MATTHEW 22:37-40.
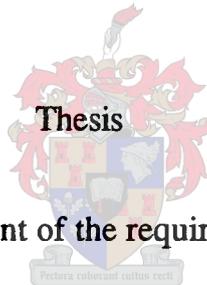# A CONTEXTUAL APPROACH

by

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Thesis

presented in partial fulfilment of the requirements for the degree of

MASTER OF ARTS

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I the undersigned declare that the work contained in the thesis is my own original work and has not previously in its entirety or in part been submitted to any University for a degree.

Dedicated with the utmost gratitude to my parents,

Dennis and Magda Barkhuizen.

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It is much more difficult to formulate gratitude openly than reflecting it in your work. However, I want to thank all those who have helped me to become a student.

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Abstract

The assumption that contextuality only refers to contemporary extra-textual issues and that texts from the past could be read without taking full cognisance of the diversity of contextual influences impinging on them is challenged.

This is done by redefining contextuality as a timeless phenomenon. Different contextual levels in and around a text are identified, *viz*. the reader's context, textual context, growing context and original context. The interplay between and role of each context is described with reference to Matthew 22:37-40. The influence of the Old Testament on this particular section, with reference to the same variety of contextual aspects, is also illustrated. The manner in which Matthew interpreted the relevant Old Testament texts, *viz*. Deuteronomy 6:5 and Leviticus 19:18, is used to sustain the argument.

The conclusion describes the relation between a text and its context, remembering that this implies all identified contextual aspects.

Opsomming

Die veronderstelling dat kontekstualiteit slegs verwys na kontemporêre buite-tekstuele verbande en dat tekste uit die verlede gelees kan word sonder om te let op die uiteenlopende kontekstuele invloede wat op hulle inspeel, word betwis.

Dit word gedoen aan die hand van die herdefiniëring van kontekstualiteit as 'n tydlose verskynsel. Verskillende kontekstuele vlakke in en om 'n teks word geïdentifiseer, *nl*. die lesers se konteks, tekstuele konteks, groeiende konteks en oorspronklike konteks. Die interaksie tussen en die rol van elke konteks word beskryf met verwysing na Matteus 22:37-40. Die invloed van die Ou Testament op hierdie spesifieke gedeelte, met verwysing na dieselfde variasie van kontekstuele aspekte, word ook uitgebeeld. Die manier waarop Matteus die relevante Ou Testamentiese tekste, *nl*. Deuteronomium 6:5 en Levitikus 19:18, interpreteer, word gebruik ter ondersteuning van die argument.

Deur middel van 'n gevolgtrekking word die verhouding tussen 'n teks en sy konteks beskryf, terwyl dit in gedagte gehou word dat dit alle geïdentifiseerde kontekstuele aspekte impliseer.

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CHAPTER 1: INTRODUCTION

1.1. Understanding a Contextual Approach

Traditionally, a contextual approach would refer to the reading done by the contemporary "contextual theologian" who, in first consulting his own context and its needs, would then read the Bible, looking for relevant scripture. The context describes the climate in which the reader finds himself. On the other hand, as opposed to the notion of a traditional contextual approach, "theologians of the Word" take their point of departure from scripture, assuming that everything else is submissive to it.

Although very few of these abovementioned interpreters of scripture and context do not each recognize the role of both "extremes" in their understanding of the so-called hermeneutical circle,[1] it could certainly be argued that these two groups are mostly influenced by their significant points of departure, *viz.* the *text* or the *context*.

In Nolan's (1989:28) reference to the question of departure he, on the one hand, points out the false dilemma created by the separation between text and context, since, due to the nature of understanding, one has to keep moving back and forth between them but, on the other hand, he gives the impression that he cannot divorce himself from the opinion that his *context*, and all the suppositions included in it, forces him to read the text against that background. This is well illustrated by his (Nolan 1989:29) statement that:

> "To avoid getting lost along the way the reader would do well to remember that when we ask about the gospel in South-Africa today, we are asking about *the role of God (and therefore Christ and the Spirit) in our present situation of crisis and conflict.*"

Illustrating a similar inability to divorce himself from his initial point of departure, Jonker (1985:30) defends the *text* as the primary source of understanding in the following statement:

> "Die vraag of ons in die prediking werklik met die Woord van God te make het, word beslis in die lig van die vraag na die verhouding tussen die prediking en die Heilige Skrif. Slegs vir sover die prediking deur die Skrifwoord beheers word en as die noodsaaklike uitleg van die Skrifwoord in die situasie van die gemeente verstaan kan word, het dit die reg om daarop aanspraak te maak dat dit 'n gesagvolle bediening van die Woord van God is."

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1   During his description of a variety of aspects involved in the hermeneutical process, Smit (1987:41) explains the hermeneutical circle as follows: "Ten einde hierdie gesprekskarakter of wisselwerkende aard van egte verstaan te beskryf, word meermale gepraat van 'n verstaansirkel, of 'n 'hermeneutiese sirkel'. Dit werk dan só: 'Voor-verstaan' word in gesprek met die teks 'nuwe verstaan', wat nou weer geld as 'nuwe voor-verstaan' in 'n nuwe gesprek, wat weer lei tot 'nuwe verstaan' wat op sy beurt weer geld as ... Ensovoorts. Die onvoltooidheid en dinamiek daarvan word gevolglik nog beter tot uitdrukking gebring as die ewe bekende uitdrukking van 'n 'verstaanspiraal', of 'hermeneutiese spiraal', gebruik word."

Against this background of "preferred points of departure," which do not necessarily exclude consideration of what follows in the hermeneutical circle, the question arises as to whether some light could be shed on the resolving of this apparent dichotomy by understanding *text* and *context* in terms of their relation to each other.[2]

In an attempt to construct a methodology, it is important to note that, traditionally, *contexts* reflected *in the text* are usually referred to as the *Umwelt*, *Sitz im Leben* or the *setting*. However, throughout this thesis, the term "context" will be used to refer to the "setting" of the period under discussion. As yet, contextuality (reading with a deliberate contextual approach) makes reference to the social analysis of the specific aspects under discussion. People and their own self-understanding are analysed. Although this study would not attempt to make any further adjustment to this supposition, contextuality could ultimately make reference to "all of creation" and not only to human (social) life.

Due to the question at hand, and the intention to describe the aspects of *text* and *context* in terms of their relation to each other, a specific textual selection for analysis has to be made. Matthew (Mt) 22:37-40 will be used, since much of what would be relevant for this approach is seemingly reflected in this text, amongst other things, Mt's[3] own *interpretation* of scripture. Before one could determine Mt's interpretation of the Old Testament (OT),[4] it is necessary to determine a general outline of how New Testament (NT) authors interpreted the OT, specifically looking at which methods they used; this is then followed by how Mt specifically interpreted the OT. This obviously would lead to the identification of hermeneutical principles

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2   In the process of reading a text with a contextual approach, the reader would have to make use of a variety of theoretical components. Other than the supposed dichotomy in the traditional separation between the status of *text* and *context* as primary points of departure, suppositions on the epistemological level would affect the textual theory which is used, as well as all other methodological apparatuses. The purpose of this thesis is not to present a comprehensive debate concerning these matters (although, throughout the discussion continuous appraisals will be made), but in my mentioning them, the reader will realize that the point of departure is not one of so called "objectivity" (Vorster 1988:38), but rather one which contains many assumptions. It could briefly be argued that the question of *differences* and *similarities* is at hand, particularly pertaining to the specific exegesis of Mt 22:37-40, and his (Mt's) "notion of inter-textuality" as far as the use of OT scripture is concerned. Although structural evidence is utilized, a deconstructional approach is assumed, since more attention is given to the differences of "signs" than to similarities in an attempt to comprehend meaning (Hunter 1987:21). Against this background, it could be argued that the *context* (contextuality), which, in terms of structuralism, is a constraint on the plurality of meanings of words (Hunter 1987:24), involves "a certain 'present' of the inscription, the presence of the writer to what he has written, the entire environment and the horizon of his experience, and above all the intention, the wanting-to-say-what-he-means, which animates his inscription at the moment" (Derrida 1977:182).

3   The reference to Mt is meant to include all persons involved in the creation of the text that we have before us. For my purposes, that would not exclude the influence of Mark, Q, M and also the Antiochene tradition as outlined by Brooks (1987:125f.), but in juxtaposition to the understanding of the concept of *e.g.* the *textual context* (See p.3), it is all accumulatively called Mt.

4   In listing Mt's use of OT texts, only those references to the Pentateuch recognized in the Nestle-Aland (Ed. XXVI) text are listed in *6.1.* and *6.2.* of the addendum.

used by Mt in his interpretation of the OT passages, specifically as reflected in Mt 22:37-40, *viz*. Deuteronomy (Deut) 6:5 and Leviticus (Lev) 19:18. Special attention is given to contextuality, since interpretation not only assumes an origin or source of information and an interpreter, but also a destiny or intended audience.

As far as the understanding of such a *contextual approach* is concerned, the first section of suppositional aspect in the hermeneutical process (methodology) could for all practical purposes be called a "contemporary contextual approach" or the "reader's context". The reader's context is the context of the person *in front of the text*. In a bedtime story, it would be the context of the child reading the story of *e.g.* Robin Hood. The person(s) referred to in using the specification of reader's context in this thesis, is (are) both the person compiling the thesis as well as the person(s) who compiled the text (Mt) under discussion, since Mt was, in fact, a reader of the OT. However, the contextual influence on the way in which Mt read the OT, as determined by this specific approach, with specific attention to Mt 22:37-40 (which will be referred to in the conclusion), is described under the third aspect of contextuality. Thus, the reader's (researcher's) context is the context which contains all the contemporary suppositions.

A second component of a contextual approach is that of the context which is created by the text. This context, which could be called the "textual context", is created by the literary interplay (relationships) (Cook 1981:11f.) *within the text*, which the reader becomes aware of while reading the text. This context *is the text itself* and in the case of the story of Robin Hood, the reader would picture Sherwood Forest with the peasants in it and the landlords beyond the forest in their castles, as described in the story.

A third context which needs to be considered is that context in which the story of *e.g.* Robin Hood came into existence, since thát is the context which had the influence on the text before and until it became standardized (which is not yet the case with the story of Robin Hood). This context could be called the "growing context", since the text grows in this context. In the case of Robin Hood, this probably would then be years of Anglo-Saxon oral tradition, a later written and now a multi-media tradition. The author(s) of the gospel of Mt stand(s) in this "growing context".

A further context which also has to be reviewed is the context of the original events, which in the case of Robin Hood was the context of Robin Hood's world itself. Who was this man, what did he really do, and what did the world look like where he lived in and played out his legendary role? This context could, for obvious reasons, be called the "original context". In the gospels, this is the context in which Jesus and the people around him lived. Both the growing context and the original context are *behind the text*.

Finally, in determining the manner in which Mt interpreted the OT, while using a contextual approach, a further aspect which also needs to be considered is the various contextual levels *in* and *behind* the OT texts. Therefore in spite of differences and similarities it would then become possible to determine in which way Mt understood interpretation and contextuality.

It should be said, that due to the parameters of this thesis, a comprehensive study of all the applicable material is not offered, but instead an attempt to formulate a workable hypothesis which could serve as a vantage point for further research. Ultimately, the aim is to do justice to the following formulation made by Cook (1988:364) as far as all textual material is concerned:

> "... the persons applying redaction-criticism (inter alia), on the one hand, and text critics, on the other hand, should communicate with one another. Formulated differently, a strict dichotomy should not be imposed between textual criticism, on the one hand, and literary-, redaction criticism, etc., on the other hand."[5]

Fig.1.1. A visual conceptualization of the various contextual aspects identified.

| O.T. Context | Original Context | Growing Context | Textual Context | Reader's Context |

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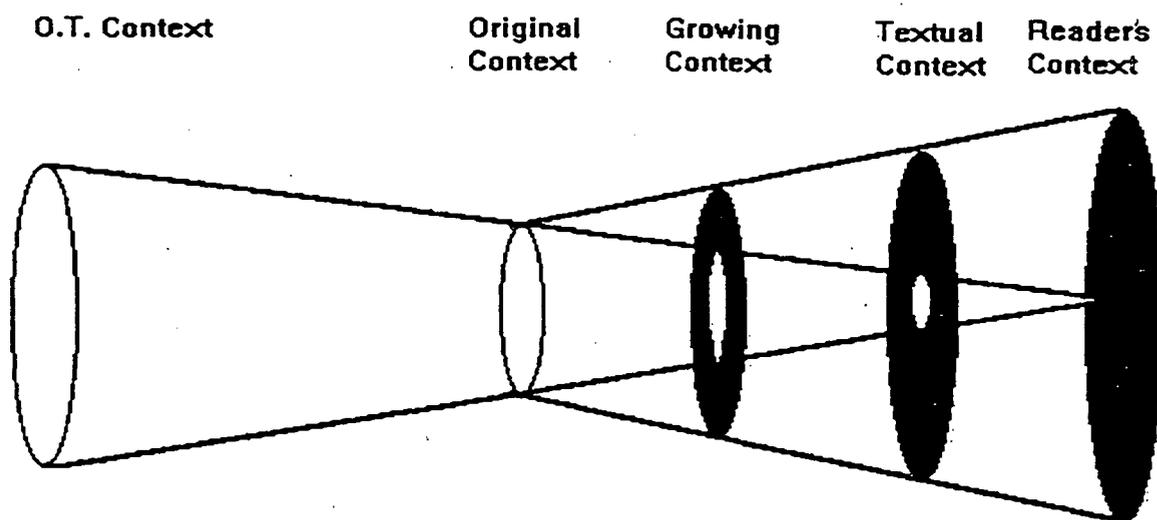
[5] Cook's (1985:205f.) evaluation of the development of the Textual Criticism of the OT, which leads him to suggest that Textual Criticism and Literary Criticism should not be separated dichotomically, is followed by the following comment on methodology: "Die vernaamste probleemarea is die kwessie van foutiewe metodologiese uitgangspunte. Dit het aanleiding gegee tot onsuksesvolle pogings om variante tekste/rolle in Prokrustesbed-skemas in te forseer. Dit geld die *oer-teksteorie*, die *algemene teksteorie*, sowel as die *lokale teksteorie*. Deur persoonlike navorsing het die onontbeerlikheid van *kontekstuele analises* tot my deurgedring. Wat na my mening tans noodsaaklik is vir aanvaarbare tekskritiese arbeid, is 'n minder gerigte benadering tot variante lesings en tekste. 'n Teorie waarin 'n *veelheid van tekste* in berekening gebring word, is 'n meer aanvaarbare metodologiese benadering om na te volg." In terms of the methodology set out in this thesis, the specific OT and NT texts under discussion will be understood as interrelating variants, which would be compared to each other along the lines of this specific contextual approach. In this study, attention will mainly be given to texts (standardized) used in the reader's context. For a more comprehensive study, at the hand of response on methodological issues, an exhaustive research needs to be attempted.

1.2.　New Testament Interpretation of the Old Testament

Scheffler (1991:102) offers a variety of ways in which the NT authors read the OT and prefers to do this under the heading of *interpretation techniques* instead of *exegetical methods*.

The *allegorical* technique, which in itself could be called a genre, looks for a deeper, more "spiritual" message in a text which becomes fairly clearly understandable if read in a literal way.[6] This approach is deliberately chosen by the author, who in reading the text, refers to contextual matters only incidentally. It could, however, be argued that the context of the interpreter (reader's context) demanded such an interpretation, which would mean that the context, be it of a more "spiritual" kind, played an important role.

The *typological* technique is quite similar in approach, but different in the way that the "true" meaning of a text is revealed if typical figures or events recur in history. This approach is directly linked to the original (OT) context and the reader's context, but in such a way that the interpreter would still have the authority to determine when such figures or events are relevant in his own context. However, the original events are not ignored by the interpreter as is done in the allegorical technique.

The *pesher* (which means "interpretation") technique, which was applied by the Qumran community, is similar to the allegorical technique in that it always took on a specific form. First a verse from the OT would be noted whereafter the authors' commentary or interpretation followed. In characterizing the nature of the interpretative technique used by the author of the Habakkuk Commentary from Qumran (1 Qp Hab), Stendahl (1968:184) claims that the text is usually called a commentary, but the accuracy of this description has been questioned. The realistic nature of the interpretation belongs rather to the characteristics of the *midrash*,[7] but at the same time this tendency in the Dead Sea Scrolls (DSS) is so consistently and

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6　Lambrecht (1991:20f.) argues that the technique of allegorical understanding, which has its origin in ἄλλος (other) and ἀγορεύω (saying), would generally be described as: "als een afzonderlijke stijlsoort en er een artificiële, sterk metaforische en geheimzinnige parable mee bedoelen." However, he does make a distinction between allegorical writing and allegorical interpretation, and states that, since a "key" is necessary to understand the otherwise "frustrating" genre, one should heed not to oversimplify this genre. Literature or sections of literature which could seem rather straight forward and easy to read "literally," could also hint for such understanding.

7　Goulder (1974:28), in supporting his view that Mt used the midrashic method of interpretation, argues that: "Revelation is, to take a more familiar image, a treasure-chest, out of which the wise householder can bring things new and old - old things, the tradition handed down by others, new things, whatever may be revealed by the Spirit to him now." Steyn (1987:44), who makes no distinction between the midrash and rabbinical techniques, further points out the following possibilities: "(i) 'a fortiori' - lig en swaar (vgl Lk 12:24); (ii) analogie van uitdrukkings (vgl Rm 4:3-7; Heb 7:1-28); (iii) 'n algemene prinsipe van één vers word geïnterpreteer in 'n ander (vgl Mk 12:26; Jk 2:2); (iv) veralgemening t.o.v. méér as een vers; (v) algemeen en besonder (vgl Rm 13:9-10); (vi) analogie van 'n soortgelyke passasie (vgl Heb 4:7-9; 8:7-13) en (vii) kontekstuele verduideliking (vgl Mt 19:4-8; Rm 4:10-11; Gl 3:17; Heb 4:9-10)."

concretely carried out from the point of view of the community, that it is possible to label the whole as a political pamphlet. The exegetical and hermeneutical structure, however, makes such a classification rather unnatural, and there is a great deal to be said in favour of distinguishing a special type of *midrash*, *midrash pesher*, related to the *midrash halakah* and the *midrash haggadah*. Gundry (1967:205) places the literature of the NT and Qumran in the category of fervency, which is contrasted to the arid academicism of rabbinical literature. While the original context of the text which is quoted is completely ignored, the reader's context is decisively taken into consideration, and therefore leads to a "contextual" (traditional use) interpretation of the OT text. Paul also uses this technique in *e.g.* Rom 10:6-7, when he introduces Deut 30:12-13 to support his teachings on righteousness through faith in Christ. Here the interpreter selects parts from the original text and in interpreting these, the original context (OT) is not considered at all. Some contemporary interpreters still use the OT in this way to convey Christian faith.

Rabbinical interpretation[8] *a minori ad maius* (which means "from small to large") stems from the Intertestamental/early Judaic period when rabbinical or Jewish scribes began to formulate specific guidelines for interpretation. A technique devised by rabbi Hillel, according to which the text should be read *a minori ad maius,* was used. This meant that after fixing a single example in a text, the rest of the text was thereafter read from the perspective of that example. As far as this technique is concerned, Gundry (1967:205) argues that both the reader's context as well as that of the original text are brought into consideration when necessary, but as in the case of the pesher technique used in the Qumran literature, the latter option remains open.

The *promise* and *fulfilment* technique presents a contemporary event in the NT, such as *e.g.* the birth of Christ, which is then interpreted as the fulfilment of the OT. Scheffler (1991:106) says that Mt in particular often uses this technique. The context of the interpreter plays an important role and although the text of the OT is not deliberately bent to suit the authors' purposes, the original meaning could be under- or over-interpreted.

The technique of *creative interpretation* only uses the OT text to recreate a new text. Luke (Lk) often uses this technique to compile his gospel. The reader's context plays a major role, to the extent that it completely overshadows the used OT text, sometimes so much that it can hardly be recognized.

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8   This is a generalization, since Rabbinic Judaism, or rather "early Judaism", was diverse. Nickelsburg (1986:2) draws attention to the fact that "early Judaism appears to encompass almost unlimited diversity and variety - indeed, it might be more appropriate to speak of early Judaisms."

Fig.1.2. Interpretation techniques deliberately considering contextuality represented in a graph.

Technique	OT context(s)	NT context(s)
Allegorical		X (?)
Typological	X (?)	X
Pesher		X
Rabbinical	X	X
Promise & Fulfilment	X (?)	X (?)
Creative		X

At this point, it would seem that, although it could be argued that all the abovementioned techniques considered the reader's contexts, and that the typological as well as the promise and fulfillment techniques made use of the contexts reflected in the OT texts, the rabbinical technique is evidently the one technique which dealt with contextuality in the most responsible manner, considering that in this thesis contextuality makes reference to all contextual aspects.

In Fitzmyer's (1971:16f.) assessment of the classes of OT quotations as used by the Qumran literature, he identifies four types according to the way in which the text is interpreted, *viz.* (a) the literal or historical class in which the Qumran author quotes the OT in the same sense in which it was used in the original writing; (b) the class of the modernized texts in which the words of the OT refer to a specific event in their original context, but which are, nevertheless, vague enough in themselves to be used by the Qumran author for some new event on the contemporary scene. In other words, the same general scene of the OT text is preserved, but it is applied to a new subject; (c) accommodated texts, which have in common with the foregoing the application of the text to a new situation or subject. However, it differs in that the OT text, in this case is usually wrested from its original context or modified somehow to suit the new situation, and (d) the eschatological class of texts, which usually express in the OT context a promise or threat about something still to be accomplished in the *eschaton*, which the Qumran writer cites as something still to be accomplished in the new *eschaton* of which he writes.

After considering the different possibilities of the interpretative techniques available to *e.g.* Mt, and reflecting on both the NT as well as Judaic interpretation of the OT, it is reasonable to argue that all these techniques were utilized in a *pragmatic* way. Steyn (1987:42) remarks that during the last two decades much attention has been given to the question of exactly what the function is of certain phenomena within a context, and argues that the identification of OT references in the NT goes hand in hand with the question as to what their function is. After asserting the abovementioned general NT interpretative techniques, Scheffler (1991:107) supports this view by concluding that the general NT author only used OT texts to convey his specific "message" and that the original context is not well researched in the process.

If this is true, then, in terms of the apparent dichotomy presented in *1.2.*, it could hypothetically be argued that NT writers, with reference to their preference for a specific point of departure, were more than likely "contextual theologians" (traditional use) rather than "theologians of the Word." The issue of how the NT authors (here, Mt) considered their own contemporary contexts could shed much light on the matter of contextuality, since it is clear that they used the OT in a "dynamic" way in order to convey their messages.

CHAPTER 2: CONTEXTUAL INFLUENCES IN MATTHEW

2.1. Matthew's Interpretation of the Old Testament:

In attempting to verify the abovementioned hypothesis, *viz.* that NT writers are more inclined to reflect similarities, in terms of their prefered points of departure, to contemporary "contextual theologians" (traditional use) rather than to "theologians of the Word", it is necessary to take a more indepth look at how *e.g.* Mt was influenced by the different contextual aspects identified in the introduction. As mentioned, this would then lead to a better understanding of contextuality, since by this method of research the relation of *text* and *context* will be (re)viewed.

As far as determining Mt's general interpretation of the OT is concerned, Scheffler's (1991:103) distinction between *interpretation* and *exegesis*, assuming that the latter forms part of the reader's context, is maintained. The assumption is that interpretative techniques are distinguished from hermeneutical principles. Interpretative techniques consist of the various possibilities mentioned above (*1.2.*). On the other hand, hermeneutical principles consist of specific content-filled tools, especially concerning the textual context, that are identified by the (contemporary) reader. This is done to prevent confusion between the manner in which Mt interpreted the OT, seen against the background of the exegetical practice of his day, and the (contemporary) reader's understanding and interpretation of the text, which could briefly be described as an "academical hermeneutical approach", that includes theoretical suppositions as outlined in the introduction.[9] However, it would not be possible to separate these two aspects completely, since both deal with the matter of understanding.

2.2. Matthew's use of Interpretative Techniques:

Which interpretative techniques Mt used, is the question at hand. Although the matter of interpretative techniques lies much closer to the textual context than to the other contexts mentioned, since in determining these techniques one works with a hypothetical understanding of the text before one, it does, however, also give a great deal of insight into the growing context, as this is the context in which these techniques were utilized to create the textual witness.

However, the interpretative techniques are neither the textual context nor the growing context, but rather a system of interpretation, which was used to interpret and understand the interwoven message and events of the original context in the context of the author (growing context) as understood by the reader (reader's context). But, having said that, it is important to realize that the identification of interpretative techniques utilized by Mt will not only lead to the identification and understanding of the hermeneutical principles implied in the text, but will also be a

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9   Vorster (1988:43) identifies the hermeneutical/idealistical approach, which differs from the praxis-orientated approach, assuming that only the latter group struggle(d) in (a) society (*e.g.* in South Africa). Although this can be debated, it is not the matter being addressed here.

major contribution towards understanding Mt's preoccupation with contextuality, as well as the relation *text* and *context*.

Needless to say, this process of interpretation made use of OT texts. Describing the manner in which Mt interpreted the OT, Gundry (1967:172) points to the fact that the recourse to the "Hebrew" displayed in the working over of the Septuagintal text, provides the cue to restate and re-establish the traditional view that Mt was his own *targumist* and drew on his knowledge of the Hebrew, Aramaic, and Greek textual traditions of the OT.

In asserting the authority of the OT in Mt, and the authority of Mt as interpreter, McConnell (1969:135) also supports the view that Mt was his own *targumist*. Whether Mt drew quotations from a collection of testimonies or whether Mt (or perhaps others) formulated these texts on the basis of his own *scholarly work*, and for particular theological purposes, is the question posed. Strecker (1962:82f.) sets out some strong arguments in favour of the use of a collection: (1) the formula quotations seldom follow LXX, but other quotations peculiar to Mt do follow LXX; (2) Mt's use of language cannot be demonstrated in the formula quotations;[10] (3) in the cases of 4:15f, 21:5 and 27:9f, Mt has reworked the (original) context on the basis of the quotations.[11] Strecker (1962:83) points out in addition that in 21:5 there is a mixture of texts, occasioned only by the presence of some similar words. The *joining* thus appears to be an unpremeditated quotation from memory and not the work of scholarship.[12] Moreover, there are many deviations from the M.T. and the LXX which do not serve as methodical procedure nor can they be made understandable. In conclusion, it is thus probable that Mt drew at least some of these quotations from a *collection* of quotations.[13]

Referring to the pesher and rabbinical interpretative techniques, Gundry (1967:205) sets out to establish whether Mt also displays similar *atomization* of the OT text during interpretation. Gundry's (1967:206) point of departure is Dodd's (1952:132f.) statement that the primary source of quotation material, which relates to Jesus and the church, tends to be concentrated in certain areas of the OT and, that

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10 McConnell (1969:135) finds this hardly true for 8:17. Moreover, it can be asked where Matthean vocabulary should have appeared in the quotations, if he did the translation himself. Many of the quotations are very short or require uncommon words. An argument from use of language is not fully convincing.

11 This appears to be true for the latter two but less certain for 4:15f. because Mt emphasizes Capernaum in quite another context in 9:1.

12 Whether the growing context was one with an *academic* climate or not will be discussed later. It is important to remember that ancient scholarship should not be judged by the same general rules as modern scholarship.

13 Contrary to this, Gundry (1967:28f.) concludes that quotations by Mt parallel to Mk's are exclusively from the LXX. In the case of the remaining strata of quotations the text form is mixed and shows resemblances to the Hebrew texts, Targum texts, LXX texts, Peshitta texts, Theodotion texts, rabbinic traditions and apocryphal literature. Gundry (1967:28) points out that this mixture stands in contrast to the prevailing Septuagintal form of OT quotations throughout the rest of the NT.

the NT authors exploited whole contexts selected as the varying expression of certain fundamental and permanent elements in the biblical revelation.

This contextual selection, which is even found to be true in the allusive quotations, is attributed to the NT authors as a whole. In laying out the various interpretative techniques which are followed rigidly by the author, Gundry (1967:208) argues that the fact that all the quotations can thus be classified under specific lines of interpretation constitutes the best demonstration that Mt's approach is not *atomistic* but rather *systematic*.

Although, as we may see later on, the question whether the gospel of Mt is a product of a "school" is a debatable one, Gundry (1967:213) argues that there definitely is enough evidence that a *coherent interpretative system* certainly was part of the context in which the gospel of Mt came into existence. Not only was Mt his own targumist, but he proves to have been a capable one.

Although Gundry's (1967:215) argument, that Mt used a *tradition* with its origin in Jesus' teaching, is partially supported by the finding of Mt's use of a collection of quotations,[14] McConnell (1969:135) argues that this does not exclude the possibility that Mt altered these quotations further *for his own purposes*. Strecker (1962:83) admits that, besides the use of the Hebrew text or corresponding Greek texts, the influence of the LXX is evident. Stendahl (1954:127) goes much farther on this matter:

> "On the whole there is scarcely any tradition of translation or interpretation which does not emerge in Matthew's manner of understanding his quotations. This leads us to presume that Matthew wrote Greek and rendered the OT quotations along the lines of various traditions and methods of interpretations. This gives proof of targumizing procedure which demands much of the knowledge and outlook of the scribes. In distinction from the rest of the Synoptics and the Epistles with what seems to be their self-evident use of the LXX, Matthew was capable of having, and did have the authority to create a rendering of his own."

Stendahl (1954:127) may go too far in asserting that Mt's "school" used só many *traditions* of translations and interpretations, but there is evidence that he used several *texts* in his growing *context*.

Also as far as the textual tradition of the quotations is concerned, Stendahl (1968:166) argues for the lack of evidence that Mt used other texts than texts from the M.T. tradition, although he concludes that the consonantal text was used in an *ad hoc* fashion. After examining use of the Hebrew, Aramaic, Syriac and Greek texts, Stendahl (1968:182) concludes that one should therefore first ask oneself whether the method of citation in these very quotations does not rather follow laws of interpretation other than those followed by the rest of the material. If so, it becomes

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14   Whether it could be said that, because of the similarities to the synoptic tradition proves the originality of *e.g.* the *ipsissima verba* and *logion*, is highly speculative, since the source theory of *e.g.* Q and Mark would prove a better option (Combrinck 1983:28f.). See also the former view, which illustrates Mt's similarity to Mk as far as use of the LXX is concerned.

still more obvious that the formula quotations cannot be used as evidence of "a text" which was available to Mt.

After noting a variety of textual features peculiar to Mt,[15] McConnell (1969:136) concludes that if Mt took some or most of these quotations from a collection, he has altered the wording of these quotations to such an extent that they demonstrate something about Jesus' life and mission that Mt wants to be regarded as *foreordained in prophecy*. There is a *tension* between Mt's use of scripture as the authoritative basis for regarding Jesus as the Messiah and his own authority as the interpreter who discovers the divine intention imbedded in scripture.[16] If some of these quotations are derived from a collection, then the same *tension* exists in the work of these earlier interpreters. Mt, and those before him, evidently were not conscious of this clash of authorities. They were only writing and "expositing" in accordance with the "*authoritative*" exegetical practices of their time. Just as the Qumran community thought it necessary to interpret the OT texts, in order to complete the divine revelation, Mt believed that he was discovering the "*hidden*" divine meaning and intended application of scriptural texts.

In his revised publication, Stendahl's (1968:vi) point of departure departure is the assumption that the gospel of Mt had its origin against the background of a complex network of an unstandardized textual tradition. This implies the diversity of the actual context of any texts used by Mt. In the question as to whether he would support Strecker's (1962:82) theory that, other than the use of Mk and Q, Mt only makes further use of an *oral* tradition, Stendahl (1968:vi) refers to the odd application of quoted texts to their context, which are somewhat changed when used by Mt. He arrives at the conclusion that the significance lies in the *interplay* between the quotations and the context of the author, rather than just looking at each aspect on its own. This is in line with the whole argument up until now and further illustrates Mt's "pragmatic" contextual approach. Concerning the relation *text* and *context*, it also illustrates the appraisement Mt attaches to "pragmatic interpretation".

In asserting the general use of OT text by NT authors, Stendahl (1968:159) attributes the *free* manner of quotation to the *prophetic spirit* of the author, and points to similar application in Jewish techniques, where passages from different books of the OT are brought together[17] by the author. This free way of quotation should not be seen as the opposite of an *argumentum e scriptura,* where the impression of exact quotation is created. However, in admitting the *freedom* of the author, Stendahl (1968:162) does not imply the absence of an interpretative system

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15   "For example: the translation of *Emmanouel* (1:23); the addition of 2 Sam. 5:2 in Mt. 2:6, pointing out that the Messiah will 'govern my people Israel'; the use of *hodon thalasses, Galilaia ton ethon, ho kathemenos* and *aneteilen* in 4:15f.; the significant use of *nosous* in 8:17; the employment of *erisei,* and *tais plateiais* and *eis nikos* in 12:18ff; *kekrymmena apo kataboles* in 13:35; and the use of *apo hyion Israel* in 27:9" (McConnell 1969:136).

