσραηλ	
			θεὸς κύριος
30		ἀγαπήσεις	κύριον τον Θεόν σου
31			
32		ἀγαπᾶν	
33	ἀγαπᾶν		αὐτόν (κύριον Θεου)
34	Βασιλείας		
	θεοῦ		

From this display we see first of all that the commandment to love him is set forth with an imperative verb ἄκουε. In verse 29 he is the one and only God. In verse 30 because he is one, he is to be loved. Verse 32 strengthens the demand in verse 30. Verse 34 makes it clear that entrance into the Kingdom depends on giving undivided loyalty to him and:

1. loving him
2. loving the neighbour

With the mentioning of the Kingdom of God the unit is brought to a close.

The appearance of the phrase “Kingdom of God” once within our unit of text and its being placed at the close of the unit invites us to ask this question: How much space does this phrase have within the larger Markan corpus? To answer this question, we need to carry our investigation from chapter one to chapter 16 in the Markan gospel. The results of this investigation are as follows:

- 1:15 Kingdom of God
- 4:11 Kingdom of God
- 4:26 Kingdom of God
- 4:30 Kingdom of God
- 9:11 Kingdom of God
- 9:47 Kingdom of God
- 10:14 Kingdom of God
- 10:15 Kingdom of God
- 10:23 Kingdom of God

10:24 Kingdom of God  
10:25 Kingdom of God  
12:34 Kingdom of God  
13:8 Kingdom of God  
14:25 Kingdom of God  
15:43 Kingdom of God

In a total of 16 chapters the phrase “Kingdom of God” is mentioned 15 times! And this excludes 15 other cases where Kingship in general is mentioned (Robbins 1996a: 8). This indicates that the theme of the Kingdom of God is an important one throughout the whole Gospel.

One other conspicuous progression in this unit revolves around *Questioning* (Figure 4, below). At the beginning of the unit, Jesus, who the scribe refers to as teacher, has apparently finished answering a question or series of questions posed to him by αὐτῶν (them). Who are the “them” and what kind of questions have they been asking? The answers to these questions are to be found within the larger unit beginning from 12:13. It is the Pharisees and Herodians in verse 13 and the Sadducees, verse 18. The Pharisees and Herodians ask a question about the payment of taxes to Caesar and the Sadducees ask about the resurrection. The end result of the questioning by the Pharisees and Herodians is **amazement** at the answer he gives (verse 17). Questioning by the Sadducees produces similar results as the scribe judges Jesus’ answer to their question to be **good** (verse 28). The questioning is renewed in this unit by the scribe, a professional in the interpretation of the law, who asks Jesus the question concerning the “most important” commandment. When Jesus

answers his question (an intellectual question) he is completely satisfied with the answer and in fact echoes it almost verbatim. It would appear that he has moved from an intellectual, hostile, attitude, to one of being deeply moved and being friendly (verses 32, 33). At the end of this unit, verse 34, the questioning ceases altogether. “No one dared to question him again” (own translation). While still on progression around questioning, we must note that the questioning that Jesus is subjected to, first by the Pharisees and Herodians and then by the Sadducees and lastly by the Scribe, depicts Jesus as being able to somehow attract a lot of attention from the various religious establishments within Judaism. What is stirring all this interest? We will have to wait until chapter 3 and 4 of this thesis to answer this question.

**Figure 4: Progression on Questioning and Answering**



28	γραμματέων	αὐτῶν	ἀπεκρίθη	ἐπηρώτησεν	
29		Ἰησοῦς	ἀπεκρίθη		
30					
31					
32	γραμματεὺς	διδασκαλῆ	εἶπεν	εἶπεις	
33					
34		Ἰησοῦς	ἀπεκρίθη	εἶπεν	ἐπέρωτησαι

Lastly in this section we will consider progressive texture as it occurs in the *commandment(s)*. (Figure 5, below). The display shows two distinct commandments: the first and the second. The first one preceded by the shema, relates to loving God with “all the heart, all the mind, all the soul, and all the strength”. The second relates to the loving of “your neighbour as yourself”. While there is a progression from “first” to second, “love” remains central to both.



**Figure 5: Progressive Texture on the Commandments**

28	έντολή	πρώτη							
29	έντολή	πρώτη	Θεος Κύριος						
30			ἀγαπήσεις	Κύριον Θεον				καδίας ψυχῆς διανοίας ισχύος	
31	έντολή	δευτέρα			πλησίον		σεαυτόν		
	έντολή								
32			ἀγαπήσεις						
33		ἀγαπᾶν	αὐτον		πλησίον		ἑατόν	καδίας	
		ἀγαπᾶν	(θεος)				ἑατόν	συνέσεως	ισχύος συνέσεως
34			βασιλείας						
			θεοῦ						



UNIVERSITY  
OF  
JOHANNESBURG

## 2.4 NARRATIONAL TEXTURE AND PATTERN

Narrational texture is embodied in the voices in the text. The words found in the written text speak to the reader through narrational voices, (Robbins 1996a: 11).

The narrator can do one or more of four things:

- (a) He may simply narrate right up to the end of the unit,
- (b) He may bring into his narration characters who act and describe what they do,
- (c) He may introduce people who speak (they in this case become narrators or actors),
- (d) Texts that speak can be introduced (direct quotations from other written literature)

(Robbins 1996a: 11).

Our goal of analysing narrational texture in this section is to ascertain patterns in this unit of text that “move the discourse programmatically forward” (Robbins 1996a: 11). The pattern or patterns that emerge in a situation where narration and attributed speech alternate with one another help the interpreter to gain a better understanding of the overall unit of text.

The text of Mark 12: 28-34 clearly contains an alternation between reported and attributed speech. The unit contains very little narration: we find it only at the beginning in verse 28 and at the end of the unit in verse 34. The narrator quickly introduces the main actors who are the scribe and Jesus. The question, “Of all the commandments which is the most important?”, is attributed by the narrator to a scribe, an expert in the law. When asked this question, Jesus also becomes a narrator when he responds to the question by a direct quotation from a written text (i.e. the Old Testament) that in turn speaks: The reference is to the shema and a conflation of two texts from the Old Testament - Deuteronomy 6: 4,5 and Leviticus 19:18. Jesus is



again a narrator when he elaborates on these texts by asserting that no other commandment is greater than these two. When the scribe speaks again, he speaks only in affirmation of Jesus' answer. In his response, however, he recites what Jesus has said in his own words in the process of which he omits soul and mind and the divine name (the pronoun Him is used instead). Thus the scribe, who at the beginning of the unit was in control of the conversation, has lost control and Jesus has completely taken over. In this way, the narrator persuades the reader/implied reader to see Jesus as the Hero in this unit of text. Jesus speaks the last word in verse 34, "You are not far from the Kingdom of God." The narrator then brings the unit to a conclusion by commenting that "no one dared ask him any more questions" (own translation).

We summarise our analysis here by pointing out certain distinctive narrational features in this unit of text:

1. The scribe asks his question in the context of a debate. Were these debates a common feature in the interactions between Jesus and other people or opponents? Why is he (Jesus) able to attract so much attention to himself.
2. Jesus' direct quotation from the Old Testament depicts him as someone who definitely considers it authoritative. What does this say about his relationship to Judaism?
3. The narrator clearly sees a certain relationship between the "two most important commandments" and the Kingdom of God. What is this relationship?

The "meaning effects" of these three narrational features will be considered in chapter three where I discuss the intertexture of Mark 12: 28-34.

## 2.5 SENSORY AESTHETIC TEXTURE

Sensory aesthetic texture, in any given text, rests unmistakably within the “range of senses” evoked by the text (thought emotion etc.) and the manner in which they are aroused (reason imagination, etc.) (Robbins, 19961: 22). The extent to which a text will embody senses and intuition, imagination etc. depends to a large measure on whether it is more or less dramatic. Mark 12: 28-34 is obviously less dramatic. However, even then, we can still isolate a few items that constitute aesthetic texture in this unit of text. The quotation that Jesus makes from the Old Testament makes reference to heart, soul, mind and strength. Classifying these into the three distinct body zones identified by Robbins (a) zone of emotion fused thought, (b) zone of self expressive speech, (c) zone of purposeful action (Robbins, 1996a: 23), we may say that heart, soul, and mind belong to (a), strength belongs to (c). What in essence, one may ask, is the significance of the mentioned zones in relation to loving God. This question will be answered in chapter three where I probe the intertexture of Mark 12: 28-34.

