SYNOPTIC ASYMMETRY: AN INTER-DISCIPLINARY APPROACH
TO THE SYNOPTIC PROBLEM

by

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To

Chaplain Evan Draper Welsh

Teacher, friend, a gentle man of great integrity

" ‏ובמקום שאין אנשין השתדל להיות א'ש‎ "

(Avoth 2.1)

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I wish to insert a note of caution here: any theological implications which may result from the analyses presented here do not necessarily reflect the personal views of my committee members.

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ABSTRACT

SYNOPTIC ASYMMETRY: AN INTER-DISCIPLINARY APPROACH TO THE SYNOPTIC PROBLEM

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In interdisciplinary studies, the question arises of how best to mesh interrelated disciplines. Here, linguistics (in the complementary disciplines of discourse analysis and perspective) is inter-phased with New Testament scholarship at the literary juncture of the synoptic problem——a problem which is not a theological construct, but which is an a-nomaly inherent in the very gospel texts.

Chapter 1 provides an overview and a short history of the synoptic problem, which is one of the most difficult problems in the history of ideas. The three synoptic texts (Matthew, Mark, and Luke) differ from and yet complement one another. What is the nature of the literary relationship which appears to exist among them? Who wrote first? Who altered whom? For over two centuries higher critical scholars have searched for an acceptable solution. Currently, the dominant Marcan hypothesis is being reassessed by the proponents of Matthean priority.

This study proposes a methodology which attempts to satisfactorily account for the obvious textual similarities as well as for the differences which occur between the texts of a single set of synoptic pericopae.

The scope of this study is limited to a test case of a single literary unit in the triple tradition. The pericopae selected for analysis (Matthew 19:16-22 par. Mark 10:17-22 par. Luke 18:18-23) tell the story of the rich (young) ruler--a story used by Marcan priority proponents to support the validity of their hypothesis.

This is not a redactional critique; it is a practical attempt to unravel the literary interrelations of this particular synoptic episode. A number of surface and lexical variations exist among these accounts. The question to be answered is: How significant are these observed differences? Do they reflect a difference in editorial styles or a conflict of world views?

Two theoretical approaches are employed in Chapter 2: Longacrean and van Dijkian. These discourse analyses appear to show essential differences in deep structure between the accounts.

Chapter 3 outlines two alternative perspectives through which these accounts are interpreted. Rabbinic value concepts presented in the haggadic genre comprise the first perspective; the second, a Christian perspective, is comprised of two sub-perspectives: the heretical Ebionite and the orthodox patristic. These perspective analyses appear to confirm the existence of the deep structure differences outlined in Chapter 2 and, in addition, suggest that Matthew is probably best understood as a rabbinic haggadah on Leviticus 19, while Mark-Luke is probably best understood as a call to Christian discipleship.

In Chapter 4, the two most probable literary progressions: Matthew altering Mark and Mark altering Matthew, are analyzed. Assuming that the editing was purposive, not random, it is proposed that the motivations for the observed additions, deletions, and emendations arise from a theological confrontation between these two opposing perspectives. It also suggests that, in this instance, the Matthean pericope appears to preserve the original story and that Mark (and Luke, in indeterminate order) appears to have changed that account from a rabbinic haggadah to a Christian homily.

That the Matthean account was written first is argued on the basis of these combined analyses; that the literary relationship of these pericopae is one of direct dependence is argued from the consistency of the pattern of the changes.

Although this study is limited in scope to a consideration of this set of pericopae, the promise of applying this approach to other parallel pericopae is apparent.

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CHAPTER 1

AN INTRODUCTION TO THE SYNOPTIC PROBLEM

Introduction

The synoptic[1] problem is not a theological construct, but an anoma-
ly which is inherent in the very text of the gospel accounts. Nor is it
a new problem (having existed from the time of the compilation of the
first New Testament), although ways in which scholars have dealt with it
have changed dramatically over the years. As Stoldt recently observed,
"The critical analysis of the sources of the Gospels is justifiably re-
garded as one of the most difficult research problems in the history of
ideas."[2] So difficult a problem is it that no one has yet successfully
resolved it; no scholarly consensus exists. Yet, while the sometimes
bitter controversy continues, the search for the elusive, acceptable
solution persists. One such contemporary combatant in the synoptic are-
na, William Farmer, optimistically asserts: "The Synoptic Problem is
difficult but not necessarily insoluble."[3]

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[1]The term "synoptic" was first used to describe the first three
gospels (Matthew, Mark, and Luke) by Johann Jakob Griesbach in his work
Synopsis Evangeliorum Matthaei, Marci et Lucae una cum iis Joannis peri-
copis quae omnino cum caeterorum Evangelistarum narrationibus conferendae
sunt, 3rd ed. (Halle: n. p., 1809).

[2]Hans-Herbert Stoldt, History and Criticism of the Marcan Hypothe-
sis, trans. and ed. Donald L. Niewyk, with an Introduction by William R.
Farmer (Macon, Georgia: Mercer University Press, 1980), p. 1.

[3]William R. Farmer, The Synoptic Problem: A Critical Analysis
(Macon, Georgia: Mercer University Press, 1976), p. 199.

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The problem arises from the fact that there are four gospel texts, each differing from and yet complementing the rest to varying degrees--not merely in style but also in content. Even the casual reader will note striking similarities and parallels, while the more astute observer will ponder discrepancies between the accounts. The first three: Matthew, Mark, and Luke, share a great deal of material--not only specific stories and parables, for example, but also word-for-word correspondences in some instances.

For example, approximately ninety percent of the subject matter of Mark is also found in Matthew, while fifty percent of Mark is also reported in Luke.[4] Writing an article on the gospels in The New Bible Dictionary, F. F. Bruce says it another way:

> The substance of 606 out of the 661 verses of Mark (leaving Mk.
> xvi. 9-20 out of the reckoning) reappears in abridged form in
> Matthew; some 380 of the 661 verses of Mark reappear in Luke.
> This may be stated otherwise by saying that, out of the 1,068
> verses of Matthew, about 500 contain the substance of 606 verses
> of Mark, while out of the 1,149 verses of Luke some 380 are par-
> alleled in Mark. Only thirty-one verses of Mark have no paral-
> lel in either Matthew or Luke. Matthew and Luke have each up to
> 250 verses containing common material not paralleled in Mark;
> sometimes this common material appears in Matthew and Luke in
> practically identical language, while sometimes the verbal di-
> vergence is considerable. About 300 verses of Matthew have no
> parallel in any of the other Gospels; the same is true of about
> 520 verses in Luke.[5]

In contrast, the Johannine gospel has less than ten percent of its subject matter in common with all of the other three gospel accounts

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[4]B. H. Streeter, The Four Gospels: A Study in Origins (London: Macmillan and Co., 1930), p. 151.

[5]The New Bible Dictionary, 1962 ed., s. v. "Gospels," by F. F. Bruce.

combined.[6] (Hence, the gospel according to John is excluded from the discussion, since it appears to reflect a separate, distinct tradition from that of the synoptics.) Thus, using textual consistency as the criteria for admissability, the focus of scholarly scrutiny is first narrowed to include only the most similar texts--Matthew, Mark, and Luke --before allowing additional questions relating to literary (inter)dependency to be posed.

In essence, the synoptic problem is this: Given the striking similarities in content and in form between Matthew, Mark, and Luke, what is the nature of the literary relationship which apparently exists among them? From a comparison of the texts, it appears clear that it is most likely one of direct literary dependence (i.e., one author borrowed from a previous writer's work in writing his own later composition). But who borrowed from whom? Who wrote first? Who edited items out (or embroidered details on), thus accounting for the differences observed?

Two prominent contemporary theologians summarize the complexity of this deceptively simple problem. As Kümmel remarks:

> The synoptic problem is the question about the literary relationship of the first three Gospels to one another: How is the remarkable, complex commingling [sic] of agreements and disagreements among Matthew, Mark, and Luke to be explained? The state of affairs is all the more striking in that John has no share in the matter at all.[7]

Orchard agrees with this assessment, querying:

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[6]Brooks F. Wescott, An Introduction to the Study of the Gospels, 5th ed. (London: Macmillan, 1875), p. 191.

[7]Werner Georg Kümmel, ed., Introduction to the New Testament, founded by Paul Feine and Johannes Behm, trans. A. J. Mattill, Jr., 14th ed., rev. (Nashville: Abingdon Press, 1966), p. 35.