16   A dogmatic understanding of *e.g.* the theory of organic inspiration is not under discussion here.

17   This method was called "to string (pearls)", חרז.

but, considering the character of the synoptic gospels from the point of view of quotations, this must be considered a loose and evasive manner of explaining the deviations in Mt's formula quotations to say it is due to mere freedom combined with a knowledge of the "Hebrew" text.

In McConnell's (1969:139) comparison of Mt's interpretative techniques to that of the Qumran literature, he places the pesher technique in context as a independent genre compared to that of the text that is to be interpreted. The *raz* mystery was communicated by God to the prophet, but the meaning of that communication remained sealed until the *pesher* was made known by God to his chosen interpreter (מורה הצדק). In this genre, the following three interpretative techniques, which Brownlee (1951:60f.) found in 1 Qp Hab, are selected by McConnell (1969:139), since he also finds them applicable to the interpretation of Mt:

i)   Everything the ancient prophet wrote has a veiled, eschatological meaning;

ii)   The prophet's meaning may be detected through the textual or orthographical peculiarities in the transmitted text. Thus, the interpretation frequently turns upon the special readings of the text cited;

iii)   The application of the features of a verse may be determined by the analogous circumstance.

Gärtner (1955:23f.), who is of the opinion that the Damascus Document (CD) is much more relevant for comparison to Mt's interpretation of the OT than 1 Qp Hab, presents the following five reasons:

i)   In CD there is a similar introductory formula to fulfilment quotations (however, it is not similar enough to be a convincing comparison);

ii)   There is a use of quotations from different sections of scripture and no commentary on a consecutive text of prophecy as in 1 Qp Hab;

iii)   There is interweaving of different texts as in Mt 2:6; 21:5;

iv)   Freedom characterises the manner of quoting, so that the quotation serves a certain purpose and the words that are not appropriate are omitted (Mt 12:20f.; 21:5 - CD 7:14f.);

v)   There is a changing of the suffix and tense, which is also found in 1 Qp Hab.

Mt's introductory formula to the formula quotations possesses a noteworthy uniqueness in that it has no real parallels in Qumran or rabbinic literature. Fitzmyer (1961:33), who investigated this question in respect of the Qumran literature, believes that the lack of fulfilment formulas in the Qumran writings relates to their different general *historical* outlook. The Qumran community was primarily looking forward to the future (ἔσχατον), while the Christian church was looking back to the earthly life of Jesus and seeing in it the fulfilment of the previous revelation. In accordance with this is the view that the Teacher of Righteousness does not have the same central position in relation to the Qumran community as Jesus has to the early church. Similarly, Metzger (1951:307f.) finds that the Mishnah makes no use of formulas of fulfilment like those of Mt. This fact, he claims, cannot be explained by the difference between the literary genre of the NT and the Mishnah; rather, the reason is to be

found in two different interpretations of *history*. Unlike the Jews, the early Christians believed that the life, death and resurrection of Jesus fulfilled and completed the divine revelation set down in the OT.

In view of Mt's particular (Christian) view on history, Gundry (1967:208f.) identifies, in terms of hermeneutical principles, the various functional purposes which OT quotations served. Quotations assuming direct applicability to Jesus could be placed into the following categories: Jesus as (i) the royal Messiah, (ii) the Isaianic Servant, (iii) the Danielic Son of man, (iv) the Shepherd of Israel and (v) Yahweh, while quotations resting on *typological* application to Jesus are arranged according to the categories of Jesus being (i) the greater Moses[18], (ii) the greater Son of David, (iii) the representative prophet, (iv) the representative Israelite and (v) the representative righteous sufferer. Gundry (1967:212) also draws attention to the absence of fulfilment citations with a merely rhetorical or illustrative function. The previously noted hermeneutical principles are once again used to argue the fact that the author consciously implemented these (abovementioned) interpretative techniques.

Mt also gives us one clear indication that he did distinguish between levels of prophecy. The introductory formula which introduces Isaiah 6:9, 10 in Mt 13:14 uses (ἀναπληροῦται), "to fulfil completely," or perhaps even, "to fulfil again". Thereby is displayed a consciousness that the OT had a particular meaning for Isaiah's day and an additional meaning for NT times (Gundry 1967:213).

In the same vein, McConnell (1969:137) remarks that in every case the formula quotations ignored the original meaning and context. Mt exercised the authority of discovering the divine purpose and meaning which was hidden in the text and not even known to the author himself. This exercising of interpretative authority obviously in his mind did not contradict his view that *God was the original source of the text.*

Returning to Mt's unique historical perspective, Stendahl (1968:196) comes to a remarkable conclusion about the way in which Mt perceived reality:

> "The basis of Matthew's understanding of the text was certain historical facts known to Matthew by tradition as part of the Messiah's career, and thus considered fulfilment of prophecy. The relation between historical facts and the OT quotation is often regarded as an influence of the OT on the facts recorded, particularly in the accounts of the passion."

This shows that although Mt had the freedom to utilize any needed interpretative technique, he however wrote *in a context* which, amongst other things, was created and continuously influenced by the OT *texts*. But in general Mt's use of OT texts was

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18 Farrer (1966:179), who mostly focuses his synoptic comparison on Mt and Mk, argues that one should not speak of a "Matthean Pentateuch but of a Matthean Hexateuch. That is to say, that St Matthew did not arrange his Gospel in antitype to 'Moses' (the first five books of the Bible) but in antitype to 'Moses and Jesus' (the first six)." Berg (1979:12) also draws attention to the NT (Mt 14:28-31) parallel of rabbinic literature (*Mekilta* Ex Ebd. 239 Anm.3.) where Jesus/Moses is depicted as the one who saves the drowning man during his attempt to walk on water.

functional, which meant that *texts suitable to the NT context* were used (Stendahl 1968:198).[19] For that reason, *the interpretation of texts* would prove to be essential in the relation of *text* and *context.*[20]

2.3.   Reference to the Textual Context

As stated in the introduction, the textual context is created by the literary interplay *in the text*, of which the reader becomes aware while reading the text. Since the text constantly refers to events and groups of people or individuals (social analysis), a textual context could easily be confused with the theoretical understanding (reconstruction) of the events that took place *behind the text,* which, in fact, is rather part of the growing and the original contexts.

The textual context is not made up of events or players as such, but primarily of a story ("message") which is communicated by textual components. The events and players in the story of the text are not only *in the text itself* but *is the text itself.* What one would find in determining the textual context, therefore, should not be a better picture of the growing context or original context, but rather a context which is being sketched in the text while a message is being conveyed. The way in which one understands the author's intentions and the way in which one analyses the hermeneutical principles he used, determines the way in which one understands the context that is sketched. However, in determining the textual context, the main objective is not to note these hermeneutical principles used but to understand the players and the (social) "world" they are in (*in the text*) against this background, *e.g.* Who is Jesus in the gospel of Mt? Who are the Pharisees in this story? Who are the disciples? Who are the gentiles? *etc.*

In reading the text, and thus making contact with the textual context, the reader, however, would be influenced by the events that took place in the growing context, as well as in the original context. Furthermore, he would not only be influenced by his own understanding of the message but also by the author(s) in the growing context's understanding of both the events of his own time as well as the events and message conveyed in the original context. In terms of the hermeneutical circle, the reader's context and growing context are "searching" for one another through the textual context.

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19   Adaptations to texts were made by *actualization* and *e.g. modernization* of geographical terms (Stendahl 1968:198).

20   Smit (1987:39) expresses his view on interpretation as a conversation: "Daarmee kom ons by 'n beeld wat deesdae al hoe meer gebruik word om die aard van egte verstaan te beskryf, en wat nogal verhelderend is. Dit is dat egte 'verstaan' ten diepste plaasvind soos in 'n gesprek. *Enersyds* word hierdie gesprek met die teks dus bepaal deur *ons eie voorverstaan*, ons eie situasie, konteks, vrae, oortuigings, waardes, belange, behoeftes, opvoeding, rol in die samelewing, ensovoorts. Dit is *ons,* as baie spesifieke mense, met baie spesifieke verstaans- en leefhorison, wat met die betrokke stuk literatuur *in gesprek tree.* ...*Andersyds* word 'n egte gesprek daardeur gekenmerk dat die ander, of die teks, waarlik aan die woord kom, dat dit ons waarlik kan aanspreek, waarlik ook nuwe standpunte, waardes, ensovoorts, by ons kan tuisbring."

The original context has both the events and the message as equally important components. Whatever Jesus was saying to the world, he also was "doing" to the world. There is no distinction between "*text*" and "*context*", in the sense that much of what is understood of Jesus by those who wrote about him consists of the telling of events which, amongst other things, include conversations. Here, the context and the message are clearly interwoven, except for the fact that, in terms of the textual context, Jesus, portrayed in the original context, does also stand in a "contextual" relation to the OT texts which he "utilizes", *e.g.* Mt 22:37-40.

The growing context deals with both these aspects of the original context (message and events), but does not deal with its own context and the understanding of the message it wants to convey, in such a way that the reader could make a definitive distinction between the influences of the growing context and that of the original context. Only a theoretical hypothesis of the influences of the growing context could be made, *via* the textual context as scrutinized by the reader (reader's context). Extra-textual (or inter-textual) information is used to verify this hypothesis.

We thus see that the textual context is influenced both by the original context, as well as by the growing context, deliberately and undeliberately. The events and message of the original context, as understood by the author(s) in the growing context, are described in the text. This (author's) understanding is the "message" the reader can find in the text. The message, of course, is understood in different ways by different readers (reader's context). Therefore, the textual context, however subjective the understanding of it may be, is the most *available* context which could be researched. As far as this study is concerned, the description of the textual context is subservient to the understanding of Mt's interpretation of the OT.

As mentioned previously, a distinction is made between interpretative techniques and hermeneutical principles. However, in understanding the textual context, it is necessary to first identify hermeneutical principles in the text, so that one can place events and figures in the text in context. In other words, the reconstruction of a textual context can only be done once the text has been "entered".[21]

Although the OT is used in many different ways by Mt, specific attention will be given to the Law, since it not only reflects a great deal of Mt's understanding of the OT, but also plays an important role in Mt's understanding of his own religious climate, which will be discussed in much greater detail in the following section. This issue also has direct relevance to the reading of Mt 22:37-40.

As has been shown, Mt uses a variety of interpretative techniques in his interpretation of the OT. Although Mt stands in a textual "tradition", where the text(s) of the OT had a significant influence on his context, it is found that he generally only used the OT texts to convey his message.[22] In this functional

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21 In order to validate the deconstructional attempt of redefining "contextuality" in terms of the relation of *text* and *context*, it seems impossible not to use structural "tools".

22 In the light of the point just made, this message Mt wanted to convey then certainly also must have been shaped by the OT. That is exactly why he then presents Jesus as *e.g.* the fulfilment of OT prophecy, *etc.* But since all of (diverse) Judaism was also influenced by the OT, and since each sector was unique in its own self-understanding, it is poor logic just to assume that

approach, Mt selects scripture to support four central themes. These themes, or *hermeneutical principles*, are:

i)   The reign of God (in the kingdom)

ii)   Salvation history (*via* righteousness)

iii) The *Wende der Zeit* (*via* death-resurrection)

iv)   The authority of Jesus (in the kingdom)

Each hermeneutical principle, which is linked to the others, also treats the Law from a certain perspective.

The reign of God, which is associated with Mt's focus on the kingdom[23] of God, sets the stage for the understanding of the textual context. We shall see that this point is not only Mt's departure, but also the point the gospel is driving towards. God's reign is demonstrated in every aspect of the abovementioned principles, but specifically so in Mt's presentation of salvation-history.

In briefly summarizing Meier's (1976:25) point of view held in "*Law and History in Matthew's Gospel*", it could be argued, that Mt has very consciously and carefully drawn up a schema of salvation-history. As one might expect in the literary form "gospel" (extended paschal proclamation), the "center of gravity" in Mt's schema is placed at the death-resurrection. The great turning point in the schema is the death-resurrection seen as apocalyptic event, the definitive "breaking-in" of the *new aeon*. Such a schema allows Mt to preserve stringent Jewish-Christian statements (e.g. 10:5-6; 15:24) by referring them to the time before the turning point, the time of the restricted ministry to the land and people of Israel. As 28:16-20 shows, and which will be discussed in more detail when discussing the Law, after the turning point such restrictions fall away in favour of a universal mission free of circumcision.

In Meier's (1976:25) attempt to analyse the hermeneutical principles involved in Mt's understanding of salvation-history, he departs from a so-called "starting point", by determining the relationship between 10:5-6; 15:24 and 28:16-20. Assuming that Mt makes use of a higher synthesis of salvation-history, Meier (1976:27) realizes that Mt quite consciously orders an "economy" of salvation: to the Jews first and then to the gentiles. The public ministry of the earthly Jesus is placed under *geographical* and *national limitations:* the gospel is to be preached only to *Israel*, and only in the promised land. After the death and resurrection, however, this "economical" limitation falls away at Jesus' all-powerful command (Mt 28:16-20). The very same persons (the

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Mt was perfectly in line with what the OT was saying. This assumption is filled with hindsight, apologetic fundamentalism.

23   Kingsbury (1978:91) argues that "in terms of Matthew's 'kingdom language', it may be said of the church that here are 'sons of the kingdom' (5:9,45;13:38) to whom God has 'given the kingdom' (21:43), who in Jesus Son of God shares the 'forgiveness' of the kingdom (1:21;26:28;27:38-54) and hear and understand the 'word of the kingdom' (13:52) and hence know the 'secrets of the kingdom' (13:11), who seek the 'righteousness of the kingdom' (6:10) and produce the 'fruits of the kingdom' (13:8, 23; 21:43), and who at the consummation of the age will 'enter the kingdom' (cf.25:21,23) and 'inherit' it (5:3,10;25:34)."

twelve/eleven) who were previously forbidden to evangelize the gentiles and Samaritans are now solemnly commissioned (by the same person who issued that prohibition) to extend their activities *to all nations*.[24]

However, at the same time, one should notice that Mt's anticipation of this ministry in the two cases of the centurion (8:5-13, in which Mt inserts the Q-*logion* about many coming from east and west to the eschatological banquet) and the Canaanite woman (15:21-28, which serves paradoxically as the context for 15:24). The pericopes concerning the removal to Capernaum (4:12-17) and the Gardarene demoniacs (8:28-34) also hint at the wider field for evangelization. Hummel (1966:25) points out that yet another hint of the future call of the gentiles is the welcome Jesus extends to tax collectors and sinners (cf. the Jewish-Christian equation of gentile and tax collectors in 5:46-47 and 18:17). Bosch (1991:30) goes even further and adds that in his view this attitude goes back to the original context since "there can be no doubt: the primary inspiration for all these stories could only have been the provocative, boundary-breaking nature of Jesus' own ministry".

Thus the loosening of restrictions that is to take place after the death-resurrection is already suggested and *proleptically realized* in the limited public ministry. Mt consciously arranged his data to fit a schema of salvation-history, which widens the geographical and national restrictions set on Jesus' public ministry in favour of a *universal mission* after the death-resurrection. We will also see how Mt makes the point that his readers are situated in thát time, looking back at fulfilled "history".

It is clear that Mt's understanding of the *reign of God*, as well as his understanding of the schema of *salvation-history*, includes the obvious conclusion that all this would lead to an unlimited missionary stance. This attitude is also supported by the hermeneutical principle of the *Wende der Zeit*. Jesus' death-resurrection as the *Wende der Zeit* is firmly grounded in Mt's own depiction of these events, especially in 27:51-54; 28:2-3; and in the appearance of the Son of Man in Mt 28:16-20. Emphasising the importance of Mt's redactional changes insofar as his depiction of the death and resurrection of Jesus is concerned, Kähler (1896:80) points out (with some exaggeration) that the gospels are passion narratives with extended introductions. Mt, like the other synoptic gospels, must always be seen as a form of *paschal proclamation*.

According to Meier (1976:31) all Mt's special material, all the "theologizing" on Law and salvation-history in Mt, must be seen in the light of Mt's unique

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24 Bosch (1991:62) points to the parable of the tenants (21:33-44), which follows and exposes the central (but still hidden) thrust of the parable of the two sons. The tenants have failed in their duty; they did not produce any fruit. So the landowner brings "those wretches to a miserable death" and will rent his vineyard "to other tenants, who will give him the fruits in their seasons" (v 41). Mt shares this parable with Lk (20:9-10) and Mk (12:1-12), but he goes further than both and puts an interpretation of the parable in Jesus' mouth: "Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it" (v 43). Bosch (1991:62) argues that "here Matthew takes up the theme of the substitution of Israel by a new covenant people, a theme which, in fact, is present under the surface throughout his gospel. It is, indeed, a central theme of Matthew and this parable occupies a pivotal place in his theology."

presentation of the death-resurrection. He holds the view that if Mt 28:16-20 can be called the key to the gospel, how much more is this true of Mt 26-28 as a whole!

In looking at 27:51-54, Meier (1976:31) explains how Mt, with the full panoply of *apocalyptic*[25] imagery, portrays the death of Jesus as the end of the OT cult, as the earth-shaking beginning of the *new aeon* (bringing about the resurrection of the dead), and as the moment when the gentiles first come to full faith in the Son of God. The end of the temple cult was a grievous blow to the pious Jew, who, according to a rabbinic dictum, considered the world to be built on three foundations: on the *Law*, on *worship*, and on *deeds* of personal kindness. The earthquake, as a well-known theophany and apocalyptic motif from the OT, the apocrypha, and the rabbinic literature, symbolizes God's wrathful judgement on the old aeon and his powerful, irresistible *intervention* to save *His people* and bring in *His rule* and *kingdom* (Hunter 1987:120f.). Both the idea of the resurrection of the dead, caused by the life-giving death of Jesus and the manner of its portrayal (accompanied by the apocalyptic motif of the earthquake), tie it up with the resurrection of Jesus in Mt 28. One is justified, then, in speaking of the death-resurrection in Mt as one eschatological event.

As pointed out, Meier (1976:33) further comments, with reference to Mt's understanding of "history", that if all these images and themes mean anything, they mean that, in a hitherto unrealized sense, the βασιλεία breaks into "*this age*" as a result of the death-resurrection of Christ. In 27:54 Mt makes a significant addition to Mk 15:39. Whereas Mk has only the centurion confessing Jesus as Son of God, Mt says that the centurion and those with him who were keeping watch over Jesus (καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν) confess that "truly this [omitting Mk's "man"] was God's Son" (Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος). Again, while in Mk the centurion is moved to this confession by seeing the way Jesus died, in Mt the centurion and those with him see the earthquake and the subsequent phenomena (τὰ γενόμενα) and are seized with fear in the face of the holy (ἐφοβήθησαν). The gentiles' experience of the apocalyptic signs accompanying the eschatological event of Jesus' death leads them to the Easter confession of Jesus as Son of God. Here we have a *proleptic realization* of the goal of the risen Lord's missionary mandate in

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25 Orton (1989:175), who describes Mt as a *scribe*, comments that Mt's interpreters "have too long been content either to ignore altogether Matthew's affinities with apocalyptic literature or to note them and not make appropriate inference from them. We hope to have demonstrated that Matthew in some essential respects - in his sense of vested authority and mission, in his apocalyptic understanding of scripture and his insight into the essence of Jesus' instruction in understanding the mysteries of the kingdom and the will of God for the righteous - sees Jesus, the church and himself standing squarely in the tradition of the prophets and in the quasi-prophetic tradition of the apocalyptic scribes (including Qumran's). This is a necessary corrective to the notion of Matthew as a 'rabbinic' author, and in some instances of 'parallel-omania' with reference to the use of rabbinic literature in illumination of the First Gospel." Orton (1989:175) further notes that "Matthew's at-homeness with this very broad but essentially non-Pharisaic branch of Jewish life and thought suggests the desirability of further investigations of relationships between Matthew and Qumran (now that the excesses of the 1950's are long past), between Matthew and apocalyptic literature and between Matthew and Sirach."

28:16-20: the gentiles have become disciples[26] (*cf.* 14:33 for the same confession in the mouth of disciples; 'Αληθῶς θεοῦ υἱὸς εἶ). The *Wende der Zeit* as eschatological event not only includes the events surrounding the death-resurrection but also the promise of a second coming.

Once again picking up the theme of an imminent call to missionary action in the textual context, one can assume that the early church[27] understood its missionary engagement with the world in terms of this end-time, *which had already come and is at the same time still pending*. As a matter of fact, the church's missionary involvement was itself a constitutive element of its eschatological self-understanding. The expectation of the imminent end was a component of and presupposition for mission; at the same time it expressed itself in mission. Bosch (1991:41) holds the view that it is not true that in the early church mission gradually replaced the expectation of the end. Rather, *mission* was in itself an eschatological event.

Returning to the main theme under discussion at this point, *viz.* the *Wende der Zeit,* in answering the question as to whether 28:16-20 contains any confirmation of the view that Mt sees the death-resurrection as the great apocalyptic event ushering in the new age, one comes to an affirmative conclusion. Meier (1976:37) adds that Mt's adaptation of this eschatological image to the risen Lord seems perfectly consonant with the general structure of Matthean theology; the powers of sin and death have been destroyed, at least proleptically, at least in principle, by the death-resurrection of Jesus. The risen Lord appears as the one to whom μοι πᾶσα ἐξουσία was given ('Εδόθη) in heaven and on earth, a theme that will be taken up again later on. Jesus therefore can command a *universal mission* to the gentiles that prescinds from circumcision, and can promise his abiding presence (like the *Shekinah*) to the church (cf. 1:23 and 18:20).

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26 Hengel (1981:33) comments that the phenomena of "following" and "discipleship", of being "called" and of "freedom from ties", were familiar both to Judaism and to the Hellenistic world, in their various manifestations - which in part were highly differentiated. It is possible for instance, that Mk, writing for gentile Christians, has given more prominence to the merits of radical renunciation of property because he has them in mind, as his Hellenistic circle of readers was already familiar in a positive way with this, through analogous demands made by wandering Cynic or Stoic preachers; while the Q tradition perhaps placed greater emphasis on the breaking of familyties, which certainly was a particular stumblingblock in Palestine - as throughout the Orient - but which in Palestine was nevertheless in the forefront of men's minds through the apocalyptic tradition of an eschatological dissolution of familyties, and because of the "call to follow" issued by apocalyptic prophets and Zealot leaders.

27 Donaldson (1985:194) argues that according to Mt, the real foundation of this community is to be found in the closing scene of commissioning, where Jesus authorizes a universal mission (discipleship) in which obedience to his teaching - together with baptism - would serve as hallmarks of the fellowship that would be thereby created. Donaldson (1985:194f.) then makes the interesting distinction that the teaching which was given on the Mountain of Teaching, seen *via* the instructions given on the final mountain, is made the basis of life in the church. The question is whether the instructions only reflect the "basis" of life in the community or whether they also bear the essence of this "universal mission". Seen against the background of the textual context and its apparent guidance by the hermeneutical principle of the *Wende der Zeit,* it would seem that the latter option is the end result.

Furthermore, the examination of 27:51-54; 28:2-3 and 28:16-20 confirms the hypothesis that Mt sees the death-resurrection as an eschatological event in which the kingdom breaks into this aeon in a new, fuller way (Meier 1976:40). Mt has "apocalypticized" the basic kerygma of Jesus' death and resurrection. Against this background, an explanation is given of why the limitations of *territory, nation,* and *Mosaic Law* should be observed during the public ministry of Jesus, while all these restrictions fall away after the death-resurrection and the enthronement of the Son of Man (which is not coterminous with the complete ending of the old aeon). These restrictions belonged to the old "economy", the old aeon, and have been transcended for the believing disciple. This basic concept of Mt must be kept in mind when one examines Mt's statements on the Law, particularly Mt's redaction of 5:17-20, with the antitheses that follow. The Law in Mt must be understood within Mt's schema of salvation-history, which includes a turning point in Jesus' death-resurrection as presented in apocalyptic terms.

One thus sees that according to Mt the *present* existence of the Christian is eschatologically conditioned in two ways: (1) The death-resurrection, as eschatological event, has suspended the limitations of territory, nation, and Mosaic Law that belonged to the old aeon. The Christian lives *even now* by the power of the kingdom, while he awaits the definitive passing of this age. (2) At the same time, the passing of the old age does indeed remain in the future, and with it the eschatological judgement of the Son of Man. The Christians of Mt's church do not differ in this regard from the first Christians: expectation of the end does give an eschatological quality to present existence. The difference lies in the fact that for Mt the stringency of judgment has taken the place of the temporal imminence of judgment as the great motive in parenesis. This is linked to Bosch's (1991:32) argument that God's reign is the "starting point and context for mission", where this reign is not understood as exclusively future but as both future and already present with an *unresolved tension between the time spans.*

Thus far it is clear that the reign of God, salvation-history, the *Wende der Zeit* and the Law all constitute part of Mt's message, which clearly is intended to call Christians into missionary activity. Mt, the scribe instructed in the kingdom, who brings forth from his storehouse of teachings things new and old (13:52), who pours the new wine into old skins, so that both old and new can be preserved (9:17; *cf.* Mk 2:22), seeks to affirm his Jewish-Christian past while understanding it in a new (growing) context, namely the present and future of his church. The consequent *tension* between his tradition and his redactional reinterpretation, is resolved by the utilization of hermeneutical principles, which in turn reflect his "synthesis."

In Meier's (1976:164) detailed analyses of 5:17-20, which he regards as the most important programmatic statement on the Law in Mt, the speculation whether these verses reflect an attempt on Mt's part to insert the Law question into the wider context of salvation-history (with Mt's stress on realized eschatology in apocalyptic dress and on fulfilment of prophecy) is confirmed. On the basis of a detailed examination of 5:18d (ἔως ἂν πάντα γένηται), he rejects Schweizer's (1970:230) following interpretation:

"in order that all the just commands of the Laws [summarized in the love commandment] might be fully practised by Jesus and the church."[28]

He rather argues that a careful philological analysis shows instead that the proper interpretation is "until all things prophesied come to pass." Vs. 18d does express a *temporal terminus* to the preservation of every *yod* and *stroke*: the fulfilment of prophecy, a favourite theme of Mt (*cf.* the RZ and 24:34-35).

From this, one could conclude that, pertaining to the textual context, Jesus, before the eschatological event of his death-resurrection, restricted himself to the land and people of Israel and correspondingly showed himself faithful to the Law. After the prophecies pointing to the life, death and resurrection of Jesus had been fulfilled, the exalted Son of Man comes in proleptic *parousia* to proclaim a universal mission. This universal mission will involve the passing away of a great deal more than one *yod* or *stroke*. The binding force of the Mosaic Law as an inviolable whole and *qua* Mosaic Law has passed with the passing of the old creation. What stands in its place are *the words of Jesus*.

This new position of the Law also greatly affects the way in which one would understand discipleship. In the case of late Judaism, it was the Law, the Torah, that stood in the center. It was for his knowledge of the Torah and only for this that would-be disciples approached a particular rabbi. Rengstorf (1967:447f.) states that:

"The personal authority which a teacher of the Torah enjoys he owes, for all the recognition of his own personal gifts, to the Torah which he sacrificially studies."

The authority was the Torah's, not the teacher's. In line with the view that the "words of Jesus" have now become central, Bosch (1991:37) argues that Jesus waives any legitimation of his authority on the Torah, or on anything else for that matter. He expects his disciples to renounce everything not for the sake of the Law, but for his sake alone: "He who loves his father or mother more than me is not worthy of me;...and he who does not take his cross and follow me is not worthy of me...and he who loses his life for my sake will find it" (Mt 10:38f.). No Jewish rabbi could say this. According to Mt, Jesus takes the place of the Torah.

Returning to the emphasis on the *Wende der Zeit,* and its influence on Mt's view of the role of the Law, Meier (1976:165) argues that from 5:17 one gains a clearer idea of the precise function of the Law in salvation-history. With the orientation gained from 5:18, the words that immediately strike one in 5:17 as typically Matthean are τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. At least προφήτας, and perhaps even πληρῶσαι, come from Matthean redaction (Meier 1976:165). The whole phrase τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι seems to indicate that the Law is viewed as in some way *prophetic*. This is confirmed by Mt 11:13, where Mt turns the Jewish canon

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28 The question remains whether this law should still then be upheld or not - or should it all be understood in an apocalyptical and "spiritual" way as Metcalfe (1980:277f.) does when he correctly links discipleship to righteousness, but also argues against the validity of the Law and, at the same time, unconvincingly argues for a better hypothesis other than to suggest that the Law should be upheld, since the Law "came from Moses by disposition of angels."

around and makes "all the prophets and the Law" the subject of the verb "prophesy". Just as the prophecies had as their main function to foreshadow and point to the fullness which is Jesus, just as they are exhausted and surpassed in their very fulfilment, just as Jesus, not the prophets, stands at the center of Christian faith, so too the Law pointed forward to the life and teaching of Jesus. The Law was fulfilled, yet transcended in the fulfilment Jesus brought, and Jesus, not the Law, now stands at the center of Christian life.

As mentioned, for Israel the will of God is contained in the Torah or, for the Qumran community, in their manual. Not so for Jesus and his disciples. This point is not only particularly crucial for one's understanding of the Sermon on the Mount, but especially pertaining to the Lord's Prayer which Mt places in the very center. Bosch (1991:67) argues that it is the heart of the Sermon, just as the Decalogue is the heart and center of the Torah. What precedes the Prayer is recapitulated in the first three petitions; what follows it is extrapolated from the last three. The Sermon on the Mount is, however, not a new code, a new Torah. The *critical corrective* for any law that tends to hypostatize itself is the twofold commandment of love.

Touching on matters concerning the growing context, Bosch (1991:67) holds the view that Mt 22:37-40, which will be discussed in detail later on, becomes the principle of *interpretation* (*a minori ad maius?*) in the face of the nascent legalism in Mt's own community. The criterion for every act and attitude is love of God and neighbour.

As a matter of fact, love of neighbour may be regarded as the litmus test for love of God. The same is true of *deeds*. They are the test for the authenticity of *words*. To "believe," to "follow Jesus," to "understand," all contain an element of active commitment that leads to deeds. Therefore, Bosch (1991:67) points out that:

> "The actual commandments themselves are hereby relativized since they are contingent upon the context and circumstances of the neighbor. This dimension of proper response is a major theme in Mt. He addresses himself to both opposing groups in his community; enthusiasts and legalists are equally prone to majoring in words rather than deeds."

It is in this (textual) context that one has to appreciate Mt's understanding of sin or failure or, more specifically Matthean, *hypocrisy* (Bosch 1991:68). The context reveals that it means the *absence* of good deeds, of fruit, even if one might have the right words.

Since for Mt the Law is interpreted as analogous to prophecy, it is possible to confirm that the prophetic stress on *mercy* and *love* acts as a criterion for interpreting the Torah. But more than this, the Law, like prophecy, had a prophetic task within a given period of salvation-history. Jesus, the fulfiller of Law and prophets, has superseded the Law in the very act of fulfilling it. He can do this because he is not just a Jewish rabbi or a nationalistic Messiah. He is the transcendent Son of God, Son of Man, divine Wisdom, who speaks. With his unique eschatological authority, Jesus dares to replace important provisions of the Torah with his own words. This is the profound meaning Mt gives to the idea of fulfilling Law and prophets. It is an idea

grounded not only in salvation-history, but also ultimately in Mt's "high" christology (Meier 1976:165).[29]

Returning once again to the analysis of 5:17-20, one sees that the concatenation of 5:18-19 in this tradition may show successive stages of Jewish-Christian attitudes on the Law. Vs. 5:18bc may reflect the severe view of stringent Jewish Christians, while 5:19 may be the corrective of more moderate Jewish Christians. This attempt at *moderation* has produced a curiosity piece (a low place in the kingdom is strange sanction), a kind of literary fossil now embedded in 5:19. Mt can, however, find a double use for the fossil within his two "horizons": (1) on the level of the sacred past of Jesus, the words belong to those statements in which Jesus professes and inculcates fidelity to the Law during his public ministry; (2) on the level of Mt's pastoral care for his church, the words inculcate fidelity to the teaching of Jesus on the part of Christian scribes. It is a possibility - though no more - that Mt added the unbalanced 5:19cd to the better formed *Satz heiligen Rechtes* in 5:19ab (Meier 1976:166).