## CHAPTER 3

### INTERTEXTURE OF MARK 12: 28-34

#### 3.1 INTRODUCTION

I wish now to explore the intertexture of Mark 12: 28-34. Such an exploration is necessary because texts do not exist in a vacuum. If texts existed in a vacuum our study would have begun and ended in the previous chapter. Quite to the contrary texts regularly interact with the external “world” in various ways. Finding out just how a text interacts with the external world cannot only be an exiting adventure, but can also be an eye opener as far as the understanding of a given text is concerned. The intertexture of a text is defined as “a text’s representation of, reference to, and use of phenomena in the “world” outside the text being interpreted (Robbins 1996a: 31). The following questions are pertinent to our study of the text of Mark 12: 28-34 in this chapter: In what way does this text relate or communicate with the world outside of itself? In what way does it interact with external “material” and physical “objects”, historical events, and customs, values, roles, institutions, and systems? (Robbins 1996: 31, 31). These are admittedly complex questions, yet a sincere quest for answers to them may, in an unimaginable way deepen and broaden our understanding and appreciation of this unit of text. Consistency to the proposed method of procedure requires that I investigate what Robbins calls “oral scribal intertexture” and “cultural intertexture” of this unit of text. Once again in this chapter I shall omit investigation of social intertexture, historical intertexture and ideological intertexture as these do not directly lend themselves to application in our text.

### 3.2 ORAL SCRIBAL INTERTEXTURE

By oral scribal intertexture is meant the text's explicit or implicit use of language from other texts (Robbins, 1996a: 40). According to Robbins, a text may recite, recontextualise, reconfigure, amplify or elaborate another text outside the text being interpreted (Robbins, 1996a: 41-58). It therefore goes without saying that the way a text recites, recontextualises, reconfigures, amplifies or elaborates on other texts outside of itself will, of necessity, have a bearing on one's interpretation of it. In our continued quest for understanding the text of Mark 12: 28-34 it will assist us a great deal to find out how our text makes use of these devices.

The text of Mark 12: 29,30 is a recitation of a text found in Deut. 6: 4,5. The words of verse 29 "Hear O Israel, the Lord our God, the Lord is one" are replicated in exactly the same words as those in the Greek Septuagint text<sup>2</sup>. The second part of the text (verse 30) is also replicated almost verbatim, save for two differences: Whereas the text of Deuteronomy (Septuagint reading) uses the word *δυναμείως* (power), the text of Mark uses the word *διανοίας* (mind). Further, the pericope in Mark adds *ἰσχύος* (strength) to the list in the Greek Septuagint. These differences can easily be recognised if the two texts are put side by side as in the table below.

---

<sup>2</sup> In a footnote to his essay Matthew's *ΕΝΤΟΛΑΙ*, Collins notes that many commentators maintain that neither Matthew nor Mark's version correspond to any existing Greek version of the biblical text (Segbroek, ed., 1992: 1341). For purposes of facilitating discussion in the present work we will not enter into a debate on this issue. Rather, as a working hypothesis we will assume that Mark's version corresponds to the original Greek text.

GREEK SEPTUAGINT TEXT	MARKAN TEXT
1. καρδίας (heart)	1. καρδίας (heart)
2. ψυχῆς (soul)	2. ψυχῆς (soul)
3. δυναμῶς (power)	3. διανοίας (mind)
	4. ἰσχύος (strength)

The table clearly shows that the Markan text has made two slight alterations to the text that it recites. This signals that the text is undergoing a process of recontextualisation. The use of διανοίας may serve to point to the intellectual activity of a learned man such as this Scribe (Gundry, 1993: 711).

The third part of the intertext is in verse 31. Here the Greek Septuagint text of Leviticus 19: 18 is replicated word for word.



That the highlighted intertextual references in Mark have their own individual contexts cannot be disputed. What will be interesting to find out is what these contexts are. Once we have discovered the contexts of these texts we will then be in a position to see if the Markan text gives any new meaning to them. In other words we will see if the text of Mark uses any of the devices mentioned above.

The first part of the intertext that, as we have already indicated, the Markan text recites verbatim is the “Shema”. The Shema is an integral part of the commandment in Deuteronomy 6: 3-5. It is on the basis of the Shema that the demand of verse 5 is made, that is, the demand is theologically grounded in the Shema. The Shema, as Janzen has rightly pointed out in his very insightful essay on the Shema, must be understood and interpreted together with its co-text, the first part

of the Decalogue (Janzen 1989: 22). Quoting the words of Patrick D. Miller, he writes “the Shema is a mirror image of the Decalogue” (Parker 1989: 22, 22). The first part of the Decalogue places a claim by Yahweh on Israel, that he delivered them from Egyptian bondage (Exodus 20: 1). On the basis of this claim, the demand to “love the Lord your God with all your heart, with all you soul, and with all you strength” is then made (Parker 1989: 22, 22). This is a demand for absolute loyalty to Yahweh. Because He is one, no other God is to be worshipped by Israel. The context then is the saving acts of God and the demand on the bases of these acts, for undivided love for him. We may observe in passing here that while it is to be admitted that the Septuagint text that appears in Mark somewhat eclipses the claim aspect of the Shema (Parker 1989: 22, 22) it is still nonetheless clear that Jesus had respect for the Shema and the commandment that goes with it. This is a clear indication of his recognition of the continuing validity of the Old Testament.



Before we proceed to see what implications these observations have for our interpretation of the Markan pericope we will look at the context for the third intertext of our text.

The third intertext of our text as already noted is to be found in the Greek Septuagint text of Leviticus 19: 18. This text, as it appears in Markan discourse is a partial quotation of a much longer verse. The verse in full reads:

“Do not take revenge on anyone or continue to hate him but love your neighbour as you love yourself. I am the Lord.”

Markan discourse then has omitted a number of words from the original text so that the word string left has the force of a maxim (see Robbins 1996a: 41). In their Greek Septuagint context the words are part of a legislation which condemns people who not only spread dangerous lies about others, but also act indifferently, not wanting to be of help in a situation where a neighbour, his life being in serious danger, desperately needs help. The legislation envisages a positive disposition of heart and mind towards one's neighbour (Harrison, 1980: 199). Responsibility towards one's neighbour excludes hatred, which properly speaking, must be directed against evil (Harrison 1980: 199, Am. 5: 15).

The law of love within the Levitical corpus is promulgated only here (Lev. 19: 18 and 34 (Harrison 1980: 199). It is clearly discriminatory in the sense that it accommodates people of the covenant community (fellow Israelite) and only those foreigners living among them (Porter, 1976:155).

Having now seen that the Greek Septuagint text contains the intertexts in the Markan text, we may summarize here some of the major observations so far:

1. The context of the Greek Septuagint text of Deuteronomy 6: 4,5 is both the reminder to Israel of the saving acts of Yahweh and the demand (which follows necessarily) by Yahweh for absolute loyalty to Him. In a sense the text serves to perpetuate a monotheistic faith among the covenant people.

2. The context of the Greek Septuagint text of Leviticus 19: 18 is the promotion of neighbourly love among the covenant people in particular and the tolerance of aliens and strangers living among them in general.

Focusing once more on our text, and taking into consideration the two points above, would one say that these texts still retain their original meanings in the Markan pericope? It would seem proper to say that the Markan pericope reconfigures, and recontextualises these texts.

The first instance of reconfiguration occurs when Mark puts these texts together in terms of “first” and “second” commandment. It is instructive to note that there is no place in the Greek Septuagint where these texts appear paired in this fashion (Bock, 1996: 1025). The narrator clearly attributes this pairing to Jesus by allowing him to become one of the narrators<sup>3</sup>. Markan discourse further amplifies on the reconfigured texts through attribution: This is done by adding words which are again attributed to Jesus: “There is no commandment greater than these.”

Reconfiguration is again evident when the narrator puts these texts in a new context: The Kingdom of God. It must be recalled here that our analysis of the innertexture<sup>4</sup> revealed that “the Kingdom of God” is in the centre stage of this pericope, and that the gospel of Mark in general lays special emphasis on “the

---

<sup>3</sup> See Narrational texture and Pattern under Inner-textual Analysis (p.18).