The Synoptic Problem is the problem of the literary connection
between our canonical Matthew, Mark and Luke: what sort of con-
nection is it? Is there a direct literary dependence between
these Gospels as we now have them? Does one depend on another,
and the third on the other two, or vice versa? In what sequence
were they composed, and what were the reasons for the sequence?[8]

That the synoptic gospels are similar is self-evident. For exam-
ple, the outline of each account is identical: the story of Jesus' bap-
tism is followed by the details of the temptation and an accounting of
his public ministry. In each case, the account of Peter's confession at
Caesarea Philippi appears to have been placed in a position of literary
prominence, so that it is probably best understood as the turning point
in the story. Each writer follows this central confession of faith with
a description of Jesus' final journey to Jerusalem, the trial, crucifix-
ion, and resurrection.

Extensive similarities of wording occur between various pericopae
as well,[9] however the resulting comparisons are complex and reflect vary-
ing degrees of concurrence. For example, in many cases, two of the three
accounts agree extensively with each other, while the third account dis-
agrees with both of them---a most vexing situation.[10] While there are no
extended verbal agreements of Matthew and Luke (contrasted with Mark),
there are four clear instances where, although the words are identical,

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- [8]Bernard Orchard, The Griesbach Solution to the Synoptic Problem
Vol. 1: Matthew, Mark, and Luke (Manchester: Koinonia Press, 1976),
p. 3.

[9]Cf. Mk. 11:27-33 par. Mt. 21:23-27 par. Lk. 20:1-8; Mk. 1:40-45
par. Mt. 8:1-4 par. Lk. 5:12-16. For examples of such similarities at a
glance, see William R. Farmer's series of color-coded charts in Synopti-
con (Cambridge: The University Press, 1969).

[10]Cf. Mt. 20:24-28 and Mk. 10:41-45 vs. Lk. 22:24-27. Also Mk. 12:
38-40 and Lk. 20:46-47 vs. Mt. 23:6-13.

the order in which they appear differs.[11] (In other words, these are not verbal dissimilarities but disagreements of ordering--disagreements of the placement of a saying of Jesus. In each instance, two of the accounts agree on one order, while the third gives a different listing.) Often when Matthew and Luke agree, Mark either omits the section in question or gives an order which differs from the other two.[12]

Differences among the gospel accounts are striking. For example, the infancy narratives in Matthew and in Luke differ both in content and in form. The two geneologies contradict one another, as do the reports of the resurrection.[13] In each disputed area[14]--infancy, geneology, and resurrection--Mark is silent (a silence that is strange, considering the importance of these events to Christianity). At times, the sequence of similar pericopae also differs from account to account.[15] And, in addi-

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[11]According to E. P. Sanders in The Tendencies of the Synoptic Tradition (Cambridge: The University Press, 1969), p. 255, these are: (1) Mt. 7:2 and Lk. 6:38 vs. Mk. 4:24b; (2) Mt. 11:10 and Lk. 7:27 vs. Mk 1: 2; (3) Mt. 3:2 and Lk. 3:3 vs. Mk. 1:4; (4) Mt. 3:2 and Lk. 3:16 vs. Mk. 1:7.

[12]E.g., Mt. 3:7-10 and Lk. 3:7-9 which have no Marcan parallels. (For more examples, see also: Kümmel, Introduction, p. 52.)

[13]For a discussion of the contradictions in the resurrection narratives see Raymond E. Brown, The Gospel According to John, The Anchor Bible Series, Vol. 29 (New York: Doubleday & Co., Inc., 1970), pp. 966-978.

[14]Some conservative Christian scholars prefer to harmonize these accounts, thus disputing the existence of these contradictions (which are acknowledged by most higher critical scholars). (See The Zondervan Pictoral Encyclopedia, s.v. "Matthew, Gospel of," by L. M. Petersen.) Other conservative scholars do accept the problem (although most opt for Marcan priority). (See The New Bible Dictionary, s.v. "Gospels," by F. F. Bruce and Vincent Taylor, The Gospel According to St. Mark, Thornapple Commentary Series, 2nd ed. (Grand Rapids: Baker Book House, 1966), pp. 1-151.)

[15]See Kümmel, Introduction, pp. 46-47.

tion, each of the synoptic gospels contains portions that are unique to it alone (with Mark containing the least number of unique portions).[16]

This, then, is a brief introduction to the synoptic problem—a sketch which does scant justice to the complex and often frustrating kaleidoscope of synoptic symmetry and asymmetry.[17] That a theory which can explain the obvious similarities while satisfactorily accounting for the observed differences is needed is obvious to many contemporary critics. It was not so obvious to earlier scholars. It was not until the Enlightenment that work on such a theory was begun.

A Short History of the Synoptic Problem

The Church Fathers

Before the second half of the eighteenth century, little attention was paid to the synoptic problem except for occasional treatises focusing on its chronological aspects (i.e., who wrote before whom and which gospel writer was the epitomizer). The church fathers did not deal with the

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[16]The material unique to Mark is: 1:1; 2:27; 3:20-21; 4:26-29; 7: 2-4, 31-37; 8:22-26; 9:29, 48-49; 14:51-52; and 16:9-20 (which has severe textual problems and is regarded by many scholars to be spurious). (For a discussion of Mk. 16:9-20, see Bruce M. Metzger's two works: The Text of the New Testament, 2nd ed. (Oxford: Oxford University Press, 1968), pp. 226-229 and A Textual Commentary on the Greek New Testament, 3rd ed., (London: United Bible Societies, 1971), pp. 122-126.)

[17]For a more comprehensive look at the relationships among the synoptic gospels see: Kurt Aland, ed., Synopsis Quattor Evangeliorum: Locis Parallelis Evangeliorum Apocryphorum et Patrum Adhibitus, 8th ed., (Stuttgart: Württembergishe Bibelanstat, 1964); Orchard, Matthew, Mark, and Luke (especially the appendix); Allen Barr, A Diagram of Synoptic Relationships (Edinburgh: T. and T. Clark, 1938); Marvin F. Cain, "A Comparison of the Parallel Passages in Matthew and Mark" (Ph.D. dissertation, Duke University, 1967); Farmer, Synopticon; Sir John C. Hawkins, Horae Synopticae, 2nd ed. (Oxford: The Clarendon Press, 1909).

four gospel accounts in a higher critical way. Instead, they used the texts as doctrinal goldmines--as objects of faith instead of objects of historical investigation. In their approach (which became traditional), the four accounts were treated as equals (i.e., each text was assumed to have been written independently of all of the rest). But, to the dismay of the faithful, glaring differences were plainly visible. How could these perplexing problems be resolved? The solution was harmonization: a rigorous attempt to homogenize the conflicting portions of the accounts by highlighting similarities, noting concurrences, and glossing over divergencies. Long and convoluted (and sometimes fanciful) arguments were advanced, custom-designed to explain away specific contradictions.[18] The church fathers (who occasionally produced conflicting resolutions to a particular problem) all agreed on the same basic methodology: (1) appeal to tradition and (2) harmonize.

The patristic testimony follows (in somewhat chronological order):

The Muratorian Fragment

The Muratorian Fragment, which claims to be from the time of Pius I (142-155 C.E.), says:

> . . . at which he [?S.] Mark was present and thus set them down.
> The third book of the Gospel is that according to Luke.
> Luke, the physician, when, after the Ascension of Christ, Paul
> had taken him to himself as one studious of right [or, probably,
> as travelling companion] wrote in his own name what he had been
> told [or in order] , although he had not himself seen the Lord
> in the flesh. He set down the events as far as he could ascer-
> tain them, and began his story with the birth of John.

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[18]See St. Augustin, The Harmony of the Gospels (trans. S. D. F. Salmond) 2. 1. 1 - 2. 4. 13 and 2. 23. 60 - 2. 24. 69 for explanations of the discrepancies in the geneologies and resurrection stories.

> The fourth gospel is that of John, one of the disciples . .
> . . When his fellow-disciples and bishops exhorted him he said,
> "Fast with me for three days from to-day, and then let us re-
> late to each other whatever may be revealed to each of us." On
> the same night it was revealed to Andrew, one of the Apostles,
> that John should narrate all things in his own name as he re-
> membered them.[19]

Papias

In a quote which tradition says was handed down from Papias of He-
rapolis (martyred about 155 C.E.) are several statements about the compo-
sition of the gospel accounts. The most notable is that Mark was Peter's
interpreter. (Thus, according to Papias, the gospel of Mark is, in es-
sence, the Petrine gospel.)