Vs. 5:20 is probably a Matthean creation, formed to round off the great programmatic statement on Jesus and the Law (5:17-19) and to introduce the concrete conclusions which follow (the antitheses, 5:21-48). Again, this verse may be read on two levels: (1) on the level of Mt's church, vs. 20 is an exhortation to Christians to show whole-hearted commitment to "justice", the doing of God's will; (2) on the level of the public ministry, the verse expresses Jesus' fidelity to the Mosaic Law, a fidelity far superior to the hair-splitting casuistry of the scribes and the Pharisees. Seen in conjunction with the antitheses, which it introduces, vs. 20 means that the surpassing justice Jesus teaches breaks through the narrow הלכת of the official teachers of Judaism and radicalizes the Law according to its innermost intention, even when this involves rescinding the *letter*. Here the disciples' religiosity or, alternatively, their *practice of justice*, has to surpass that of the Pharisees. From this perspective, Bosch (1991:72) understands the call to be "perfect" in 5:48 ("you must be perfect, as your heavenly Father is perfect"), since Mt does not have any quantitatively higher fulfilment of the Law in mind, but a qualitative transforming or transcending of it.[30]

When one looks at Mt's redaction of the pericope 5:17-20 as a whole, one sees that it was by no means eclectic or careless (Meier 1976:166). Rather, Mt had a clear

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29 On the other hand, Bosch (1991:80) argues that Mt also seems to espouse a "low" christology, in that he portrays Jesus in terms reminiscent of Moses, without, however, in the least casting any doubt on his conviction that Jesus is the Lord who has to be worshiped. His low christology enables him to depict the disciples in such a way that they are, on the one hand, very similar and close to Jesus, almost as students following a rabbi; on the other hand, he stresses, more than the other synoptic gospels, the disciples' attitude of reverence and dependence.

30 Hinnesbuch (1980:53f.) links imperfection with "being an incomplete son of Israel" and argues that a "son of Abraham becomes complete only by following Christ." He further paraphrases that: "If you would be perfect - if you would fulfil the law and become a complete Israelite - follow me, become my disciple. I alone am the true Israel, the fulfilment of the law."

theological intent which he followed consistently. Mt carefully redacted this unit according to his own interests - *theological* (regarding the *nexus* between salvation-history, Jesus, and the Law), *pastoral* (addressing exhortations to church leaders and to all Christians) and *polemical* (against the Pharisees).

Whether each antithesis revokes the letter of the Mosaic Law needs to be considered. In antitheses Nos. 1, 2 and 6 (murder, adultery, love of neighbour), one sees that this contrast does not go so far as to revoke the letter of the Torah. But, in antitheses Nos. 3, 4 and 5 (divorce, oaths, *talion*), we do have revocation. Avoiding revocation in the third antithesis by referring the exceptive clause to the Hillel-Shammai debate and by translating πορνεία as "adultery" is highly questionable on historical and philological grounds. Much more likely is the view of Baltensweiler (1959:340f.), who interprets πορνεία in the light of the incestuous unions prohibited in Lev 18 (cf. Acts 15:29 and 1 Cor 5:1). The exceptive clause was inserted by Mt's church in order to rule out laxity on the part of proselytes involved in incestuous marriages (Meier 1976:167). Thus even with the exceptive clause, Mt 5:32 is a true case of revocation. The fourth antithesis (vs 37) forbids oaths and vows, an honored Hebrew practice which was allowed and sometimes commanded by the Torah. Mt 23:16-22 cannot be used to show that Mt acknowledged the legitimacy of oaths. These verses contain only an *ad hominem* attack on Pharisaic casuistry. The fifth antithesis forbids the use of *jus talionis*; indeed, it undermines the basis of all human legal systems by rejecting the idea of compensation in proportion to the offense. Neither an appeal to the ultimate thrust of the *jus talionis*, nor its supposedly mitigated application in the time of Jesus can do away with the element of revocation.

Three of the antitheses do revoke the letter of the Mosaic Law, and not simply in minor points or merely ceremonial rubrics but in key social, religious and ethical institutions. The hypothesis of Mt's conscious attempt to understand the Law in terms of the use of hermeneutical principles is thus confirmed by showing that the fulfilment of Law and prophets which Jesus brings involves *programmatic rescinding* or transcending just as much as it involves *programmatic fidelity*. Suffice it to say that here the central statement on Law in Mt 5:17-48 is understood within Mt's framework of salvation-history, with special attention given to the *distinction* between Jewish-Christian tradition and possible gentile (or transformed Jewish-Christian - see *2.3.2.*) redaction. Mt illustrates that the relation of Jesus to the Law - or better, the relation of the Law to Jesus - is a positive one. But as the eschatological Messiah, Son of God, and Son of Man, Jesus does not simply confirm and explain the Law. He *fulfils* it - with that prophetic fullness which sometimes goes beyond and antiquates the letter of the Law, *just as it sometimes goes beyond and antiquates the original meaning of a prophecy*. Jesus showed and inculcated fidelity to the Law during his public ministry; he announced that not one *yod* or *stroke* of the Law would fall until all events prophesied had come to pass. But in his death-resurrection, all things have come to pass; the βασιλεία breaks into this aeon in a new, powerful way. It is in view of this new situation, with the gentile mission it would involve, that the Lord of the church abrogates some elements of the Mosaic Law in the antitheses.

The rule of life for the Christian is thus an "umbrella concept": "all things whatsoever I commanded you"- be that *secundum, praeter*, or *contra* the Mosaic Law.

Turning to the relationship between Mt's understanding of the Law and mission, Bosch (1991:35) argues, that one can only appreciate Jesus' attitude toward the Torah if one views it as an integral element of his consciousness of being the (authoritative) one who inaugurates the reign of God. Although it seems, particularly in Mt, as if Jesus views the Torah in a way that is not essentially different from that of his contemporaries, including the Pharisees, Bosch (1991:35) points out the fundamental dissimilarities. As mentioned before, for one thing, Jesus attacks the *hypocrisy* of allowing a discrepancy between accepting the Law as authoritative and yet not acting according to it. For another, he *radicalizes* the Law in an unparalleled manner (cf Mt 5:17-48). Third, in supreme *self-confidence* he takes it upon himself to abrogate the Law, or at least certain elements in it, as reflected in the discussion on 5:17-20.

Bosch (1991:35f.) looks for the reason for all this in Jesus' understanding of his mission. He argues that, *first*, the reign of God and not the Torah is the decisive principle of action for Jesus. This does not imply the annulment of the Law or antinomianism as though there could be a basic discrepancy between God's reign and God's Law. Rather, the Law is pushed back in relation to God's reign. And this reign of God manifests itself as *love to all*. The OT knows of God's unfathomable and tender love to Israel - dramatized, *inter alia*, in the enacted parable of the prophet Hosea's marriage to a prostitute. Now, however, God's love begins to reach out *beyond the boundaries of Israel*. This was an absolutely new phenomenon in the religious history of humankind (Manson 1953:392).

Second, and intimately related to the point just mentioned, in Jesus' ministry people matter more than rules and rituals. The individual commandments are interpreted *ad hominem*. This is why sometimes the Law's rigor is increased whereas at other times some commandments are simply abrogated. With magnificent *freedom* Jesus disregards all regulations when, for instance, love for people in need requires him to heal even on the Sabbath. In this way he demonstrates that it is impossible to love God without loving one's neighbour. Love for people in need is not secondary to love for God. It is part of it. Bosch (1991:36) points out that years later the first letter of John would formulate this in a way that could not be misunderstood: "If any one says, 'I love God', and hates his brother, he is a liar" (4:20). Love of God , in Jesus' ministry, is interpreted by love of neighbour. This also involves *new* criteria for inter-human relations.[31] The disciples of Jesus should reflect, in their relations with others, a different standard of *high* and *low*, of *great* and *small* (Mt 22:37-40). They should do this by serving others rather than ruling over them. In this they would emulate their Lord who washed their feet. Jesus gives himself in love to others; so should they, constrained by his love. Does this not reveal a profoundly missionary stance?[32]

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31 Orthopraxis is hereby made into a critical yardstick for orthodoxy and becomes the norm for God's covenant people (*cf.* 7:21; 12:50; and 21:31) (Bosch 1991:68).

32 Harnack (1962:147f.), who devotes an entire chapter of his book on the mission and expansion of the early church to what he calls "the gospel of love and charity", pieced

Mt thus sees the Law as representative of a *divine revelation* that God has given to his people throughout history. This revelation is now continued by the gospel,[33] which presents its message in such a way that the reader becomes acutely aware of his responsibility towards missionary work.

Moreover, Meier (1976:29) argues that in the final missionary command of Mt 28:16-20, the author quite obviously sees the universal mission as dispensing with *circumcision*. He questions how one can say that Mt conceives of Jesus as one who gives the Mosaic Law a new interpretation and at the same time that Mt wishes the church to be faithful to the substance or even the letter (5:18-19!) of the Mosaic Law when he portrays the risen Lord as giving a mandate that strikes at the very heart of the Mosaic Law? If the church is going to admit gentiles as full-fledged disciples of Jesus, disciples who are to observe everything whatsoever (πάντα ὅσα, a typical Matthean emphasis) that Jesus commanded during his public ministry, and if, nevertheless, the church is to use baptism rather than circumcision as the essential initiation rite for these proselytes, then one cannot honestly speak of either the Matthean Christ or the Matthean church as commanding faithful observance of the Mosaic Law (in its entirety and *qua* Mosaic) in the post-resurrection period. For rabbinic Judaism a faithful observance of the Mosaic Law that dispensed in principle with circumcision was a contradiction in terms.[34] This hints of a possible distinction by Mt between the divine revelation reflected in the Law and the letter of the Law.

Therefore it does not seem viable to try and prove Jesus' overall fidelity to the Law. As mentioned, during his public ministry Jesus restricted himself in principle to the land and people of Israel, though there were a few prophetic exceptions that signified what was to come after the death-resurrection. Correspondingly, during his public ministry, Jesus proclaimed his stringent fidelity to the Mosaic Law (some statements within 5:17-20 fit here), although some of the antitheses and *Streitgespräche* also point forward to what was to come after the death-resurrection. After his death-resurrection Jesus abolishes those limitations of territory and people which had clung to his public ministry. Correspondingly, he commands to make disciples of baptism and so rescinds that fidelity to the Mosaic Law which marked his

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together through meticulous research a remarkable picture of early Christians' involvement with the poor, orphans, widows, the sick, mine-workers, prisoners, slaves and travellers. The new language on the lips of Christians was the language of love. But it was more than a language - it was a thing of power and action. This was a "social gospel" in the very best sense of the word and was practised not as a stratagem to lure outsiders to the church but simply as a natural expression of faith in Christ (Bosch 1991:48).

33 Stendahl (1968:viii) draws attention to the relatively few quotations once the stage has been set in the gospel, as well as to the fact that the most elaborate quotations in Mt occur in the material not taken over from the Markan material. This all points to the unique textual context created by Mt.

34 Bosch's (1991:53) point of view is reflected when he asks whether the early church could do anything else but follow through on the logic of Jesus' ministry and still, in the long run, embrace the Jewish law as a way of salvation? By the same token, how could Judaism have remained both true to itself and open to a mission to gentiles free from the requirements of the law? As the history of the church would prove, Mt's attempt at coping with the polemical nature of this transitional period indeed was very ambitious.

public ministry. In all this there is a natural, inner logic. A ministry restricted to the land and people of Israel could hardly be carried out otherwise than with fidelity to the Mosaic Law, just as an unrestricted mission to the gentiles would hardly be conceivable - let alone successful - without the rescinding of such Mosaic prescriptions as circumcision. It thus becomes clear that if the abovementioned hermeneutical principles as well as the textual context is to be considered, Mt has carefully considered his tension-filled growing context in interpreting the OT during the compilation of his gospel,[35] and that one's own attempt to create a logically understandable reconstruction fails to some extent exactly because of the presence of further contextual dimensions.

Trying to comprehend this *tension* that is created by Mt between what could be based on "tradition" and what only could be the result of a new understanding, Bosch (1991:77) refers to the simple way Mt presents the end of his gospel:

> "He simply says that the eleven disciples went to the mountain in Galilee where Jesus had told them to go. Then Jesus came to them and commissioned them (28:16-18). He is simply Jesus, the same name given to him in the gospel narrative; he is the same one who walked the dusty roads of Palestine with them. He is now risen from the dead, yes, but his glory is hidden, wrapped in a mystery. No ascension into heaven or outpouring of the Holy Spirit is reported or even anticipated. There is a remarkable restraint in the way Matthew describes the entire scene; the concentration is almost exclusively on Jesus' words. Whereas Matthew is usually given to quoting the Old Testament in order to authenticate what Jesus is and does, no such formula quotation appears here; the readers have to accept the validity of the words of the risen Jesus on the basis of their own authority. Nothing spectacular! Nothing for the enthusiasts!"

Here one sees the full circle completed: from the reign of God, through salvation-history, the *Wende der Zeit via* the death-resurrection to the authority of Jesus in this kingdom (reign-dom) of his, in which his abiding presence is intimately linked to his "Law-abiding" followers' engagement in mission. It is as they make disciples, baptize them and teach them that Jesus remains with those followers. In the OT the Lord's presence with his people is particularly emphasized where a dangerous mission is to be undertaken. The same assistance Yahweh has assured his people of old, Jesus now promises his disciples as they go out on their hazardous mission and encounter rebuffs and persecution.[36] All the attention in Mt's "synthesis" (Jesus as authoritative ruler in his "reign-dom") is on Jesus and his words.

In Meier's (1976:168) final conclusions in "*Law and History in Matthew's Gospel*", he argues the following relevant points after doing research on the level of

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35 See *2.3.2.* for an explanation of the growing context.

36 Carson (1987:138) points out that "He was sending them out for this brief tour; but this mission was paradigmatic of their lifelong calling, and of the perpetual mission of the church. The opposition the apostles might face in the first instance was being shut out of someone's home, as we saw in the last chapter (on 10:11-15); but principally, Jesus was sending his followers out 'like sheep among wolves'(10:16). Down the road, they would face more vigorous attack; so Jesus warns them, 'But be on your guard against men; they will hand you over to the local councils and flog you in their synagogues' (10:17)."

the textual context. *Firstly*, Mt may be described as fighting a battle on two fronts, but not in the way Hummel (1966:50) and Barth (1963:86f.) understand the situation. Mt is fighting Pharisaism (and so the idea that one is held to the stringent observance of the whole of the oral and written Law) on one side, and practical moral laxity which loves to cloak itself in great words and showy deeds on the other. There is no solid proof for an "antinomian" problem in Mt (if we understand antinomianism to involve a theoretical rejection of the Law or of moral obligation in principle). The problem within Mt's church seems to be more practical and pastoral than speculative and theoretical. Therefore the OT, amongst other things, is used in an "organic" (*practical* and *pastoral*) manner.

Secondly, because of the attacks of the Pharisees and the practical problem of moral laxity, Mt is at pains to avoid the impression that he is attacking the concept of moral obligation or of doing the will of God in all earnestness simply because he holds that the Mosaic Law is no longer binding in its entirety and *qua* Mosaic.

Thirdly, Mt achieves his synthesis of Christian morality by pointing out that Jesus often confirmed and deepened the Mosaic Law, while at other times he abrogated it or created new commands and structures. The exalted Son of Man closes the gospel by ordering the promulgation and enforcement of everything whatsoever that he commanded. This whole corpus of Jesus' command, be it Mosaic or non-Mosaic, is the Christian standard of moral action, the Christian justice which does the Father's will. It indeed contains indeed many elements of the Mosaic Law. But its validity rests precisely on the *authority* of the exalted Son of Man, not on that of Moses. For the Christian disciple *Jesus is the norm of morality*.

Fourthly, the Christian "Law" is new, not primarily because of its content (much is Mosaic), but because of the new grounding it receives in the eschatological event of Jesus Christ, in his words, actions and person - an eschatological event which culminates in the breaking-in of the new aeon at his death-resurrection.

In the *fifth* place, the question of a "new Law" raises the further problem of the relation of Mt to Paul. A reconsideration of all the similarities and differences would demand further study. Here Meier (1976:169) points out only that such comparisons in the past have often been too facile and superficial.[37] One should remember that the problematic of each was shaped by his own time and situation. To try to harmonize the two would be as misleading as to try to play one off against the other. What does, however, become clear is the obvious - that the relation of *text* and *context* is not a forced issue.

Finally, Meier (1976:171) concludes that it is the constant function of Mt's radicalism to call the church out of the life-style of the religions of this world, and to

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37 Paul and Mt wrote in different generations, for different churches with different problems, and (if the assumption is correct about Mt being a gentile Christian) from very different backgrounds. One should therefore be careful about instituting comparisons. For instance, Mt's idea of the Law as prophetic (Mt 5:17; 11:13) can also be found in various forms in Paul (*e.g.*, Rom 3:21; 4:1-25; 10:5-10; 1 Cor 10:1-13; Gal 4:21-31). The idea of love of (God and) neighbour as the summation of the Law can be found with different nuances in both writers (Mt 7:12; 22:34-40; Rom 13:8-10; Gal 5:14). But it would be a mistake to try to make their approaches to the problem of the Law identical (Meier 1976:169).

call her to a renewed living of that radical, eschatological existence which is the gift of the Fulfiller of the Law and the prophets.

Before turning from the subject of Law, it is necessary to make brief mention of the matter of the identity of "Israel" in the gospel of Mt, since the focus of Mt's ambivalent stance also points to it, not even to mention the fact that an assumed social analysis during a contextual approach also calls for a better understanding. During Bauer's (1988:49f.) evaluation of Trilling's (1964:143f.) emphasis of the role of the "true Israel" in Mt, he not only points out that, if the notion of it is so central in Mt's theology and structure, it seems strange that the expression is not found once in the pages of the gospel. He also argues that, although the rejection of the nation of Israel in favour of the church as bearer of the kingdom of God is found in Mt, the notion of a "true Israel" is not the best way to understand this conception. Neither is this notion sufficiently dominant to account for all (or even the majority) of the material in Mt and to determine the structure of the whole. Yet simply considering the notion of "Israel",[38] as well as Vermes's (1983:85) argument that a general "Jewish Tradition" existed, it is evident that the concept "Israel" must have played an essential role in the religious thought even at the time of the Intertestamental period. It also is clear that, as far as the textual selection of this study is concerned, the relationship between the laws under discussion and "Israel" is most relevant, since any reference to *nationalism*," "*territory*" and "*covenant*" is related to it.

Not concerning himself with the identity of the "true Israel", but turning to the relation between Israel and the church, De Ridder (1971:202) argues that:

> "The establishment of a fellowship of disciples drawn from all peoples, Jews as well as Gentiles, involved in the redemptive work of Christ meant that the insiders and outsiders of God's house now stand in a unique relationship to each other. Since it was made very clear in the Apostolic Church that Gentiles did not become Christians via Judaism, the creation of this fellowship required a re-definition of Israel's relation to God and of the Gentiles' access to Him. At the same time, the relationship Israel has to the Gentiles had to be defined anew."

Therefore, as far as the identity of Israel and its relationship to the church is concerned, one has to note that, *firstly*, Mt does not provide us with a clear-cut answer (reflecting much of the abovementioned polemical tone) and *secondly*, if one wants to understand the relation of *text* and *context*, this matter, which includes the possible redefining of the relationship between Israel and the church, needs to be addressed. This will be done only once an assessment of the other contextual aspects has been made and Mt 22:37-40 has been discussed.

Therefore, in conclusion, it could thus far be argued that the textual context reveals a great deal about the players in the text. It also proves how *dynamically*[39]

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38 Epstein (1982:14) points out that according to Biblical reckoning, Jacob, after a mysterious experience of wrestling with an angel, was renamed Israel, a term denoting "the champion of God", and this name, essentially religious in connotation, was ultimately to replace the name "Hebrew" by which the descendants of the Abrahamic family were known.

39 Although contemporary readers may make a distinction between interpretation and translation, it still all remains part of the same "dynamic" process of understanding. Cook

Mt used the OT[40] to sketch this context, especially as far as establishing who Jesus is and what the position of the Law is in relation to Jesus and the hermeneutical principles that are identified. The textual context is a "message-bearing context" or "story" which does not have any other priority but to bear witness on behalf of the author(s). If this story is seen as a context, which is the case in this methodology, it could no doubt be argued that all texts used are read with the context as point of departure. Only if the text is seen as a story without a context, which could hardly be possible, it could then be argued that the text is a-contextual and absolute. This could only be done with a specific dogmatic textual theory in mind. However, considering the "textuality" of the text, which includes the textual context, as well as the definite influences of OT scripture, along with the attempt of trying to steer clear of describing the contexts behind the text during the assertion of the textual context, it also would seem rather dogmatic not to recognize the "independence" of the text as statute measure. Thus, all in all, it seems rather dogmatic to attempt a distinction between *text* and *context*. Finally, in terms of the specific methodological aspects, it is certain that it will always be through this window of a textual context that one views the other contextual aspect.

2.4. Reference to the Growing Context

As mentioned before, in the original context, the context and the message are clearly interwoven. Although the growing context deals with both these aspects of the original context and not with its own context in such a way that the reader could make a definitive distinction between the influence of the growing context and that of the original context, it is clear that only a theoretical hypothesis of the influence of the growing context could be made.

Furthermore, it is difficult to make a distinction between the growing context and the textual context, since the understanding of the influences mainly hinges on speculations based on the textual evidence. Here, the textual context is often used to "read" the growing context. Therefore, in compiling a hypothetical understanding of the growing context, which, as mentioned, very much involves the textual context, one has to identify certain so-called problems, for which one would then debate possible explanations. These explanations would in fact then be the description of the growing context. It should be stressed, once again, that the growing context

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(1988:366) describes translation as "a dynamic activity which is simply not paradigmatically predictable."

40 After reflecting on the form, origin and meaning of the fulfilment quotations, which correspond to those views presented, Senior (1983:46) concludes that "The contribution of redaction critics such as Rothfuchs and Van Segbroeck is to show that the Old Testament quotations in Matthew are not mere 'proof texts' or embroideries on the Gospel story but an integral part of the Gospel's message. The quotations highlight almost every aspect of Jesus and his mission - his origin, his ministry of the kingdom, his miracles, his teaching, his advent in Israel and in the holy city Jerusalem, his rejection, suffering and death. In all of this, God's promise of salvation were taking flesh, and this conviction - proclaimed in concert with the Hebrew Scripture - is what Matthew's Gospel wished to proclaim."

includes the so-called "implied reader"[41] and that the way in which Mt is read by the contemporary reader (reader's context) is described in the conclusion.

Reflecting the findings on Mt's consideration of the textual context, as well as the hypothesis that this may be the case in the growing context as well, McConnell (1969:137) states that it is clear that Mt freely read the OT from his own particular context, which certainly included his hindsight knowledge of the events surrounding Jesus. Manson (1945:135) puts it even more clearly:

> "...accurate reproduction of the traditional wording of the Divine oracles took second place to publication of what was held to be their essential meaning and immediate application".

Therefore, Mt only regards the OT prophecies and other statements as important insofar as they can be related to the life of Jesus. As established earlier on, Mt's point of departure is the message he is communicating. In Mt's conveyance of his message, the question still remains how much Mt does consider his own (growing) context and how he interprets the OT in doing this.

Moving to the description of the context in which this message was initially expressed, McConnell (1969:138) supports both the views of Stendahl (1954:35) (at the time) and Gärtner (1955:23), that the *Sitz im Leben* (growing context) of the formula quotations include the possibility of a Matthean "school"[42] with its own literary tradition as well as a Jewish congregation or at least audience *cum* mission field. McConnell (1969:138) refers to the *apologetic* nature of Mt, since it was necessary to inform the assumed congregation in which manner it was to defend its case against Jewish opposition. Although McConnell (1969:138) holds the opinion that, parallel to the findings in view of the textual context, the motif of missionary preaching is the leading one, he does admit that here one finds *scholarly work* together with *instruction for a missionary purpose*. Schille (1957:113) is thus able to say the following of Mt:

> "The evangelist offers to the missionary a kind of handbook for the carrying out of the missions-commandment."

In Stendahl's (1968:ix) reappraisal of his own theory of the "school" of Mt, he rather argues for a congregation with an *academical climate*, similar to the synagogues. As

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41 As far as the "implied reader" in Mt is concerned, Howell (1990:212) argues that: "The most obvious way in which the implied reader can be detected and his or her role shaped by the implied author is through direct or explicit commentary. In the eschatological discourse Jesus' speech is interrupted by the narrator with a direct reference to the implied reader, 'Let the reader understand' (24.15). References to extra-textual knowledge in 27.8 and 28.15 by the phrase 'to this day' are also signs of the implied reader. These signs place the implied reader in the same spatio-temporal position as the implied author: in the indeterminate period between the resurrection and the *parousia* of the Son of Man. From this vantage point the implied reader follows the narrator throughout all the events which are retrospectively narrated in the story of Jesus' life and ministry."

42 Although Stendahl (1968:15) has departed from his previous assumption that Mt had its origin from a school, he certainly now still does consider the author to be a knowledgeable *scholar*.

opposed to Trilling (1964:143f.) and Strecker (1962:37f.) who place Mt in the context of a gentile/Hellenistic congregation, Bornkamm (1968,289f.), Barth (1963:58f.) and Hummel's (1966:168) findings seem more reliable since they argue that Mt should be seen as carrying on a *double polemic*, against Pharisaic Judaism and against antinomian Hellenists. Stendahl (1968:xi) does not support the view that the gospel was primarily written to appeal to or be directed against antinomian tendencies within the church. He makes much of the argument that Mt was out to prove the superiority of Christianity *versus* the pagan cults as well as Judaism, especially as far as righteousness is concerned. Here attention is given to the centrality of the antitheses surrounding the Law. According to Stendahl (1968:xi), the Jews mentioned in Mt are Jewish and not Jewish Christians.

More specifically, however, Stendahl (1968:xiii) places Mt in the context of an ex-Jewish scholar turned Christian, who wrote under the influence of his past occupation. The fact that the gospel of Mt was written for a specific audience with a specific message does also enjoy attention. Not supporting Dibelius's (1933:12f.) theory that Mt was written only to be *preached*, Stendahl (1968:xiii) quotes Bultmann (1931:64):

> "dass am Anfang aller geistigen Produktion des Urchristentums die Predigt steht, dass sie es war, die die Tradition schuf, halte ich für eine starke Übertreibung, die das Verständnis zahlreicher Traditionsstücke gefährdet, wie es sich bei den Schul- und Streitgesprächen zeigte. Apologetik und Polemik wie Gemeindebildung und Disziplin sind ebenso in Rechnung zu setzen und daneben schriftgelehrte Arbeit."

Here the church (community) itself is the context, since it is argued that the gospel was written for the church by (a) member(s) of the church. Therefore, the reference to external contexts are reflections of the context as seen by the Christians. Similar to the view held by Meier (1976:168), Stendahl (1968:18) argues that the gospel specifically was compiled to equip the reader with a set of *moral standards*, opposed to those of their opponents.

However, as far as describing the general context of Mt, Stendahl (1968:201) refers to a context "in the gospel" (textual context), and not so much to the growing context. As mentioned, he then later continues to describe the context as a school or at least an academical climate, where scholarly interpretation took place, during which he does make reference to the *poverty*[43] of the congregation and the *travelling conditions* of the missionaries. This proves not only the subjective nature of the reconstruction of the growing context but also the difficulty one has in distinguishing it from the textual context.

Stendahl (1968:195) arrives at a systematic understanding of Mt's use of textual material in his growing context, when he hypothesizes that in the formula quotations

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43 On this point Kingsbury (1978:97) holds the opposite point of view. Although he supports the hypothesis of a borderline situation, also supporting the location of Antioch, he does argue that this "city-church" was also a "well-to-do" one. He makes reference to Mt's alteration of Lk 6:20 (poor) to the "poor in spirit" (5:3); Mk 6:8 (copper coin) to "gold, nor silver, nor copper" (10:9); Lk 19:11-27 (minas) to "talents" (25:14-30), the latter being worth approximately fifty times as much as one of the former, etc.

the biblical text is treated in somewhat the same manner as in the 1 Qp Hab quotations, while the synoptic quotations and the rest of the quotations peculiar to Mt are taken from the Greek text common to the church and the synagogue, *cf.* DSIs as "cultic text". The formula quotations would thus have taken shape within the Matthean church's study of the scriptures, while the form of the remainder is on the whole that of the Palestinian LXX text.[44] The focal point which was supported by this system was that Jesus was the Messiah and that the time therefore was accomplished and the promises fulfilled. This focal point was itself the *kerygma* and the *teaching*[45] of the church. This certainly says much for the influence of the growing context during Mt's interpretation of the OT.

Meier (1976:2) in general describes Mt's context as "a context of the theology of salvation-history, eschatology and christology." He claims that Mt had a large number of traditions proper to himself, traditions which are globally labeled M. M should not be thought of as one unified document alongside those of Mk and Q. Rather, it is an umbrella term that covers many different strata of traditions (varying in origin and theological viewpoint) that came to Mt largely through his local church. One especially noteworthy element within M is the group of so-called *Reflexionszitate* (RZ), which in bulk most likely existed in the tradition before Mt; Mt probably adapted them to his precise context and perhaps created a few analogous to the ones he received. If Kilpatrick (1946:36) is even partly correct about the liturgical *Sitz im Leben* (growing context) of Mt's gospel, then M largely represents the living oral tradition that surrounded, interpreted, modified and expanded the written documents of Mk and Q as they were read and expounded in the *liturgical assembly*.

Meier (1976:7) also places the origin of Mt after the composition of Mk, which had come to enjoy quasi-canonical status in Mt's church and which most commentators place before or after A.D. 70. However, since, for example, Mt's version of the parable of the great supper may contain allusions to the fall of Jerusalem, and since one does not get the impression of Mt's having been written in the immediate wake of the catastrophe of A.D. 70, a date between 80-90, more likely 90, seems reasonable. Meier (1976:7) supports this view in describing the "late" context of the congregation:

> "the situation of a Jewish-Christian church becoming increasingly Gentile, the easy assumption of a Gentile mission free from circumcision (Mt 28:16-20) and free from food laws (Mt 15:11), the lack of concern about the delay of *parousia* (again, Mt 28:16-20), theological reflection on history and eschatology, and an historicizing tendency that sees the life of Jesus as a *heilige Vergangenheit*."

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44 See the similarities with the view held by Strecker (1962:83) as presented in *2.2.* Furthermore, as mentioned in *2.2.*, quotations unique to Mt, are, according to Stendahl (1968:166), taken from a "Hebrew" tradition.

45 Minear (1982:3) describes the axis between Mt and his original readers (intended audience) as an event: "from one teacher to other teachers."

More particularly, A.D. 90 seems preferable to A.D. 80 since Mt's church appears to have been already separated from the Jewish synagogue. As we will see later on, this reconsideration will prove to be crucial since in A.D. 85 the Eighteen Benedictions were brought out. On the other hand, Mt cannot be pushed far into the second century, since Ignatius of Antioch seems to quote from this gospel (Meier 1976:8).

The gospel offers a number of clues as to the place of composition. First of all, Mt wrote his gospel in *Greek*. Indeed, he generally improves upon Mk's Greek and at times inserts Greek word-plays, some of which would be impossible in Aramaic. Since the gospel was obviously a document meant for public use in the church, composition in Greek indicates that both Mt and his community were Greek-speaking - or at least predominantly so. Yet behind much of Mt's material one finds echoes of Semitic[46] linguistic usage, use of Semitic words without translation, interest in and controversy over Jewish customs and rites, as well as the mentioned phenomena of the use of rabbinic argumentation, a great amount of space given to the question of the Mosaic Law, and a heavy emphasis on the fulfilment of OT prophecy.

Mt's community thus seems to stand on the *borderline* between the Jewish and the gentile world. Later on we will look at exactly how Mt reveals this aspect of his growing context even more clearly when he goes about designing a *synthesis*. This community was, or at least had been, bilingual. It most probably had been heavily Jewish in origin, though it was becoming increasingly gentile as the first century drew to a close. The fall of Jerusalem, the destruction of Jewish-Christian communities in Palestine - which, according to Meier (1976:8) excludes Palestine

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46 Eilers' (1992) exhaustive research into the scholarly debate on the use of LXX material by NT writers leads one to conclude that apart from the importance of understanding the manner in which NT writers quoted OT texts (LXX *etc.*), the use of a particular language by NT authors is an important factor to take cognizance of. As far as the Semitic elements and Semitism which are present in the NT are concerned, it becomes clear that, whatever the growing context and its cultural and linguistic influences on Mt may be, it remains speculative to try and pinpoint the exact linguistic history of the text before one. Having said that, the issue of idiom, or "contextual reflection", cannot be ignored. Kruger (1975:77), who argues that, besides the influences of the LXX, there also is the Jewish background and education of the NT writers to consider when one tries to explain Semitisms in the NT - especially as far as the idiom syntax is concerned - further comments that, in explanation of his view that the LXX is the only source to compare NT Greek with: "Een van die grootste struikelblokke by die rekonstruksie van Aramese oorspronklikes vir die Evanglieskrywers is die feit dat selfs die Aramees hipoteties bly in die sin dat ons vandag feitlik geen literêre Aramese geskrifte het wat kontemporêr met die NT skrywers is nie. Om die waarheid te sê, is ons vir ons kennis van eerste-eeuse Palestynse Aramees afhanklik van bronne vroeër as die 2de eeu v. Chr. (en daarby glad nie Palestyns nie) of later as die 2de eeu A.D. (en daarby meestal vertalings uit die Grieks of Hebreeus). Verder het die Qumran-vondste bewys dat Hebreeus meer algemeen in die tydvak van die skepping van die NT gebruik was as wat voorheen vermoed is. En die Hebreeuse idioom verskil nogal dikwels aansienlik van die Aramese idioom." With reference to the relationship between language and context, Steyn (1987:19) states the following: "Taal, as gesproke of geskrewe kommunikasiemedium, manifesteer die invloede wat op 'n bepaalde *persoon*, in 'n bepaalde *kultuurverband*, op 'n bepaalde *plek* en in 'n bepaalde *tyd* ingewerk het. Daarom behoort taal as draer van dié invloede, wanneer dit ontleed word, hierdie verskillende invloede bloot te lê."

itself as a probable place of composition - the Jamnia movement with its *birkat hamminîm*, and within the church, the triumph of a Pauline view on circumcision, would all have hastened this change in the make-up of Mt's church.