<sup>4</sup> See Progressive texture and Patten (p.20)



Kingdom of God". The two texts then, Deuteronomy 6: 4,5 and Leviticus 19: 18 are now cast in terms of entrance requirements for the Kingdom of God. That this is so, is evident from the response Jesus makes after the scribe approves of his summary of the law:

"You are not far from the Kingdom".

In this new context of the Kingdom man must continue holding on to a monotheistic faith loving God with all his heart, soul and power. And he must continue loving his neighbour as he loves himself. However, within the context of the Kingdom of God both of these texts now transcend their original meanings, i.e. they are recontextualised. This is because the presence of the Kingdom that has dawned confronts man with a demand for decision (Bultmann, 1951: 9) and his personal destiny depends upon this decision (Ladd, 1974: 132).

In their new context the texts of Deuteronomy and Leviticus now stand in a special relationship with each other. In our analysis of the progressive texture on commandments<sup>5</sup>, we observed that, while there is progression from first to second, love remains central to both. Thus it is basically correct to say that love for God must find expression in love for one's neighbour. It must first of all be directed toward God and then to the neighbour (Hendricksen 1975: 492). But how does man direct his love to God, we may ask? We must recall again here that in our analysis of the "Sensory Aesthetic Texture"<sup>6</sup> we discovered that heart, soul, mind belong to the zone of emotion-fused thought and strength belongs to the zone of purposeful action.

---

<sup>5</sup> See Progressive Texture (p. 20)

<sup>6</sup> See Sensory Aesthetic Texture (p. 20)

When man directs his love toward God he must engage all of these zones. This is to say that man's thoughts, actions, dispositions, attitudes, imagination, words, the list may go on, must all be directed at loving God. Hendricksen (1975: 493) sums it up very well when he says "man should love God with all the "faculties" with which God has endowed him."

We have already mentioned above that the import of the pairing of the two commandments is clearly that love for God must find expression in love for one's neighbour. But what is the scope of neighbour in this pericope, we may ask? Is it still to be narrowly defined as the covenant people (Israelites) or it is now broader than that? Clearly one cannot answer these questions by only looking at this pericope for answers. To get to the meaning and scope of this neighbourly love we need to carefully study the intertexts in the New Testament, particularly in the other two synoptic gospels.

In addition to intertextual references with the Greek Septuagint text, the text of Mark 12: 28-34 also establishes intertextual references with the other two synoptic gospels, namely Matthew and Luke.

We shall begin here with the investigation of intertextual references involving the Gospel of Matthew<sup>7</sup>. Matthean recitation of the double commandment differs from the one in Mark at several points: Firstly, the recitation of the double

---

<sup>7</sup> A full scale exegesis of the Matthean pericope is not intended here. We are particularly interested in looking at it in relation to Markan pericope.

commandment is given in response to a question asked by a lawyer (Luke 10:25 f agrees), whose aim is to test Jesus, that is, to trap him in his answer; secondly the questioner addresses him as teacher; thirdly unlike Mark who adds *ἰσχυρός* (strength) after *διανοίας* (mind) Matthew leaves it out completely so that his wording is in perfect agreement with the Greek Septuagint text (Bock 1996: 1025). Fourthly the words “There is no commandment greater than these” are replaced in Matthean discourse by the words “All the law and the prophets hang on these two commandments.” Fifthly, Matthew adds the words “This is the first and greatest commandment”, referring to the first commandment. Sixthly where Mark has *δευτέρα αὐτῇ* (the second is) Matthew has *δευτέρα ὁμοία αὐτῇ* (the second is like it). The reasons for the differences in Matthean recitation (enumerated above) are not difficult to explain. There is sufficient reason to believe that Matthew is working from the Markan source but has adapted it to his own agenda. His use of lawyer in place of Mark’s “scribe” is suspicious and quite conceivably the result of “scribal assimilation to Luke” (Gundry, 1982: 448). His use of teacher (which Luke inserts) in the articulation of the question about the greatest commandment represents his desire to emphasise Jesus’ teaching authority. This is understandably important for Matthew because in his community there is competition between the followers of Jesus and their antagonists for the control of the community (Saldarini, 1992). Many times in their desire to assert their influence effectively on the community they question Jesus’ authority to teach. His authority to teach is questioned on grounds that on numerous occasions He and His disciples break the law, or at least are construed to be doing so (Cf. Dunn, 1990: 17).

Further Matthew’s use of “tested” where Mark prefers “asked” is a result of the former's importation of the Pharisees into the text (Gundry, 1982: 448). In his

gospel, the Pharisees form the opposition group and constantly gather together to find ways of trapping Jesus. Whenever opportunity avails itself, Matthew deliberately uses it to cast the Pharisees in an unfavorable light. The result of his attitude towards the Pharisees here is that he changes the episode in Mark into a debate, hence the confrontational tone (Harrington, 1982: 315). It is very clear also that Matthew wants to dramatically heighten tension between Jesus and his opponents so that the resolution by his opponents to kill Him does not come as a surprise. Indeed, as one would expect, they ultimately decide to kill Him (26: 4). He also omits “strength” because he wishes to remain loyal to the Old Testament text (Gundry, 1982: 449).

Further, Matthew’s omission of the Shema is easily understood since he is writing his gospel to Jewish Christians and can therefore reasonably assume that his audience, well versed in the law, does not need to be reminded about Monotheism (Segbroek, 1995: 989). He substitutes Mark’s “There is no commandment greater than these two commandments”, because he has very special interest in the law (Gundry, 1982: 449). he adds the words “This is the first and greatest commandment” for similar reasons (Gundry, 1982: 449). By changing Mark’s δευτέρα αὐτῆ το δευτέρα ὅμοια αὐτή, Matthew wants to diminish the gap between “first” and “second” commandment as far as possible. In other words what Matthew wants to bring to light is that the two commandments are of equal weight (Harrington, 1991: 315).

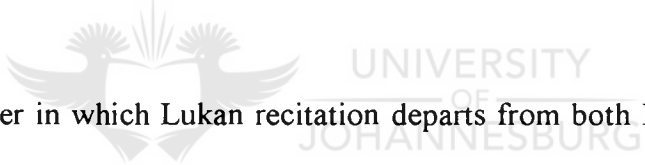
So much for the differences between the Matthean and Markan pericope. What we need to realise is that both agree that the two commandments are of equal weight. Matthew even makes this more obvious by making it clear that “second”

refers not to significance but simply to “order in quotation” (Gundry, 1982: 449). “Second” is used because technically the two commandments cannot be stated at one and the same time. Further, in the text of Matthew it is much easier for us to ascertain the scope of “neighbour”. It is to be remembered that Matthew does not use “neighbour” for the first time in this pericope (22: 34-40). He uses it elsewhere in the sermon on the Mount in the context of the antitheses (“You have heard ... but I say”) in Matthew 5: 21-48. Here the definition of neighbour is not by any means restricted to a particular group of people.

Using the analogy of God’s care for everything that is created, the pericope encourages that love must cross the boundary of friends to those that are enemies (Harrington, 1991: 89). One must also note that “perfect” in verse 48 (*teleios*) refers to loving unconditionally. Donald Senior (1997: 106) drives the point home when he incisively observes that with the use of the word “perfect”: “Matthew describes God’s characteristic action as indiscriminate, gratuitous love toward the enemy”. What this suggests is that whether one is an enemy, stranger, or outside the covenant people, he is to be loved with the same measure of love. And the measure is the example of God’s unrestricted love.

It seems then appropriate, on the basis of the foregoing discussion to say that Matthew’s use of neighbour at 22: 34-40 has a scope larger than the covenant people. Before we consider what implications these conclusions have for our interpretation of the Markan pericope we will pause here to look at yet another intertextual reference established at Luke 10: 25.

Lukan recitation moves even further away from the text of Mark. The first conspicuous difference is that the recitation of the double commandment is not put in Jesus' mouth, rather a teacher of the law, that is, a legal expert, recites the two Greek texts. Also, the recitation, as in Matthew, omits the Shema. The context for the recitation is also different. It is not in response to a question about which commandment is first (as in Mark) or about which commandment is greater (as in Matthew). It is instead in response to a question about eternal life. Further, unlike the other synoptists who place the recitation in the context of the last week of Jesus' ministry, Luke places it way before these events (Bock, 1996: 1019). Also, Luke, with the use of *καί*, joins the two commandments so that the distinction between "first" and "second" disappears. Lastly, Lukan recitation swaps the positions of *ἰσχύος* (strength) and *διανοίας* (mind).