> . . . but we are now obliged to append to the words already
> quoted from him a tradition about the Mark who wrote the Gospel,
> which he expounds as follows. "And the Presbyter used to say
> this, 'Mark became Peter's interpreter and wrote accurately all
> that he remembered, not, indeed, in order, of the things said or
> done by the Lord. For he had not heard the Lord, nor had he
> followed him, but later on, as I said, followed Peter, who used
> to give teaching as necessity demanded but not making, as it
> were, an arrangement of the Lord's oracles, so that Mark did
> nothing wrong in thus writing down single points as he remem-
> bered them. For to one thing he gave attention, to leave out
> nothing of what he had heard and to make no false statements
> in them.'" This is related by Papias about Mark, and about
> Matthew this was said, "Matthew collected the oracles in the
> Hebrew language, and each interpreted them as best he could."[20]

Tatian

The prominence of the patristic methodology traces its origin pri-
·marily to the success of the first attempt to harmonize the four accounts

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[19]The Muratorian Canon in Documents of the Christian Church, ed.
Henry Bettenson, 2nd ed. (Oxford: Oxford University Press, 1970), p. 28.

[20]Eusebius The Eccesiastical History (trans. Kirsopp Lake), Loeb
Classical Library, 3. 39. 14-16.

in their entirety: the <u>Diatessaron</u>, written by Tatian[21] in approximately

175 C.E.

Ireneus

Ireneus, who wrote about 185 C.E., gave the order of composition as

first Matthew, then Mark, Luke sometime later, and finally John.

> Matthew also issued a written Gospel among the Hebrews in their
> own dialect, while Peter and Paul were preaching at Rome, and
> laying the foundations of the Church. After their departure,
> Mark, the disciple and interpreter of Peter, did also hand down
> to us in writing what had been preached by Peter. Luke also,
> the companion of Paul, recorded in a book the Gospel preached
> by him. Afterwards, John, the disciple of the Lord, who also
> had leaned upon His breast, did himself publish a Gospel during
> his residence at Ephesus in Asia.[22]

Clement of Alexandria

Clement of Alexandria, writing around 200 C.E., stated that Matthew

and Luke were written prior to Mark and John:

> And again in the same books Clement has inserted a tradition
> of the primitive elders with regard to the order of the Gospels,
> as follows. He said that those Gospels were first written which
> include the geneologies, but that the Gospel according to Mark
> came into being in this manner: When Peter had publicly preached
> the word at Rome, and by the Spirit had proclaimed the Gospel,
> that those present, who were many, exhorted Mark, as one who had
> followed him for a long time and remembered what had been spoken,
> to make a record of what was said: and that he did this, and
> ˮdistributed the Gospel among those that asked him. And that
> when the matter came to Peter's knowledge he neither strongly
> forbade it nor urged it forward. But that John, last of all,
> conscious that the outward facts had been set forth in the Gos-
> pels, was urged on by his disciples, and, divinely moved by the

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[21]It should be noted that Tatian, a rhetorician converted by Justin
Martyr, had leanings toward a type of Syrian gnosticism. As a result, he
omitted all references to Jesus' Jewish descent (i.e., geneologies).

[22]Ireneus <u>Against Heresies</u> (trans. Alexander Roberts and James
Donaldson) The Ante-Nicene Fathers, 3. 1. 1.

Spirit, composed a spiritual Gospel. This is Clement's account.[23]

Tertullian[24]

- The same authority of the apostolic churches will afford
'evidence to the other Gospels also, which we possess equally
through their means, and according to their usage--I mean the
Gospels of John and Matthew--whilst that which Mark published
may be affirmed to be Peter's whose interpreter Mark was.
For even Luke's form of the Gospel men usually ascribe to Paul.[25]

Origin

According to Eusebius, the tradition that Mark is the Petrine gos-

pel is also found in Origin's _Commentaries on the Gospel according to_

Matthew:

But in the first of his [Commentaries] on the Gospel accord-
ing to Matthew, defending the canon of the Church, he gives his
testimony that he knows only four Gospels, writing somewhat as
follows. ". . . as having learnt by tradition concerning the
four Gospels, which alone are unquestionable in the Church of
God under heaven, that first was written that according to Mat-
thew, who was once a tax-collector but afterwards an apostle of
Jesus Christ, who published it for those who from Judaism came
to believe, composed as it was in the Hebrew language. Second-
ly, that according to Mark, who wrote it in accordance with Pe-
ter's instructions, whom also Peter acknowledged as his son in
the catholic epistle, speaking in these terms: "She that is in
Babylon, elect together with you, saluteth you; and so doth
Mark my son." And thirdly, that according to Luke who wrote,
for those who from the Gentiles [came to believe] , the Gospel
that was praised by Paul. After them all, that according to
John.[26]

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[23] Eusebius, _The Ecclesiastical History_ (trans. J. E. L. Oulton),
Loeb Classical Library, 6. 14. 5-7.

[24] Tertullian died around 200 C.E., Origin in 254 and Eusebius about
340.

[25] Tertullian, _The Five Books Against Marcion_ (trans. Peter Holmes),
The Ante-Nicene Fathers, 4. 5.

[26] Eusebius, _Ecclesiastical History_, 6. 25. 3-6.

Eusebius

Eusebius himself, writing his <u>Ecclesiastical History</u> circa 311 C.E., arrived at the following conclusion:

> Yet nevertheless of all those who had been with the Lord only Matthew and John have left us their recollections, and tradition says that they took to writing perforce. Matthew had first preached to Hebrews, and when he was on the point of going to others he transmitted in writing in his native language the Gospel according to himself, and thus supplied by writing the lack of his own presence to those from whom he was sent, and Mark and Luke had already published the Gospels according to them, but John, it is said, used all the time a message which was not written down, and at last took to writing for the following cause. The three gospels which had been written down before were distributed to all including himself; it is said that he welcomed them and testified to their truth but said that there was only lacking to the narrative the account of what was done by Christ at first and at the beginning of the preaching. The story is surely true.[27]

Augustin

Several decades later (around 400 C.E.), Augustin refined Ireneus' chronological order to the now-familiar listing of Matthew, Mark, Luke, and John. He also asserted that the later writers were aware of the earlier compositions:

> Now those four evangelists whose names have gained the most remarkable circulation over the whole world, and whose number has been fixed as four . . . are believed to have written in the order which follows: first Matthew, then Mark, thirdly Luke, lastly John.[28]

> Of these four, it is true, only Matthew is reckoned to have written in the Hebrew language; the others in Greek. And however they may appear to have kept each of them a certain order of narration proper to himself, this certainly is not to be

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[27]Eusebius, <u>Ecclesiastical History</u>, 3. 24. 5-8.

[28]Augustin, <u>The Harmony of the Gospels</u>, 1. 2. 3.

taken as if each individual writer chose to write in ignorance of what his predecessor had done, or left out as matters about which there was no information things which another nevertheless is discovered to have recorded. But the fact is, that just as they received each of them the gift of inspiration, they abstained from adding to their several labours any superfluous conjoint compositions. For Matthew is understood to have taken it in hand to construct the record of the incarnation of the Lord according to the royal lineage, and to give an account of most part of His deeds and words as they stood in relation to this present life of men. Mark follows him closely, and looks like his attendant and epitomizer . . . . On the other hand, Luke appears to have occupied himself rather with the priestly lineage and character of the Lord. For although in his own way he carries the descent back to David, what he has followed is not the royal pedigree, but the line of those who were not kings.[29]

As is seen from these patristic quotations, while it was agreed that

Matthew was the first gospel written, and John the last, the relative

chronological order of the other two accounts remained of secondary sig-

nificance. The complete acceptance of harmonization of all four of the

accounts in their entirety which was begun by Tatian resulted in a schol-

arly consensus which endured for almost two millenia. The methodology

was not to be challenged until the eighteenth century, when the notion

of looking at the scriptural texts with a higher critical eye--as well as

the eye of faith--abruptly re-opened discussion on the synoptic problem.