Although locating and determining the context of location are two sides of the same coin, the hypothetical understanding of the growing context is not done with the assumption of a given location but rather the other way around. Still, Meier (1976:8) argues that all this data points to Syria as the most likely location for the meeting point and melting pot of Jewish and gentile Christians. Since the Greek language of the gospel would exclude the Aramaic-speaking *hinterlands* of Syria, since the complicated use of the OT and the reworking of two major Christian documents (Mk and Q) would demand a long and well developed scribal tradition cultivated in the church, and since the very composition of such a lengthy work would involve no insignificant financial cost, an urban center of Hellenistic-Jewish culture, a city where Christianity had been growing for some time, and a commercial hub where the church would be relatively affluent would be indicated. In Syria, Antioch[47] best fulfils these requirements, especially when one remembers that Ignatius of Antioch is the first to quote Mt. There is the difficulty, however, that Antioch was from the beginning a Hellenistic church with some gentile members. One cannot, therefore, be apodeictic in this view. Kilpatrick (1946:133f.), for instance, favours one of the commercial cities on the coast of Phoenicia (such as Berytus, Tyre or Sidon), and certainly such a possibility cannot be excluded.

In an attempt to make a decision on some of the "problems" raised, we return to the possible borderline situation of the location of Mt's church in time and space. Meier (1976:10) takes Bornkamm's (1968) different arguments (precedent) as points of reference. The *first* opinion is stated in Bornkamm's (1968:17) *"noch in Verband des Judentums"*, which supports the view that despite the church's argument with the Pharisees, it stubbornly maintains its ties with Judaism. This view of Bornkamm (1968:17), which supports Jesus' confirmation of the Law, is opposed to that of Kilpatrick (1946:18), who claims that just as Judaism gives a central position to the Law, the gospel gives to Jesus.

Bornkamm's (1968:289f.) *second* opinion, stated in a later essay, *"Der Auferstandene und der Irdische"*, holds the opinion that *"in enger Beziehung zu"*, which places Mt closer to Hellenistic Christianity. Bornkamm (1968:289f.) explicitly describes Mt as a Hellenistic-Jewish Christian, rejecting the possibility of a gentile-Christian redactor. Meier (1976:10) argues that Mt's gospel is a complex reality, consisting of elements from Judaism, the early church and Hellenistic Christianity, all woven together into a rich but tension-filled unity. However, Bornkamm

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47 Supporting Meier's (1976:9) hypothesis, Bosch (1991:51) also reasons that it was possibly in Antioch that this decisive breakthrough occurred. Antioch was the third largest city in the ancient world, after Rome and Alexandria, and capital of the combined Roman province of Syria and Cylicia during this period. It became the first great city in which Christianity gained a footing, when the "largely anonymous, extraordinary assured, open, active, pneumatic, city-orientated, Greek-speaking Jewish Christian heirs of Stephen", exiled from Jerusalem, arrived there and founded a church made up of both Jews and gentiles.

(1968:289f.) insists that this does not mean that Mt was eclectic, but one wonders whether the tension is not in danger of becoming self-contradictory.

Bornkamm's (1971:37f.) *third* opinion ("later") is marked by an essay titled: "*Die Binde- und Lösegewalt in der Kirche des Matthäus*", where the watch-word is "*geschieden*". Referring to Mt 18:19f., Bornkamm (1971:37f.) argues that here the church is aware that it is cut off from the Jewish community. The church is no longer gathered together about the Torah; rather it is gathered in the name of Jesus and as such is assured of his presence. The *logion* in 18:20 was formulated antithetically to the Jewish conception of the *Shekinah*. So too, Peter's position in 16:18ff is directly concerned with the "supreme Rabbi's" interpretation of the commands of Jesus, not of the Torah. While presenting this new view, Bornkamm (1971:37f.) insists that he does not accept a simple shift from Jewish Christianity to gentile Christianity. Rather, Mt is a complex phenomenon reflecting the *coalescence* of Jewish and Hellenistic elements.[48]

After viewing Bornkamm's different opinions, Meier (1976:12) continues to place the scholars studied by him into two categories, *viz.* those that support the "early" Bornkamm (1968:17f.;289f.) and those who support the "later" Bornkamm (1971:37f.) (third opinion). Barth, Hummel, Davies, Von Campenhausen, Smith all support the former point of view, each adapting the approach somewhat to differ in a lesser manner. The opposite camp, which subscribes to the latter point of view, is supported by Kilpatrick, Strecker, Trilling, Haenchen, Martin, Stendahl, Kretzer, Schweizer, Lange, Sand, Frankemölle and Hare. Hare (1967:105) thinks that Mt and his followers had already left the Jewish synagogue and the Jewish quarter by the time the gospel was written.[49]

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48   If one argues that in viewing the background of the abovementioned opinions or discussions would be a reflection of the readers' (growing context) of Mt, it is interesting to note that Bornkamm (1963:15) approaches the question regarding the tradition and its interpretation in Mt from a theological ("dogmatic") approach. He discusses the union of eschatology and ecclesiology in the construction of the discourses; the better righteousness; the relationship of christology and law; and the relationship of ecclesiology and christology. Although this approach may be part of the key to understanding the interaction in the different contextual aspects, it is not parallel to the approach of this thesis. It does however confirm one's understanding of certain hermeneutical principles involved in the reading of Mt. In the same publication, Barth (1963:75f.) addresses the question of Mt's understanding of the Law, during which he emphasizes the significance of the love-commandment and the concept of discipleship. Held (1963:165f.) reflects on Mt as interpreter of the miracle stories. It becomes clear that a multi-dimensional approach should be supported.

49   Two arguments by Hare (1967:105) are especially weighty. (1) Mt has nine references to Jewish synagogues. Wherever the context fails to designate the synagogue as belonging to 'the hypocrites' (the context being clear in 6:2, 5; 23:6, 34), Mt adds αὐτῶν to the synagogues (4:23; 9:35; 10:17; 12:9 13:54). Granted that Mk at times will put αὐτῶν after συναγωγή (Mk 1:23, 39), he is nevertheless not consistent in this usage. And Lk, although he uses συναγωγή fifteen times in his gospel, has αὐτῶν as a modifier only once. The Matthean usage suggests that, while for Luke the synagogue had always been a foreign institution, for Mt it has become a foreign institution. (2) Mt shows his position and the position of his church *vis-à-vis* Israel by his redactional insertion (21:43) into the parable of evil tenants. In Mk, the allegory, in which the vineyard represents Israel (*cf.* Is 5:7), indicts only the religious leaders. Mt, on the contrary, indicts the whole people. For Mt the vineyard is the symbol not of Israel

Meier (1976:12) supports Hare's (1967:105) view on the separation of Mt's church from the synagogue, but does not support the argument that Mt's church had abandoned all missionary effort on behalf of the Jews. Schweizer (1973:5) argues that all dialogue with the Jewish synagogues had not yet been broken off. While 27:25 shows the definitive separation between synagogue and church, hope for the conversion of Jews was still not abandoned.

Concerning whether the redactor was Jewish or gentile, Bacon (1928:229) argues that the author could be conceived as a conservative Jewish Christian propounding a neo-legalism, where one could imagine him to have been a converted Jewish rabbi of the school of Johanan ben Zakkai. More recent views, which hold that Mt's church was still bound to the synagogue, argue that Mt was a Hellenistic-Jewish Christian, liberated from an earlier stringent Jewish Christianity which opposed the gentile mission and upheld the Pharisaical view of the Law. But even authors who hold for separation, still maintain that Mt was a Hellenistic-Jewish Christian.[50] Meier (1976:16) reflects on how often the author will be declared a Jewish Christian without the arguments for this position being closely examined and after doing thorough research in this field, points to Schulz's (1972:160f.) avoidance of a firm decision in the Jewish-Christian *versus* gentile-Christian controversy. However, Meier (1976:16) finally supports Bornkamm's (1971:37f,) later argument:

> "To begin with, the fierce polemics against Pharisaism and Israel itself, the universal outlook and sympathy for the Gentile mission, in short, all the reasons that make the separation of Mt's church from the synagogue the more likely hypothesis, move critics like Clark to posit a Gentile redactor as the more probable solution. But to arrive at the unusual decision that Mt was a Gentile, most critics would demand more precise proof."

It seems to Meier (1976:16) that proof is available. (1) There are a few passages in Mt where the redactor seems to make mistakes about the Hebrew language, about Jewish parties, laws, *etc.* - matters which an intelligent, well-educated, highly articulate and artistic Jew should have known.[51] (2) A series of arguments rests on

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but of the kingdom of God. The kingdom had been Israel's special prerogative, but now it has been snatched from Israel and given to a people who will bear its fruits. Thus, Mt displays an unrelieved pessimism about Israel. There is no idea of a remnant (contrast Rom 11!); the rejection of Israel is final and permanent. Here Hare (1967:105f.) is firmly against Trilling (1964:143f.); There is no true Israel, faithful Israel, or new Israel, which is contrasted with a false, faithless, or old Israel. The Kingdom is transferred from Israel (the empirical Israel is the only Israel) to another people, non-Israel. Such a view of Israel would hardly be possible for a Jewish-Christian still tied to the Jewish people and the Jewish synagogue." Compare to Bauer's (1988:49f.) view in *2.3.1*.

50 This is the view of Kilpatrick, Stendahl, Hare and Kretzer.

51 Meier (1976:16f.) supports his argument by examining: (a) the number of animals mentioned in 21:2, 7 and concludes that the doubling of the animals stem from a misunderstanding of Hebraic parallelism, a misunderstanding much more intelligible in a gentile redactor than in a converted Jewish rabbi, or in any well educated Jewish Christian. (b) The slip of Mt to specifically refer to the Sadducees in 22:23. In Mt's rendering of the text, he fails to describe the position of the Sadducees, which is essential to the understanding of this text, but only mentions them. Mt must be considered to have been ignorant of the exact

Matthean linguistic usage, where contrary to popular belief, Mt does not always represent a more Semitic (LXX or at times, also the M.T.) vocabulary and linguistic usage than Mk. On this point Meier (1976:20) concludes that Mt's general tendency is to improve the highly Semitic Greek of Mk in the direction of more acceptable Greek usage.

Although Meier (1976:20) argues that the redactor of Mt was a gentile Christian, he does admit the lack of a compelling and decisive argument and does not rule out the possibility of an enlightened Hellenistic-Jewish Christian who had *universalistic* views and gentile sympathies.

Looking at the *borderline* situation more specifically, we turn to the description of the background to the transitional period in the first Christian congregations with detailed attention to their attitude towards missionary work. Bosch (1991:42) identifies two main groups, *viz.* the *hebraioi* ("Hebrews", or Aramaic-speaking Jewish Christians) and the *hellenistai* ("Hellenists", or Greek-speaking Jewish Christians). The "Hebrews", initially under the leadership of Peter and embracing all the "apostles", understood themselves as embodying and anticipating the restoration of Israel. Calling the nation to enter into its rightful heritage, they insisted that there was no entry into this heritage except through confessing the risen Messiah and being baptized. At the same time, Torah piety was part of their faith and they assimilated the experience of salvation in Christ in a way that left allegiance to the Torah intact. This made it possible for them to remain in Jerusalem when persecution broke out (Acts 8:1). They believed that their mission was limited to the house of Israel and that salvation of the gentiles would take place by means of the eschatological pilgrimage of the nations to Jerusalem, as depicted in the OT. Their self-definition made it impossible for them to embark on a mission to the world outside Israel.

The "Hellenists" differed from the "Hebrews" at decisive points. In their case a paradigm shift was much more clearly in evidence. By translating Jesus' message into the Greek language, this community became the "needle's eye" through which the earliest Christian *kerygma* found a way into the Greco-Roman world. The Hellenists believed that the Easter experience had by-passed Torah and temple (*Wende der Zeit*). It would be "the Spirit" rather than the Law that would guide the believers' life. Bosch (1991:43) argues that it was this attitude which brought them into conflict with the Jewish authorities and precipitated the murder of Stephen and the subsequent persecution of the Hellenists.[52]

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doctrine of the Sadducees. Again, this is extremely difficult to reconcile with the hypothesis of a Jewish-Christian redactor, while it squares well with the hypothesis of a gentile-Christian redactor. See *3.3.1.* for Patte's (1987:313) view that, contrary to the statement that the Sadducees are ill represented by a gentile redactor, they are in fact simulated in this polemic contention with the Pharisees, representing "Israel's" united view which fails to recognize God's "independent" (from the Law) power in *history*.

52 The differences between the *hebraioi* and the *hellenistai* should not be exaggerated. Early Christianity was a living organism, developing all the time; it cannot be frozen into two mutually exclusive positions. Both groups confessed Jesus as the risen Messiah and practised baptism as condition into the new community; both agreed that they shared an identity that was new and distinctive and normative. One has to add that the inclusion of the gentiles in

Bosch (1991:43) further states that the "Hellenists'" critical attitude toward the Law and the temple reflected the attitude and ministry of the historical Jesus (original context). The same was true of their openness to Samaritans and gentiles. Thus, when they were expelled from Jerusalem, they as a matter of course began to preach among the despised Samaritans as well as among the gentiles in Phoenicia and Syria as far as Antioch. In this *new context*, it was equally a matter of course that they proclaimed a gospel which no longer required circumcision and the observance of the ritual law. Other than the rapid growth of the Christian community that took place, Bosch (1991:43) notes that startling things were happening there:

> "There was, to begin with, no church apartheid in Antioch. Jews and Gentiles ate together - something unparalleled in the ancient world, particularly since those Gentiles were not circumcised. It was evident that, whereas the Hebrews found their identity in the past of Israel and of Jesus, the Hellenists understood themselves as the link with the future, not as heralds only of a renewed Israel but as vanguard of a new humanity."

Therefore, on the one hand, there was the more conservative Jerusalem congregation with Peter and James as leaders, opposite to the more liberated view held by Paul and Barnabas who, on the other hand, felt more at home in the paradigm of this "*new humanity*" (Bosch 1991:44). It became increasingly difficult to remain both a practising Jew and a Christian, since the Pharisees began to introduce restrictions on Jewish Christians who were still members of local synagogue communities.[53] Eventually, around AD 85, it was made impossible. *The Eighteen Benedictions*, promulgated by the Pharisees at their new center at Jamnia, included a clause which anathematized both Christians ("Nazarenes")[54] and heretics (מֵם) and excluded them from the synagogues.

Also supporting the "later" Bornkamm (1971:37f.), Bosch (1991:58) claims that apparently this moment of a final and absolute break with the synagogue had not yet arrived when Mt wrote his gospel. He argues that the community still defended its

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God's saving act was integral to the faith convictions of both *hebraioi* and *hellenistai*. Whereas the former expected their inclusion to be brought about by the eschatological pilgrimage of the nations to Jerusalem, promised in the OT, the latter believed that the gentiles would be brought in through a historical missionary outreach of the church (Bosch 1991:44).

53 By the time the war broke out, the Sadducee movement was losing popularity and support. When the temple was destroyed, the Sadducees lost the last foothold they had had. The turmoil of the war spelled the end for them, but also for the Zealots and the Essenes as separate organized groups. Only the Pharisees survived the crisis, partly because their strength lay in the synagogues, scattered throughout the Jewish land and farther afield. In the years immediately after the war they managed to gain control over virtually all of Judaism. Under the exclusive control of Johannan ben Zakkai, the synagogue worship was regulated and partly structured on that of the now defunct temple. The rabbinate was introduced as *authoritative* interpreter of the Law (Bosch 1991:46,58).

54 "Let the Nazarenes and the heretics be destroyed in a moment...Let their names be expurgated from the Book of Life and not be entered with those of the just" (Fensham 1969:32).

right to be viewed as the "true Israel",[55] but it faced a crisis of unprecedented magnitude as regards its self-understanding. What should its identity be in the coming years? Can it continue as a movement within Judaism? What attitude should it adopt toward the Law? Can it give up on viewing Jesus as more than just a prophet? And can it give up on a mission to fellow Jews? It is for this community that Mt writes, a community cut off from its roots, its attachment to Judaism exposed to the harshest test possible, divided in itself as to what its priorities should be, groping for direction in the face of previously unknown problems. And his primary concern is not simply to help his people cope with the new pressures they confront, but to assist them in developing a *missionary ethos* that will match the challenges of a new epoch. He does this in an exemplary fashion by *prolonging the logic of Jesus' ministry into the historical circumstances he is facing.*

In an attempt to systematically understand this logic, Levine (1988:273) concludes that, as far as salvation according to *ethnicity* and *social standing* is concerned, the gospel of Mt presents a programme of salvation history along two axes: a *temporal axis* that incorporates ethnic categories and a *social axis* that transcends the division between Jew and gentile. Soteriological divisions between ethnic groups are operative only for the era of Israel, the period inaugurated with Abraham (Mt 1:1) and brought to a close with the crucifixion of Jesus. Levine (1988:273) argues that the shift in the temporal axis (*Wende der Zeit*) is signaled by the Great Commission (Mt 28:16-20). Thus ethnic origin will not influence the final judgement. The ethnic division that falls along the temporal axis is subsumed under and transcended by distinctions based on social position. On one end of the social axis are those who place their faith in personal authority and who use that authority to exploit or oppress others. Leaders, characterized by *status* and *stasis*, include not only the Pharisees and Pilate but also any member of a group with elitist possibilities or pretensions. Thus the disciples of John the Baptist are compared to rather than contrasted with the Pharisees, and the disciples of Jesus must be exhorted often to act as servants not masters. The other end of the social axis is home to those disenfranchised from or marginal to official society as it is conceived by the dominant groups. Jesus' message is therefore directed particularly to prostitutes, sinners, tax collectors, women, lepers and, given the contingencies of the temporal axis, (non-elite) gentiles, who are characterized by mobility and who live on the periphery of

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55 On the notion of "Israel" as presented and understood by Mt, Schweizer (1974:12), who, as stated early on, stands in the tradition of the "later" Bornkamm (1971:37f.), emphasizes the theological role of Israel as the "nation" of God, and Mt's revised stance on a traditional Jewish understanding: "Man wird also am ehesten an eine Gemeinde denken, die in einem noch ganz vom Judentum bestimmten Bereich lebt und die jüdische Synagoge quer über der Straße stehen sieht. Israel als ganzes hat endgültig Nein gesagt zu Jesus; die Gemeinde versteht sich als das andere Volk, dem jetzt der Weinberg Gottes übergeben ist; also auch das Gesetz, das seiner eigentlichen Intention zu erfüllen ist. Heiden gehören schon selbstverständlich zu ihr, aber noch gibt es die Hoffnung, einzelne Juden zu gewinnen. Schmähungen und Verfolgungen mögen im wesentlichen von der Judenschaft ausgehen, die vermutlich die tonangebende Bevölkerungsschicht ist; sie greifen aber über diesen Kreis hinaus."

the *status quo*. Because they neither know their place nor have one, they threaten the legitimacy of the existing social structure and have the potential to replace its patriarchal ethos with an egalitarian community (Levine 1988:274).

Apparently, not everything in Mt's community was agreed upon either when it came to which direction should be taken on this juncture (Bosch 1991:58). Some emphasize faithfulness to the Law, even to the smallest letter; others claim to have the Spirit through whom they perform miracles. With his remarkable *pastoral style* and with the aid of a *dialectic* approach, Mt shows on the basis of the Jesus tradition that both are right ... but at the same time wrong. This accounts, *inter alia*, for the many apparent contradictions in Mt's gospel. Rather than letting the tension become self-contradictory, Mt does not gloss over the differences but points beyond both.[56] In this manner he prepares the way for *reconciliation, forgiveness* and *mutual love* within the community; and he seems to suggest that the confusion, tension and conflict that divide them, one from another, can only be overcome if they join hands and hearts in a mission to the Gentiles among whom they live.

However "adhesive" Mt's synthesis may appear (considering the concept of missionary activity or discipleship), Schweizer (1971:135f.) points out that:

"Matthew attaches great importance to the distinction between Christianity and Pharisaic Judaism, which had consolidated itself and become doctrinally more rigid in the years following the destruction of Jerusalem (AD 70). He has no intention of breaking the link with the tradition from which Jesus and his community derive. Matthew can record sayings like 23.2-3 or 5.17-18, which state that the scribes are absolutely right in principle, although they do not draw the proper conclusions with respect to their own lives, or that not a letter nor a stroke will disappear from the law until it is fulfilled. This shows that Matthew stands in a tradition that understood Jesus as a Jewish teacher, who, however, tightened up the law and above all called on men to practise what they preached. But of course Matthew himself no longer considers Jesus merely a teacher in the sense of a Jewish rabbi. It is Matthew who preserves sayings, mostly from Q, that distinguish Jesus most sharply from all others, who are merely teachers (4.3; 5.21-48; 11.27; 12.28,41-42; 13.17; 25.31). It is Matthew who concludes with the statement: 'All authority in heaven and on earth has been given to me. ... and lo, I am with you always, to the close of the age.' It is Matthew who records the words that promise salvation to the heathen: 'Go therefore and make disciples of all nations.' Jesus nevertheless proves to be a teacher and reinterpreter of the law: 'Teach them to observe all that I have commanded you' (Matt.28.18-20). What makes him superior to all other teachers is the authority with which he restates the law, even

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56   With specific reference to the Sermon on the Mount, Van Zijl (1991:285) argues that: "Die Bergrede staan in verband met die werklikheid agter die teks. Die standpunt is hier dat bestaande studies nie genoeg rekening hou met die sosio-kulturele werklikheid van die Bergrede nie. Die Bergrede is immanent sosiaal. Dit kom voort uit en is gerig op 'n bepaalde gemeenskap. Die inhoud, behandelde stof, tematiek, karakters, gedagtegang en gevoelswaarde is onlosmaaklik verbonde aan die eerste-eeuse Joodse maatskappy. Verder kom dit voort uit 'n gemeenskap waar wantoestande heers, 'n sosiologiese omgewing waar ideologieë in konflik is. Die histories sosio-kulturele terrein is die speelveld van die ideologieë in konflik. Sonder die konteks, oftewel die historiese dimensie van ideologieë in konflik, kan daar nie sprake wees van kodes en die Bergrede as littérature engagée nie."

to the point of abrogating Old Testament commandments. He does not do this as though something quite new were beginning; the law rather finds its fulfillment in a better righteousness than that of the Pharisees (5.20), namely, love of God and of one's neighbor. But such righteousness is possible only because Jesus is not only a teacher, but is himself the meek and humble one who fulfills righteousness (as early as 3.15!). Jesus receives those who follow him as disciples into this righteousness. Thus Jesus' lowliness strangely becomes a major theme for Matthew. Jesus' authority, which distinguishes him from all other teachers of the law and empowers him to use the words 'But I say to you' is grounded in the fact that he himself walks the path of righteousness, in humility and weakness, blazing a trail for his disciples."

It is here that one realizes the point Mt is making. The present history is a *continuation* of the past, but it is *new*. Jesus changed its course. Therefore, because Mt uses old texts to show Jesus' "coming from the past", he also writes a new text, to show Jesus' "going to the future". All this Mt achieves not by "theologizing", but by giving practical advice. Mt desires his community no longer to regard itself as a sectarian group but boldly and consciously as the church of Christ (he is the only evangelist who uses the word ἐκκλησία, "church") and precisely therefore as the "true Israel" (although Mt himself does not use this expression). To substantiate this claim, Bosch (1991:51) says the following:

"he includes a plethora of explicit quotations from the Old Testament and even indirect allusions, more than any of the other evangelists. The purpose of the so-called formula quotations is to prove that Jesus is the Messiah and as such the fulfillment of the Old Testament promises. Matthew therefore uses the Old Testament as witness against the Jewish theologians of his day and their use of Scripture. He does this by casting the aura of fulfillment over his entire portrait of Jesus and by applying the label of fulfillment to practically every dimension of Jesus' life. The genealogy with which he opens his gospel plants Jesus deep within the heritage of Judaism. His infancy narrative, which Matthew does not share with any of the other gospels, is replete with Old Testament references. Each event here - the visit of the magi, the flight to Egypt, the massacre of the innocents, the return to Nazareth - is presented as the fulfillment of an Old Testament text. Throughout the gospel titles forged in the Hebrew Scriptures are applied to Jesus: Immanuel, Christ, Son of David, Son of Man, etc. At the same time Jesus is subtly cast in the role of a new Moses, not only in the infancy narrative (Jesus' escape from Herod's execution order and his return from exile), but also in the forty days and forty nights he spent in the desert, in the Sermon of the Mount where he reveals the new 'law' (Luke situates this event in a plain) and in the transfiguration (where Matthew adds: 'And his face shone like the sun'- 17:2). At the same time there can be no doubt in the minds of Matthew's readers that 'more than Moses is here'. Throughout, then, Matthew's use of the Old Testament is not just polemical - to counter rabbinic claims to the Old Testament - but deeply pastoral and missionary - pastoral, in that he wishes to convey self-confidence to a community

facing a crisis of identity; missionary,[57] in that he wishes to embolden the community members toward seeing opportunities for witness and service around them."

As far as understanding Mt's missionary priority is concerned, one could use Hahn's (1965:127) metaphor of two concentric circles (the larger one signifying the gentile mission [*hellenistai*], the other the mission to Israel [*hebraioi*]) which necessarily belong together but, of course, in such a way that the gentile mission becomes the all-embracing and over-arching one. As mentioned before, contrary to the view that a missionary outreach to gentiles developed only after the *Wende der Zeit*, Bosch also (1991:60) argues (with reference to the textual context), that Mt achieves this by means of the skilful way in which he organizes his material, for instance by having gentiles play a role from the beginning to the end.[58]

It is here that Overman (1990:150f.) takes a completely different stance. Although he does argue for the total separation of the Matthean community from "Formative Judaism", he very much supports the "earlier" Bornkamm (1968:17f./289f.) as far as

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57 Mission involves, from the beginning and as a matter of course, making new believers sensitive to the needs of others, opening their eyes and hearts to recognize injustice, suffering, oppression and the plight of those who have fallen by the wayside. It is unjustifiable to regard the "Great Commission" as being concerned primarily with "evangelism" and the "Great Commandment" (Mt 22:37-40) as referring to "social involvement" (Bosch 1991:81). As Matthey (1980:171) puts it: "According to Matthew's 'Great Commission', it is not possible to make disciples without telling them to practice God's call of justice for the poor. The love commandment, which is the basis for the church's involvement in politics, is an integral part of the mission commandment". This narrows the gap between Mt's *pastoral* and *missionary* concern.

58 The four non-Israelite women in Jesus' genealogy [Ch 1]; the visit of the magi [2:1-12]; the centurion of Capernaum with the patriarchs in the kingdom of heaven [8:5-13]; the Canaanite woman [15:21-28]; the statement in the eschatological discourse that the gospel will be preached to all the nations [24:14; *cf* 26:13]; and the reaction of the Roman centurion and those with him at the crucifixion of Jesus, who exclaim, "Truly he was the Son of God" [27:54; Mk mentions the reaction of the centurion only, not that of his division of soldiers also]. See also *2.3.1*. where Mt's portrayal of the hermeneutical principle of salvation-history and its influence on limited and universal mission is discussed. Over and above the obvious inclusion of gentiles in the textual context, are, perhaps even more important, the not-so-obvious allusions to gentiles and a future mission to them: God's "people" (λαός) who will be saved from their sin (1:21; this points to the "nation" (ἔθνος) who will take Israel's place as inheritors of God's reign, *cf* 21:43); the identification of Galilee as "Galilee of the gentiles" (4:15; at the end of the gospel it is again in Galilee, semi-gentile territory to Mt, that the disciples are commissioned); the summary of Jesus' activities in 4:23-25, which adds that news about him "spread throughout all Syria" (in 9:35-38 Mt has an almost identical summary, where he adds Jesus' word about a plentiful harvest, an obvious allusion to a wider mission; again, Mt's readers [in Syria] could not have overheard the assertion that the earthly Jesus had been known in Syria); the reference to the disciples as the salt of the earth and the light of the world (5:13f.); the quotations from Isaiah in 12:18-21 with its twofold mention of gentiles; the saying that the field on which the "sons of the kingdom" are sown is "the world" (13:38); the cleansing of the forecourt of the temple (also known as the forecourt of the gentiles) as indication that salvation is at hand for gentiles also; Jesus' spontaneous willingness to enter gentile homes (8:7). As also seen by looking at the textual context, in these and other ways Mt nourishes universalism and skilfully conditions his reader toward a mission to the gentiles.

most of the activity of the congregation goes. Every view he holds reflects his opinion that Mt was exclusively in debate with the Pharisees, who represented "Formative Judaism". Contrary to the view that the Matthean community was situated in Syria (Antioch), Overman (1990:150f.) argues that the congregation should be seen as a Galilean sect in conflict with their Jewish rivals. Therefore the growing context is synonymous with what is described as the textual context in this thesis and no mention is made of the forming of a synthesis by Mt. According to this viewpoint the gospel of Mt is then very much seen as an *apologetical* document.

In describing the *Sitz im Leben* (growing context) and form of Mt's gospel, Meier (1976:21) mentions the possibilities that already have been debated widely: *liturgy*, *preaching* and the activity of a *rabbinic school*. Some writers have stressed the missionary and apologetic thrust of Mt *ad extra*, especially to the Jews. Others have stressed the *ad intra* influences of liturgy and cathetics. Meier (1976:21) supports Trilling's (1964:220f.) position, which also compares well with Hahn's (1965:127) position expressed by the metaphor of two concentric circles; Trilling (1964:220f.) refuses to narrow the *Sitz im Leben* (growing context) to any one activity of the church in all its various activities - *ad intra*: liturgy, fundamental instruction in faith for both Jewish and gentile converts, the more advanced education of church leaders in matters of theology and church discipline; *ad extra*: missionary appeals to sympathetic Jews and gentiles, controversies and scribal debates with Pharisaic Judaism.[59]

This hypothetical understanding of the contextual *function* of the literature before one calls for a literary classification, which, although dealing with what is classed as an aspect of the textual context, is appropriate at this point. After listing the variety of form classifications given to Mt,[60] Meier (1976:21) points to the defects he finds in them: (1) There is no point in asking what the form of a work is if one is going to invent a new form-category for every work; (2) To decide the form of the specifically Matthean material in the work is not to decide the form of the work seen as a whole. Consequently, he prefers to stay with the simple category of "gospel". *Gospel*, understood as a literary form (of which there are four examples in the canon), is a unique category created by the impact of the unique Christian message. To try to

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59 Bosch (1991:55) summarizes it well in the following words: "The entire purpose of his writing was to nudge his community toward a missionary involvement with its environment." Kingsbury (1987:96), using a literary approach in viewing the growing context, supports the importances of the missionary attitude and points out, that as far as Mt's synthesis between presenting a gospel for Jews and gentiles is concerned, four non-Isrealite women are listed as the ancestors of Jesus: "Tamar", "Rahab", "Ruth" and "the wife of Uriah" [Batsheba], 1:3, 5-6.

60 Catechism, manual of church order, the new Torah of Jesus in five books, a liturgical lectionary and finally the untranslatable category of *Keryma-Geschichtsbuch* (Meier 1976:21). Contrary to the view that the gospel of Mt is a compilation of separate "utensil texts" (abovementioned), Luz (1989:37) argues that Mt obviously values a seamless course of narrative more than a clear distinction of major parts. That speaks in favour of assuming that the Gospel of Mt, as far as genre is concerned, has to be understood as a connected narrative and not as a collection of individual texts which could be used liturgically as pericopes or catechetically as texts for instruction.

press it into some other category will only mean distorting it. "Gospel" is especially appropriate for Mt and Lk since they quite obviously follow a pre-existent form exemplified at least in Mk.