The manner in which Lukan recitation departs from both Matthew and Mark has persuaded some New Testament scholars to speculate that Luke is working from an independent source (Bock, 1996: 1019). The placement of the recitation of the Greek Septuagint text in the mouth of the lawyer rather than Jesus' would suggest to others that Luke thought the combination of the two commandments had already taken place in Judaism (cf. Evans, 1990: 465).

The general tendency is to cite the texts of the Testament of Issachar 5:2, 7: 6, Testament of Daniel. 5: 3, and Didache 1 as possible evidence of this trend (cf. Lachs, 1987: 281).

While the possibility of an independent source cannot be entirely ruled out, it is also not necessary to postulate that Luke thought the combination had already taken place in Judaism. It is highly possible that the lawyer could have been repeating what he had heard on a previous occasion (Manson, 1949: 260). As Jeremias notes, in agreement with Manson (1963: 202), there is much substance in the saying that “great teachers constantly repeat themselves”. What we must not omit to mention here is that it is a cardinal error to use Rabbinical literature to defend a view that the combination of the two commandments had already taken place in Judaism because the dates for these documents are seriously disputed. There is a great possibility that these documents were not compiled before the Christian period. (Cf. Kraft and Nickelsburg, 1986: 272-276).

Another possibility may be equally entertained, namely that Luke could have taken the Markan parallel, removed it from the controversy dialogues and reformulated it with his travel narrative in mind (Evans, 1990: 464). If this was indeed the case then it becomes even much easier to understand why the recitation is here placed in the mouth of the lawyer. He has recomposed it in such a manner that he is able to make a smooth transition to the parable that follows.

The meaning and scope of “neighbour” at Luke 10: 27 is explained in the parable of the good Samaritan that follows immediately. Luke, who in fact incorporates more parabolic material in his discourse than the other synoptists (Bock, 1996: 1020), is the only one who records this rather lengthy parable (Evans, 1990: 467). Partly due to the fact that he alone has it and partly due to the details of the parable itself, some scholars are of the inclination that Luke’s hand shaped this

parable. Attempts have been made to see a parallel between this parable and the text of 2 Chron. 28: 1-15 (Bock, 1996: 1020). Similarly, others have argued that the parable cannot belong to Jesus as it lacks a Palestinian *sitz-im leben* (cf. the positions of Creed, M.D. Goulder and G. Selin in a discussion by Marshall, 1979: 446). All these objections are, however, inadequate as Bock (1996: 1020) quoting the words of Nolland points out, the parable's "imaginative core goes back to the historical Jesus". Bock further comments that "It coheres with Jesus' identification with the outsider and his ethic that translates devotion to God into service for others".

The lawyer's question at Luke 10: 29 "And who is my neighbour?" shows that to him not everyone can be a neighbour: Only certain people can belong to the circle of those that he regards as neighbours. That this lawyer could think in this fashion is not at all puzzling since the Jews excluded the foreigners from the concept of neighbour. The Essenes of Qumran, a Jewish sect with strict regulations also insisted that all the "Sons of darkness must be hated" (Harrington, 1967: 151). It is very striking that in the parable that follows a Samaritan is chosen and presented as the one who demonstrated exemplary love to a man who the narrative does not name, but who<sup>8</sup> we can however rightly suppose that he was a Jew. The relations between the Jews and the Samaritans were, to say the least, very strained. The Samaritans whose claim to patriarchal descent was strongly objected to by the Jews, were regarded by the Jews as heathen (Evans, 1990: 470). Owing very much to their schismatic tendencies (they rejected all Hebrew scriptures except the Pentateuch and also insisted

---

<sup>8</sup>The narrative deliberately lets the man remain anonymous to emphasis that the Samaritan simply renders help to this man without first of all investigating his ethnic background (see Thompson G.H.P., 1972).



that Mount Gerizim was the only right place of worship), the Jews hated them more than they hated Gentiles (Evans, 1990: 470). Josephus has also recorded a specific incident in the first century which further explains the hatred between Jews and Samaritans: During the time of Passover Samaritans are reported to have “Profaned the courtyard of the temple by littering it with human remains” (Schrage, 1988: 76). One can see then that the choice of a Samaritan as the one who showed mercy to the injured man is very extreme. His good actions contrast very sharply with the callous attitude displayed by those regarded as the “official guardians” of Jewish piety the Priest and the Levite (Manson, 1949: 262).

The point of the parable is that the real issue is not attempting to define “who is my neighbour?” but being a neighbour yourself (Marshall, 1978: 450). The giving of mercy and the receiving of mercy must not be limited by a consideration of racial and ethnic barriers, rather it must transcend them (Marshall, 1978: 450). We conclude therefore that neighbour in the Lukan pericope is not restricted to the covenant people. The concept is far broader than a specific group of people. It has universal overtones.

Our analysis of the intertexts in both Matthew and Luke brings us to a conclusion that the term “neighbour” in the Markan pericope must be construed to mean anyone in need, regardless of his/her ethnic background, race or colour. Before we move on to the next chapter, we shall, in the following section attempt to see how investigation of cultural intertexture further throws light on these issues.

### 3.3 CULTURAL INTERTEXTURE

Having analysed oral scribal intertexture, I turn now to cultural intertexture. Analysis of cultural intertexture will allow us to open our text to Jewish and Greek literature. This will help us to avoid the limitations posed by only concentrating on analysis of biblical literature (cf. Robbins 1996b: 110). Cultural intertexture, as opposed to social intertexture which concerns information generally known to people, concerns information only available to a particular culture (Cf. Robbins 1996b: 127,129, 127, 129). In this sense then, cultural knowledge is inside knowledge (Robbins, 1996a: 58).

The context of the Markan discourse is, strictly speaking, Mediterranean culture. Mediterranean culture is itself broad; many cultural voices are in dialogue within this culture (cf. Robbins, 1996b: 129). Several of these cultural voices are in dialogue with biblical (New Testament) discourse, in our case Markan discourse in particular. We will attempt to isolate and study the major voices in dialogue within our pericope: Jewish discourse and Hellenistic Jewish discourse<sup>9</sup>. These types of discourses have been selected for analysis because they are more or less representative of the Mediterranean culture of the first century which influenced our text. The investigation shall proceed through the analysis of “reference” in our text. “Reference” is “the occurrence of a word, phrase or clause that refers to a personage or tradition known to people in a culture” (cf. Robbins 1996: 110).

---

<sup>9</sup> Investigation of Roman discourse as well could have added an important dimension to our inquiry.

### 3.4 JEWISH DISCOURSE

In our text we come across words and statements that can be properly understood to constitute Jewish culture. When the text makes reference to law, it refers not to any kind of law - French law, Roman law, etc., rather it refers to the Jewish Torah. "Torah is not a common social phenomenon created by a group of people in the Mediterranean world. Torah is part of a complex network of presuppositions, dispositions, attitudes, thoughts and actions embodied in people to whom literature during the first century refers as Jews" (cf. Robbins, 1996: 129). In the same way, "commandments" that the text mentions are an integral part of the Torah. The core of the commandments is the decalogue. The decalogue, originally consisting of ten commandments (Ex. 20: 1 ff), had been expanded to 613 commandments during the time of Jesus. Of the 613 commandments, 365 of them were negative prohibitions and 248 of them were positive formulations (Hendricksen 1975: 492). All of these commandments were embodied in the Halakhah, a "way" of life spelled out in teachings, ordinances, and practices derived from the interpretation of biblical laws" (Nickelsburg, 1981: 74).