The Griesbach Hypothesis

In 1774, in a radical departure from traditional harmonization[30] ef-

forts, Johann Jakob Griesbach (as part of his Greek New Testament, _Libri_

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[29]Ibid. 1. 2. 4.

[30]"In other words, Griesbach's harmony, if a harmony at all, was a harmony to end harmonization." (Farmer, _Synoptic Problem_, pp. 5-6.)

N. T. historici[31]) took the unprecedented step of arranging the texts of
the three synoptic gospels[32] in parallel columns.[33] Declining to attempt
to reconcile the differences of the three dissimilar versions, he simply
set out the verses in such a way as to allow the reader to see at a
glance the discrepancies as well as the concurrences. The charts spoke
for themselves.

This way of laying out the data shifted the focus of scholarly con-
cern. How could the differences and similarities thus exposed best be
explained? The scores of surface similarities tantalized the scholars,
tempting them to devise intricate theories of direct and indirect liter-
ary descent. And yet the solution was not so simple as it might at first
have seemed, for the differences which also existed were so varied as to
defy simple literary progressions. How could one theory possibly encom-
pass them all?

Griesbach continued to explore the synoptic tangle, and several
years later proposed a tentative solution--a solution which soon came to
be known simply as the "Griesbach hypothesis".[34] (A summary of this hy-

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[31]Later published as Synopsis Evangeliorum Matthaei, Marci et Lucae.

[32]The gospel of John was not included in the discussion (except for
a few isolated pericopae where strong similarity existed), thus breaking
with traditional harmonization of all four gospels.

[33]Tatian, in contrast, telescoped all four accounts into one over-
all story.

[34]Originally a doctoral dissertation, Griesbach's hypothesis was not
the result of lengthy development. It was also simply formulated. Often
referred to in later works, it was inaccessible to non-Latin readers until
Orchard's English translation appeared in 1978. It was interaction with
this proposal which sparked the ensuing barrage of theories and counter-
theories which continues to the present day.

pothesis follows.)

> This is a summary of the opinion we are defending: That
> Mark when writing his book had in front of his eyes not only
> Matthew but Luke as well, and that he extracted from them what-
> ever he committed to writing of the deeds, speeches, and say-
> ings of the Saviour, in such a manner however that--. . .[35]

1. As a rule, Mark followed Matthew closely, yet he occasionally fol-

    lowed Luke instead. (Where Mark paralleled Matthew, he still did not

    lose sight of Luke, but joined him with Matthew--and vice versa)

2. Mark valued brevity; therefore he omitted details and pericopae that

    did not show Jesus as a teacher (e.g., Mt. 1, 2; Lk. 1, 2) as well as

    several of the longer discourses (e.g., Mt. 5, 6, 7; 10:16-42; 11:20-

    30; 12:33-45; 13:37-54; 18:10-35; 20:1-16; 22:1-14; 23:2-39; 24:37-

    51; 25:1-46; and Luke 6:17-49; 10:1-18:14 (thus omitting almost a

    third of Luke's gospel); and 19:11-28)

3. Mark edited his manuscript for a readership that was unfamiliar with

    either the topography of Palestine or the religious regulations of

    Palestinian Jews (especially those of the Pharisees). Thus, he elim-

    inated some details found in Matthew or in Luke which only concern

    Jews (e.g., Mt. 16:2, 3; 19:28; and Lk. 4:16-30; 23:23-32),

    quoted less frequently from the Torah (e.g., Mt. 4:14; 12:17-21; and

    13:14, 15), and added illustrative material (e.g., Mk. 7:3, 4, 8;

    11:13; and 12:4) which he felt necessary for a correct interpretation

    of the text

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[35]J. J. Griesbach, "A Demonstration That Mark Was Written After Matthew and Luke," in J. J. Griesbach: Synoptic and Text Critical Studies: 1776-1976, ed. Bernard Orchard and Thomas R. W. Longstaff, trans. Bernard Orchard (London: Cambridge University Press, 1978), pp. 6-7.

4. Mark often retained the same phrases and constructions used by Matthew and Luke--including some unusual ones (e.g., Mk. 2:10, "he says to the paralytic"; Mk. 10:22, "for he was in possession of much wealth"; Mk. 12:14, "you do not worry about anybody, for you do not regard the face of men"; Mk. 13:14, "the abomination of desolation"; and the parenthetic phrase, "let the reader understand")--nevertheless, he did not plagiarize the books word-for-word, but substituted his own words and formulas as well

5. Notwithstanding his desire for brevity, Mark often expanded the versions given in Matthew and in Luke (e.g., Mk. 6:17-31; 9:14-29, 38-50; and 11:11-26)--sometimes adding details (e.g., Mk. 2:14, "the son of Alphias"; Mk. 5:42, "for she was twelve years old"; Mk. 6:3, "the carpenter"; Mk. 6:13, "and he annointed the sick with oil"; Mk. 10:46, "Bartimaes son of Timeas"; Mk. 13:3, "Peter and James and John and Andrew"; Mk. 14:51, 52, "and a certain young man followed him"; Mk. 15:21, "father of Alexander and Rufus"; Mk. 15:40 (and Mk. 16:1), "and Salome")--sometimes adding whole short stories not found in either Matthew or Luke.[36]

It is important to note that the Griesbach hypothesis argues for only two points: (1) that Mark was written _last_ and (2) that Mark used Matthew _and_ Luke as sources--sometimes using one, sometimes the other and, at times, neither. Griesbach did _not_ attempt to determine which author (Matthew or Luke) wrote first.[37] This is crucial to keep in mind, for

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[36]Ibid., pp. 7-10.

[37]Griesbach relied on Augustine's assumption of Matthean priority. Thus, he did not test this assumption. (Farmer, Griesbach's "re-discov-

Griesbach's assumption of Matthean priority[38] was to have far-reaching

consequences. When his theory was successfully challenged almost sixty

years later, the notion of Matthean priority also fell into disfavor.

The continuation of this argument over assumptions is the basis for much

of the current controversy.

The Two-Documentary Hypothesis

Contemporaneous with the development of the Griesbach hypothesis

was the evolution of a second major historical-critical approach to the

synoptic problem--the documentary hypothesis. It quickly rose to accept-

ance alongside the Griesbach hypothesis at the forefront of synoptic re-

search in Europe--and almost as rapidly split into numerous competitive

theoretical permutations (the most prominent being the two and three-docu-

mentary hypotheses), each with a set of ardent adherents.

For the purpose of our introduction, it is important to note that

the central assumption of all of the variations of the documentary hypoth-

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erer" holds to Griesbach's progression of Matthew, Luke, Mark. See: Far-
mer, Synoptic Problem, pp. 211-232.)

[38]The only proponent of Lukan priority of whom I am aware is Robert
Lindsey (who, incidently, does not follow Griesbach). He asserts:
"There was an early Hebrew gospel that had been translated into
Greek. This gospel was quoted almost in its entirety by Luke.
Then Mark stands between Luke and Matthew, and in the manner of
a targumist expands the text of Luke. Matthew has a copy of
Mark in front of him, but also knows this Greek translation of
the early Hebrew gospel. Consequently, Matthew uses both Mark
and the Ur-gospel." (Quoted by Richard Stagner in "Lucan Priority in
the Feeding of the Five Thousand," a paper read for the Institute for
Biblical Research, 26 April, 1975.)

esis is the priority of Mark.[39] We will briefly examine the essential

elements of the two-documentary version (as it is perhaps the most repre-'

sentative), elaborating particularly on aspects of this primary assump-

tion.

The two-documentary hypothesis states that the similarities and

differences among the three synoptic texts can be best accounted for by

positing two (as opposed to three or more) written sources. These two

sources are canonical Mark[40] and the "Q" (from the German Quelle,

"source") document[41]. It is further assumed that these two sources were

both used by Matthew and Luke (although it is also assumed that each used

them differently). Thus, according to this theory, Mark was the first

gospel writer. Matthew and Luke wrote after Mark--each writing indepen-

dently of each other and each using both Mark and Q as their sources.

Since neither the postulated Q document, nor even a passing refer-

ence to one, has ever been found it may only be a literary construct at

best (and wishful thinking at worst). For this reason, among others, the

content of Q has remained in dispute.[42] Some scholars posit a sheaf of

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[39]For a survey of the development of the Marcan hypothesis in Germany, see Stoldt, History and Criticism, pp. 27-134. For a similar review of its growth in England, see Farmer, Synoptic Problem, pp. 48-177. Together they provide an excellent historical sketch (although neither author accepts the validity of the hypothesis).