Returning to the suggestion that Mt forms a workable synthesis in the abovementioned "borderline" situation, it is necessary to point out that, against the background of the *Wende der Zeit* and the unique "input" into "history" that was brought about by Jesus, Meier (1976:22) holds the view that Mt's church is a church in transition:

"The question of *Sitz im Leben* can also be seen in a larger perspective, i.e., as regards the place of Matthew within the trajectory of the development of the church and Christian thought during the first century A.D. Most of the Matthean critics agree that transition is a key concept in the study of Matthew. No matter whether we think of Matthew's church as already separated from the synagogue or as beginning the process of separation, no matter whether we think of Matthew as a Gentile Christian inheriting Jewish-Christian tradition or as a Hellenistic-Jewish Christian growing out of a narrow Jewish-Christian past, Matthew's church is molded by its experience of a shift in its Christian existence. A once strongly Jewish-Christian church is becoming increasingly Gentile in composition. This transition demands a reinterpretation of many of the venerable Jewish-Christian traditions that had been handed down in Matthew's church. Matthew wishes to affirm, not reject, his Christian past; but he knows that his situation is different and that consequently the tradition must be understood in a new light (cf. the possible self-portrait in Matthew 13:52; also 9:17). Hence there would arise in Matthew's theological endeavor the natural tendency to solve the tension between tradition and redaction by a certain understanding of salvation-history. For what is salvation-history but a schematic understanding of God's dealing with men that emphasizes continuity-yet-difference? Insofar as we see the one and the same God acting faithfully and consistently within the flow of human history, we perceive continuity. Insofar as we see the different ways in which He acts at different times and the different ways in which man responds, we perceive the lines of demarcation that delimit distinct periods of salvation-history. Difference within continuity, the various stages of the one divine economy: this is the basic insight on which any schema of salvation-history is built. It is by constructing such a schema of difference-within-continuity that Matthew is able to accept the tradition of his church and insert it into a higher synthesis. Salvation-history is the key to a higher synthesis which is Matthew's gospel."

Also touching on the understanding of this history, Bosch (1991:74-76) argues that the link between Jesus' own time and the time of Mt's community is, in fact, given in the command "Make disciples!" (28:19).[61] In other words, the followers of the earthly Jesus have to make others into what they themselves are: *disciples*. In the final analysis, therefore, there is for Mt no break, *no discontinuity* between the history of Jesus and the era of the church. The community of believers of Mt's time does not constitute a new period in the economy of salvation. The past relation between the Master and his first disciples is being transformed into something *"more than history"*

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61 So also Meier, Levine and Kähler.

- it aims at nourishing and challenging the *present hour*. Linking up with the idea of difference within continuity, faith takes effect in what Kierkegaard (Lowrie 1945:88f.) has called *"contemporaneity"*, that is to say, in the unceasing yet irreversible recurrence of the foundational and exemplary history of the Master and the disciples. It is precisely this indispensable *dialectic* between the *history of Jesus* and *the life of the church of his own time* that justifies for Mt the writing of his gospel. In prolonging the logic of Jesus' ministry into his own time and circumstance, Mt's concern as far as discipleship goes is also both pastoral and missionary - *pastoral*, in that he holds up the first disciples as models for his own community, as ideals to emulate; *missionary*, in that he urges his community to "make disciples" who should resemble those first ones. Bosch (1991:76) argues that even this dialectic situation is an extension of the original context:

> "As Matthew looks at the members of his own community - living at a frontier, experiencing difficulty in defining their own identity on the borderline between increasingly hostile Jews and as yet alien Gentiles - he reminds them of a rather bewildered band of simple folk on the slopes of a mountain in Galilee, just across the border from Syria where they are now living, and he wishes his community to know that mission never takes a place in self-confidence but in the knowledge of our own weakness, at a point of crisis where danger and opportunity come together. Matthew's Christians, like the first disciples, stand in the dialectical tension between worship and doubt, between faith and fear."

As seen in the discussion on hermeneutical principles, there was one element in the Jewish-Christian tradition that was especially difficult for an increasingly gentile church to absorb into its gospel-message, *viz.* the stringent Law material. Here, more than anywhere else, Mt had to grapple with resistant building blocks. To solve the problem, he reformed stringent statements about the validity and permanence of the Law with redactional additions and *provisos*. Legal sayings that originally appeared unyielding could thus be fitted into his overarching schema of salvation-history. Especially here, Mt's redactional activity is clear to see. Here, then, more than anywhere else, one can appreciate Mt's theology of salvation-history as a hermeneutical key, the key he uses to preserve yet reinterpret strict Jewish-Christian tradition, which includes the OT, for his changing community.

Thus, in conclusion, one could simply remark that an understanding of the growing context, however hypothetical it may be, certainly is important, since it is evident that it had an overwhelming influence on the text which the reader has before him. The manner in which Mt constructed the text in his context, using already existing literature, which includes the OT, gives the contemporary contextual theologian much food for thought. It seems as if Mt suggests that Christians will always be confronted by this "transitional period" (*Wende der Zeit*). In overcoming its challenges, he applies the *text* "organically", as recognized and "message-bearing source" to the *context*. By doing this, he synthetically inscribes the context in his new text, while using other texts. In other words, his analysis of the context becomes the context. Different possibilities could have existed but, taking the initiative, his audience understood their context from his perspective. At the same time, he makes

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the utility of the text subservient to the challenges of the context. This explains why, in reading the textual context, it hardly is possible to steer clear from touching on matters concerning the growing context and, while discussing the growing context, one is continuously influenced by the "window" of the textual context. Thus far it seems as if the *momentum* in these contextual aspects is driven by Mt's synthesis, which will always remain partially understood but also somewhat intangible. This unique (kerygmatic) momentum, which must definitely have been present in the original context, must be that of the hermeneutical circle.

2.5. Reference to the Original Context

As mentioned in the introduction, the original context as well as the growing context are *behind the text*. The original context has both the *events* and the *message* surrounding Jesus as equally important components. As mentioned, the supposition is that whatever Jesus was "saying" to the world, he also was "doing"[62] to the world. There is no distinction between *text* or *context*, in the sense that much of what is understood of Jesus by those who wrote about him consists of the telling of events. The context and the message are *interwoven*. This supposition also then links with the abovementioned hypothesis that Mt's synthesis is an (undivided) momentous phenomenon.

Since the message and the events of the original context are *interwoven*, and since we only have the textual witness of NT authors to go by, in this case the gospel of Mt, which is influenced by the reader's context and his understanding of the textual context as well as of the growing context, it proves very difficult to say much about the original context other than what could be derived from the text itself and further knowledge gained by *inter*-textual reading, as well as what is known from *extra*-textual research (which does throw some light on the socio-cultural climate of the events surrounding Jesus, but obviously cannot recollect the original events). However, it becomes clear that the original events and the message which was conveyed in it did have a decisive influence on what followed. In determining the original context one should, however, not be confused by matters concerning the growing, textual or reader's contexts, especially not the textual context. Therefore, the question is not whether the original context had any influence or not, since both the textual context and growing context bear ample witness to that, but just how great its influence was. In an attempt to answer this question one will also have to

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62 Bosch (1991:48) argues that the idea of "religion as a private affair", of divorcing the "spiritual" from the "physical", was an unthinkable attitude in light of the all-embracing nature of God's reign ushered in by Jesus. He further argues that although Jesus had no intention of establishing a political kingdom in Israel, it does not mean that his ministry was apolitical. It certainly was not. The Sermon on the Mount, in particular, is eminently political since it challenges almost every traditional societal structure. His *politics* was, however, one of peace-making, of reconciliation, of justice, of refusing vengeance and, above all, of love for the enemy. Jesus was a threefold rebel of love, much more radical than revolutionaries of our day (Lapide 1986:103). This was the case particularly since there was no tension between what he said and what he did.

determine just how much of the original context is retrievable, since its main "player" according to this approach, Jesus, can only be viewed through the gospel.

With reference to the hermeneutical principles used by Mt (while reading texts), Gundry (1967:215) rejects the rabbinical school or Qumran as the origin of this comprehensive hermeneutical system, but is of the opinion that this *new* and *coherent* hermeneutical approach to the OT has its origin in the teachings of Jesus. Gundry (1967:213) argues that according to the Matthean tradition, and the other synoptic tradition where parallel, every one of the hermeneutical principles outlined by him (Gundry 1967:213 - see *3.1.*) found expression in OT quotations by Jesus himself. He mentions that it is significant that the Matthean quotations not attributed to Jesus do not transgress the hermeneutical boundaries indicated by him. One thinks especially of Lk's statement that Jesus "interpreted" to the disciples in all the scripture the things concerning himself (24:27). After reflecting that, besides the OT, passages concerning the Son of man and the Shepherd of Israel do not occur outside the words of Jesus, Gundry (1967:215) argues that the theological depth and coherence of the hermeneutical principles, which according to him are in sharp contrast with Qumran and rabbinic interpretation, demand the *unique* genius of the kind of man Jesus must have been and cannot all reasonably be attributed to *Gemeindetheologie* (growing context). Although he may have a point, it is not without great dependance on the witness of the textual context that Gundry (1967:215) argues the aspect of the original context.

Meier (1976:169) comments that for methodological reasons, he excluded from his thesis the question of the historical Jesus and of his stance *vis-à-vis* the Law. Yet he does not deny that much of the key material he examined (prohibition of divorce, oaths, *jus talionis*) does seem to go back to Jesus in one form or another. Scholars like Schweizer (1973:66f.) and Jeremias (1971:212f.) hold that even the introductory formula of the antitheses comes from Jesus. If this is true, it tells us a great deal about the consciousness of the historical Jesus. In the face of important commands or permissions of the Torah, Jesus dared to say: "God said this to the ancients at Sinai...but I say the opposite to you". Seen in conjunction with the abrogation of key provisions of the Torah (in addition to the ones already mentioned, we might add the abrogation of the food laws), this formula bespeaks an unheard-of claim to *transcendent authority*. Faced with certain venerable demands of the Law, Jesus claims that he knows perfectly, directly and intuitively (*i.e.* without argumentation or deduction) the will of his heavenly Father, and that this divine will does not correspond to the letter of the Torah, which Jesus now abrogates. There is nothing here of the prophets' legitimation: "The word of the Lord came to me, saying...." Instead of engaging in endless fights over which titles Jesus really used himself, a NT christology might well begin with Jesus' stance *vis-à-vis* the Law. With regard to authority over the Law, *Jesus stands where God stands.*

On the other hand, in Stendahl's (1968:ix) reassessment of his previous bold assumption of the existence of a school, he argues that the type of scriptural activity here described, and the degree of education here presupposed, applies to the Matthean church, or to a few of its officers. He states that he finds it increasingly

difficult to project such phenomena back into the ministry of Jesus along the lines argued by Riesenfield (1959:43f.) and, with more caution, by Gerhardsson (1964:1f.).[63] Stendahl (1968:ix) argues that here both Jesus and his early followers are placed in a (synthesis-forming) (growing) context similar to that of the rabbinic schools.

> "The traditionist/teacher passed on the tractate, passage or saying to his pupils by means of continued repetition; he taught the pupil to repeat it, after which he gave the required interpretation. We catch glimpses in the synoptic material - particularly in Matt., 'the rabbinic Gospel' [note: See Stendahl (1968), The School.] - of certain teaching situations which are worthy of our attention in this context, since they certainly reflect teaching practice in the church in which the tradition in question was formed".

Apart from the anachronistic element in applying the rather developed methods of transmission in post-70 Judaism to Jesus and his disciples, there are serious questions as to whether this "Matthean" view of Jesus can be equated with the historical Jesus. Mt achieves his picture of Jesus the Teacher by his editorial arrangement of the famous five discourses, partly by use of Q material. We are therefore faced with the problem of a distinction between the original context and the textual context.

Still, it remains to be said that in the original context a very significant input was made, as is illustrated in the following statement made by Bosch (1991:28) while treating the inclusiveness of Jesus' mission:

> "The self-understanding of this group of messengers of Jesus is, as far as we know, without sociological or religio-sociological parallel."

Remaining on the topic of mission but in this case focusing on the phenomenon of expansion, Hengel (1983:61f.) holds the view that one therefore has to look for the earthly Jesus if one wants to elucidate the beginnings of the earliest Christian mission. The content of the preaching of Jesus had just as much "missionary" character as that of his disciples after Easter. One is therefore confronted with the real starting point of the primitive Christian mission: it lies in the conduct of Jesus himself. If anyone is to be called "the primal missionary", it must be him. The ultimate basis for the earliest Christian mission lies in the messianic sending of Jesus.

Bosch (1991:31) argues that it is the consistent challenging attitude of Jesus that confronted the attitudes, practices and structures which tended arbitrarily to exclude certain categories of people from the Jewish community, which means that transformation had its roots in Jesus. Jesus sent out his disciples to preach and heal during his own lifetime - about this there can be very little doubt, even if the stories about these missions, as related in all three synoptic gospels, reveal evidence of the church's missionary experience after Easter (Bosch 1991:38).

It is thus clear that this unique and very specific context eludes one, but at the very same time is ever present. It is also fair to say that, over and above the speculation involved in an attempt to read the original context and its influence,

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63   Similar also to Gundry (1967:215) and Meier (1976:169).

apart from the witness of the textual (and growing) context, the original context is not less available than the growing context. What makes it so enigmatic is more the reader's position in history (momentum) rather than the fact that the person of Jesus stands in this context. If it is true that the uniqueness of the gospel lies in Jesus himself, which seems the case (although it cannot be verified in terms of this approach - but nor could it be discredited), it should also be true that Jesus himself also must have been a dynamic interpreter of scripture in his context.

CHAPTER 3: MATTHEW 22:37-40

A CONTEXTUAL APPROACH

3.1. Introduction

In choosing a specific section of Mt to apply this approach during exegesis, the well known "great commandment" seemed an appropriate choice, since it not only reflects Mt's use of the OT, but also represents central thoughts both in Judaism and Christianity. Although the intention is not to seek for religious principles but rather to come to grips with the phenomenon of contextuality, Rossouw (1980:26) does warn against the limited view of what he calls the "archaeological"[64] approach. On the contrary, the exegesis of this section could prove Mt's break with tradition.

Following the references made in the Nestle-Aland (Ed.XXVI) text to Mt's use of the OT and specifically the Pentateuch, which is also set out in the addendum, it is necessary to first do an exegesis of Deut 6:5 and Lev 19:18 before Mt 22:37-40 can be read. A brief study will be made of the original and growing contexts of the two OT texts. This is done, not to search for meaning in the origin (assuming that meaning is only found there), but only to illustrate the growth of meaning in context as well as the ever present phenomenon of the interrelation of *text* and *context*. Here, differences and similarities become highlighted, especially when Mt's use of these two texts will be viewed. Thereafter, what remains to be seen is whether Mt's use of these texts, as far as a contextual approach is concerned, surpasses the limits set by the *statute* form. This would reflect his view on *contextuality* as identified in this thesis. As has been the case up until now, continuous reflection on methodology will be presented.

3.2. Deuteronomy 6:5

5 וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

3.2.1. Reference to the Textual Context

True to the outline of the approach that is being implemented, one has to first determine the textual context of Deut (specifically 6:5), which would be broadened by also viewing its growing and original contexts afterwards.

Miller (1990:19f.) presents the structure of Deut according to the following subdivisions: Deut 1-4 as the "Journey to the Boundary", which consists of two main sections: "On the Way with the Lord" (Deut 1-3) and "Call to Obedience" (Deut 4:1-

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64 "Die woord word hier in 'n oordragtelike sin gebruik, hoewel 'n mens dit etimologies gesproke ook sy letterlike sin kan noem. Argeologie is die ondersoek en die kennis van die blywende *archai*, die *principia*, die beginsels, die stabiele en onveranderlike ordeningstruktuur. Die argeologiese georiënteerde vertolkingstrategie soek die verbindingskakel tussen verlede en hede in 'n bohistoriese patroon van heilsbeginsels vir die menslike kultuur. In sy omgang met die tydgebonde teks uit die verlede stel die argeologies georiënteerde vertolker hom in op die opdieping en formulering van hierdie 'vasstaande' beginsels wat hy meen onder die historiese materiaal bedolwe lê" (Rossouw 1980:26).

49); Deut 5-28 as "The Law Proclaimed", which consists of three main sections: "The Most Important Words" (Deut 5-11), "Further Rules and Regulations for Life" (Deut 12-26) and "Ceremony and Sanctions" (Deut 27-28); Deut 29-32 as "The Covenant at Moab", which consists of two main sections: "A Second Covenant" (Deut 29-30) and "From Moses to Joshua" (31-32). This is followed by the fourth and final subdivision: Deut 33-34 as "The Death of Moses".

Deut 6:5 forms part of the second main section of the second subdivision. This entire subdivision is presented by Miller (1990:65f.) according to the following structural themes (only the first group is fully noted):

Deut 5-28: The Law Proclaimed

The Most Important Words (5-11)

5:1-5, 22-33, 6:1-3	The Law Given and the Law Taught
	Excursus: Moses the Teacher
5:6-21	The Basic Requirements of the Law:

The Ten Commandments

Prologue (5:6)

First Commandment: No Other Gods (5:7)

Second Commandment: The Jealous God (5:8-10)

Third Commandment: Reverencing the Name of God (5:11)

Fourth Commandment: Keeping the Sabbath (5:12-15)

Fifth Commandment: Honour Parents (5:16)

Sixth Commandment: Protection of Life (5:17)

Seventh Commandment: Against Adultery (5:18)

Eighth Commandment: Against Stealing (5:19)

Ninth Commandment: Against False Witness (5:20)

Tenth Commandment: Against Coveting (5:21)

6:4-25	The Heart of the Matter
	The Great Commandment (6:4-5)
	The Preeminence of the Great Commandment (6:6-19)
	That the Children May Know (6:20)
7:1-26	The Election of Israel
8:1-20	Remembering the Lord's Provision
9:1-29	A Sermon on Israel's Stubbornness
(9:7-29)	
10:10-11	Moses as Intercessor
(10:12)	

11:32   The Sermon Concludes

Further Rules and Regulations for Life (12-26)
Ceremony and Sanctions (27-28)

Deut 6:5, which is preceded by the well known Shema, therefore is placed under "The Most Important Words" at "The Heart of the Matter" as part of "The Great Commandment". Miller (1990:1) draws attention to the fact that Deut as a whole, more than any other book in the Pentateuch, is a book of words.[65] The title of the book is also a reminder of the centrality of the "ten words" (4:13), or the Ten Commandments, and it could be argued that this book is one of the primary biblical sources for understanding the notion of "the word of God". Although Deut has a distinctive *hortatory* nature, it is clear that its laws do not simply reflect this particular genre but also call for real *function*.

Part of this function was to help reinterpret the then recent ("doomed") history of Israel as failure, because of the peoples' lack of concern to live by the instruction of God. Reflecting much of the growing and original contexts in the textual context, Deut could speak to the people of God in sharply different circumstances: *e.g.* (1) when they had not received or enjoyed the abundant gifts and prosperity of the land but had known only the difficulties of life in the wilderness; (2) when they had lived long on the land, enjoying and becoming accustomed to all the benefits of land ownership; and (3) when all the good gifts of God - the land, its abundance, and the temple - had been lost completely. Therefore Miller (1990:4) can argue that:

> "the book is, by necessity, engaged in a significant hermeneutical endeavor, speaking to new situations in light of the past, new situations that may be very different from previous ones."

As in the case of the *Wende der Zeit* (Mt), we are also here dealing with a turning point in history. Deut, as a contextual concerned text, summarizes (reviews) and brings to an end the beginning period of Israel's history, the story of redemption and the formation of a people instructed by the Lord. The character of the book, as a kind of last will and testament of Moses, and its conclusion, with the death of Moses, signal the end of an era;[66] future generations now have in this book the full story of how they came to be and what God wants of them. Therefore, as far as the Pentateuch is concerned, the foundations are laid. The Torah of the Lord is complete(d).

As far as the specific content of Deut is concerned, Miller (1990:10) proposes that an explicit literary structure to the book is expressed in the *sermons* or *speeches* of

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[65]   The Hebrew title of the book is taken, according to custom - as is the case with all five books of the Torah, or Pentateuch - from its opening words, אֵלֶּה הַדְּבָרִים, "these are the words". In the Jewish tradition the book is also sometimes called סֵפֶר הַדְּבָרִים, "the book of words".

[66]   Although Deut signals that the period is over, Miller (1990:10) argues that this very fact means that the book is also to be understood from the *future*. Deut therefore is presented as a *statute* text.

Moses; a substructure is discernible in the covenantal character of the book; and a *theological* structure is revealed in its theme of the *exclusive* worship of the Lord as found in the Ten Commandments, particularly in the First Commandment and its positive expression in the Shema (Deut 6:4-5). Deut begins with "These are the words that Moses spoke to all Israel beyond the Jordan' (1:1), introducing the first speech as a memoir of the beginning history of the covenant people. The long section from 4:44 to 28:68 follows, headed by the words "This is the law [or Torah] which Moses set before the children of Israel" (4:44). The heart of the book, therefore, is correctly described as a *speech* of Moses, instructing the people in the way they are to live. Christensen (1991:lx) argues that, in short, Deut is best explained as a *didactic poem,* composed to be recited publicly to music in ancient Israel within a *liturgical* context. McBride (1987:237) suggests that this Torah is a kind of polity, or *constitution,* for the *whole life of the people*, conspicuous in its concern to empower a broad constituency of the community whose integrity and political independence it seeks to protect. Against this background, law as Torah is grounded in the *reality* of God's redemptive activity. Therefore, although the text of Deut is a statute and "religious" document, its *functional* identity and content certainly call for a contextual use.

Christensen (1991:137) and Miller (1990:13) provide possible views on literary traces of ancient covenantal genres subsumed under the larger Deut, *viz.:*

Von Rad's (1966:22f.) older option:

1-11	Historical presentation of the events at Sinai and paraenetic material connected with these events
12:1-26:15	The reading of the law
26:16-19	Sealing of the covenant
27-34	Blessing and curses

A more recent option in the light of numerous ancient Near Eastern international treaties (e.g. Akkadian and Neo-Assyrian):

1:1-6a; 5:6a	Preamble
1:6b-3:29; 5; 9:7-10:11	Historical prologue
4:1-23; 6:4-7:20; 10:12-22	Basic stipulation of allegiance
12-26	Covenant clauses
4:26; 30;19; 31:28	Invocation of witnesses
28	Blessings and curses
29:9-28	Oath imprecation
10:1-5; 31:24-26	Deposit of document
31:9-13	Periodic reading
17:18-19; 31:25-26	Duplicates and copies

Christensen's (1991:137)[67] *chiastic architectural design:*

A שְׁמַע יִשְׂרָאֵל -   Hear, O Israel, YHWH is our God, YHWH alone (6:4-7:11)

    B עֵקֶב תִּשְׁמְעוּן -   When you obey YHWH, you will be blessed (7:12-26)

    B עֵקֶב לֹא תִשְׁמְעוּן -   When you forget YHWH, you will perish (8:1-20)

A שְׁמַע יִשְׂרָאֵל -   Hear, O Israel, you are about to cross the Jordan (9:1-29)

Whatever the structure of the evident covenantal genre may be, it calls attention to Deut's theological orientation around the Shema[68] (and the Decalogue, particularly the prohibition of the worship of other gods or idols).[69] This *theocentricity* is also reflected in the detail of the Decalogue, since the first group of commandments has to do *first* with the relation to God, which is followed by the commandments which have to do with relations to others. Focusing on the Great Commandment and the Decalogue, one identifies a center around which other things revolve. It enables a reduction of the whole to its most important point (*a minori ad maius?*), spelling it out in specifics and implications. A theological structure is thereby given to the covenantal community, one that continues throughout its life. It operates on two axes: the relation of *faith* and *love* or *obedience*, as succinctly set forth in the Shema, and the relationship to God and others as embodied in the Ten Commandments.

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67   Christensen (1991:li) holds the view that, contrary to other viewpoints, which argue that the main theme in the Pentateuch is the *revelation* at Sinai, the central event in the shaping of the epic story of the Hebrew Bible is the *deliverance* of the people of Israel from slavery in Egypt. Concerning the meaning brought about through this chiastic design, Christensen (1991:137) points out that the familiar phrase שְׁמַע יִשְׂרָאֵל, "Hear O Israel", introduces each of the outer sections of this structure, which contains some of the most familiar words in the book of Deut to most readers. The words of 6:4 are in fact the most familiar words of the entire Bible to the observant Jew, since they are repeated daily. The phrase עֵקֶב תִּשְׁמְעוּן appears only twice in the Hebrew Bible - as a frame in 7:12 and 8:20 around the central section of Deut 4-11. It is interesting to note the use of the verb שָׁמַע here, which now comes after the preposition עֵקֶב. What is perhaps more interesting is the obvious pun on the word יַעֲקֹב, "Jacob" (=Israel). Therefore Christensen (1991:138) concludes that in short, the theological message of the book of Deut as a whole is carried on a pun here at the center of the first half of the Inner Frame (4-11). As long as Jacob/Israel "hears" the words הַדְּבָרִים of Yahweh (cf. Deut 1:1), they will experience God's blessing in the land, but the moment Jacob/Israel refuses to "hear" these words, they will "surely perish like the nations which Yahweh makes to perish before you" (8:20).

68   The location of the Shema also points to its character as a bridge between the Commandments and the other instructions given in the statutes and ordinances (12-26). In turn, the statutes and ordinances explicate in specific and concrete ways the meaning of Deut 6:4-5 for the life of Israel, *e.g.* Moses' speech, in Chapter 5-11 especially, but also to some extent in later chapters, is in effect a kind of sermon on the primary commandment in its positive (6:4-5) and negative (5:6-10) formulations, explicating and elaborating it, shaping Israel's identity as a people defined by this confession, "Our God is the Lord, the Lord alone", and this demand, "You shall love the Lord your God with all your heart, and with all your soul, and with all your might" (Miller 1990:97f.).

69   The commandment against worshipping other gods is in every sense the first commandment, the first word, and the Shema is a positive restatement of that primary commandment (Miller 1990:97).

The Shema, like the Decalogue, begins with a claim, not a demand. The initial function of the Shema therefore is to identify the *one* who for this people will be the center of being and value and to begin to characterize the nature of the relationship between God and people. It also serves to create an identity for this people.[70]

The confession of the Lord's people in Deut 6:4, however, is not only "our God is the Lord". It goes a step further with the Hebrew expression יְהוָה אֶחָד, which is ambiguous and capable of being understood either as "the Lord is one" or "the Lord alone". Either translation can be supported with arguments: the former primarily of a semantic character, in that אֶחָד commonly has to do with unity, *oneness*, or inclusiveness rather than uniqueness; the latter primarily of a contextual and historical character in that Deut is concerned with the sole worship of the Lord, not multiple manifestations of Israel's God. Miller (1990:99) states, that, in his judgment, the ambiguity of meaning (dialectic) is accepted as *unsolvable*; the task for interpretation is to try to understand the meaning and implication of both translations.[71]

Therefore, Deut 6:4-9 contains what Driver (1902:91f.) has called "the fundamental truth of Israel's religion" and "the fundamental duty founded upon it". The fundamental truth has to do with the "oneness" of God, which will ultimately be spelled out in the doctrine of monotheism. The fundamental duty is the response of love which God requires of us.[72]

On the one hand, to confess that the Lord is "one" is to claim that the One who receives ultimate allegiance and is the ground of being and value is consistently

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[70]   They (Israel) are the ones who say that "we find God for us in the Lord". They are the ones of whom the Lord claims to be God for them, "your God". Throughout the Book of Deut, when the Lord is referred to, one hears also the words "our God" and "your God", over and over, so that the expression "the Lord your/our God" becomes a kind of shorthand for the identifying claim that is in the Shema and the prologue to the Ten Commandments (Miller 1990:98).

[71]   In 4a, the LXX adds a sentence before the Shema. In the M.T. the final letters of the first and last words of the Shema are enlarged, perhaps to call attention to the importance of this passage or to warn that the reading must be precise. Christensen (1991:143) mentions three translations of 6:4 - Gordon (*JNES 29* [1970] 198): "Yahweh is our God, Yahweh is 'One'"; Dahood (*RSP I* [1972] 361): "Obey, Israel, Yahweh. Yahweh our God is the Unique"; McBride (*Int 27* [1973] 274): "Our God is Yahweh, Yahweh alone!" Against the background of the argument that, first, the passage is a confession set in opposition to the temptations of the Canaanite cult of Baal, as well as a confession of the oneness of Yahweh in face of the multiplicity of divergent traditions and sanctuaries of Yahweh, Von Rad (1966:63) translates the Shema as "Yahweh, our God, is one Yahweh." With reference to this interpretation, it seems that also the primarily semantic notion of the exclamation of "oneness" (consolidation) reflects a contextual reference.

[72]   Driver (1902:91) argues that "The love of God....is set forth in Dt. with peculiar emphasis as the fundamental motive of human action...:it thus appears as the most inward and most comprehensive of all religious duties..". The reason for referring to this distinction is purely for the use of the terms "truth" (which is understood as "understanding") and "duty" (which is understood as "response"). No value whatsoever is attached to the term "fundamental" (which is understood as "principle"), but this distinction is rather noted to draw attention to the "indicative" and "imperative" dimensions in the Shema.

faithful, *not divided* within mind, heart, or self in any way (Miller 1990:101). On the other hand, the Shema is a radical confession that Israel's loyalty is one, that it finds no other God than the Lord. The Shema and the first commandments set forth commands and prohibitions to safeguard this claim as the reality determining Israel's *life* and creating her *identity*: the "one" and "only" God.[73]

The people of Israel are called to love God with their whole being (*cf.* also 4:9, 29; 10:12). Christensen (1991:144) argues that although לבב means "heart", it is not the physical organ as such in this context, but rather what we would call the mind. With the pairing of לבב, "heart", and נפש, "soul-life", it could appear as if a distinction of some sort is being made between mental and emotional energy and activity. He further points out that in terms of modern depth psychology, one would say that our love for God is to embrace the *whole* of our mind, both conscious and unconscious. Self-discipline is required, in that we are to love God with *all* our might as well. The all-encompassing love for God will find its expression in joyful obedience to the commandments of God, which is the focus of that which follows. Although there has been much speculation on exactly what these distinctions mean, the overall impression one gets from commentators is, in short, that the demand to love is made on the *whole human being* and his community (Israel), and is meant to be practised actively.

As the final words of the Shema make clear, the love called for is a *total commitment*. Time and again Deut underscores its injunctions with a call for loving, obeying, keeping "with all your heart and with all your soul". Only here does Deut heap up three expressions to try to convey the *totality* of being and commitment appropriate to the love of the one Lord. The intention is to express the *superlative* degree of total commitment (Miller 1990:102).

As far as the relationship between this "truth" and the "duty" that surrounds it is concerned, Labuschagne (1987:79) argues that:

> "De belijdenis heeft alleen zin als ze aangevuld wordt met de liefde als reactie daarop. Het gebod der liefde, op zijn beurt, vindt zijn zin in de belijdenis dat YHWH één is. Het 'één-zijn' van YHWH correleert met de 'heelheid' van hart, ziel en kracht, waarmee het gebod der liefde nagekomen dient te worden."

Therefore, in some respects it can be argued that the whole book of Deut is simply a commentary on this one verse: "You shall love Yahweh your God with all your heart, and with all your soul-life, and with all your might." The command to love is central because it concerns *renewal of the covenant* with God, which demands *obedience*. That obedience is possible only when it is a positive response of love to the God who brought the people out of Egypt and was now about to bring them into their promised land. Seen in context (one stage of the possible growing context - see three different stages of covenant identified) it is the historical events which make up the

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[73] In Mk 12:32 both meanings - the Lord is one and besides the Lord there is no other - are held together in the "great commandment" pericope, giving a inter-textual support for the claim that both meanings may be understood as legitimate interpretations of this text (Miller 1990:101).

Exodus-Conquest, that provide the motivation for a covenantal relationship between God and his people.

The root of the use of the word "obedience" in the context of the relationship between Yahweh and Israel has often been traced to Hosea (*e.g.* 11:1), but the connection with the prophet is more indirect than direct (Mayes 1979:176f.). Hosea speaks of Yahweh's love for Israel, but not of Israel's love for Yahweh. On the other hand, Hosea does use the father-son analogy to describe the relationship between Yahweh and Israel; and this image is to be found in the context of treaty making (*cf.* 2 Kg. 16:7), in which context there also often appears the command that the vassal should love his suzerain.[74]

In this light, the command to love is central, since the whole book is concerned with the renewing of the covenant with God (Craigie 1976:169f.), and although the renewal demanded obedience, that obedience would be possible only when it was a *response* of love to the God, who brought the people out of Egypt and was leading them into the promised land. Therefore, it could be said that the "*language of love*" is reminiscent both of treaty language in the Ancient Near East and also of the analogy of the father/son relationship which has already been employed in Deut.