From a practical point of view such a large number of commandments was completely unworkable. Hence in the period just before the time of Jesus we see some Rabbis beginning to work towards a solution to this problem. Two trends soon become evident: One was to put the commandments in a hierarchy - great and small,

---

Its absence from our investigation is due to the fact that sources were inaccessible largely due to resource and time limitations.

heavy and light. The question asked by the scribe at Mark 12: 28 : “Of all the commandments, which is the most important” (NIV) or what is the first commandment of all (own translation) is evidence of this trend. The other was to sum them up to form one basic, all encompassing principle. The latter can be easily demonstrated from a well known tradition about the two opposing responses of Rabbi Shammai and Rabbi Hillel to a request made by a Gentile. The Gentile wanted to be instructed in the whole of the Torah while he stood on one leg. Rabbi Shammai is said to have driven the man away with the builder’s measure he had in his hand (Porter and Olbricht, 1993: 62). His action, (the Rabbis) insinuated that the request that was made by the Gentile was wrong since it failed to take cognisance of “the multifold complexity that was the glory of the Torah”. (Olbricht 1993: 62, 62). What is interesting is that when the same request was put forward to R. Hillel, he responded without hesitation: “ What is hateful to yourself do not do to anyone else. Go and learn it!” (Olbricht 1993: 62, 62). Other Rabbis also tried to summarise the Torah. A possible Hillel saying preserved in the name of Akiba reads: “Love your neighbour as yourself, this is a great rule of the Torah” (Charlesworth and Johns, 1997: 315).

The more elaborate summary and one that closely resembles the one in Mark is found in the Testament of the Twelve Patriarchs (second century). The Testament of Daniel 5: 3 reads “Love the Lord all your life, and one another with a true heart”. Testament of Issachar 5: 2 exhorted, “Love the Lord and your neighbour, and have compassion on the poor and weak”. Testament of Benjamin 3: 3 commanded “Fear the Lord and love your neighbour”. Testament of Zebulon 5: 1 read “And now, my children, I bid you to keep the commands of the Lord, and show mercy to your neighbour, and to have compassion towards all, not towards men only, but also

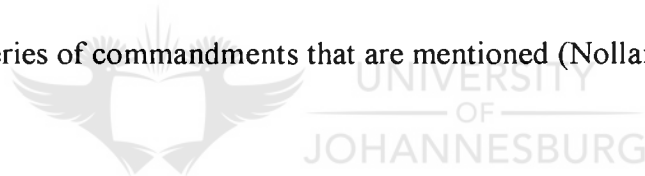
towards beasts” (Porter, Olbricht , 1993: 63). These readings from the Testaments of the Twelve Patriarchs represent an on-going attempt in the Jewish culture to sum up the Torah in a few basic commands.

When the ensuing discussion is taken into consideration, it becomes very clear why the scribe in Mark poses this kind of question to Jesus. Jesus, who is a member of this culture (and therefore shares in it), and has claims to didactic authority (he has disciples and great crowds often gather around him to listen to his teachings) is definitely expected to say something on this important subject.

Another instance of intertexture with Jewish discourse occurs at verse 30, where we find the words “Love the Lord your God with all your heart, all your soul, all your mind, and all your strength”. The commandment to love God is part of the Shema that every well-meaning Jew recited without fail every morning and evening (Mayes, 1979: 176). During the second Temple period (the time of Jesus), it was already a cultural tradition (Schnackenburg 1994: 194). The commitment of the Jews to this commandment, both in word and deed, is graphically illustrated in the Talmud: “When Rabbi Akiba was being led away to death, it was the time for the recitation of the Shema. They raked off his flesh with iron combs and he took the Yoke of the Kingdom (reign of heaven) upon himself (that is, he recited the Shema). His disciples said to him, “Master, enough?”. He answered them, “My whole life I have been concerned regarding this verse “with thy whole soul”; even if he takes away the soul that is life).” I said, when will it be possible for me to fulfill it?” (Berakoth 61: 6: Schnackenburg 1994: 194). Viewed in light of a tradition such as this one, the mentioning of this commandment by Jesus and the retort by the scribe that “these

commands (including the one about love of the neighbour) are more important than all the animals and sacrifices we offer to God” become comprehensible. Put in different words, within the Jewish culture, the commandments to love God and neighbour were taken very seriously (or were at least supposed to be!), both in word and practice.

The question that may be raised here is: What then makes Markan discourse different from Jewish discourse? First, it must be noticed that the Rabbis quote these commandments in isolation. It is clear that the general tendency is to recognise the existence of both commandments, but to almost always quote them independent of each other. Where they appear paired together as in the Testament of the Twelve Patriarchs, they miss the pointed nature that we find in Markan discourse. It is in fact to be noted that in the Testament of the Twelve patriarchs the two commandments are merely part of a series of commandments that are mentioned (Nolland, 1993: 597).



### **3.5 JEWISH DIASPORA DISCOURSE**

The great influential Greek city of Alexandria became the center around which Jewish Hellenistic Philosophy was to evolve. The wide-spread philosophical reflections in this city (which tried to mix Jewish ideas with Greek philosophy) resulted in the works of Philo (Copleston, 1946: 457). Philo, who was born around 25 BC and died somewhere around AD 40, may be regarded as the best representative of Jewish Diaspora discourse (Copleston, 1946: 458). In some of his writings Philo uses language very much similar to that used by New Testament writers (cf. Robbins, 1996b: 129-133). In articulating some of the most fundamental Greek virtues, he uses words very akin to the two-fold commandment in Mark 12: 29-31: “Among the great

number of particular propositions and principles (studied in Sabbath Schools), two as it were, stand as preeminent topics: One of duty toward God in piety and holiness (eusebia kai hosiotēs), one of duty toward human beings in generosity and justice (philanthropia kai dikaiosyne” (Fitzmyer, 1985: 878).

Yet conspicuous differences exist between Philonic discourse and Markan discourse. Firstly Markan discourse distinctly speaks of first and second commandment (which as we have already seen in our investigation of Oral Scribal Intertexture, have a special relationship to each other); Philo of Alexandria simply speaks of two duties which bear no obvious relationship to each other. Secondly the word used by Philo for love is different from the one used in Markan discourse. Philo uses the word *philanthropy* and Mark uses the word *agape*. While both concepts can be used in relationship to love of God there is a slight difference between the words: Agape refers to self-giving love to God while Φιλεῖν (the root word for philanthropy) has more of humanistic overtones<sup>10</sup>. One more thing to be recognised with Mark’s use of the word “love” is that he uses an imperative form of this verb.

Further, Philo does not seem to link these commandments in a context where the goal for their fulfillment is entrance into the future Messianic Kingdom. This seems to be a new concept in Markan discourse.

---

<sup>10</sup> Theological Dictionary of the New Testament, 1964, 36 and the Exegetical Dictionary of the NT, 1982-83: 424 for a more extensive clarification of these two words.

### 3.6 MARKAN DISCOURSE

By way of summarising and concluding our analysis of cultural intertexture in our text, we shall look at Markan discourse in an intertextual perspective. We shall especially pay heed to Robbins observation that “When a cultural phenomenon appear as intertexture in the discourse of an alternative culture, the discourse reconfigures it in the terms of that alternative culture” (Robbins, 1996b: 141). We want especially explain the kind of reconfiguration that takes place in Markan discourse. We have already shown above that several cultural Intertextures are present in our text. We take this to mean that Markan discourse in trying to define “a distinctive culture in the context of other cultures” (cf. Robbins 1996b: 141, 141).

To begin with, Markan discourse brings together the commandments originally found in Deuteronomy 6: 4-5 and Leviticus 19: 18, respectively. We have seen that in the Jewish culture, commandments to love God and to love the neighbour were well known and taken very seriously. This we saw especially with R. Hillel’s summary of the duty to God and R. Akiba’s willingness to die for his conviction regarding the Shema. However, there is no evidence that the two commandments were ever brought together in such a focused manner as we find in Markan discourse. While both commandments were known, they were always quoted in isolation, with no particular relationship being stressed between them (cf. Taylor, 1966: 488). In the Testament of the Twelve Patriarchs they are brought together but certainly not in the way Markan discourse brings them together. Philonic discourse also indicated to us that Philo does have the wisdom of combining the two commandments but again his combination lacks the focused nature of the double commandment in Mark. What



makes the combination of the commandments to be unique in Mark is that love links the two commandments as follows:

GOD ----- LOVE ----- NEIGHBOUR

This kind of a link creates an indissoluble bond between the commandments (of Taylor, 1966: 488): The one who loves God must also love his neighbour; The one who loves his neighbour also of necessity loves God. One must notice that in Markan reconfiguration man's love for his neighbour has its source in God, that is the man who loves his neighbour does so because he loves God. Although it is true that Mark distinctly speaks of two commandments, (as the Testament of the Twelve Patriarchs and Philo of Alexandria do), in terms of first and second he only does so momentarily as he quickly glues them together as with a strong adhesive "There is no other-commandment greater than these" (Anderson, 1976: 280-281).