[40]Some feel that an earlier version of Mark from that which we now have was used.

[41]For a concise review of the in's and out's of the alleged Q document, see Edward C. Hobbs, "A Quarter-Century Without 'Q'," Perkins Theological Journal (Summer 1980):10-19.

[42]On pages 197ff. of An Introduction to the Literature of the New Testament (New York: Charles Scribner's Sons, 1911), James Moffat outlines sixteen possible reconstructions of Q, noting that consensus had

Q mini-documents--a grab bag of quotable quotes and apt parables contain-
ing what sometimes appears to be the exact data needed to lend credence
to the scholar's favorite theological insight. Other scholars, noting a
disconcerting overlap between Mark and Q, question Q's literary indepen-
dence (if not its very existence).[43] Staunch advocates of the two-docu-
mentary hypothesis maintain that, despite indications that the traditions
preserved in both the real Marcan and the hypothetical Q texts do coincide
in places, the resulting connections are not compelling enough to require
the assertion of a direct literary relationship between the two. (I.e.,
they do not feel that Mark used Q as _his_ source.)[44]

To sum up, the four essential elements of the two-documentary hy-
pothesis are:

1. Mark is the oldest gospel

2. Matthew and Luke used Mark as a source

3. Matthew and Luke used another source (possibly multi-faceted)--i.e.,
   Q--as well as Mark

4. Neither Matthew nor Luke used the other's account as a source

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not yet been achieved on its probable content.

[43]"The reconstruction of the latter (Q) has not been possible in
detail, but its existence cannot be doubted." As seen in this quote by
Helmut Koester, not all scholars are disturbed by these problems. (Cited
from Helmut Koester's paper, "History and Development of Mark's Gospel,"
which was presented at the New Testament Colloquy in Fort Worth, Texas;
7 November, 1980, p. 1.)

[44]However, several scholars including J. P. Brown and F. C. Grant
maintain that Mark did, in fact, use Q in writing his gospel. See: J. P.
Brown, "The Form of 'Q' Known to Matthew," Cambridge New Testament Stud-
ies 8 (Spring 1961):27-42 and F. C. Grant, The Gospels: Their Origin and
Their Growth (New York: Harper and Bros., 1957).

The Ascendancy of the Marcan Hypothesis

<u>In Germany</u>

Paradoxically, the rise of the Marcan hypothesis to ascendancy was inseparably linked to another theological inquiry, the "Quest for the Historical Jesus", which rose to prominence in the early 1800's. The key figure in both discussions was David Friedrich Strauss; the publication of his seminal work, <u>Das Leben Jesu für das Deutsche Volk</u> in 1835 ignited a controversy which was destined to bring down the Griesbach hypothesis.

Before the release of <u>The Life of Jesus</u>, the two competing hypotheses had co-existed for several decades in relative harmony. But Strauss' work, which presupposed Griesbach's theory, called the historicity of the gospel accounts into serious question--and a bitter battle erupted over whether the texts reflect history or myth. According to Schweitzer:

> . . . [There are] two periods, that before Strauss, and that after Strauss. The dominant interest in the first is the question of miracle . . . . With the advent of Strauss this problem found a solution, viz., that these events have no rightful place in the the history, but are simply mythical elements in the sources.[45]

And, as Stoldt recently observed, "Whoever wished to refute Strauss had to be acuter than he and had to wield an equally keen blade--requirements not easily met. Thus his opponents preferred to strike at him indirectly, by endeavoring to disprove his source-theory."[46] Thus, the Griesbach hypothesis came under increasing attack.

Additional, positive impetus for a Marcan hypothesis came some

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[45]Albert Schweitzer, <u>The Quest of the Historical Jesus: A Critical Study of Its Progress from Reimarus to Wrede</u> (New York: The Macmillan Company, 1968), p. 10.

[46]Stoldt, <u>History and Criticism</u>, p. 227.

thirty years later from Holtzmann.[47]   Schweitzer makes the following ob-
servation on why Holtzmann could so easily persuade the scholarly communi-
ty to adopt his theory:

> What so attracted these writers to the Marcan hypothesis was
> not so much the authentification which it gave to the detail of
> Mark, though they were willing enough to accept that, but the way
> in which this Gospel lent itself to the a priori view of the
> course of the life of Jesus which they unconsciously brought with
> them. They appealed to Holtzmann because he showed such wonder-
> ful skill in extracting from the Marcan narrative the view which
> commended itself to the spirit of the age as manifested in the
> 'sixties.[48]

Still, the Marcan hypothesis did not come fully into its own in Ger-
many until long after Strauss' death in 1872. It was not until after
World War I that it received the final stamp of approval from the "foun-
ders" of form criticism (Formgeschichte), Bultmann and Dibelius (who both
presupposed Marcan priority).[49] However, because of a fundamental conclu-
sion of form criticism,[50] the focus of scholarly attention had passed
from the synoptic problem to consideration of the probable pre-literary

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[47]Heinrich J. Holtzmann, Die synoptischen Evangelien, Ihr Ursprung
und Geschichtlicher Charakter (Leipzig: Wilhelm Engelmann, 1863). Cf.
Stoldt, History and Criticism, pp. 69-93 and Farmer, Synoptic Problem, pp.
36-47.

[48]Schweitzer, Historical Jesus, p. 203.

[49]Rudolf Bultmann, History of the Synoptic Tradition, trans. John
Marsh (Oxford: Basil Blackwell, 1963), p. 3; Martin Dibelius, From Tra-
dition to Gospel, trans. B. L. Woolf (New York: Charles Scribner's Sons,
1934), p. 9.

[50]"Aber im ganzen gibt es kein Leben Jesu im Sinne einer sich en-
twickelnden Lebensgeschichte, keinen chronologishen Aufriß der Geschichte
Jesu, sondern nur Einzelgeschichten, Perikopen, die in ein Rahmenwerk
gestellt sind." (Quoted from Karl Ludwig Schmidt, Der Rahmen der Ge-
schichte Jesu: Literarkritische untersuchungen zuraltesten Jesusüber-
lieferung (Berlin: Trowitzch & Sohn, 1919), p. 317.)

form of each pericope in some presumed oral tradition. · For the form crit-
ics, the Marcan hypothesis merely provided an explanation of how the gos-
pels may have arrived at their present fixed literary forms. Their main
concern was investigating the possible look of the source material before
the final editing into its current form—not its literary pedigree.[51]

In Britain

British scholar William Sanday is perhaps the person most responsi-
ble for engineering the rise of the Marcan hypothesis in England. In-
trigued by the swirl of theories and counter-theories emanating from the
Continent, Sanday determined to take a systematic approach to solving the
synoptic problem. Recognizing the complexity of the issues, he started a
series of seminars at Oxford with a small group of similarly-inclined
scholars. They met regularly, about nine times a year, from 1894 until
1920.[52] The publications which resulted from these deliberations are im-
pressive: Sir John Hawkins' Horae Synopticae (published in 1898), San-
day's Studies in the Synoptic Problem (1911), and B. H. Streeter's The
Four Gospels (1924).[53]

Of interest here is the fact that the seminar participants presup-
posed the validity of the two-documentary hypothesis in all of their de-

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[51]For a summary of the basic tenets of form criticism, see: Joa-
chim Rodhe, Rediscovering the Teaching of the Evangelists, trans. Doro-
thea M. Barton (Philadelphia: The Westminster Press, 1968), pp. 4-5.

[52]Farmer, Synoptic Problem, p. 60.

[53]The pinnacle is undoubtedly Streeter's work, which convinced most
of the English-speaking theological world of the superiority of the two-
documentary hypothesis (although Streeter himself advocated four).

liberations.[54] They were swayed not only by Holtzmann's persuasive arguments but also by two articles: one by F. H. Woods which advocated Marcan priority[55] and one by E. A. Abbott which not only opposed Griesbach's hypothesis but which also concluded with a ringing assertion of the originality of Mark.[56] These two articles, appearing as they did so soon after the synoptic problem was officially "noticed" in scholarly British journals, kept the Griesbach hypothesis from gaining a toehold among English-speaking theologians. The proposal, which had remained a viable alternative on the Continent until the demise of the Tübingen school in the late 1860's, passed into relative obscurity, with only a few renegades

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[54]"We assume what is commonly known as the 'Two-Documentary Hypothesis'. We assume that the marked resemblances between the first three Gospels are due to the use of common documents, and that the fundamental documents are two in number." (Quoted from William Sanday, Oxford Studies in the Synoptic Problem (Oxford: The Clarendon Press, 1911), p. 3.)