Therefore, not surprisingly, Miller (1990:101f.) argues that the use of the term "love" to define the relationship to God is essentially a distinctive contribution of Deuteronomic theology.[75] Its use in Deut and in extra-biblical materials suggests strongly that what is meant here is the love of one partner in the covenant for the other, and especially the subordinate's love for the superior (subject's for the king). In this context also love does not connote primarily affectional[76] dimensions, nor is it vague or abstract in its context. It does assume a *personal, intimate, trusting* relation. While it is responsive or reciprocal, in that it is rooted in the prior love of the One who loved the fathers and mothers of Israel (Deut 4:37) and led their children out of oppressive slavery, it is not dependent entirely on a feeling of gratitude for its creation. As the Shema indicates, this love can be *commanded*. Its various associations and contexts in Deut tell us something of the character of the love that identifies the people who say "Our God is the Lord". It is also closely related to *fear* and *reverence*, which is expressed in *loyalty* and *service*. Its primary manifestation is in *obedience to the demands of the Law*, which are spelled out quite specifically. To love God is to be loyal to the Lord, to keep the Lord's commandments (10:12-13;

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74 Craigie (1976:170), however, argues that the language of a loving God is not drawn directly from the treaty terminology; rather it is one of the unique features of the Hebrew relationship to God which made possible the use of the treaty terminology in the first place, and also the use of the father/son analogy.

75 Watts (1970:215) points out that love is not the most common response to God known in scripture. As mentioned, Hosea often spoke of God's love for Israel, but never of Israel's love for God. In Deut, however, and especially in 6:5, love is exactly the response which Israel is expected to have.

76 However, Von Rad (1966:63) does argue that one must bear in mind that the covenant-relationship established by Yahweh, who's love for Israel had already preceded this demand of love, had always allowed for a variety of feelings, and not for one alone (certainly not only that of fear!). Therefore, this *complete* love is also the only feeling worthy of God.

11:1,22), to walk in the way of the Lord (19:9; 30:16), to do or heed the commandments, statutes and ordinances. It was never left unclear how Israel was to make manifest its love towards the Lord. In worship and in obedience to the requirements of the covenant, the love of the Lord was to be *demonstrated*. Labuschagne (1987:80) puts it as such:

> "In de relatie tussen ouder en kind (c.q. vader en zoon) in het gezin, tussen leraar en leerling in het onderwijs (wijsheidstraditie!) en tussen opperheer en vazal in de internationale betrekkingen is 'liefde' haast synoniem met 'gehoorzaamheid', 'loyaliteit' en 'eerbied'. In dit verband wordt 'liefhebben' beschouwd als een deugd, die aangeleerd en aangekweekt kan worden. Daarom kan het geboden worden."

The extent of the love commandment, in which God had bestowed His love upon Israel (Deut 10:12-22), also includes the intent that they should extend this love to their *neighbours* (Schultz 1982:159).

The textual context of Deut 6:5 is clear. What is interesting to note is in fact that, although it could safely be assumed that this section had a rather lenghty growing context (let alone a far removed original context), it has established itself as a functional and "timeless" statute text, which deliberately reflects its contextual involvement during its development. In comparison to the situation in Mt, this assumption, which seems more evident in the case of Deut, could be so "evident", from the perspective of the reader's context, either because of the fact that the growing context *behind the text* was more lengthy; because the synthetical transformation proposed by the text seemingly made no adjustment to the religious concepts of the past (apparently more deliberate in Mt[77]), or because of the subjective nature of the reader in terms of later "theological" influences brought about by the NT.

3.2.2. Reference to the Growing Context

Deut was probably compiled by two separate groups (Deist 1984:94). On the one hand, there must have been a group, probably the Levites[78], who knew much about the covenant, ceremonies, wars and human rights and, on the other hand, a group who knew much more about warfare. Seen as a whole, Deut represents an extensive effort towards *restoration* (Deist 1984:94). An attempt is made to view the entire history of Israel, including its involvement in warfare, against this "religious" background of restoration.

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[77] This is argued against the background that, although (as will be illustrated in the following section) there is a contention between the Canaanite religion and the religion of Israel (Yahweism), Mt is making a case *for* a "new" God for Israel (Jesus as Yahwe), whereas in Deut the case is being made *against* a new God for Israel.

[78] According to Christensen (1991:lvi), Deut was in the hands of the Levites (Deut 17:18), who were commanded by Moses to proclaim it at the Feast of Booths (Deut 31:9). Though one does not know the precise nature of this proclamation of the Law, which was handed down within Levitical circles, it is likely that it was sung and that this greater "Song of Moses" (*i.e.* the entire book of Deut) was taught to the people.

Miller (1990:2f.) is of the opinion that Deut reflects three main identifiable periods of composition in its continuous[79] growing context. The *first* period is the one given by the book itself as its context, the time immediately preceding the initial settlement of the land. According to the contextual aspects set out in this thesis, this first period would then be identified as the original context. Miller (1990:3) identifies the *second* period in the growth of Deut as the one hundred to two hundred years before the Babylonian destruction and captivity, which is immediately followed by the *third* and final period, the exile.

The many connections between Deut and the reform of Josiah depicted in Second Kings suggest that the time of Josiah and the events that followed his reign may have been the period in which the book took its basic shape. That, at least, is the period in which chapters 4:44-28:68 most likely received their basic form (Miller 1990:3).

This period of reform was specially troubled with religious contention. Deuteronomistic history remembers this period as a time of struggle for the soul of Judah; there was a real danger that Judah would *shift* its allegiance from Yahweh to the gods of the Canaanites or Assyrians. The prophets, the accounts of various kings (especially Manasseh) and Josiah's vigorous reforming activity reflect this threat. The emphasis on the commandment against worshipping other gods and making idols, the frequent use of language "with all your heart and with all your soul", and the references to utter destruction of the Canaanites in the taking of the land, all make sense and have their dynamic in such a context in late pre-exilic Judah (Miller 1990:3).

On the issue of Deut's account of military procedure, Von Rad (1966:25) argues that although in the pre-monarchical period Israel carried on its wars by means of a general summons to arms and by a levy of the free peasants, the kings turned increasingly to mercenaries and to professional soldiers for fighting their wars. Around 701 Judah's political existence was, however, destroyed by Sennacherib. Not only were large areas of the old kingdom of Judah assigned to the Philistines; the Assyrians must also, in accordance with their custom in dealing with subjugated peoples elsewhere, have taken into their own army the mercenaries and specialized fighting charioteers. After this catastrophe, when Josiah wished to regain his political *independence*, he was obligated to return to the old method of the levy of free peasants. It was much too expensive for the empty coffers of the State to establish a force of mercenaries ready for action. In fact it can be proved by a number of statements in the historical work of the Deuteronomist and the Chronicler that Josiah, in his efforts toward political expansion, returned to this old-fashioned form of military organization (Von Rad 1966:25f.). Since it is necessary, in any case, to connect Deut with the events under Josiah, it is certainly very natural to connect the warlike spirit of Deut, which breaks out so spontaneously, with this re-organization.

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[79] Although a growing context is indefinitely *continuous* at all times, this specific era of the history of Israel certainly can be described as one of the most active and fast-changing eras.

Therefore, as far as Deut's growing context is concerned, it is evident that in terms of contextual influences the text has certainly been influenced heavily. As in the case of Mt's growing context, it seems as if Deut attempted to actually give precise content to its readers' (audience's) understanding of their context(s), which then also places the synthetical value of the text at its core. The *text* is completely interrelated with its *context*.

3.2.3. Reference to the Original Context

It is here that the current approach poses its greatest problem. In Mt the original context and its influence were not determined so much on the basis of a broader social analysis of the context, but focused mainly on the context of the "historical Jesus", and instead of trying to reconstruct "it" (which is impossible), the question of influence was addressed. In the case of Deut (and Lev) the original context, which has a certain "uniqueness" in common with Mt's original context, is investigated along the lines of a broader social analysis. Two main reasons for this turn are apparent: (1) simply because the diversity in Deut (and Lev) as opposed to the single original context in Mt calls for a larger social view, and (2) because of the intention to steer clear of an attempt at "bringing back to life" an individual, since that is destined to lead to all sorts of epistemological and methodological problems.

However, since it is evident that the growing context had a great deal of influence on the nature of the text under discussion and that this growing context most probably not only had different stages of developmental influence but possibly could even prove to have had a variety of origins, Miller (1990:5) presents three possibilities for the original context. He ascribes *one* such origin to the *prophetic circles* and refers to Nicholson's (1967:69) theory that both Deut and the prophetic groups are in the tradition of the old Israelite amphictyony - their concern for the observance of covenant law, their adherence to ideology of the Holy War, their strong attachment to the principles of charismatic leadership and their critical attitude towards the monarchy. In this theory it is also argued that the attitude of Deut towards the institution of kingship has in fact been taken by many as one of the strongest links between it and the tradition of northern Israel. The law in Deut 17:14f. reflects the antagonistic attitude of the northern prophetic party where the sacral ideas, which grew around the figure of the king in Jerusalem, are entirely absent.

As mentioned before, Miller (1990:6) also further points out that Deut could also have origins in *Levitical priestly circles* and he makes reference to Von Rad's (1953:66f.) theory, which points out the place of Levites in the book (*e.g.*, 18:1-8; 27:9-26; 31:9-13, 24-29) and also accounts for who would have preserved the old sacral and legal traditional material that seems to be present in the book. This theory also makes place for the *authoritative* interpretation of the law and provides a tenable explanation of Deut's remarkable contextual character, its combination of what is *priestly* and *cultic* with *national* and *martial* spirit.[80] Since the theme of the

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[80]   Christensen (1992:197f.) illustrates that at least priestly redaction was not isolated.

covenant is so prominent, the book probably has an original cultic setting (context) in life, probably in a *feast of covenant renewal.*

According to Miller (1990:7), the *third* claim is that Deut originated in *wisdom* and *scribal circles,* a point of view worked out in detail by Weinfeld (1972:25f.). Wisdom, which is generally esteemed in Deut, is a trait expected of Israel's judges (Deut 1:13 and 16:19), and it is a characteristic of Israel, as reflected in its laws and the keeping of them. Miller (1990:8) argues that the teaching character of Deut in effect begins the process of *transmitting* and *interpreting* the story of God's way with the people. After Deut the enterprise will remain a significant part of the life of the community of faith. Transmission of the ancient tradition is, of course, evident long before Deut, but a *self-conscious* sense of the responsibility to inform and teach the ones who come after, so that they may understand the whence and wherefore of their life together and what the Lord expects of them, is particularly the contribution of Deut and those books that came out of the circles of wisdom.

Having viewed the different possibilities of the original context of Deut, it could be argued that a definite "scholarly" approach is evident. Needless to say, one is once again faced with problems of speculation, in the case of both the original and growing contexts, since most of what is known is viewed through the "window" of the textual context. But, as established by now, this does not leave any room for ignoring a great amount of contextual influence on the text. As far as Deut 6:5 is concerned, it is evident that, not only on the basis of the textual context but also the other two aspects *behind the text,* the limited (to Israel and its covenantal relation to God) parameters of the *context* are reflected in its (inter)relation to the *text.*

3.3. Leviticus 19:18

לֹא־תִקֹּם וְלֹא־תִטֹּר אֶת־בְּנֵי עַמֶּךָ וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ אֲנִי יְהוָה: [81]18

3.3.1. Reference to the Textual Context

Determining the textual context, as in all other cases, is done on the basis of "reconstructing" the social environment in the text. Who are the players? What is their relation to each other?

As far as the structure of Lev is concerned, there is a general consensus. The first section, which includes Lev 1:1-7:38, mentions the different types of sacrifices involved and their role in atonement. This is followed by a shorter section, Lev 8:1-10:20, which deals with the consecration (hierophant) of the priests. Noth (1965:13) argues that this section is to be regarded as the literary *kernel* of the whole book. Then follows a section which is partially echoed in the last section, *viz.* Lev 11:1-15:33, which contains the prescriptions for participation in cultic procedure and specifically deals with the distinction between cleanness and uncleanness. The fourth section, which according to Maarsingh (1974:131) does not necessarily have

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[81] "You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the Lord." (Translation given by Noth 1965:137).

to be seen as separate from the former section, is Lev 16:1-34, which deals exclusively with the day of atonement. This is finally followed by Lev 17:1-27:34, which Wenham (1979:239) describes as "Prescriptions for Practical Holiness".[82]

Concerning the general theme of the book, Noth (1965:9) states that the book of Lev is much concerned with *ritual worship*: it forms, with its frequent religious celebrations and its requirements for the priestly body and for the Israelites, the main subject-matter of the book. Noth (1965:9) also draws the attention to the fact that this book forms part of the whole complex of the Pentateuch, the "five Books of Moses", and in particular of its great theme - "the appearance of God at Sinai".[83]

It is with the last section identified, *viz.* Lev 17:1-27:34, that our interest lies. Maarsingh (1974:143f.) uses the following subdivisions in reading these eleven chapters:

17:1-16	Bloed als schuld en bloed als leven.
18:1-30	Het geslachtsleven.
19:1-37	Reeksen geboden en verboden.
20:1-27	Strafbepalingen.
21:1-24	Dood, huwelijk, lichaamsgebreken.
22:1-33	Omgang met de gewijde gaven.
23:1-44	De feeskalender.
24:1-23	Het gewijde licht. De twaalf broden. Godslatering. Het *ius talionis*.
25:1-55	Sabbatsjaar en jobeljaar.
26:1-46	Zegen en vloek.
27:1-34	Gelofte en wijding.

Lev 19:18 occurs in the third section identified by Maarsingh (1974:161). Lev 19:1-37, which is listed under the title of *"Reeksen geboden en verboden"*, is subdivided into two sections, *viz.* the first (19:1-18) and the second (19:19-37) collection. Therefore it is safe to assume that one is here dealing with *religious law*. Noth

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[82] Wenham (1979:7) identifies key words for each section: Chs. 1-3: "food-offerings"; Chs. 4-5 (Eng. 6:7): "he will be forgiven"; Chs. 6 (Eng. 6:8)-17: (opening formula) "this is (the law of)"; Chs. 18-26: (regular formula) "I am the Lord (your God)"; Ch. 27: "valuation".

[83] The focus of this appearance rests on the *revelation* of Yahwe, whose name stands at the heart of all revelation. Although either the theme of "appearance/revelation" or "exodus/salvation" (cf. *3.2.1.*) is introduced, it is immaterial, since the point is that both serve as adequate motives for the covenant with Yahwe. In the case of the main theme of the Pentateuch being the "appearance/relevation" at Sinai, instead of "exodus/salvation", it could be argued that both Lev 19:18 and Deut 6:4, 5 would then have to reflect an allusion to the name of God (Ex 3:14 - אֶהְיֶה אֲשֶׁר אֶהְיֶה) If so, it could only be indirectly. Although Epstein (1982:12) does make much of the Tetragrammaton's centrality in the Torah, he explains that Abram's (and his descendents') God was essentially an ethical God to whom the doing of justice and righteousness was of supreme concern. From there the term "ethical monotheism", which reflects Israel's covenantal relationship with Yahweh.

(1965:14) argues that Lev 17-25, standing side by side in a loose connection, together with the great "reward-and-punishment" declaration of Chapter 26, had already formed an independent law-book, the so-called "Law of Holiness", before their insertion into the narrative sequence (*cf. 3.3.3.*).

In reading this chapter, it is clear that the phrase (known as the covenant/regular formula) ("I am the Lord" אֲנִי יְהוָה)[84] carries the utmost emphasis, since it is repeated eight times in the first eighteen verses and eight times in the last nineteen verses. It also stands at the beginning and end of each subdivision of this chapter. With the emphasis on the abovementioned, the background to understanding the content of the law that is laid out here could be argued to be the following: Because "I am the Lord", you must keep the following commandments. The "indicative" is followed by the "imperative/apodeictic". This argument also corresponds with the abovementioned literary structure, where the conditions for and people involved in atonement are set out.

So therefore, although Lev is a cultic document, the common form of a covenant between a king and his subjects, as in the case of Deut, is followed. Lev 19:2 clearly states that "You shall be holy; for I the Lord your God am holy". Maarsingh (1974:161) points out that the author is deliberately linking קָדוֹשׁ (as condition) with Yahwe's commitment to his covenant that he has with the whole community of Israel:

$$\text{2 דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־}$$

$$\text{יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:}$$

Lev 19:18, therefore, forms part of a larger set of instructions for the people of the covenant and should be upheld along with all the other instructions in order to live a (practical) holy life, which in turn should be done to honour the holiness of Yahwe, since He is the Lord.[85] As is the case in Deut, this law was exclusively meant for the people of the covenant (Israel).[86] The love for one's "neighbour" reflects a "*national*"

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[84] Maarsingh (1974:161) comments that this clause reflects the first commandment of the decalogue and stresses the sovereignty of Yahwe (Deut 6:4*)*.

[85] In Harris' (1990:520) view on the theological themes in Lev, he identifies *sacrifice, sin* and *cleanness* as the three main themes whereby the "salvation history" of Israel operated. Noth (1965:17) points out that "if the cultic actions are to be 'well pleasing' - and that is their intention - then they must be subject to all the rules and regulations that guarantee this...The obedience required included then not only all the cultic actions in themselves, but also conscientious attention to all the details."

[86] In this regard Gispen (1950:279f.) states that "Vers 18 verbiedt dan de daad van het wreken en het wrok koesteren tegen zijn volksgenoten, het almaar blijven wrokken. In plaats daarvan moet liefde in hart wonen, een liefde tot de naaste als die men tot zichzelf heeft. En dit wordt dan aangedrongen met het: 'Ik ben Jahwe', cf. vs 16. Het is: liefde tot de naaste onder will van Jahwe, de Bondsgod, die de verhoudingen onder zijn volk regelt, doch vooral ook op de gezindheid let. אָחִיךָ: uw broeder in de zin van: uw volksgenoot."

or *ethnical* understanding, which could not be separated from the religion of Israel[87] and the cult surrounding it. "Neighbour" or "brother" (19:13,15,16,17,18)[88] is equivalent to the ("your own") people (19:2,8,11,16,18 ["sons"])[89] of the covenant/Israel (19:2,11 ["one another"]).

In 19:18 one finds a continuation of the line of thought started in 19:17. The vengeance is exclusively the right of Yahwe himself.[90] Against this reactionary statement on the matter of vengeance, the Israelite is instructed to love his neighbour as (if it was/like) himself. Lev 19:18, therefore, only deals with the maintenance of the well being of the *community* along the guidelines of the *covenant*, which is *exclusive* to Israel. Clements (1970:52), who views this law as judicial law, comments that verse 17 continues the question of behaviour in court by prohibiting accusations being made as a means of taking vengeance on a fellow citizen. Personal hatred against a neighbour is prohibited, since this could distort the giving of evidence and lead to false accusations. He further argues that it is in this context of behaviour in legal

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[87] In 19:2a the noun עֵדָה is used, describing the congregation or company of the sons of Israel. Maarsingh (1974:161) points out that the entire nation is seen as this religious community. Noth (1965:138) describes the phenomenon of Israel as a "congregation". De Vaux (1988:99) argues that, as opposed to the possibility that Israel's self-understanding was based on the concept of a political state, one rather finds that Israel's self-understanding is based on the conception of power/theocracy, which is fundamental to Israelite thought. He further argues that "Israel is Yahweh's people and has no other master but him. That is why from the beginning to the end of its history Israel remained a religious community." Therefore, as far as the OT texts are concerned, Israel, in view of all the evidence, is a Yahwistic concept, which, because of their covenantal relationship, includes the people (nation[al]) of Israel. Although reference to love "all people" is found, there is no doubt that one is here dealing with an exclusive "nation" which is "separate" from other nations.

[88] In 19:13 the issue is the prohibition of the misuse of authority תַעֲשֹׁק, which could be translated with "suppress" or "oppress". Maarsingh (1974:165) takes an overall view: "Het ene volk onderdrukt het andere. De grootmachten Assyrië en Babylonië of Egipte doen het met Israël, zowel met het noordelijke als met het zuidelijke deel. Maar ook binne het volk doen zich wantoestanden voor, doordat de ene groep de andere kwalijk behandelt. De rijken in Samaria, de grootgrondbezitters in Samaria en Jeruzalem, valse handelaars alom in het land, zelfs armen onderling proberen op allerlei gewelddadige of slinkse manieren de minder sterken te onderdrukken." Interestingly enough, both the terms עַמֶּיךָ and רֵעֶךָ are used alongside one another in 19:16. Once again, the individual is subservient in loyalty to the group and the individuals that are part of it. "Brother" in 19:17a is a "fellow Israelite" (Maarsingh 1974:167). As far as the content of this section is concerned, Noth (1965:138) argues that it is seen to be relatively self-contained, in so far as it deals in general with the right behaviour of the individual (*i.e.* according to God's will), in the circumstances of daily life within the framework of the community to which he belongs.

[89] In 19:8 the cutting off of a person from the עַמִּים, signifies Yahwe's covenant with the larger group and their solidarity. Anyone who disregards his (Yahwe's) commands is in fact also disregarding his holiness (Maarsingh 1974:163). According to Maarsingh (1974:164), in 19:11 the clause "one another" once again refers to the group: "Het bestaan van de volksgenoot moet veilig gesteld blijven." Concerning 19:15 and 16, Maarsingh (1974:166) understands "neighbour" to be the entire social dimension: "..over de hele linie, voor iedereen gelijk, altijd en overal, behoort bij een rechtszaak niet awel, maar *sedeq* het richtsnoer te zijn. Gezien de veel voorkomende corruptie toen èn nu een belangrijke zaak."

[90] *E.g.* Nahum 1:2 and Romans 12:19.

matters that the supreme ethical demand of the OT appears in verse 18. Concern and care for oneself are assumed to be natural human attitudes and it is this same care and concern which should be extended to others. Thus there is an implication here of a natural ethic, which is based in the order of creation itself, but which neither contradicts nor renders unnecessary a revealed ethic of divine law.[91]

In the second half of the chapter, which is aimed primarily at teaching the law of Yahwe as opposed to those of the heathens, the same law of love, as set out in 19:18, is applied to a "stranger/alien" (גֵּר) (19:33,34).[92] In fact, 19:18 is surpassed. This shatters the theory of an absolute exclusivity, but does reflect a certain amount of *territorial* law, since this law to love a "stranger" (גֵּר) as "yourself" (19:34), applies when this "stranger" travels on local soil. Once again *ethnicity* comes to mind, since it is required that the Israelite should treat the stranger like a "native" (כְּאֶזְרָח) of his own land. This indicates that the covenant that Yahwe had with Israel was a territorial one.

One should not attempt to ridicule the archaic law. As will be illustrated in the discussion on the growing and original contexts of Lev 19:18, it is evident that throughout the history of the document, it has been influenced by particular "contemporary" contexts. It reflects a dynamic presence of religious thought throughout history. However, as far as the textual context of Lev 19:18 is concerned, it (as in the case of Deut 6:5) remains limited as a *statute* text which reflects its own parameters, not only with reference to methodology but also in contextual content.

3.3.2. Reference to the Growing Context

Once again, we are faced with a more lengthy growing context. The knowledge of where Lev 19:18 came from (original context) and how it was influenced during its development (growing context), will improve one's reading of it; this will in turn enlighten the reading of its use in Mt 22:37-40.

First of all, it is important to take note of the *anachronistic* character of Lev and its strong link with the book of Ezechiel. Maarsingh (1974:9) dates its compilation in the post-exilic period, but with no doubts admits the inclusion of pre-exilic (ancient nomadic and post nomadic) traditions. Although the Levites[93] are rarely mentioned in Lev, the document certainly belongs to the genre of *cultic prescription* and could be listed generally as the priestly writings of P.

As already mentioned, Lev 8-10 is considered to be the literary kernel of the book. Noth (1965:13) argues that the remaining content of the book clearly did not belong to the original or expanded P narrative. The whole book is indeed governed by a predominantly *cultic* interest, prevailing likewise in the Sinai section of the P

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[91] Contrary to this view, the concept of self-love could simply be a reflection of the evident "ideological" self-understanding of Israel, where a neighbour, since he also is an Israelite like "you", should be loved as "you" love "yourself".

[92] In 19:10 the sojourner גֵּר is also mentioned, along with the poor עָנִי in an apodeictic formulation which is socio-ethical in content.

[93] The Levites occupied an important position in post-exilic times as a minor order within the priestly body and the priests themselves claimed descent from 'Levi' (Noth 1965:9).

narrative. But, as Noth's (1965:13f.) exegesis shows, there are such striking departures in numerous details from P's account, especially with regard to the composition of the cultic personnel, and such notable differences in language, that one is led to conclude that the non-narrative parts of the book have been fitted into the narrative framework as a later addition and have their own *independent* history.

With regard to the growing context, Noth (1965:15) does argue that cultic and ritual regulations usually remain fairly constant. They are relatively independent of the ups and downs of political and historical events. Besides, at the back of such compositions there most probably lies a form that was first *oral* (Fensham 1982:11), handing on the relevant rules from one generation to another; and in the course of this oral "tradition", new material must certainly have been added to old. Even in the stage of fixity represented by writing down, there was always the possibility of expansions and fresh additions.[94] Thus, considering an overall view, any attempt to date the finally derived forms must be approximate with the *proviso* that they may contain both the more ancient and the most ancient material. However, Noth (1965:15) does point out that traditional cultic and ritual material does not live in a vacuum, nor is it theoretically formulated to be practised here and there, but grows out of the worshipping life of a *particular* holy place.

Noth (1965:15f.) further argues that in point of time the final form of the non-narrative portions of Lev, as far as there is any possibility of dating them, belong fairly clearly to the period around the end of the Jewish state and the beginning of the so-called exile. This means, however, that these non-narrative portions, in their present state (apart, naturally from the stereotyped introductory and concluding formulae and from all redactional alterations and additions), were in all essentials already complete before the narrative framework of P came into being - into which they were subsequently fitted. He concludes that all this is subject to considerable reservations, for the unyielding nature of the material scarcely allows of any more certain conclusions about the growth of Lev and its separate components.

It is therefore clear that Lev could hardly have been written down in one draft, despite the unity of the historical situation described and despite the strong concentration on predominantly cultic instructions and operations. It is rather a book that has come into existence in successive *stages*.

Finally, it is important to notice that, although the general attitude in the OT and NT toward the priestly cult is negative, Lev, as mentioned, does claim to be in line with the will of God and mostly consists of guidelines to be followed during worship.[95] Therefore it is safe to assume that in the case where Lev 19:18 developed

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[94] Referring to Chapter 19, Noth (1965:139) raises the question of *person* and argues that in many places the plural sentences are manifestly secondary to the singular ones; in other places, however, the relationship is reversed. He concludes that, on the whole, one gets the impression that the material formulated in the singular has grounds for being reckoned the older; which would fit in with the fact that in the OT apodeictic law in general, the singular address was originally the usual one.

[95] Noth's (1965:16) view is that "About the well-pleasingness to God of cultic service no doubt is expressed in the whole of Leviticus; on the contrary, all is referred to express divine commandment, as received at Sinai - so at least in transmitted framework of the book -

amidst this growing context, it was definitely guided by an understanding of this "will of God" and although it reflects much of its growing context, it could not be understood without the ("theological") guidelines found in the textual context. At the same time, it also is evident that it certainly reflects much of what could be called an "anthropological" development. The reader should thus not make the mistake of understanding this textual selection without understanding the limits of its context. As in the case with Deut, it must be stressed that it certainly is speculative whether this text is solely to be interpreted from a well defined ethical-monotheistic or even an underlying Christian perspective.

3.3.3. Reference to the Original Context

In Noth's (1965:16) general view of the origin of this book, he also, on the one hand, finds it fairly difficult to approach the literature without using the textual and growing contexts but, on the other hand, makes it clear that OT texts, in this case Lev, were very much influenced by their unique original context:

> "For large parts of the Old Testament the cultic worship of God, with all its sacrifices, festivals and rites was a form of reverence required by God. This was as true in ancient Israel as in the surrounding religions and in the whole wide field of religious history; and there is no question that not only cultic worship in itself, but also its detailed practice in Israel, are derived from the cultic tradition of the ancient Near East, and even taken over by Israel and understood as something enjoined by her God. But in Israel's reverence for God there is a demand for the strictest exclusiveness: the whole apparatus of worship existed solely for the one God, Yahweh; and it is often enough expressly stated that Israel must offer her sacrifices 'to Yahweh'. This means that many cultic procedures and customs were taboo in Israel, being regarded as specially belonging to foreign cults."

As mentioned, Lev is seen to be embedded in the great *P narrative* of Israel's sojourn at Sinai. Noth (1965:12) further holds the view that both the last chapters of the preceding book, Exodus, and the first chapters of the following book, Numbers, belong exclusively to P. He also states that there isn't the slightest trace of the "old sources", the "Yahwistic" (J) or the "Elohistic" (E), in the entire book.

As far as the assumption that traditional cultic and ritual material is affected by its (growing) context is concerned, Noth (1965:15) points out that some details dealt with in his point-by-point commentary go to show that the sacrificial instructions in Chs 1-7, and probably, too, the purification regulations in Chs 11-15, belong to the Jerusalem tradition (*cf., e.g.*, "the anointed priest" of 4:3ff.). It can no longer be said for certain whether this is also true of the ritual in Ch. 16. Yet Noth (1965:15) argues that in the "Law of Holiness" ("Prescriptions for Practical Holiness" which includes Lev 19:18, *cf.* 3.3.1.) some details suggests an origin in the *Jerusalem circle* (*viz.* the

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through the instrumentality of Moses. There is no trace of criticism of cultic worship, as expressed by the pre-exilic prophets, although the book in its present form is later than these prophets. In this respect its matter is pre-prophetic; and it decisively contradicts the prophetic denials that God ever required of Israel sacrifice and the like (*cf.* esp. Jer. 7.22; also Amos 5.25)."

reference to local cults in the Jerusalem territory in 17:7; 20:2ff., and the many points of contact with the Book of Ezechiel, the background to which is the Jerusalem priestly tradition). This hypothesis links up with the "exclusive" tone depicted in the textual context.

3.4. Matthew 22:37-40

22.37 ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου· 22.38 αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. 22.39 δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 22.40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

3.4.1. Reference to the Textual Context

Although the textual context of Mt has already been determined, whereby the identities and roles of the various players in this context have been established, it remains necessary to view the specific textual context of Mt 22:37-40. The overall view taken in *2.3.1.* and its points of conclusion will be assumed as part of the supposition during this specific reading. In order to avoid a clumsy pattern of reference to the second chapter of this thesis, the structural analyses of Mt is presented here.

In determining the structural subdivisions to be used during the reading of Mt 22:37-40, one can hardly ask for any better presentation than that of Patte (1978:viif.), who identifies the following markers:

1:1-25	The origin of Jesus, the Christ, Son of David
2:1-23	From Bethlehem to Nazareth
3:1-4:25	From John's Ministry to Jesus' Ministry
5:1-7:29	The Sermon on the Mount
8:1-9:34	Jesus as Miracle Worker
9:35-13:53	Rejection as Part of Jesus' and the Disciples' Ministry
13:54-14:36	Faith, Little Faith and Unbelief
15:1-16:12	Jesus and the Teaching of the Pharisees
16:13-17:23	Jesus Begins to Show that He Must Go to Jerusalem
17:24-18:35	Receiving Little Ones and Forgiving as Blessings
19:1-20:16	Hardness of Heart, Bad Eye, and God's Goodness
20:17-21:17	Going Up to Jerusalem and the Temple
21:18-22:14	By What Authority Are You Doing These Things?
22:15-46	Whose Son Is the Christ?
23:1-39	Condemnation of False Religious Authority
24:1-25:46	Watch, for You Know Neither the Day nor the Hour
26:1-28:20	The Passion and Resurrection of Jesus

Hendriksen's (1973:vii) older version also identifies the so-called "Great Discourses":

General Theme: The Work Which Thou Gavest Him to Do
1:1-4:11   Its Beginning or Inauguration
4:12-20:34   Its Progress or Continuation
    4:12-15:20   The Great Galilean Ministry
       5-7   *First Great Discourse*
       10   *Second Great Discourse*
       13   *Third Great Discourse*
    15:21-20:34   The Retirement Plus Perean Ministries
       18   *Fourth Great Discourse*
21:1-28:20   Its Climax or Culmination
    21:1-27:66   The Week of the Passion
       23   *Fifth Great Discourse*
       24,25   *Sixth Great Discourse*
28:1-20   The Resurrection

Mt 22:37-40 here occurs as part of Mt 22:15-46 in Patte's (1978:viif.) structuring, under the title: "Whose Son Is the Christ?". The selected verses are just a section of a particular conversation between the Pharisees and Jesus in 22:34-40. In this subdivision Jesus converses not only with the Pharisees but also with the Sadducees and the Herodians. Thus 22:37-40 *inter alia* functions as a (con)textual building block towards creating the right climate for Jesus' "condemnation of False Religious Authorities".[96] Therefore, the well discussed phenomenon of polemic contention in Mt's gospel is well represented by this section.