## CHAPTER 4

### SOCIAL AND CULTURAL TEXTURE

#### 4.1 INTRODUCTION

I now turn my focus from both innertexture and intertexture to analysis of social and cultural texture of Mark 12: 28-34. The chapter shall, with the aid of sociological and anthropological theory attempt to transcend historical criticism and its related disciplines and explore the social and cultural nature of Mark 12: 28-34 “as a text” (see Robbins, 1996b: 142). Exploration of the social and cultural texture of a text “includes exploring the social and cultural location of the language and the type of social and cultural “world” the language evokes” (Robbins, 1996a: 54).

For one to come to grips with the social and cultural texture of a text, one has to study “specific social topics”, “common social and cultural topics” and “final cultural categories” of a text. In this chapter however, we will not concern ourselves with the “common social and cultural topics” and “final cultural categories” for the simple reason that they are not applicable to our text; we shall instead explore “specific social topics”. To meaningfully explore specific social topics in our text we now raise the following questions<sup>11</sup>: What kind of religious response does the text of Mark 12: 28-34 seek to elicit? Does the text imply that the world is evil? If so, then, to what extent is it evil? Is there any indication in the text of how a change can be

---

<sup>11</sup> Here I follow very closely Robbins’ line of questioning (see Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation, p. 71)

accomplished? If a change cannot be made, does the text show how people can live in it without participating in its evils?

#### 4.2 TYPES OF RELIGIOUS RESPONSES TO THE WORLD

It will be good to begin with a brief description of the many types of religious responses to the world especially as outlined by Robbins following on the works of Bryan Wilson and James Alan Wilde. The types of religious responses (that we shall be mentioning below) were first used by Bryon Wilson to interpret quite diversified religious phenomenon (Wilde, 1974: 38). It was Wilde who particularly applied them to the Gospel of Mark in his work appropriately titled "A Social Description of the Community Reflected in the Gospel of Mark." In this ground breaking study, Wilde sought an interpretation of the Gospel of Mark based on a constructive sect typology. He treated the Markan community as representing a sect that had broken away from Judaism, its parent religion. Although he did not speak in terms of continuities and discontinuities, at several points of his discussion he did perceptively show that the new Markan Community no longer felt obliged to continue adhering to most of the rules of its parent religion (thereby creating incessant hostilities), while at the same time comfortably retaining some of the fundamental principles (see Wilde, 1974).

The following are the seven types of religious responses to the world that have been identified. The "Conversionist", "Revolutionist", "Introversionist", "Gnostic-manipulationist", "Thaumaturgical", "Reformist", and the "Utopian" responses (Robbins, 1996a: 55-56, see also Wilde, 1974: 40-44). While there is evidence that the Gospel of Mark manifests all of these responses in varying degrees (Cf. Robbins,

1996a: 74), we will focus our attention more on the “conversionist” and “revolutionist” responses, because as we shall see below, our text manifests only these two types of responses.

The conversionist response:

..... is characterised by a view that the world is corrupt because people are corrupt. If people can be changed, the world will be changed. Salvation is not considered to be available through objective agencies but only by a profound and supernaturally wrought transformation of the self. The world itself will not change but the presence of a new subjective orientation to it will itself be salvation (Robbins, 1996a: 55).

The revolutionist response on the other hand:

.... declares that only the destruction of the world - the natural but more specifically the social order - will be sufficient to save people. Supernatural powers must perform the destruction, because people lack the power if not to destroy the world then certainly to recreate it. Believers may themselves feel called upon to participate in the process of overturning the world, but they know that they do no more than assist greater powers and give a testimony of faith by their words and deeds (Robbins, 1996a: 55).

We shall now attempt to see how these responses apply in our text.

### 4.3 REVOLUTIONISM AND CONVERSIONISM IN MARK 12: 28-34

#### 4.3.1 Revolutionism

Wilde has argued cogently that the Revolutionist mode of response dominates Markan discourse. His arguments would seem to confirm our findings in the previous pages of this thesis that the Kingdom concept is dominant not only Mark 12: 28-34, but in the entire Gospel. Since this is so, we shall use the Revolutionist mode of response to the world as a key to unlock our text. We shall then ascertain how the conversionist response fits into the picture.

The Kingdom concept in Mark constitutes Revolutionist discourse. It is revolutionist in the sense that it envisions a new situation in which the old order is turned upside down and a new one, with a new set of values is inaugurated. Its creation presupposes that the old one is evil and therefore needs to be destroyed completely in order to give way to the new one. The inauguration of the new order has begun in Mark and the destruction of the old one has set in. The “Kingdom of God” concept is introduced as early as Mark 1: 15. It has broken into human history and is already shaking the present, destroying the old evil order which is under the Satanic influence. The powers of the new order that is dawning become explicitly evident in the healings and the casting out of evil spirits. At Mark 5: 34 a woman who had been ill for twelve years is delivered from hemorrhage, at 10: 52 a blind man receives his sight, at 5: 23, a dead girl is raised to life, at 7:31, a deaf and mute man is divinely cured. These are but a few reported incidents of healing.

Turning to exorcisms, we find a man living in the tombs delivered from demonic possession. A point that must be emphasised here is that these exorcisms are not ends in themselves; one must move beyond what is happening immediately to see the wider implications of the delivery. Describing the incident reported at 1: 21-28, Wilde accurately observes that “(t)he immediate situation is just a faint hint of what is really going on in a struggle that has cosmic dimensions” (1974: 132).

Both the healings and the exorcisms are a testimony to the fact that someday evil in all its forms, pain, disease, suffering etc. will cease to exist - Satan, the main adversary shall be completely overcome. That the Kingdom is already present, but still awaits a future time for its full consummation is made evident in the parable of the mustard seed recorded in 5: 30. Like the mustard seed which looks very tiny and insignificant but grows into a huge tree, so is the Kingdom. It is already present but in an insignificant way which might make it even go unnoticed but will one day become great (Ladd, 1974: 95-96).

One important aspect of the Kingdom that deserves to be mentioned here is its universal character. A considerable number of texts in Mark make this evident. Unlike in Pharisaic Judaism and the Qumran community, membership to the Kingdom of God is open to all willing people. Tax gatherers (2: 13 ff) are given free access to the Kingdom; the woman of Greek descent whose “little daughter was

possessed by an evil spirit” (Mark 7: 25-30) is granted her request (Wilde, 1974: 228)<sup>12</sup>. Even the very scribe in our text who engages Jesus in controversy, can if he wills, enjoy access to the Kingdom.

The universal character of the Kingdom of God is made even more obvious in chapter 13. Before the full impact of the expected revolution takes place, “the gospel must first be preached to all nations” (13: 10). The revolution is expected to be at a cosmic scale: ‘Heaven and earth will pass away” (13: 31); Also the elect will be gathered “from the four winds, from the ends of the earth to the ends of the heavens” (13: 27 NIV)(Wilde, 1974: 111). This clearly indicates the universality of the transformation that will take place.

Thus both the dominance and the universality of the Kingdom in Markan discourse stands out so starkly that it cannot be missed.

#### **4.3.2 Conversionism**

The conversionist mode of response to the world in our text must be understood within the context of the universalism just described above.

Conversionism in this text occurs in relationship to love. It does occur in other parts of Mark’s narrative, for instance at 1: 4, 15; 6: 12, where it focuses on repentance and 2: 5; 5: 34; 9: 23; 10: 52; 11: 22-24; 15:32, where it focuses on faith (Robbins, 1996a: 56). This love is the means by which the Markan community is to

---

<sup>12</sup> We must note here that Mark would not have bothered to go to the pains of describing the racial background of this woman if he did not want to precisely make a point that the Kingdom is accessible even to people of other races. than only Jews.

relate to this evil natural and social order. While those who have accepted the Kingdom await the full transformation to take place, their thoughts, attitudes, and actions in the present must be governed by love. This love is not an ordinary kind of love - it is one that is intrinsically religious. God is seen as its source. Fellow men are to be loved in a self-giving way, that is, unconditionally. The neighbour in this text is to be understood to mean not only a fellow Jew but all men regardless of their race, social class, etc. Within the parent religion, Judaism, by neighbour, a fellow Jew was meant. But now within the context of the Kingdom of God, which has universal implications, it is only logical to deduce that the law of love now also has universal application. All people are to be loved, equally without discrimination regardless of who they can be.