[55]F.H. Woods, "The Origin and Mutual Relation of the Synoptic Gospels," in Studia Biblica et Ecclesiastica: Essays Chiefly in Biblical and Patristic Criticism, ed. S. R. Driver, J. K. Cheyne, and William Sanday, vol. 2 (Oxford: The Clarendon Press, 1890), pp. 59-104. See also: Hawkins, Horae Synopticae, pp. 114-115 where he states:
"What gives interest and importance to these portions, even in their minute details, is the theory, now very generally held, that a source corresponding on the whole with our present Gospel of St. Mark was used by the other two Synoptists as a basis or Grundschrift, to which they added introductions, insertions and conclusions derived from other sources. For English readers this view is clearly explained and effectively supported by Mr. F. H. Woods in Studia Biblica: his arguments seem to me to lead irresistibly to the result which he thus expresses, 'We conclude, therefore, that the common tradition upon which all the three Synoptics were based is substantially our St. Mark as far as matter, general form, and order are concerned.' (p. 94)."

[56]Encyclopaedia Britannica, 9th ed., s.v. "Gospels" by E. A. Abbott. (See also: Farmer, Synoptic Problem, p. 70.)

like Adolf Schlatter, Theodor von Zahn, and Adolf Hilgenfeld clinging

stubbornly to it.

Streeter

It is difficult to select one person's work as representative of

the proponents of Marcan priority; yet if one must point to the most in-

fluential work in the English-speaking world, it would undoubtedly be

B. H. Streeter's, The Four Gospels.[57] Streeter's diagram of the sources

of the synoptics and a summary of his arguments for accepting Marcan pri-

ority--as well as his cautions on evaluating possible reconstructions of

Q--follow.
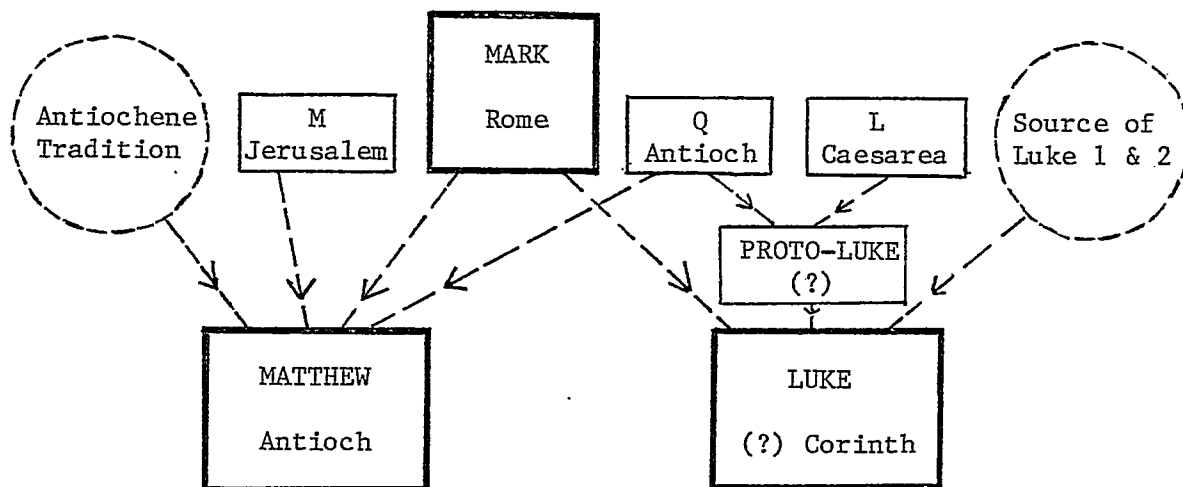
Fig. 1. Sources of the synoptic gospels[58]

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[57]The impact of his work was not limited to England, however, for
in his History of the Synoptic Tradition, Bultmann quotes Streeter at
crucial junctures (e.g., on pages 353 and 362 of the revised editions).

[58]Adapted from Streeter, Four Gospels, p. 150.

As is seen in his reconstruction of the literary descent of the gospels (Fig. 1), Streeter presupposed a four-documentary hypothesis (a notion which was not accepted as readily as was his case for Marcan priority).[59] After restating the hypothesis ("Matthew may be regarded as an enlarged edition of Mark; Luke is an independent work incorporating considerable portions of Mark"[60]), he lists five arguments in its favor:

1. Matthew reproduces approximately ninety percent of Mark's content; Luke more than fifty percent

2. In any "average" section appearing in all of the synoptic accounts, the "majority" of words used by Mark are paralleled in Matthew and/or in Luke

3. Mark's ordering of incidents and sections is generally paralleled both in Matthew and in Luke; although occasionally only one agrees with Mark[61]

4. Mark's "primitive character" is evidenced by the lack of offensive phrases found in the other texts, a less polished grammatical style, and the preservation of certain Aramaisms

5. Hence, it appears that both Matthew and Luke had before them a single Marcan document, which they used in conjunction with additional sources to write their accounts. Matthew used Mark as a framework upon which he superimposed additional material, while Luke alternated

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[59]His proto-Luke has apparently been repudiated by later scholars.

[60]Streeter, _Four Gospels_, p. 151.

[61]"This conjunction and alternation of Matthew and Luke in their agreement with Mark as regards (a) content, (b) wording, (c) order, is only explicable if they are incorporating a source identical, or all but identical, with Mark." (Ibid.)

Marcan and non-Marcan material.[62]

Continuing with a discussion on the additional source(s) used by Matthew and Luke, Streeter makes the following cogent observation:

> The Q hypothesis, however, can be pressed too far. (1) Where the versions of sayings in Matthew and Luke differ considerably, the probability is high that one (or both) of the two versions did _not_ come from Q. (2) Matthew probably omitted some sayings of Q which Luke retained, and _vice versa_. (3) Short epigrammatic sayings would be likely to circulate _separately_ by word of mouth. Hence all attempts at a reconstruction of Q must be tentative.[63]

Clearly, Streeter was not a dogmatist on the possible reconstruction of Q. And, although his comments reflect the thinking of an earlier age, they are still representative of the contemporary consensus among those scholars who accept the validity of the Marcan hypothesis.

Streeter's work is still held in high regard; his arguments form the core of the seven most commonly advanced proofs in support of Marcan priority. However, his views have not fared as well among those who argue against this hypothesis, and who have proposed alternative lines of literary descent. It must be remembered that Streeter's work was the culmination of a series of studies published by various scholars. Hence, the validity of his arguments rests on the validity of each of the arguments advanced by each of his predecessors—arguments which Streeter apparently never challenged, merely presupposed. An able scholar, Streeter spent a great deal of effort attempting to resolve the theory's more serious anomalies (most notably instances where Matthew and Luke agree

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[62]Adapted from Streeter, _Four Gospels_, pp. 151-152.

[63]Ibid., p. 153.

against Mark). But his efforts failed because he had started with the assumption of the superiority of the Marcan hypothesis, and had never seriously considered alternative scenarios. His work is a grand memorial to his unwavering faith in the validity of this hypothesis. Readers should be aware that that is what it is—an apologia for Marcan priority, not a critical evaluation of alternative solutions to the synoptic riddle.

Contemporary Controversy on the Synoptic Problem

Butler

"The synoptic problem is once more an open question."[64]

Although not long ago, most scholars[65] could state with utmost confidence that the synoptic problem had been solved, such assurance has been shaken; the entire question has been forcefully re-opened. The assumption of Marcan priority which was once virtually unassailable is now under heavy attack from several quarters. The initial salvo came in 1951 with the publication of B. C. Butler's work, The Originality of St. Matthew. This work is important for two reasons: first, it pointed out the now-infamous Lachmann Fallacy[66] (an error committed not by Lachmann, but

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[64]Christopher M. Tuckett, "The Argument from Order and the Synoptic Problem," Theologische Zeitschrift 36 (1980):338.