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[96] Luz (1989:43) comments that in Mt 12-28, the passion narrative, Chs 26-28, and the ministry of Jesus in Jerusalem (Chs 21-25), which in Mt becomes a great rendering of accounts with Israel and an exhortation for the church, form a unit. He points out that the structure of Chs 12-20 is difficult. The second part of this section, 16:13-20:23, with Ch.18 as the center, is determined by questions of the church. It corresponds to the Markan instruction of the disciples and the instruction concerning the passion, 8:27-10:52. Mt 12:1-16:12 describes in several thrusts the "withdrawal" of Jesus from the disputes with Israel and God's presence in the church of the disciples of which the following major section speaks. In the introductory part of Chapter 12 the dispute with the enemies dominates. The central parable of Chapter 13 contains (after the public instruction by Jesus) detailed instruction to the disciples (36-52). In the two following sections, beginning with 13:53 and 14:34 respectively, the decisive word ἀνεχώρησεν each times marks the point where the disciple community emerges from the struggle over Israel (14:13; 15:21). A last series of disputes (16:1-12) is the transition to the section on the disciples (16:13-20:23). Therefore, Luz (1989:43) argues that one might speak in this major section of the "origin of the disciple community in the struggle over Israel". As far as the structure and the thematic consequence are concerned, Humphrey (1977:53) argues that Mt 19:1-25:46, as a larger section, is mainly concerned with Israel's response to Jesus' coming as the eschatological Prophet/King, who teaches the way to the Kingdom. This section could be divided into three smaller subsections, *viz.* 19:1-20:34

However, the exchange between the lawyer and Jesus regarding the "great commandment" could easily be construed as amicable. Jesus does not appear to challenge the validity of the lawyer's question. On the other hand, Mt clearly signals that this is a polemical dialogue, since he notes that the lawyer was *testing* Jesus (22:35). Thus there is an opposition between a lawyer (a Pharisee) and what he says (22:34-36) and Jesus and his response (22:37-40). In terms of Mt's portrayal of the Pharisees (hypocrites) and Jesus, this is where the key to understanding the differences and similarities lies.

Patte (1987:313) argues that in the lawyer's question, "Teacher, which is the great commandment in the law?" (22:36), something is wrong. But what? He argues that the point Mt makes by this opposition will appear when the lawyer's question is understood in terms of the textual context in which it is set.

Since the question is intended to "test" or tempt Jesus, the description of the Pharisees in Mt 22:34 suggests *hostility* to Jesus. That they "came together" (συνήχθησαν, Mt 22:34b) suggests that they were plotting against Jesus as in 22:15. Furthermore, their reaction to the news that Jesus has silenced the Sadducees (22:34a) can only appear to be negative by contrast with the positive response of the crowds (22:33). Against the traditional view of the Pharisees, as being in discord with the Sadducees, certainly a view that Mt's readers might have had, Mt describes the two groups as *united*[97] against Jesus. In the present (textual) context, this means that the Pharisees rejected Jesus' preceding teaching and took sides with the Sadducees. In order to understand what is wrong in the lawyer's question, Patte (1987:313) argues that one therefore needs to clarify how the two preceding pericopes are related to the polemical dialogue about the "great commandment".

In the discussion about the Roman tax (22:15-22), the Pharisees have been presented as not knowing how to distinguish what is good from what is bad, what would honour God from what would deny his authority. This is so because they viewed "the way of God" as an abstraction totally removed from human affairs (Patte 1987:314). It then appears that the Pharisees' view is closely related to the Sadducees' view of life which denies the role of God's power in human affairs (22:23-28). This is why Mt describes the two groups as *united* (representing Jesus' "dispute with Israel"), since the Sadducees also fail to recognize the role of God's power in *scripture* and in the *history* of the descendants of Abraham. For them, the Law is the central part of scripture; it expresses "the way of God". For them, the Law expresses not merely what people should do, but also what people are alone able to do for themselves. In this didactic (dogmatic) and (peculiar - with reference to their view on

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(location); 21:1-23:39 (Temple) and 24:1-25:46 (eschatology). Humphrey (1977:58) further notes that in the second subsection the scene is set for Jesus' rejection of Jerusalem and the Temple, since in the section he is rejected.

97 On this point, Meier (1967:16f.), arguing for a gentile redactor, holds the view that there is a lack of evidence. Seen against the background of Jesus' contention with the authorities ("Israel"), Mt's synthesis would rather call for a united view on the side of Jewish resistance. This also is in line with Mt's presentation of Jesus' authority in the kingdom.

history) "authoritative" view on the Law, they implicitly deny the role of God's power and hold on to the ""letter" of the Law.

Thus, according to the two pericopes under discussion, both the Pharisees and the Sadducees acknowledge the authority of the Law over human affairs, since it is "the way of God", the way to have a good life by doing for oneself and others what is good. But for them the authority of the Law is so great that any (contextual) interpretation of it, influenced by consideration for people and concrete situations, is a denial of its divine authority. God's way must be carried out in human affairs, but human affairs must not affect God's way which remains immutable (Patte 1987:314). God's way and human ways have to remain distinct, *separated*. For the Pharisees and the Sadducees the Law delimits a human realm where the way of God needs to be implemented by people who are then fully in charge of their *own* destiny. For them the "fundamental" truth is that the human realm is *separated* from God's realm; it is a realm in which people have to rely on their own power (as Sadducees do). Mt's presentation of both the reign of God, as well as the authority of Jesus in the kingdom is diametrically opposed to this stance.[98]

Patte (1987:314f.) argues that the answer to the question whether this (abovementioned) view is such a wrong view of the Law which is implied by the lawyer who tests Jesus by asking "Teacher, which is the great commandment in the law?" (22:36), proves positive after an examination of Jesus' response to it. He further argues that one should begin by noting that Mt emphasizes the *close* relationship of the commandment to love the Lord God (Deut 6:5) and the commandment to love one's neighbour (Lev 19:18). Actually, they are on an equal footing; the second is "like" the first one (Mt 22:39a), that is, both similar to it and equal in importance with it (Patte 1987:315). They are not separable. Together they are the "great commandment". "On these two commandments depend all the law and the prophets" (22:40).[99] In essence Patte (1987:315) argues that:

> "The correlation of these two commandments expresses that one's relationship with God and with one's neighbor are similar. As one should love God with one's whole being - 'with all your heart, and with all your soul, and with all your mind' (22:37) - so one should love one's neighbor as oneself (22:39). By emphasizing the relation between the two commandments, Mt indicates that, for Jesus, people can be in relationship with God as they are in relationship with their neighbors. In other words, God should not be viewed as distant, separated from human beings as the Pharisees

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[98] Against the background of this contextual approach, it seems as if, due to the unintentional but complete contextual value attached to scripture (Law), they can no longer see the revelation of God in scripture, which results in the barring of God from human affairs entirely. "Dialectically" opposed to that is their view that God's revelation should not be discredited by a contextual approach. The end result is that, because of these fundamental dogmatic principles, neither God, the text or the context can stand in an unhindered relation to one another. As illustrated, Mt overcomes this dilemma by presenting Jesus as the immanent divine authoritative interpreter of scripture.

[99] Yet these two commandments remain distinct. They should not be identified with each other. Loving God should not be reduced to loving one's neighbour! Loving God is an act of love distinct from one's neighbour and *vice versa* (Patte 1978:315).

and Sadducees assumed according to 22:15-33. On the contrary, even though he is 'the Lord', he is as close as one's neighbor (πλησίον means 'close by'). God is involved in the human realm as a neighbor is. Thus one can be in the same relationship - love - with God as with one's neighbor."[100]

Mt portrays Jesus as someone who strongly resisted every effort to drive a wedge between love for God and love for one's neighbour (15:1-9), insisting graphically and forcefully on their inner connectedness (*cf.* 25:31-46) (Smith 1989:265). As far as self-love is concerned, which is the essence of depravity, a "godly" love which necessarily includes oneself, does exist. Stagg (1969:209) argues that the latter is indirectly included in this law. When a person sees that he belongs to God and neighbour, he finds that he must be true to himself also. *Love cannot be divided, and the true self cannot be isolated from God or neighbour. Either one loves God, neighbour and himself or he loves none.*

As mentioned, Patte (1987:315) makes the point that the Pharisees (and Sadducees) totally misconstrue the relationship between God and human beings. For them there are two separate realms and thus one's relationship with God cannot be compared with one's relationship with one's neighbour. By contrast, for Jesus, these two relationships are alike and thus God is present ("close by") with human beings as the neighbour who shares someone's daily life. In the same way that the life of the neighbour is necessarily *interwoven* with their life and necessarily affects it, so it is with God's involvement in their life. The twofold commandment demands that they acknowledge the participation of God and of their neighbour in their life and that they participate in this relationship with their whole being by loving both God and their neighbour.

Patte (1987:315) consequently concludes that one should finally note that this twofold commandment is not merely "the great commandment in the law" about which the lawyer inquired (22:36). Mt 22:40 ("On these two commandments depend [or hang] all the law and the prophets") emphasizes that the Law should not be isolated from the rest of scripture as the lawyer as well as the Pharisees and the Sadducees did. Separating the Law from the prophets amounts to separating God from human beings and thus denying his involvement in human affairs. Not only is there good reason for stressing the interrelation between *text* and *context*, but attention to *inter-textuality* is also stressed. Other than that, Mt's synthesis stresses the relation of *God* and *man*.

Commenting on "depend" (κρέμαται), which could mean technically "are suspended" (תלה) - *i.e.* "derive their authority", Hill (1972:307) points out that it is more probable that the expression is meant to indicate either that the two commandments quoted provide a resumé of, or give decisive expression to, all the Law and Prophets; or that all the Law and the Prophets take them as their basis. The essence of the divine will is expressed in these two commandments. Stagg's (1969:209) view is that all of Scripture depends upon these two commandments,

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[100] Gnilka (1988:259), however, argues that the point of departure in reading this text is that "Gott ist das Zentrum."

since the law and prophets "hang" (κρέμαται) on these two love commandments, like a door on its hinges. This means that the twofold love commandment is the *principle*[101] *of interpretation* (*a minori ad maius*?) for the whole of the Law and the Prophets. It would also mean that in the performance of the law of love toward God and neighbour all God's laws are performed, for it is the essence of the Law. As far as Mt's claim as to the role of Jesus in the fulfilment of these laws is concerned, Smith (1989:266) argues that the false (Christian) prophets neither *teach* nor *practise* the entire Law and will of God (5:19; 7:15-23; 24:11-12), but Jesus, even though opposed as a blasphemer and deceiver (26:65; 27:63), does not cancel or annul so much as one *iota* of the Law, but in his *teaching* and *practise* of love (ἀγαπή) brings all (ὅλος) the Law and the Prophets to perfect and astonishing fulfilment (5:17-18; 7:12;11:13). Therefore, the difference according to Smith (1989:266), is that in this debate with the Pharisees over the central commandments, the focus falls especially on fulfilling the law (v.40). While the Pharisees are present and in a mood for *scribal discussion* on fundamentals of the faith, Jesus pursues with them the meaning of the prophets (vv. 41-48).

Returning to the question of the *didactic* issue at hand, Hendriksen (1973:808) points out with reference to 22:36 that when Mt wishes to say something about an expert in, and teaching of, the Mosaic Law taken in its broadest sense, he uses the word *scribe* to indicate such a person (2:4; 7:28,29). So does Mk. Lk uses both scribe and *law-expert* ("lawyer"). Here, for once - it is the only exception - Mt writes law-expert. Just why he makes this exception is not known. Hendriksen (1973:808) speculates that it may have been simply for stylistic variation but, on the other hand, could mean that Mt wishes to tell us that here was a law-expert who really deserved the title. Furthermore, Gundry (1982:448) adds that to the testing question Mt adds "Teacher", which echoes vv. 16 and 24, emphasizes Jesus' *didactic authority*, and again agrees with Lk against Mk. The term is a Mattheanism (4:1; see 5:1-2 for its positive use on the lips of Jesus' opponents and 23:8 for Jesus' claiming the title in a passage unique to Mt). Mk's "is" falls out between "What?" and "the first commandment of all". Omission of the *copula* shows Mt's Semitic heritage.

Whatever the case may be, the question asked by this law-expert was one that could be expected from him and from the men he represented. Hendriksen (1973:808) points out that the rabbis, devoted to hairsplitting legalism, carried on lengthy debates about the commandments, arguing whether any particular one was *great* or *small*, *heavy* or *light*. It was natural, therefore, that they often debated the question, "Which" - of the 613 commandments, 248 of them positive, 365 negative - was "the great", here in the sense of a *superlative*, "the greatest", one.[102]

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[101] Although there is enough reason to have identified this key as a hermeneutical principle, it is rather understood as part of God's reign in the kingdom, which, as Mt witnesses, is done in this fashion.

[102] Where the Pharisees are concerned with the numerical priority of the law, Mt is concerned with the greatest law to be found in the Torah (Hummel 1966:52). Mt therefore is concerned with that dimension of the Law which gives the *halakha* any validity, whilst the Pharisees are busy with *didactic* issues.

Hill (1972:306) argues that the Pharisees would have been satisfied with Jesus' treatment of the question of resurrection, but Mt now shows them as testing his attitude to the Law (Mk 12:28 says that "one of the scribes" asked him). According to Hill (1972:306), rabbinic teaching tended to emphasize the equal importance of all commandments (*Mek.* Exod. 6, *Sifre* Dt. xii.28; xiii.19; xix.11), but the scriptural passages here cited were probably already regarded as an *epitome* (*a minori ad maius?*) of the Law (Test. *Issachar* v.2). Therefore, in Hill's (1972:306) view, it is the *supremacy* given to the twin ideas of love to God and for one's neighbour, and not the ideas themselves, which constitutes the originality of this piece of teaching. He further states that the fact that Mt and Mk put the summary of the Law on the lips of Jesus, whereas Lk attributes it to the lawyer, suggests that in the early church this resumé was considered not as an entirely new piece of teaching from Jesus but as a faithful and acceptable summary of the Law given to Israel. This matter will come under closer scrutiny in *3.4.2*.

Although Jesus and the rabbis were seemingly together in this understanding of the Law (although there was a major difference of all the laws in one or in a few commandments), they held firmly to the principle that each commandment is as important as the others, the "light" commandments being as important as the "heavy" ones (*cf. Aboth* 2:1b., Jerusalem *Kiddushin* 1:61b; *Tanhuma* 5b; Babylonian *Hagigah* 5a) (Stagg 1969:209). Jesus, however, found *love* to be the fulfilment of all the laws, not just one law alongside the others. Mt shows that Jesus recognized the validity of the whole Law, this against the antinomians. He showed that Jesus had a deeper understanding of the Law than the rabbis, opposing all legalism. This is not to place his followers under an easier but rather a more *complicated* demand, for the demands of love are "heavier" than all legalism. Love both liberates and binds. It freely gives and yet requires the *whole* of oneself for God, neighbour and oneself.[103]

It is therefore possible to find rabbinic passages which in some way "parallel" the Golden Rule or Jesus' summary of the Law and the prophets in terms of love,[104] but the contrast between the essential focus of the *ethics* of Mt's Jesus and that of the Pharisees is well summed up in his repeated quotations of Hosea 6:6: "I desire mercy and not sacrifice", a focus not on the details of ritual observance or of rules of conduct, but on the broader *principle of love*, which operates at the level of motives and relationships rather than of *halakhic* prescription. France (1989:260) argues that:

> "the obedience Mt is calling for is an obedience which consists in a radical transformation of the deepest spring of man's being. These 'radical, impracticable commands', as Piper calls them, point not to a new code of behaviour, but to the new values of the kingdom of heaven. This is not halakhah, but gospel."

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[103] To a Pharisee his neighbour would be another Pharisee (Stagg 1969:209). The name Pharisee, meaning *separatist* and alluding to their purpose to separate themselves from ritually "unclean" people and things, was a nickname given to them by others. They called themselves *Haberim*, meaning neighbours. Jesus taught that the true neighbour is the one who acts in love toward anyone whom he might serve (cf. Lk 10:29-37).

[104] See *3.4.2*.

As far as a Synoptic comparison is concerned, the great commandment appears in all three Synoptics and there are minor variations to be noted in each statement of it. Stagg (1969:208f.) argues that the Synoptic differences seem to point to two basic *traditions*, one preserved in Mk 12:28-34 and another in Q. In Lk the "lawyer" is credited with combining Deut 6:5 and Lev 19:18, bringing together the commandments to love God and man. Lk seems to preserve the Q tradition. In Mk, the two commandments are brought together by Jesus (12:29f.), and then they are restated by the "scribe" (12:32f.). Mt follows Mk in attributing the summary statement to Jesus. In Mk, the great commandment is introduced against the declaration of the *oneness* of God (Deut 6:4) and the story is conciliatory.[105] In Lk the second of the great commandments is expounded through the story of the good Samaritan. In Mt the *hostility* between the Pharisees and Jesus is prominent.

During McConnell's (1969:36) discussion of Jesus' fulfilment of the Law, he turns to Mt 5:20 and argues that in the sixth antithesis the command to love one's neighbour appears explicitly, the first four words being quoted from Lev. 19:18, (Ἀγαπήσεις τὸν πλησίον σου). He points out that nowhere in the OT, or in other Jewish literature, is the explicit command to hate one's enemies found, but the synagogues of Jesus' time considered "neighbour" to include only Israelites or full proselytes. In practise this limitation meant *disdain* or even *hate* for those excluded, gentiles and Samaritans. The parable of the Good Samaritan (Lk. 10) presupposes this hatred. Jesus, however, commanded love for the *strangers* and *enemies* not only as a correct principle in itself, but for the purpose of *conversion*. Not only social or political enemies are meant but also, and perhaps primarily, *personal enemies*.

McConnell (1969:36) also points out that, elsewhere in the antitheses, the love commandment lies *behind* Jesus' statements. The second antithesis implies that the one who commits adultery, or wishes to, shows no love for a woman but rather only wishes to use her to satisfy his own desire. The motive of *selfishness* here stands in opposition to the love of neighbour. In the fifth antithesis Jesus rejects the law of retaliation, "an eye for an eye." Returning injury for injury may appear to be only exercising one's private rights but for Jesus such exercising of force over another had no place in love.

It is not surprising that δικαιοσύνη should be directly linked to the command to love one's neighbour in Mt's Gospel. Throughout Mt attention is drawn to the love commandments, since the *righteous* conduct of the disciples should find its motive and driving force in love for God and neighbour. The central importance of the double commandment of love in Mt 22:40 and the Golden Rule in Mt. 7:12, where the love commandment summarizes the whole content of the OT,[106] has already been pointed out. Furthermore, twice one finds in Mt (in 9:13 and 12:7) the citation of

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[105] Compare to Miller's (1990:101) view in *3.2.1*.

[106] Strecker (1966:336) argues that not only is Mt 22:37-40 the summary of the OT but also of the Sermon on the Mount. Marguerat (1981:146f.) argues that the love commandment is to be seen as the hermeneutic principle in Mt's interpretation of the Law.

Hos. 6:6, "I desire mercy and not sacrifice"; this is to be understood as a parallel to the proclamation of the love commandment (McConnell 1969:36).

Therefore one can see in Mt that precisely the great *lack* in the Pharisaic "righteousness," with its concern for the exact observance of tradition and its emphasis on *cultic* ordinances, is the absence of the *core* of the Law, the *love* for God and neighbour. This fact is clearly expressed in Jesus' reproach of the Pharisees in Mt. 23:23. "Woe to you scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith." According to Mt it is in the fulfilment of the love commandments that the righteousness of the disciples excels the reputed righteousness[107] of the scribes and Pharisees, which is not a true righteousness before God. In view of the intimate connection between righteousness and the love commandments this concept of righteousness certainly cannot involve the idea of earning favour with God in order to gain admittance into the kingdom, an idea that played a crucial role in rabbinic faith. Righteousness designates the nature of the whole life and conduct of a *disciple* and it is according to the total character of his life that he will be judged. The eschatological seriousness of 5:20 must be stressed (McConnell 1969:37). Without a righteousness that fulfils the double love commandment there can be no entrance into the kingdom of heaven.

Therefore linking the discussion of Mt's view on righteousness and its reflection in the command to "love" (and obey) wholeheartedly, Stagg (1969:209) argues that when a comparison is made of all passages involved it becomes clear that the terms vary in number and order. The Hebrew text of Deut 6:5 has *heart, soul* and *might*. The LXX has the same in Codex Alexandrinus but *mind, soul* and *might* in Codex Vaticanus. In Mk, Jesus speaks of *heart, soul, mind* and *strength*, while the scribe mentions *heart, understanding* and *strength*. In Lk, the lawyer names *heart, soul, strength, mind*. What is intended in each passage is the whole self given to God and to others. Hill (1972:306f.) points out that Deut 6:5 is taken from the M.T., which includes "heart" and Lev 19:18 is from the LXX of Lev 19:18, where "neighbour" means "fellow-Israelite" or "resident alien in Israel". Allen (1912:241) points out that as far as Deut 6:5 is concerned, the LXX has "from all thy *mind* (διανοία), and from all thy *soul*, and from all thy *power* (δυνάμεως)". He points out that Luc's version of the Greek text has καρδίας for διανοίας. Mk seems to have conflated the two renderings, and to have substituted ἰσχύος for δυνάμεως. Mt , remembering the fact that there were only three clauses in the original, apparently retains only the first three from Mk and assimilates to the Hebrew by substituting ἐν for ἐκ (Allen 1912:241).

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[107] Przybylski (1980:105) comments that the terms δικαιοσύνη, δικαιος and ἐλεημοσύνη, insofar as the latter is included in the doing of righteousness (δικαιοσύνη), are used to describe the demand of God upon man to live according to a certain norm, the Law. Although the nature of the Law never changes, the possibility of varying interpretations of the Law is taken into account. Consequently, there are *degrees* of righteousness, the righteousness that exceeds that of the scribes and Pharisees being that which corresponds to the interpretation of the Law given by Jesus.

In a rather antagonistic tone Montefiore (1968:292) argues that Mt's version of the story is prejudiced:

> "The Pharisees had left the stage (22:22), but here they return. The Rabbi is put up by them to question Jesus and 'tempt' him. For here the 'testing' is meant to be a temptation. In what the 'temptation' consisted of, Matthew might have found it hard to say. But to his mind no question could be put by any Scribe or Pharisee honestly or without bad motive. Matthew omits the whole second half of the story in which Jesus and the Rabbi express their mutual satisfaction with each other, as if he could not imagine that an impartial and sensible Rabbi could possibly exist."[108]

Mt's *unique* "gospelising" approach, in view of the previous discussions of the growing context (and other contexts), could only be ascribed to the polemical climate.[109] This leads Grundmann (1968:476) to saying that:

> "Die Fassung des Matthäus ist einerseits deutlich antipharisäisch, sehr im Unterschied zu Markus, anderseits grundsätzlich und programmatisch im Blick das Gesetzesverständnis des Evangelisten."

During McConnell's (1969:95) discussion of the authority of Jesus and the authority of the OT in Mt, he argues that an essential part of the concept of authority is the right of someone or something to command obedience and faithfulness because he or it expresses the *will* of God. Restating his argument that Mt wants to portray Jesus as the God-sent *interpreter* of the old Torah, and more than that, to portray Jesus as the proclaimer of a *more advanced revelation* of God's will, McConnell (1969:95) argues that, as the interpreter of the old Torah, Jesus reveals the will of God which is *behind* the written Law; he concentrates the meaning of all laws in the two love commandments and he perfects the Torah by *radicalizing* its demands. Furthermore, Jesus instructs his hearers that they must act in *righteousness* (5:20) and be *perfect* (5:48; 19:21) if they are to enter the kingdom of God. These terms (righteousness and perfect) in their contexts describe the nature of the life and conduct of a disciple as complete obedience and the giving of oneself in love to God and to Jesus, together with showing love to one's neighbour.[110] Both terms are found in contexts concerning the observing of the Law but the *content* is determined by Jesus' interpretation of the Law.

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[108] If this is true, it would provide more evidence that the polemic contention in Mt's growing context is well reflected in his portrayal of the debate between Jesus and the Pharisees.

[109] Combrinck (1991:28) affirms the view taken on Mt's hypothetical goal: "Wanneer met buitetekstuele aspekte (sosiaalhistoriese-pragmaties) van Matteus rekening gehou word, moet besef word dat die teks as teks-in-situasie en teks-in-konteks iets wil bewerk, bereik, verander. In die konstruksie van die historiese konteks van kommunikasie van Matteus gaan dit blykbaar om die saam, naas en eindelike teenoor mekaar staan van kerk en sinagoge; gaan dit om die vraag na die selfverstaan van die Christelike gemeente in kontinuïteit en diskontinuïteit met sy Joodse voorgeskiedenis."

[110] Combrinck (1991:28) argues that: "Dit beteken dat Matteus op 'n besondere wyse die optrede van die dissipels, in navolging van Jesus se optrede en sy opdragte, en in ooreenstemming met die wil van God, onderstreep. Om so dissipels van Christus in die wêreld en vir die wêreld te wees, is die sending waartoe die kerk van Christus geroep word."

Therefore the OT Law re-attains authority insofar as it is affirmed by Jesus. According to Mt Jesus singled out and laid the greatest weight on certain elements of the old Law, the love commandments and the Decalogue, and by making these the *essence* of the expression of the will of God invested them with *greater authority* (McConnell 1969:96). Moreover, Mt understands Jesus to have interpreted the Decalogue in the light of the love commandments which express the real essence of God's will, (*e.g.* the Sabbath law is subordinated to the command to love or show mercy). In those instances where Jesus sets aside OT laws, he does not assert his authority arbitrarily but rather declares that these laws no longer express the will of God for the *present age* (Sanders 1985:267).

In an attempt to view all Mt's references to Jesus' interpretation of the Law of "love", Crosby (1988:139,193) argues that in Mt Jesus urges the disciples to first seek God's *reign* and his *order* in their lives (δικαιοσύνη) and then recalls them to God's loving care as a parent. He further states that, returning to the original use of *justice* related to the Law and the prophets (5:17-19), Mt concludes this section with the basic tenet of justice: "So whatever you wish that men would do to you, you do so to them; for this is the law and the prophets" (7:12). The justice that exceeds that of the leaders (False Religious Authority) demands equal treatment for all within the community. It demands love of neighbour as oneself (20:19;22:36-40). Crosby (1988:192) also makes the following observation:

> "Love of God and neighbor is the foundation of the Law and the prophets (22:37-40; see 5:43-46; 19:19). Since justice is the foundation of the Law and the prophets as well, love is at the core. However that love must be realized, like justice, in good works. When the members of the house churches did good they fulfilled the heavenly Father's will. When they did not, they were evil doers, or part of the *anomía* (7:23; see 13:41; 23:28). They also were lacking love. Thus, in his fourth unique use of *anomía* Matthew made the connection between it and the lack of love: 'And because *anomía* is multiplied, most men's love will grow cold' (24:12)."[111]

Schweizer (1971:34f.) starts the explanation of what he terms "life under the twofold law of love" by referring to a variety of parables communicated by Jesus. Not only does he refer to the parable of the prodigal son (Lk 15:11f.), but also to the parable of the laborers in the vineyard (Mt 20:13-15), after which he argues, that it is clear that *literal* fulfilment of the Law is not required but rather that man will *rejoice* in God's decisions. Schweizer (1971:38) concludes that:

> "When (this) faith is given to a man, he is also given the childlike characteristic of love that no longer calculates. When an act of love is performed as a moral exercise, it becomes charity and the other party becomes a recipient of charity, becomes a mere object, while the subject of action earns a reward. In this fashion, too, the starving are kept alive and the sick tended; the moral act of love is not to be despised and decried.

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[111] France (1989:110) argues that the charge of ἀνομία leveled apparently against members of the disciple community in 7:23; 13:41; 24:11f "is probably best taken in a broader moral sense, as the antithesis of Mt's δικαιοσύνη, and not identified with the concept of antinomianism (in the narrow, more literal sense) against which he battles in 5:17-19.

> But this is not the love that Jesus has in mind. Only when a man has become free of himself, free of anxieties and frenzies, even free of religious accumulation of merit, does he really live for his neighbor. Only the man who himself lives on God's infinite love can and must be the channel of this love towards his neighbor (Matt. 18.21-35)... This does not provide a principle or law of love. The one who matters is always the one who happens to be approaching me."

Commenting on the influence of the *Wende der Zeit,* Ridderbos (1962:289) holds the view that the commandment of love (Mt 7:12; 22:34-40; Mk 12:28-31, cf. Lk 10:27,28; Mk 12:32-34) obviously *cannot* be explained from a fundamentally eschatological mental attitude, but is pointed out by Jesus as the gist and content of God's will which is valid, not only in an eschatological situation, *but for all time as the great commandment for human life.* He further argues that in this way the whole construction of Jesus' commandments as being characteristically an *ethics of the interim,* or an exceptional legislation, proves to be untenable on the most essential point. And it is understandable that those who consider Jesus' preaching to have originated in the expectation of the imminent advent of the kingdom are increasingly rejecting the connection established in this way between "eschatology" and "ethics".

No doubt one can say that Jesus motivates his rigorous demands more than once by an appeal to the relativity of temporal and earthly things as compared with the heavenly treasure or the woes of hell (*cf., e.g.,* Mt 5:29,30; 5:25,26; 19:12,21). Moreover, it is undeniable that the expectation of the coming kingdom is a powerful stimulus to obey Jesus' commandments and to withhold oneself from abandonment to the treasures of earthly life. Yet it would be a serious misconception of the profundity of Jesus' commandments if we tried to explain them merely by an appeal to the relative value of *earthly,* temporal life (Ridder 1962:290). A text like Mt 5:13 "Ye are the salt of the earth, ye are the light of the world," shows that not only the relativity of earthly life but also its preservation and its furtherance are held out to the disciples as motives. Ridderbos (1962:290f.) concludes by arguing that:

> "lastly - and this is really the point - this 'eschatological conception' ignores what has been established in more than one way up to now, viz., that the good works required by Jesus are not only a preparation for the coming kingdom of God, but themselves already demonstrate its presence. It is 'God's will' that is being done in these 'good works' and in this 'righteousness'. In this "hallowing of God's name" is manifested the coming of his kingdom...Therefore, one may not only speak of the theocentric character of Jesus' commandments (in contrast to all humanistic ideals of the kingdom of God), but also of the theonomy of the righteousness preached by him. The will of God finds expression in the revelation of the law. This is why the preaching of the kingdom is also that of the law."

In conclusion, we turn to a final word on Mt's view of Israel. In view of Deut 6:5 and Lev 19:18, it is clear that, though Israel was essentially a religious "congregation", their parameters were, correctly or incorrectly, determined by *credo, ethnicity, nation(nal), territory* and *history* - all of which were understood in terms of their covenantal relationship with Yahweh. That meant that all contexts wherein their understanding of love functioned were determined by these parameters.

The question whether Mt clearly deals with the phenomenon of Israel is an ambivalent one. On the one hand, it has been shown that some scholars choose either for the Christians as the new Israel ("true Israel"), whereas others (sometimes dichotomically opposed to their own references) argue for the complete annulment of the concept of Israel. Since Mt does not emphasize this concept (as established by the identified hermeneutical principles), one is left to conclude that in his synthesis, he redefines the concept of Israel, yes, but in new terms. In Mt the concept of the kingdom (reign-dom) of God is present, which is materialised even in the church (ἐκκλησία).

In terms of this "congregation", Mt describes the identity of Jesus, his opponents and his followers (disciples). Combrinck (1991:24) argues that:

> "Wanneer gelet word op tekste soos 2:15, die weergawe van die versoeking van Jesus in die woestyn (4:1-11), die besondere beklemtoning van korporatiwe figure soos die Dienaar van die Here en die Seun van die mens in Matteus, is die volgende konklusie van Moule gepas: 'Thus to a unique degree, Jesus is seen as the goal, the convergence-point of God's plan for Israel, his covenant-promise (Moule 1967/68:300v). Terwyl dit van Jesus geld, kan dan uit Matteus se unieke gebruik van die woord ἐκκλησία, wat in die LXX vir die volk van God gebruik is, afgelei word dat Matteus die kerk, wat op die grond van Jesus se werk tot stand kom, as die ware vervulling van Israel as die volk van God beklemtoon."

In this "congregation" the commandment to love has new (but then also) no boundaries. It is simply explained (commanded) on the basis of a relationship between God, man and his neighbor.[112]

It is with this knowledge that one can appreciate Mt's *contextual interpretation of Deut 6:5 and Lev 19:18*. Old texts with old meaning in old contexts are used to create a new text in a new context. The "letter" makes place for the gospel.

3.4.2. Reference to the Specific Growing Context

The use of the "great commandment", which is a compilation of Deut 6:5 and Lev 19:18, was not uncommon in the intertestamental/early Judaic period. It is therefore with brief reference to the specific growing context of this text that we turn to understanding more specifically its use in Judaism *via* the scriptures, rather than noting how the text occurred in other parts of the OT.