With the double love commandment, Mark sums up the attitude of those who desire to enter the Kingdom towards the present evil social and natural order. It is imperative here to note that Mark no longer insists on the observance of the Torah. Jesus' response to the question at 12: 29 on the greatest commandment makes no recourse to the whole of the Torah. Thus the answer that Jesus gives to the scribe's question forces the scribe to realise the futility of observing Temple rituals without giving due consideration to love. All Temple offerings and sacrifices are of no use if one does not love God and his neighbour.

The attitude that Mark expresses here regarding the Torah is implicitly implied in other parts of his narrative. The incident recorded at 3: 1 ff. depicts Jesus as ignoring the Sabbath law for the sake of saving life. In fact this incident is preceded by the one at 2: 23 where Pharisees are shown as being greatly perturbed by the action



of Jesus' disciples of picking corn on the Sabbath. Many commentators agree that these stories belong together (see Gundry 1993: 149). The Pharisees remind Jesus of the Sabbath command which he goes on to deliberately violate at 3: 1 by healing the man with the withered hand on a Sabbath. He defends the violation by asking a rhetorical question "Which is lawful on the Sabbath to do good or to do evil, to save life or to kill"<sup>13</sup>. The upshot of the argument here would seem to be that love overrides the Sabbath law and in fact all the commandments (cf. Dunn, 1990: 24). It is clear therefore that for Mark and his community law can be dispensed with whenever its observance makes it impossible for an act of love to be shown to someone. Perhaps it may be asked here. Does Mark therefore endorse the abrogation of the law? By no means. To be precise, Mark does not have a negative attitude towards the Torah, nor does he even come close to suggesting its abrogation. Mark does not say that the double love commandment replaces the Torah (the whole law), he simply says that it is "πρωτη" verse 29 and "μειζων τουτωμ αλλη", that is, it cannot be counted as one of the commandments but as "a hermeneutical principle and an ethical canon by which the Torah can be judged" (Schrage, 1982: 71). Hence those desiring to enter the Kingdom need not worry themselves with a set of regulations. All they need to do is to love God and neighbour with their whole beings. If they succeed in doing this, they would have observed all the law, and therefore gain entrance into the eschatological Kingdom.

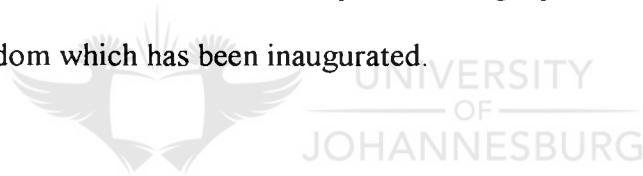
No matter how evil the present natural and social order can be, love towards God and all men will make it a better place to live in. Those that perpetuate evil may

---

<sup>13</sup> Sanders (1993: 208) and others argue that the Pharisees also did not regard saving life as illegal. While Sanders position is definitely well reasoned, he misses an important point in Jesus' argument: "For Jesus ... a medical estimate does not define the saving of life. Doing good defines that and nobody denies the legality of doing good at any time" (Gundry, 1993: 151) (3: 4).

be changed by an attitude of self-giving love shown by those that desire to enter the Kingdom. Hence the conversionist mode of response to the world, rather than focusing on faith and repentance as in other sections of Mark's gospel here (12: 28 ff) focuses on love. The Markan community cannot be able to change the evil world but their new "subjective orientation" to it - in this case divine love constitutes its salvation. The divine love transforms the self so much that selfishness disappears. The self now puts others before itself and this is what in essence it means to "love the neighbour" as you love yourself" (cf. Morison, 342).

When therefore it is asked what kind of ethics Mark envisages for the present (before the full revolution takes place) it must be replied that love as he defines it at 12: 28 ff and implies that definition at other parts of his gospel, forms the basis for the ethics of the Kingdom which has been inaugurated.



## Conclusion

The use of the sociological and anthropological model has helped us in this chapter to raise and answer questions that are very crucial to our study. We have seen that the presence of a revolutionist mode of response to the world in our text does imply that the world is evil; and that the conversionist mode of response focusing on love shows how it is possible for believers to accomplish change for the better in this evil natural and social order. Further, the model helped us to see that because of the radical nature of the Kingdom that Mark introduces, there is bound to be a difference in principles between the new community of the Kingdom and Judaism which is the parent religion. We have also seen that the universal nature of the transformation that is anticipated in the Markan community requires us to see the double love commandment as not being restricted to a particular group of people (Jews), but as being universal also. Another important point that emerges from our study in this chapter is that, while Mark insist on love as being the greatest commandment of all and the "first of all", he does not at the same time undermine the Old Testament law (of the parent religion). This cannot mean anything but that the New Kingdom community self-consciously avoids a total break with the parent religion. To put this in other words, while it recognizes that there are discontinuities between itself and the parent religion it recognizes also that there are some continuities. The latter are especially self evident in the fact that the New Kingdom community has monotheism as its pillar. The positive citation of the Shema and the use of other Old Testament texts all attest to this fact. With these observations, we are now ready to draw the final conclusion of this research in our next and final chapter.

## FINAL CONCLUSIONS

At the beginning of this mini-thesis we pointed to a current problem in Biblical scholarship, namely the person and teaching of Jesus of Nazareth. We noted that while He has undoubtedly attracted unrivalled attention from both laity and intellectuals, it has not always been clear as to what exactly is peculiar in his teaching. The Gospel of Mark, particularly the double love commandment pericope was used to determine whether Jesus' teaching was in fact peculiar or not, and if it was peculiar what it is that made it to be so. We hoped that the results of this research would put us in a position where we would know if his teaching constituted a continuity or discontinuity with Judaism. It is time now to ask if this thesis has achieved its goals.

Before anything can be said here, it must be admitted that it would be overly presumptuous to pretend that a short thesis such as the present one has done full justice to an issue that has confounded the best of minds in history. Having said this, we do hope however, that we have been able to shed helpful light on a number of issues related to our problem.

The Socio-rhetorical analysis of our text gave us a window, through which we saw and read the text of Mark within its social, historical and cultural setting. Beginning with the innertexture, going through the intertexture and finally to the social and cultural texture we saw the figure of Jesus and his teaching beginning to take shape until it become clear that the contents of his teaching went beyond what was commonly known and taught in his day. His unique combination of the two Old Testament commandments, love of God and love of neighbour; his universalising of

this love commandment; and the way in which he related it to the Kingdom of God concept all testify to the peculiar nature of his teaching. The research also made it clear that through and through he did not undermine the Old Testament Scriptures. Thus it must be said that there are some continuities and discontinuities between Jesus and Judaism that must be recognised. In Jesus' teaching the Old Testament law continues to have its full validity (continuity - implying that charges of him being a heretic are invalid); and the Jewish understanding of love as being limited to people of the covenant is transcended in the teaching of Jesus, so that it becomes unlimited and universal (discontinuity - implying that arguments that he taught nothing new except what was known in Judaism already are open to question).

These observations have important implications for the Jewish-Christian dialogue. Jewish scholars must recognise that while his teaching does transcend the Old Testament it by no means contradicts it. Christian scholars on the other hand must appreciate the Jewishness of Jesus and see his teaching in its proper historical, cultural and social setting.

The recognition of the unique nature of Jesus' teaching on love - which could not have been anything else but unique because of its connection to the radical Kingdom inaugurated in his preaching - must provide common ground for debate between Jewish and Christian scholars. Perhaps what has caused Jewish contempt for Christianity in the past is that Christians have been more concerned to argue Jesus' messiahship rather than dialogue with Jews on issues less prone to provoke resentment. If Jews recognise the unique nature of Jesus teaching and Christian

scholars recognise that this teaching is deeply rooted in Judaism an atmosphere congenial to a healthy dialogue could be created.