Schnackenburg (1987:217) points out that the question of the *status* of Law should be understood against the background of the various schools in rabbinic Judaism.:

> "Im Judentum war diese Frage angesichts der Fülle der Gebote (später zählte man 613, darunter 365 Verbote und 248 Gebote) lebendig und führte zu verschiedenen Antworten, so bei Hillel zur Goldenen Regel, bei Rabbi Akiba zur Nächstenliebe. Die

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[112] During his discussion of Mt's use of the concept of brother, Brandenburger (1980:128f.) concludes that the term does not denote any specific reference to *e.g.* fellow "congregational" members but refers to all people.

Erprobung Jesu ist nicht dasselbe wie die Fallenstellung in 22:15, eher eine Prüfung seiner Torakenntnis und -treue."

The Golden Rule, which was the central doctrine of the school of Rabbi Hillel, stated: "What is hateful to you, do not do to your neighbour. That is the whole law; the rest is commentary" (*Shabbath* 31a) (France 1989:260). This is, of course, a negative formulation; no direct rabbinic parallel to Jesus' positive version is known. France (1989:260) mentions that there are several examples of attempts to select one or more OT passages as "summaries of the law" (see especially *Makkoth* 23b-24a). He states that there rather is no parallel to the bringing together of these two commandments in this connection, though certain passages in the Testaments of the Twelve Patriarchs which speak of loving God and man ("neighbour") might have been derived from these passages (*Issachar* 5:2; 7:6; Dan 5:3). It is, however, possible that these passages themselves reflect Christian influence.[113]

In France's (1989:259) questioning whether there is a Christian *halakhah* or not, he comments that Mt, the teacher, aims to provide the reader not so much with ready-made answers but with the raw materials from which an answer can be constructed. Prominent among those broad "principles" is the demand of love.[114] France (1989:259) notes that much has been written on the place of the love commandment in early Christian teaching and this cannot of course be claimed as a uniquely Matthean focus of interest. But the call to "love your enemies" (5:43-47) occupies a prominent place as the culmination of Mt's distinctive presentation of the demands of discipleship in 5:21-48. Like the other evangelists, Mt records Jesus' summary of the Law in terms of love but he also adds the comment, "On these two commandments depend all the law and prophets" (22:34-40), accommodating the core of the Law as understood by the school of Rabbi Akiba. It is also only Mt who includes "love your neighbour as yourself" as the final item in "the commandments" presented by Jesus to the rich enquirer (19:19).

As in the case of the view on Deut 6:5 and specifically Lev 19:18, Snaith (1967:131) comments that although this command to love your neighbour as yourself, along with the Shema had already become a declaration of adherence to the

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[113] During an evaluation of the interpretation of Genesis 1:27 in Pseudo-Jonathan by Cook (1983:52), which is translated as: "And God created man *in his likeness*, in the image of *Jahwe* created he him *with 248 members and 365 sinews and he covered them with skin and filled it with flesh and blood*, male and female *in their respective qualities* created he them", he points out that the midrashic addition was inserted to refute Christian orientated views concerning the creation of man.

[114] France (1989:259) further points out that even when the word "love" is not used the theme is prominent. The ethical teaching of the Sermon on the Mount culminates in the famous "Golden Rule" (7:12), which, while it does not use the word "love", is properly recognized as encapsulating in a nutshell what love means in practice; and this too is presented as a summary of "the law and the prophets". The theme of love is expressed in Mt's use of the terminology of mercy ἔλεος, which is one of the "weightier matters of the law" omitted by the scribes and Pharisees (23:23) and is the focus of the repeated quotation from Hosea (uniquely in Mt), "I desire mercy, and not sacrifice" (9:13; 12:7). The commendation of the righteous at the last judgement, while it uses no specific "love" terminology, focuses on acts of "loving your neighbour as yourself" (25:35-36).

kingdom of God during the Bar-Kokba revolt in the time of Hadrian, "neighbour" still only referred to *fellow Jews*. Yet commenting on the same law, but clearly emphasizing the polemical contention in the growing context much more as well as Mt's goal of a synthetical outcome, Hummel (1966:52), who supports the "later" Bornkamm (1971:37f.) and is known for his description of the *Streitgespräche*[115] in Mt's congregation, points out that in Mt 22:34-40 one finds a reaction against the Judaistic cult since the first law: "steht im Dienst einer antikultischen Tendenz, die auf hellenistischen Ursprung hinweist." It once again becomes clear that the understanding of the growing context is influenced by the hypothetical understanding of the textual context.

Considering the great similarity between the two major Judaic versions and their use in Mt, it is important to realize that, seen against a synoptic background, there really is not much difference between the "*letter*" of these laws.[116]

It is here that a synoptic reading (inter-textual) fails the [utilized] approach adopted, since it rather lessens the uniqueness of Mt's textual context, establishing a general synoptic (early Christian) context, which could neither be placed under the aspects of the textual or growing context. In this light, Schultz (1982:157) argues that since the Talmudic emphasis of love of God as the proper motivation for living the religious life seems to reflect the concern of the *best* teachers in Jewish history even before A.D. 70 when the temple was destroyed, the synoptic tradition (as well as Josephus) bears witness that there were some religious leaders who had the (correct) Mosaic perspective on what was important in man's relationship with God. Jesus spoke favourably of one scribe who recognized that love for God and man had priority over ritualism and service (Mk 12:28-34).[117] Consider also Nicodemus (John 3:1; 19:39), Joseph of Arimathea (Mk 15:43) and other Pharisees who were favourably disposed toward Jesus and his teaching (Luke 13:31; 14:1). Josephus reports that Alexander Jannaeus considered most of the Pharisees scoundrels but did

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[115] Vermes (1986:35) reports that as far as these clashes are concerned, one should not become sentimentally carried away. However, he does find some evidence of conflict with the Sadducees. He identifies the passage under discussion in this thesis as a similarity and not a difference: "As far as basic Jewish beliefs are concerned, the only serious clash reported in the Gospel between Jesus and the established authority finds him opposing the Sadducees in their denial of the resurrection of the dead. Here, as well as in the identification of the greatest commandment - love of God and one's fellow-men - Jesus is represented as sharing the outlook and winning the approval of the Pharisees. Yet it would be a gross overstatement to portray him as a Pharisee himself."

[116] Therefore, seen against the understanding that Mt reaches out to both groups in his growing context, *via* the text, it could be argued that the use of these laws served both his purposes. Ironically (Combrinck 1991:16f.) Mt's synthetical concept could be conveyed succesfully to both Jew and gentile through this "letter" of the Law.

[117] Schweizer (1971:135) points out that "in 22.39, Matthew declares that the commandment to love one's neighbour is 'like' that to love God, while Mark calls it the 'second' commandment; he goes on to say in verse 40 that everything in the law and the prophets is contained in these two commandments. In 19.19, Matthew adds the commandment to love one's neighbor, although it is not in Mark and does not form a part of the Ten Commandments, which are being listed."

recognize a Godly element among them. Thus, although the religious climate into which Jesus came seemed to be predominantly legalistic, there were those who had a sense of "true righteousness". The concept of a genuine mutual love relationship between man and God and the consideration for one's fellow men was still preserved by some of the leading teachers and by a minority of God-fearing people even among the Pharisees. Thus it could be said that, on the one hand, it was necessary for Jesus to cut through the casuistry and legalism associated with the observance of the law (Schultz 1982:157; Sanders 1990:94)). Yet on the other hand, this should not obscure the broader scope of Jesus' statement in asserting that he came to fulfil the law and the prophets. As mentioned, although Jesus pointed to the two requirements which represented the heart of the law, *viz.* genuine love for God and for one's neighbour, he added the significant observation that everything in the law and the prophets depended upon these requirements. To the scribe who recognized these as more important than external conformity to the Law in bringing offerings and sacrifices, Jesus gave the assuring words, "You are not far from the kingdom of God" (Mk 12:28-34). The lawyer, who may have participated in this same discussion and posed the question, "What shall I do to inherit eternal life?", observed that the essential requirements of the law were to love God and to love one's neighbour as oneself. Concurring with the lawyer, Jesus assured him of eternal life (Lk 10:25-28). To the lawyer who in self-justification asked, "And who is my neighbour?" Jesus gave the example of the Samaritan who out of a heart of compassion rendered social service where it was needed (Lk 10:29-37).

After viewing the "popular" use of love terminology in this specific growing context, it need only be remarked that, as far as the content and message of Mt's application is concerned, he did not attempt to convey his message "out of the blue" but presented his gospel as an "in-context" debate.

3.4.3. Reference to the Specific Original Context

The reader is required to make a comparison between the different levels of contextual aspects discussed in both Deut 6:5 and Lev 19:18 and with this understanding conceptualize the (diverse) specific original context of Mt 22:37-40. In terms of methodology the terminology in an inter-textual comparison on a contextual level overlaps. This, however, is relative since even in each contextual aspect and its stages of *momentum* there also is overlapping. This is because of the nature of the *continuation* within history (time) which unfortunately, due to man's tendency to create statutes ("*statues*"), continuously tends to be obscured. This results in the lack of acknowledgment of the contemporaneity of the *revealing nature in the relation text and context.*

CHAPTER 4: CONCLUSION

During the discussion of Mt's use of interpretative techniques, it became evident that it would be impossible to place Mt as implied author (and reader of the OT) in one specific category of traditional interpretation (as set out in *1.2.*). However, it is important to note that, although Mt's interpretation of the OT could be described as *unique*, he still was very much influenced by his growing context and the variety of interpretative techniques that were present in that context.

Mt's use of these interpretative techniques (See *2.1.*) should be understood against the background that, to begin with, Mt assumed that he had the *authority* to interpret the OT. This authority did not reflect any conscious awareness of a clash between Mt's own authority and that of the scripture (OT) that was being used (which was understood as the authoritative Word of God). This exercising of interpretative authority, in his mind, did not contradict his view that God was the original source of the text.

Furthermore, Mt also assumed that he had the *freedom* to interpret in a way which he found applicable. This freedom, as mentioned, could be attributed to the "prophetic spirit" of the author. In terms of the gospel Mt was therefore a *kerygmatic* (even *pneumatic*) interpreter. This characteristic of Mt's approach to interpretation is reflected in a variety of ways.

Whether Mt reflected tendencies to interpret according to the different techniques set out in *1.2.* (NT interpretation of the OT), is beyond doubt. The most speculative evaluation is that Mt's presentation of *e.g.* 22:37-40 in Jesus' discourse with the Pharisees could, against the background of the structural markers of "Who's Son is Jesus" and "Condemnation of False Religious Authority", be seen as an *allegorical* attempt to prove Jesus' identification with the God of Israel. Although this could not be proven definitively, it should not be disregarded that these verses could not only be indirectly referring to the Tetragrammaton but also that in the case of the allegorical method, it would seem rather inappropriate if Mt was to explicitly use the name of God, if, in fact, the point was not to do so. Here Jesus rather replies with a contextually acceptable answer. This reply could also be understood as an *ironical* interpretation, *e.g.* where Jesus' answers to questions presented by the Pharisees of different *schools* (Hillel and Akiba) are in line with their own *doctrine* (7:12 and 22:37-40). At the same time answers which reflect more than just *dogmatic* references are provided. Contrary to *e.g.* John 8-10 (which reflect much more of Jesus' explicit reference to the Tetragrammaton), Mt is much more "considerate", though also explicit, in his (polemical) contextual approach. Not only does this ironical display of the use of OT texts serve Mt's intention (synthesis) with his relationship to the Jews, but it also provides a foundation for his outreach to the gentiles as well as for the teaching of all converts (Christians).

Furthermore, Mt's use of the *typological* technique in his portrayal of Jesus as the representative of OT "figures" as well as the *promise* and *fulfilment* technique, which is particularly utilized in Mt's presentation of Jesus with reference to OT texts, is

clearly evident. Against this background it could even be argued that Mt is somewhat *apologetic*.

Similar to interpretation done by the Qumran community, it is evident that Mt also uses the *pesher* interpretative technique, discovering the "hidden" meaning of applied texts. Not only is there a great deal of *actualization* involved, but Mt also applies the full spectrum of the *midrash* interpretative technique in his selection and application of OT texts (*e.g.* Deut 6:5 and Lev 19:18 in Mt 22:37-40).

In the case of the *Rabbinical* technique (*a minori ad maius*), Mt, specifically in view of his growing context, certainly indulges in interpreting the OT along these lines. The participation of Jesus in *didactic* debates reflects this tendency. Mt's exclamation on the centrality of the *concept of love* with reference to the will of God and its place even in the Law also proves just that.

Considering the fact that Mt, on the basis of his own *scholarly* work, utilized a variety of texts during the compilation of his gospel, it is evident that he was his own *targumist*. Mt is a *creative* interpreter who, with great fervency, conveys his message during his attempt to reflect the complexities of the different (interwoven) contextual aspects. This he does by presenting a *synthesis* in the form of a *gospel*.

Therefore, although Mt utilizes interpretative techniques common to his growing context, his interpretation of the OT, which is subservient to the presentation of his gospel and the message it bears, is done *dynamically*. The formulation of a sufficient *synthesis* called for this dynamic and even "*organic*" use of the OT. This synthesis, because of its contextual concern (*ad intra* and *ad extra*), furthermore reflects a straightforward *functional* (*pragmatic*) approach to Mt's use of the OT: functional, in the sense that the polemical dichotomies, which were not only present in the unique events surrounding the original context, but also in the variety and nature of the textual traditions in the growing context as well as in the contention present in this context (transitional community) had to be overcome. Mt attains this goal by what could be called a process of "*gospelising*". During this transitional process the *dialectical* nature of the different contextual aspects is not overcome, in so far as the reader would not become aware of it, but it is rather put in such a way that the implied reader would respond to this phenomenon and utilize Mt's suggestions (*e.g.* the call to discipleship) in forming his (the same) synthesis.

It should also be mentioned that this process did not include random use of the OT (*atomization*), but was constructed according to a *coherent system*, which consisted of specific hermeneutical principles. It is important that one keeps in mind the fact that the understanding of these hermeneutical principles is taken from a contemporary viewpoint. As stated in *2.1.1.*, Mt's understanding of the reign of God (in the kingdom), the role of salvation history (*via* righteousness), which was guided by his understanding of the *Wende der Zeit* (*via* death-resurrection), which along with the former principle helped to formulate Mt's view on *history* ("contemporaneity", which includes a dialectical approach of a "difference within continuity") as well as his stance on the authority of Jesus, directly influenced his interpretation of the OT during the compilation of the text.

Mt's interpretation of the Law should be understood against both the background of his manner of interpreting the OT, as well as his use of the abovementioned hermeneutical principles. Mt therefore *redefines* the status and validity of the Law in relation to Jesus, who in himself did not make any distinction between the Law and the will of God. Mt, who understands Jesus as the fulfilment of the "prophetic" nature of the Law, magnifies the *essence* of the Law (which is understood as the will of God), *viz.* love. Wherever the law is the fulfilment of love, as the will of God, the Law then also is seen as such. Jesus is portrayed as a *contextual interpreter* of the Law, who disregards all hypocrisy. The law, which should not have a barring function but have a qualitative reference, falls under the authority of Jesus.[118] Therefore, it could be argued that Mt was occupied with first interpreting what Jesus commanded rather than what the OT law commanded in his gospel.

It is with this view in mind that one should in turn understand the identity of Israel in Mt's gospel. In fact, as argued, the question of the identity of the "true" Israel is not on Mt's agenda. Instead he presents the concept of the *kingdom* ("reign"-dom) of God in its place. His gospel (synthesis) rather calls for the conversion of all people to the heritage of this kingdom. Whether Mt refrained from clearly addressing this issue particularly because of the presence of "Hebrew" and "Hellenistic" identities in his community during the period of transition or whether there were clashing views which originated from Palestine, remains speculative. The fact that a polemical contention was present, however, is undoubted. This leads one to conclude that Mt rather chose to offer clarification of other identities, *viz.* the *church* as "congregation", which is corrective not only as far as the relation *God* and *man* is concerned but also *man* and *neighbour*.

Although there is reason to believe that the original events and the textual traditions that gave witness to them possibly reflected a more exclusive (maybe even along the lines of "Israel") access to the kingdom, it is evident that Mt did not hold this same view. Instead, gentiles are included throughout his gospel. The focus falls on discipleship. The law is centered on the principle of love and its function in the community (ἐκκλησία).

The emphasis falls on God, one's neighbour (brother) and oneself. No mention is made of the original contexts of the utilized OT texts. In the case of Mt 22:37-40, Mt disregards the exclusive (to Israel) nature of the parameters in play in Deut 6:5 and Lev 19:18. Although he does imply a renewed covenant, the only similarities are that it is the same God involved and that he follows the example of both Deut and Lev to "speak" to the contexts in which they function(ed). The neighbour becomes the person "coming towards you". Love is presented without any boundaries - not only the love of God but also the love of those who inherited his kingdom. Jesus, as Immanuel, is both the provider and demander of love as set out in *e.g.* Mt 22:37-40. The focus of this love, as in the OT texts, is *theocentric*. This theocentricity gives

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118 Stadtland-Neumann (1966:15) points out that: "Auf Grund dieser seiner Einsicht kann Calvin die Lehre des Alten Testaments mit der Verkündigung Christi so eng verknüpfen, das einerseits das Gesetz in seiner Substanz Christus bereits enthält, andererseits Christus nur der Interpret des Dekaloges ist."

content to neighbourly love (including love of oneself). Therefore, if there is no love for God, there can be no other love, and if there is no neighbourly love it would reflect no real love for (obedience towards) God.

Mt, therefore, deliberately interprets these specific OT texts (Deut 6:5 and Lev 19:18) in an overwhelmingly *contextual* manner. As mentioned, he does make room for Jewish conversion by placing these texts in a context of didactic debate, hoping to illustrate to the Jewish reader, first of all, their correct assumption as to which laws are important. However, the inconsistency (hypocrisy) of the Pharisaic understanding of the Law, since for them it is rather a question of which law carries the most weight, rather than of truly coming to grips with the content and practice of such laws, is also exposed. As mentioned, ironically enough the Pharisees, who regarded themselves as "neighbours" (and are here discussing thé most central law in that concern), are nicknamed the "separatists" by their fellow countrymen, reflecting on their disrepute as far as neighbourliness is concerned. During the debate in Mt 22:37-40, it also is clear that if the Pharisees had any "truth" in their teachings, even if they only kept to the limitations expressed by Deut 6:5 and Lev 19:18, they would not be plotting against a fellow Jew ("Israelite"). Therefore, once the reader *responds* to the irony in Mt's presentation, it could even become clear to Jewish readers that the Pharisees are not even true to their own laws. It is interesting to note that this diversification and "in-fighting" all occurred in a period of the history of "Israel" when the traditional view on "nationalism" was upset by outside influence.

In the evaluation[119] of this specific contextual approach, it should be noted that, as far as a synoptic reading of this section is concerned, Mt takes such a unique and indeed polemical stance, that the understanding of his textual context and to some extent also the other contextual levels, is not much enlightened by the reading of the other gospels. In fact it could be argued that in the light of synoptic evidence Mt over-emphasizes the *differences* between *e.g.* the teachings of the Pharisees and those of Jesus. Because of this comparison, one can argue that Mt misrepresents the true nature of the Pharisaic teachings, which certainly also did reflect some honest "soul searching." Yet it also becomes so much clearer that Mt must indeed have had good reason (growing context) for taking this *unique* point of view.

Further, it is clear that in determining Mt's interpretation of the OT, the reader's own context plays a very important role, since the *approach*, *method* and possible *conclusions* are all goverened by this context. In using this specific approach, it is also evident that one cannot clearly make the distinction between information treated under each separate aspect, since each aspect is linked to the rest, creating a complex *network* of textual and contextual *interplay*. Therefore, there is a real danger that, on the one hand, this approach could be begging the question but, on the other hand, it would be ignorant to not assume that all these contextual aspects

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[119] Since the hypothesis, as detected in the relation of text and context, that Mt was more of a "contextual theologian" than a "theologian of the Word" is the background against which any conclusions are arrived at in this thesis, it is somewhat contradictory to draw any conclusion divorced from the relation (in Mt) of text and context. Therefore, only some retrospective comments on what already is established is made.

had a great influence on the way in which Mt interpreted the OT. Or put differently, it would be a gross mistake not to recognize the fact that the influence of contextuality has played a major role in the compilation of the Word.

As mentioned, there is a continuous *interplay* in the text. In the case of Mt the OT had an influence in the creation of the contextual aspects wherein this interplay takes place, specifically in those aspects *behind the text*. The paradigms used in these different aspects hinged on the OT to a certain extent. Therefore, it would be impossible to suggest that the use of the OT text is purely subject to pragmatic contextual use, since Mt then writes in a growing context, which was influenced by the OT, during his commentary reflection on the original context, which was also influenced by the OT context. This, however, does not mean that the text could be separated from the context of historical momentum and enjoy the status of the only point of departure. Thus, in short, it is a fallacy to overemphasise the distinction between the role of the text and context. In their relation to each other lies an interdependence.

The OT is used dynamically in this interplay. The fact that Mt stands in a tradition of textual use and (as argued) also textual influence, where the Torah is the Word (with other writings and commentaries to understand it), and that he uses a variety of general interpretative techniques and also a coherent system to compile his unique gospel, which is filled with the interplay in the text, could be aligned with an attempt on Mt's side to create a meaningful synthesis. This becomes most clear when one considers the growing context. Pertaining to Mt's synthesis of relevance to all groups in his growing context, Bosch (1991:64) argues that:

> "Between the two missions there exists a unity full of tension, a kind of contrasting interdependence to which Matthew remains obligated, since it is the only way in which he can hold on to his 'text' (God's promises to his covenant people in the Old Testament) and his 'context' (God's obvious endorsement of the Gentile mission)."

Even the simple fact that Mt's gospel was written in *Greek* demonstrates that contextual consideration holds no "fundamental" conditions in its attempt to bring the gospel to the world. However, this does not mean that it was necessary to disregard *idiomatic* use unique to that context.[120]

As pointed out, the contrasting interdependence or dialectic between a more traditional context, and thus also use of texts, and the less traditional context, and therefore also use of texts, is superseded with the description of the necessary *momentum*[121] in this process. Forward or outward momentum created by this

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[120] Cf. the research of Cook (1987:30f. and 1991:341f.) on the Septuagint version of Proverbs he illustrates that what may seem to be Hellenistic concepts are in fact, typically Jewish ideas clothed in Greek language.

[121] In Brooks's (1987:114) critique on Mt's tradition history, he also assumes the presence of a reader's context and opts for the support of a "contemporary" understanding of history: "Where did these traditions come from? Kelber postulates the law of 'social identification' as the means by which specific sayings are preserved and transmitted orally. According to this law, sayings that reflect similar social locators probably come from the same level of the history of tradition. The present study has adopted this approach in focusing on the immediately pre-Matthean level of the tradition. Kelber asserts that reconstruction of precise

"pondering" is set in the genre of self-understanding, which includes a strong *missionary* sense. This also is clearly illustrated by a contextual approach, which further illustrates the presence of a transitional momentum (Christianity as a living organism). Bosch (1991:83) comments that:

> "In Matthew's view, Christians find their true identity when they are involved in mission, in communicating to others a new way of life, a new interpretation of reality and of God, and in committing themselves to liberation and salvation of others. A missionary community is one that understands itself as being both different from and committed to its environment; it exists within its context in a way which is both winsome and challenging. In the midst of confusion and uncertainty, Matthew's community is driven back to its roots, to the persons and experiences which gave birth to it, so that it can rediscover and reclaim those persons and events, come to a more appropriate self-understanding, and on the basis of this discern the nature of its existence and calling."

It is important to realize that, although in the midst of this dialectical tension, Mt points to the essential role of love, which needs to function, not *instead* of these differences in continuity but amidst this *tension*. This is the Law. This Law not only provides a key to forming a synthesis but also is the practical implication of the relation of *text* and *context*.

In conclusion, therefore, it is necessary to realize that, although the interplay between the various contextual aspects is continuously present, and although this momentum has an outward nature, it could never surpass the need to stand in relation to the interplay reflected in the text as "statute" measure, since the text itself is engulfed by various contextual aspects.[122] Once again it must be stressed that it would be a fallacy to ignore the interrelationship between *text* and *context*.

Therefore, contextuality, and the debate on its importance as a point of departure should not be seen as in absolute terms. Contextuality is not an event (or approach) which stands in contrast to the text, neither is it an approach which could lead to definite points of departure, either suggesting the context or the text as such points. Contextuality will always have the character of a momentous event (or approach)

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communal histories based on Gospel texts assumes 'an unbroken continuity in the function of contextuality from the oral to the written medium'. In what follows, I hope to avoid the pitfall Kebler describes by not assuming unbroken continuity, but neither will I willingly fall into the pit of absolute discontinuity he assumes."

[122] Rossouw (1963:263) reflects that "Die klaarheid van die Skrif beteken dat die kerk in sy belydenis en verkondiging kan afgaan op die sensus literalis et historicus van die Skrifteks. Die klaarheid van die Skrif is die klaarheid wat die letterlike sin van die Skrif het vir die ekklesia. Dat dit die klaarheid van die teks is vir die ekklesia, is nie onbelangrik nie. Want daarmee is gesê dat die klaarheid van die letterlike Skrifsin nie die retoriese deursigtigheid is van die Skrifwoorde in hul algemeen vasstelbare singehalte op die vlak van algemeen-menslike herkenbaarheid nie, maar eerder die vertaalbaarheid is van die letterlike Skrifteks in die aansprekende getuienis van die kerk vir die besondere bestaan van die konkrete mens in die hede. Juis daarom sluit die klaarheid van die Skrifteks nie die opdrag tot interpretasie uit nie, maar roep dit die kerk op tot 'n verstaan en 'n verstaanbaar-maak van die teks in die diens van die verkondiging. Die hermeneutiese oord vir 'n saaklike interpretasie van die Skrif kwalifiseer hierdie interpretasie tot ver-tolking in die mees wesenlike sin van die woord."

which demands *continuous reflection*. Such a contextual approach will do justice to the "contemporaneity" of the Word, since the relation of *text* and *context* will then not only be understood as an extra-textual (didactic) debate but prove to be the very essence of revelation.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

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CHAPTER 6: ADDENDUM

6.1. Addendum: Nestle-Aland (Ed. XXVI) references of Matthew's use of the Pentateuch (listed according to Matthew's use)

s - the next vers included
ss - the following verses included

Matt	Gen	Ex	Lev	Num	Deut
1:1	5:1				
	22:18				
1:2	25:26				
	29:35				
1:3	38:29s				
1:21	17:19				
2:2				24:17	
2:13		2:15			
2:15				23:22	
				24: 8	
2:18	35:19				
2:20		4:19			
3:5			11:21s		
3:7	3:15				
3:17	22:2				
4:2		34:28			9:9
4:3	3:1-7				
4:4					8:3
4:7					6:16LXX
4:8					3:27
					34:1
4:10					6:13LXX
					32:43LXX
5:5					4:38
5:8	20:5s				
5:12	15:1				
5:21		20:13			5:17
		21:12	24:17		
5::22					17:8-13
5:22					21:18
					21:20?
5:27		20:14			5:18
5:28		20:17			
5:31					24:1ss
5:33			19:12	30:3	
					23:22LXX
5:38		21:24s	24:20		
					19:21
5:42					15:7s
5:43			19:18		

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Matt	Gen	Ex	Lev	Num	Deut
					23:4(5)
			19:34		7:2
5:44					
5:46					
5:47			19:2		18:13
6:5					
6:23					15:9
6:24					
6:34		16:19			
7:6		29:33	22:10		
7:15					13:3
8:4			13:49		
			14:2-32		
9:20			15:25	15:38	
					22:12
9:36				27:17	
10:10				18:31	
10:15	19:24s				
10:16	3:1				
10:18					31:26
10:19		4:12			
10:37					33:9
11:10		23:20			
11:19					21:20
11:28		33:14			
11:29				12:3	
12:1					5:14
					23:26
12:2		20:10			
12:4		25:30	24:5-8		
12:4		40:23ss	24:9		
12:5				28:9	
12:39					32:5
13:33	18:6				
14:4			18:16		
			20:21		
15:4		20:12			5:16
15:4		21:17	20:9		
17:		24:13-16			
17:2		34:29s			
17:5		24:15			18:15
17:17					32:5
					32:20
17:24		30:13s			
18:15			19:17		
18:16					19:15
18:22	4:24				
19:4	1:27				
	5: 2				

Matt	Gen	Ex	Lev	Num	Deut
19:5	2:24LXX				
19:7					24:1
					24:3
19:18		20:12-16			
					5:16-20
19:19			19:18		
19:26	18:14				
20:8			19:13		
					24:14s
22:16	18:19				
22:24	38:8				25:5
22:37					6:5
22:39			19:18		
			19:34		
23:5		13:9			6:8
					11:18
23:6				15:38s	
23:19		29:37			
23:23			27:30		
					14:22s
23:24			11:4		
23:35	4:8				
24:12					13:2
					13:3
					13:4
24:26					13:6
					30:4
24:37	6:11-13				
	7:7				
24:45	39:4s				
25:31					32:43
					33:2LXX
26:1					31:1
26:11					15:11
					9:15
26:18		12:14-20			
26:28		24:8			
26:52	9:6				
26:65			10:6		
			21:10		
26:66			24:16		
27:4					27:25
27:7					23:19
27:10		9:12LXX			
27:24					21:6-8
27:51		26:31ss			
27:58					21:22s

6.2. Addendum: Nestle-Aland (Ed. XXVI) references of Matthew's use of the Pentateuch (listed according to the order of the Pentateuch)

s - the next vers included

ss - the following verses included

Gen	Ex	Lev	Num	Deut
1:27	2:15	10:6	12: 3	3:27
2:24LXX	4:12	11:4	15:38s	4:37
3:1	4:19	11:4	18:31	4:38
3: 2	9:12LXX	11:21s	23:22	5:10
3:3	12:14	13:49	24: 8	5:16
3:4	12:15	14:2	24:17	5:14
3:5	12:16	14:3	27:17	5:16
3:6	12:17	14:4	28:9	5:17
3:7	12:18	14:5	30:3	5:18
3:15	12:19	14:6		5:19
4:8	12:20	14:7		5:20
4:24	13:9	14:8		5:29
5:1	16:19	14:9		6:5
5:2	20:6	14:10		6:8
6:11	20:10	14:11		6:13LXX
6:12	20:12	14:12		6:16LXX
6:13	20:13	14:13		7:2
7:1	20:14	14:14		7:7
7:7	20:15	14:15		7:8
9:6	20:16	14:16		7:9
15:1	20:17	14:17		7:13
17:19	21:5	14:18		8:3
18:6	21:12	14:19		9:15
18:14	21:17	14:20		10:12
18:19	21:24	14:21		10:15
19:24	23:20	14:22		10:19
20:5	24:8	14:23		11:1
22:2	24:13	14:24		11:13
22:18	24:14	14:25		11:18
24:67	24:15	14:26		11:22
25:6	24:16	14:27		13:2
25:28	26:31ss	14:28		13:3
27:4	29:33	14:29		13:4
27:14	29:37	14:30		13:6
29:18	30:13	14:31		14:22s
29:20	33:14	14:32		15:7s
29:30	34:28	15:25		15:8
29:32	34:29s	18:16		15: 9
29:35	40:23etc	19:2		15:11
34:3		19:12		17:8
35:19		19:13		17:9
37:3		19:17		17:10

Gen	Ex	Lev	Num	Deut
37:4		19:18		17:11
38:8		19:34		17:12
38:29		20:9		17:13
39:4		20:21		18:13
		21:10		18:15
		22:10		19:9
		24:5		19:15
		24:6		19:21
		24:7		21:6
		24:8		21:7
		24:9		21:8
		24:16		21:18
		24:17		21:20(?)
		24:20		21:22s
		27:30		22:12
				23:4
				23:5
				23:6
				23:7
				23:19
				23:21
				23:22LXX
				23:25
				23:26
				24:1ss
				24:3
				24:14s
				25:5
				27:25
				30:4
				30:6
				30:16
				30:20
				31:1
				31:26
				32:5
				32:20
				32:43LXX
				32:52
				33:2LXX
				33:3
				33:9
				34:1

6.3. Abbreviations

CD	Damascus Document
Cor	Corinthians
Deut	Deuteronomy
DSS	Dead Sea Scrolls
Gal	Galasians
Kg	Kings
Lev	Leviticus
Lk	Luke
LXX	Septuagint
M	Matthean logion
Mk	Mark
M.T.	Massoretic Text
Mt	Matthew
NT	New Testament
OT	Old Testament
Q	Qumran
1 Qp Hab	Habbakuk Commentary/Qumran
Rom	Romans
RZ	Reflexionszitate