The unique teaching of Jesus on the double love commandment also has important practical implications for both the Jewish nation and the South African community.

For the Jewish nation, the teaching could provide an answer to her existing political dilemmas. Anyone well informed on world affairs knows the political crisis that Israel currently faces with her neighbours. The nation of Israel has tended to react with an attitude of wanting to repay evil with evil to her enemies and those that she perceives to be sympathising with her enemies. The embrace of Jesus' teaching on the double love commandment would mean that Jews would learn to give a loving embrace to their enemies. In this way - and only in this way - will they hope to solve their political problems, which have spanned hundreds of years.

For the South African community the relevance of the teaching of Jesus on the double love commandment cannot be overemphasised. It is the oil that needs to be applied on the wounds of apartheid. The work of the Truth and Reconciliation Commission has to be commending for unearthing appalling evils of the apartheid era. No doubt, past wounds have been re-opened, but this must be seen as a great opportunity for both victims and perpetrators of past injustices to apply this great ethical teaching in a loving and sincere embrace. We all know that the dark ages of the apartheid era did not only create hatred between black and white people but also blacks were turned against blacks and whites against whites. Now people must learn

to love each other - not with human love that fails as history has again and again proven - but with love that has a divine origin.

If all humanity recognised this towering figure of Jesus and his great ethical teaching, all of us would be winners in this evil world at the end of the day. The world would once again be a worthy place to live in.



## BIBLIOGRAPHY

- Anderson, Hugh, 1976. *New Century Bible Commentary: The Gospel of Mark*.  
London: Marshak, Morgan and Scot Publications, Ltd.
- Balz, H. and Schneider G. (eds.). 1990. *Exegetical Dictionary of the New Testament*.  
Grand Rapids: W.B. Eerdmans.
- Bock, Darrel L., 1996. *Luke: Vol. 2:9: 51-24:53*. Grand Rapids: Baker Books.
- Bultmann, Rudolf, 1951. *Theology of the New Testament*. New York: Charles  
Scribner's Sons.
- Charlesworth, James, H., 1988. *Jesus within Judaism: New light from exciting  
Archaeological Discoveries*. New York: Doubleday.
- Charlesworth, James, H. and Loren, Johns, eds. 1997. *Hillel and Jesus: Comparative  
studies of two major Religious Leaders*.
- Coppleston, Frederick, 1946. *A History of Philosophy, vol. 1: Greece and Rome*.  
London: Search Press.
- Collins, R.F., 1992. *Matthew's ENTOΛΛΑΙ. Towards an understanding of the  
commandments in the Gospel, in Segbroeck, F. Van ed. vol II*. Leuven:  
Leuven University.
- Craig, A., Evans and Stanley, Porter, E., eds., 1995. *The Historical Jesus: A  
Sheffield Reader S.V. Moo: Jesus and the Authority of the Mosaic Law*.  
Sheffield: Academic Press.
- Davies, Stevan, 1996. (Neotestamentica: *Journal of the New Testament Society of  
South Africa*.)
- Davies, W.D.. *Invitation to the New Testament, A guide to its main witness*. London:  
Darton, Longman and Todd, Ltd.



- Davies, Stevan, 1996. *Mark's use of the Gospel of Thomas*. *Neostamentica* 30 (2).
- Dunn, James D.G. *Jesus, Paul and the Law: Studies in Mark and Galatians*. London: SPCK.
- Esler, P.F., 1994. *The First Christians in their social worlds: Social Scientific Approaches to New Testament Interpretation*. London: Routledge.
- Evans, C.F., 1990. *TPI New Testament Commentaries. Saint Luke*. London: SCM Press.
- Fitzmeyer, Joseph, A., 1985. *The Gospel According to Luke (X-XXIV: Introduction, Translation and Notes*. New York: The Anchor Bible Doubleday.
- Gundry, R.H., 1993. *Mark: A Commentary on His Apology for the Cross*. Grand Rapids: William R. Eerdmans Publications Company.
- Harrington, D.J. 1982. *Interpreting the New Testament, a Practical Guide*. Glazier.
- Harrison, R.K., 1980. *Leviticus: An Introduction and Commentary*. England: Inter-Varsity Press.
- Hendricksen, William., 1975. *New Testament Commentary*. Grand Rapids: Baker Book House.
- Heinrich August Wilhelm Meyer, 1983. *Critical and Exegetical handbook to the Gospel of Mark and Luke*. Massachussets: Hendricksen Publications Inc.
- Holmberg, B., 1990. *Sociology and the New Testament: An Appraisal*. Minneapolis: Fortress Press.
- Jeremias, Joachim, 1963. *The Parables of Jesus*. London: SCM Press, Ltd.
- Kac, Arthur W., 1980. *The Messiahship of Jesus: Are Jews changing their attitude toward Jesus?* Grand Rapids: Baker Book House.
- Kittle, G., G. Friedrich and G.W. Bromiley (eds.), 1964-1967. *Theological dictionary*

- of the New Testament.* Grand Rapids: W.B. Eerdmans, Pub. Co.
- Kraft, Robert, A. and George W.E. Nickelsburg, eds. 1986. *Early Judaism and its Modern Interpreters.* Atlanta: Scholars Press.
- Lachs, Samuel Tobias. 1987. *A Rabbinic Commentary on the New Testament: The Gospel of Matthew, Mark and Luke.* New Jersey: KTAV Publication House.
- Ladd, G.E., 1974. *A Theology of the New Testament.* Grand Rapids: William B. Eerdmans.
- Longman, T., 1987. *Literary approaches to biblical interpretation.* Grand Rapids: Academic Books.
- Malina, Bruce, 1990. *The New Testament World: Insights from Cultural Anthropology.* Kentucky: Westminster/John Knox Press.
- Manson, T.W., 1949. *The sayings of Jesus.* London: SCM Press.
- Marshall, Howard., 1978. *The New Testament Greek Testament Commentary: The Gospel of Luke.* Exeter: The Paternoster Press.
- Mayes, A.D.H., 1981. *New Century Bible Commentary: Deuteronomy.* Grand Rapids: W.M.B. Eerdmans Publications Co.
- Morison, J. *Commentary of the Gospel according to St. Mark.* London: Hodder.
- Nickelsburg, George, W.E., 1981. *Jewish Literature between the Bible and the Mishnah.* London: Fortress Press.
- Nolland, John, 1993. *Word Biblical Commentary, vol. 35B: Luke 9: 21-18:34.* Dallas, Texas: Word Books Publisher.
- Porter, J.R., 1976. *Leviticus.* London: Cambridge University Press.
- Porter, S.E., and Olbricht, T.H., 1993. *Rhetoric and the New Testament: Essays from the 1992 Heidelberg Conference.* Sheffield: Sheffield Academic Press.

- Robbins, V.K., 1996. *Exploring the Texture of Texts: A guide to Socio-Rhetorical Interpretation*. Pennsylvania: Trinity Press International.
- Robbins, V.K., 1996. *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology*. London: Routledge.
- Saldarin, A.J., 1989. *Pharisees, Scribes and Sadducees in Palestinian Society*.  
Edinburgh: T and T Clark.
- Sanders, E.P., 1985. *Jesus and Judaism*. London: SCM Press, Ltd.
- Sanders, E.P., 1993. *The Historical figure of Jesus*. New York: Allen Lane the  
Penguin Press.
- Schnackenburg, R., 1994. *Moral teaching of the New Testament*. London: Burns &  
Oates.
- Schrage, Wolfgang, 1988. *The Ethics of the New Testament*. Edinburgh: T and T  
Clark.
- Senior, Donald., 1997. *The Gospel of Matthew*. Nashville: Abingdon Press.
- Taylor, Vincent., 1996. *The Gospel according to St. Mark*. New York: St. Martin's  
Press.
- Thomson, G.H.P., 1972. *The Gospel according to Luke*. Oxford: Clarendon Press.
- Vermes, Geza., 1983. *Jesus the Jew: A Historian's reading of the Gospels*. London:  
SCM Press.
- Wenham, D.E., 1963. *The Gospel of St. Mark*. The Pelican New Testament  
Commentary.
- Wilde, James, A., 1974. *A Social Description of the Community reflected in the  
Gospel of Mark*. Michigan: Xerox University Microfilms.