[65]Two dissidents, John Chapman and H. G. Jameson attempted to demonstrate that the so-called "arguments from order" did not actually demonstrate Marcan priority as had been claimed. See: John Chapman, Matthew, Mark, and Luke: A Study in the Order and Interrelation of the Synoptic Gospels, ed. John M. J. Barton (London: Longmans, Green, and Co., 1937) and H. G. Jameson, The Origin of the Synoptic Gospels (Oxford: Basil Blackwell, 1922).

[66]B. C. Butler, The Originality of St. Matthew (Cambridge: Cambridge University Press, 1951), pp. 62-71.

by his followers); and second, it called into question the existence of
the Q document.[67] (In fact, he succeeded in undermining the shaky founda-
tions of this hypothetical construct, and set off a storm of controversy
in the process.)

The Lachmann Fallacy[68]

The Lachmann Fallacy evolved out of the mistaken claim circulated
by Lachmann's followers that he had successfully demonstrated that the
common narrative thread of the synoptic gospels is preserved in its ori-
ginal form by Mark, and that Matthew and Luke are interpolaters—whereas
Lachmann had in fact concluded:

> How stands the matter now? If my suggestions are correct
> and there is such precise and comprehensive agreement between
> both Matthew and Luke and the order of the gospel according to
> Mark that what little variations there are can be supposed made
> by them each for his own purposes, and if it is clear, in spite
> of this complete agreement, that they did not have before them
> a copy of Mark to imitate, the only remaining possibility is to
> say that the more or less prescribed order which all three fol-
> low was settled and established by some authority and tradition
> of the gospel, before they themselves wrote.[69]

Streeter, a much later follower of Lachmann, states the argument this way:

> We note, then, that in regard to (a) items of subject mat-
> ter, (b) actual words used, (c) relative order of sections,
> Mark is in general supported by both Matthew and Luke, and in
> most cases where they do not support him they do so alternate-
> ly, and they practically never agree together against Mark.
> This is only explicable [this is the fallacy] if they followed

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[67]A challenge echoed in 1955 by Austin M. Farrer, "On Dispensing
with Q," in Studies in the Gospels: Essays in Memory of R. H. Lightfoot,
ed., Dennis E. Nineham (Oxford: Basil Blackwell, 1955), pp. 55-88.

[68]For the complete text of Lachmann's article, see N. H. Palmer,
"Lachmann's Argument," New Testament Studies 13 (4, 1967):368-378.

[69]Ibid., p. 375.

an authority which in content, in wording, and in arrangement
was all but identical with Mark. (Italics mine)[70]

Note that if Lachmann's dual assumptions are correct (i.e., if an
Ur-Marcus did, indeed, exist; and if Matthew and Luke did not use Mark as
a source), then his argument is logically plausible. But, if no Ur-Marcus ever existed and if Matthew, Mark, and Luke are directly related
(instead of being related through dependence upon some earlier source),
then his argument from order is illogical. Butler deduces the correct
conclusion as follows: "Mark is necessarily the connecting-link between
Matthew and Luke in these passages, but not necessarily the source of
more than one of them."[71] In other words, Mark can either be first, or
medial, or last--but his chronological position cannot be positively determined by this particular argument from order.[72]

Farmer

Butler's work stimulated William Farmer to re-open the discussion
in America. Not only is Farmer the person primarily responsible for calling for a re-consideration of the synoptic problem in American scholarly
circles, but he is also the man who has recently argued for a fresh look
at the Griesbach hypothesis. He has written extensively on the synoptic

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[70]Streeter, Four Gospels, p. 157.

[71]Butler, St. Matthew, p. 65.

[72]For more on the Lachmann Fallacy see: William R. Farmer, "The
Lachmann Fallacy," New Testament Studies 14 (3, 1968):441-443 (cf. Tuckett's reply, "The Argument from Order and the Synoptic Problem," pp. 338-
354) as well as Stoldt's mention of Weisse's three falsifications of
Lachmann's position on pages 152 and 153 of History and Criticism.

problem, contributing not only an on-going series of well-crafted journal articles[73] but also several major publications, the most influential of which are The Synoptic Problem (originally published in 1964) and Synopticon (released in 1969).[74]

The work which has had the most impact in scholarly circles is undoubtedly The Synoptic Problem. While it provides a more-than-adequate overview of the history of the synoptic problem (and offers some potentially exciting exploratory excursions into Mark as well), its real worth lies in its meticulous analysis of each aspect of a series of logical proofs. Farmer's genius lies in his ability to make crystal-clear the underlying logical issues. In sixteen carefully measured steps, he sets out to erect the superstructure of an argument which is ultimately designed to argue for the literary progression of Matthew, Luke, Mark.

A helpful orientation to Farmer's methodology can be given in the form of a brief commentary on the first four steps of his argument. (These have been selected for review since they are essentially inductive arguments and, as such, are universal in the sense that, while they sharply delineate the problem at hand, they by no means solve it. These

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[73]These include: William R. Farmer, "The Synoptic Problem and the Contemporary Theological Chaos," Christian Century, October 5, 1966, pp. 1204-1206; "The Two Document Hypothesis as a Methodological Criterion in Synoptic Research," Anglican Theological Review (October 1966):380-396; "The Present State of the Synoptic Problem," Perkins School of Theology Journal (Fall 1978):1-7; and "The Synoptic Problem: The Inadequacies of the Generally Held View," Perkins School of Theology Journal (Summer 1980):20-27.

[74]He has also taught a number of students who are capable of challenging the status quo, among whom are: George W. Buchanan, E. P. Sanders, and David Peabody.

four steps, if properly applied, could also be used to unravel the liter-

ary descent of any three interrelated texts, biblical or not.)[75] To wit:

STEP 1. "Thesis: <u>The similarity between Matthew, Mark, and Luke is such</u>

<u>as to justify the assertion that they stand in some kind of lit-</u>

<u>erary relationship to one another.</u>"[76] (As this premis is almost

axiomatic in contemporary higher-critical New Testament studies

it needs no further proof.[77])

STEP 2. Logically following from STEP 1, STEP 2 asserts: "Thesis:

<u>There are eighteen and only eighteen fundamental ways in which</u>

<u>three documents, among which there exists some kind of direct</u>

<u>literary dependence, may be related to one another.</u>"[78]

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[75]The next twelve steps continue along the same line of reasoning, in an attempt to demonstrate the priority of one particular gospel. The fact that they are not considered here is not intended to reflect on their validity, which is neither affirmed nor denied.

[76]Farmer, <u>Synoptic Problem</u>, p. 202.

[77]Conservative scholars who opt for independent authorship disagree.

[78]Farmer, <u>Synoptic Problem</u>, p. 208. The breakdown continues with a particularly effective graphic, which is reproduced with its attendant arguments (below and continuing onto the following page):

"If the second copied the first, and the third copied the second but not the first, they may be related to one another thus in six different ways:

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A    A    B    B    C    C
↓    ↓    ↓    ↓    ↓    ↓
B    C    A    C    A    B
↓    ↓    ↓    ↓    ↓    ↓
C    B    C    A    B    A
```
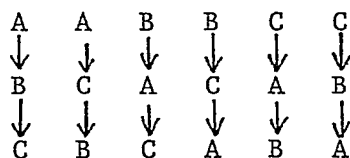
"If the first and second were independent of one another, and the third copied both his predecessors they may be related to one another thus in three different ways:

```
A   B    A   C    B   C
 ↘ ↙      ↘ ↙      ↘ ↙
  C        B        A
```
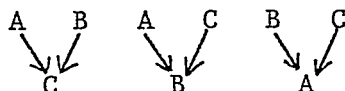
STEP 3.   "Thesis: <u>While it is possible to conceive of an infinite number</u>

<u>of variations of these eighteen basic relationships by positing</u>

<u>additional hypothetical documents, these eighteen should be</u>

<u>given first consideration.</u>"[79] (This step is looked at askance by

the advocates of Marcan priority (since their theory assumes the

existence of the hypothetical Q document). Farmer partially

dispels any suspicion by insisting merely that the investigator

first consider all of the <u>existing</u> possibilities before positing

the existence of a hypothetical source. Only after a thorough

consideration of the alternatives would the postulation of a

construct be justified, since it would then be essential in ex-

plaining phenomena which would otherwise remain inexplicable.)[80]

"If the second and third independently copied the first,
they may be related to one another thus in three different ways:
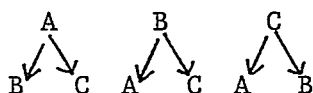
"If the second copied the first, and the third copied both
his predecessors, they may be related to one another thus in
six different ways:

"(Ibid., pp. 208-209.)
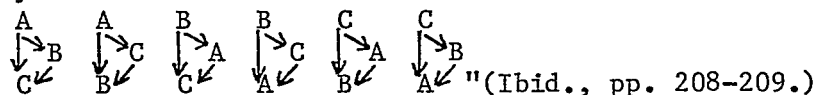
[79]Ibid., p. 209.

[80]This is in accord with a rule of thought formulated in the four-
teenth century by the British philosopher, William of Ockham. Sometimes
known as "Ockham's Razor," this axiom has been expressed in varying ways.
Two well-worded ways are: (1) The explanation requiring the fewest as-
sumptions is the most likely to be correct and (2) Whenever two hypoth-
eses cover the facts, use the simpler of the two. I.e., one can only be
justified in positing the real existence of unobserved or unobservable
entities <u>if and only if</u> their existence is indispensable in explaining
the phenomena at hand. Ockham's Law holds true not only for literary
criticism (e.g., the synoptic problem) but in other disciplines as well
(e.g., the black holes of physics). It appears in linguistics under the
guise of naturalness constraints.

STEP 4. "Thesis: <u>Only six out of eighteen basic hypothetical arrange-</u>
<u>ments are viable.</u>"[81] (Farmer can make this surprising statement

since agreements do occur between any two synoptic gospels when

they are compared with the third.[82] In any discussion of the

synoptic problem, the adherents of the two major opposing fac-

tions (i.e., those who advocate Marcan priority and those who

advocate Matthean priority), will react to these concurrences

with a differing degree of urgency. Those who support Gries-

bach's hypothesis insist that the existence of agreements of

Matthew and Luke against Mark proves the untenability of the

Marcan hypothesis, while supporters of the Marcan theory ascribe

little significance to them.[83] (Thus, although all agree that

these agreements do, in fact, exist, the significance of their

existence is disputed.) Still, since agreements do exist—of

all permutations of two accounts agreeing against the third—it

is clear that only those solutions which allow for a direct lit-

erary dependence of all three accounts can be valid. I.e., only

the type of literary relationship depicted in the final graphic

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[81]Ibid., p. 209.

[82]E.g., Matthew and Mark often agree against Luke while, less fre-
quently, Luke and Mark agree against Matthew. Even less frequently, Mat-
thew and Luke agree against Mark. For a list of these concurrences, see:
Stoldt, <u>History and Criticism</u>, pp. 274-279. (Cf. R. T. Simpson, "The Ma-
jor Agreements of Matthew and Luke Against Mark," <u>New Testament Studies</u>
12 (3, 1966):273-284.

[83]See Streeter, <u>Four Gospels</u>, pp. 298ff. (Of course, if one is
open to the possibility of Matthean priority, the significance of these
agreements increases.)

of STEP 3 is valid.[84])

Stoldt

The controversy over Marcan versus Matthean priority continues to-day.[85] The depth of the bitterness that exists between adherents of the two competing hypotheses is forcefully illustrated by the series of lit-erary skirmishes which resulted from the publication of Hans-Herbert Stoldt's work, History and Criticism of the Marcan Hypothesis, in 1977.[86] Stoldt, a German philologist, had done an in-depth analysis of the devel-opment of the Marcan hypothesis and (in a shattering sequence) described, defined, analyzed, and ultimately refuted each of the seven proofs com-monly cited in support of Marcan priority.[87] His work prompted Hans Con-zelmann, Professor of New Testament at Gottingen (and a leading synoptic scholar) to strongly denounce his effort in a book review in Theologi-scher Rundschau--terming it an unscientific discussion of an ideological nature.[88] Stoldt requested equal space to refute Conzelmann's caricature of his book, but was refused by the journal. Another journal, Bibel und Gemeinde, granted him space to respond. In the penetrating essay which

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[84]Ibid., p. 210.

[85]B. W. Powers, "The Shaking of the Synoptics: A Report on the Cambridge Conference on the Synoptic Gospels," Reformed Theological Re-view 39 (2 1980):33-39.

[86]Originally in German, it was translated into English in 1980.

[87]Stoldt, History and Criticism, pp. 135-224.

[88]Hans Conzelmann, "Literaturbericht zu den Synoptischen Evangel-ien," Theologischer Rundschau 43 (1978):321-327.

he submitted,[89] Stoldt methodically refuted Conzelmann's arguments.[90]

Breaking New Ground

The battlelines around which the synoptic battle has been waged were drawn up over two hundred years ago. Both they, and the arguments which have been hurled in the struggle, are battle-scarred and weary. The arguments and the issues have remained essentially the same. What is needed today is not another strike against the old strongholds, but a shift of the battlelines themselves—or, perhaps, even a whole new theater of action—to enable the problem to be looked at afresh and, perhaps, to be satisfactorily resolved.

I propose that this new battleground be the combined arena of linguistics and literary criticism. Here new ground can be broken and new contributions can be made to resolving the synoptic tangle. This dissertation attempts to do that—to approach the synoptic problem with the complementary tools of discourse analysis and speech pragmatics in a practical attempt to unravel the literary interrelationships as evidenced in a single selected synoptic parallel. The story chosen, that of the

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[89]Hans-Herbert Stoldt, "Reflections on Legitimacy and Limits of Theological Criticism," trans. and ed. Virgil Howard in Perkins School of Theology Journal (Summer 1980):49-54.

[90]Fortunately, such bitter attacks are not characteristic of all of the discussions held between proponents of these competing ideas. Examples of more polite debates are: C. H. Talbut and E. V. McKnight's attempt to refute the Griesbach hypothesis ("Can the Griesbach Hypothesis Be Falsified?," Journal of Biblical Literature 91 (1972):338-368) which was rebutted by George Wesley Buchanan in "Has the Griesbach Hypothesis Been Falsified?," Journal of Biblical Literature 93 (1974):550-572. Also: Helmut Koester's paper, "History and Development of Mark's Gospel," presented at the New Testament Colloquy in Fort Worth, Texas on 7 November, 1980 was rebutted by David Peabody's paper, "The Late Secondary Redaction of Mark's Gospel and the Griesbach Hypothesis: A Response."

rich (young) ruler (Mt. 19:16-22 par. Mk. 10:17-22 par. Lk. 18:18-23), is one which proponents of Marcan priority insist conclusively proves the validity of their hypothesis.[91] It was selected partly on that basis, since it seemed plausible that the analysis of a crucial parallel passage would be of greater value in breaking new synoptic ground than one which was not used by either side to support its case.

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[91]William R. Farmer, personal communication.

CHAPTER 2

DISCOURSE ANALYSIS

Introduction

Discourse analysis[1] has been chosen as the proper starting point

for a consideration of the selected synoptic pericopae of Matthew 19:16-

22, Mark 10:17-22, and Luke 18:18-23[2] because it was felt that discourse

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[1]A working definition of "discourse analysis" must first explain
what a discourse is. A discourse is a number of utterances (or sentences)
(either oral or written) which, when combined together, exhibit evidence
of textual structure and coherence. (I.e., they must be "well-formed and
interpretable" according to Teun A. van Dijk, Text and Context: Explora-
tions in the Semantics and Pragmatics of Discourse (London: Longman
Group, Ltd., 1977), p. 3.) (Cf. p. 131: Discourses combine to form dia-
logues or conversations.) Discourse analysis attempts to set forth the
component elements and interrelationships which exist in the discourse.
(For a historical overview of the development of discourse analysis, see
Richard Leon Watson, "A Grammar of Two Pacoh Texts" (Ph.D. dissertation,
University of Texas at Arlington, 1980), pp. 2-7.)

[2]In any interdisciplinary study, one has the problem of how best to
mesh related disciplines. I have elected to interphase linguistics with
New Testament scholarship at the literary juncture of the synoptic prob-
lem. In so doing, I have elected to approach the problem as it has tra-
ditionally been defined. (Whether or not the problem has been defined
correctly is not an issue here—although the question may arise as a re-
sult of further application of the methodology proposed here.) I.e., the
traditional statement of the synoptic problem is a methodological assump-
tion—one from which I do not feel free to sever myself.
   The following comments clarify and justify the precise scope of the
data selected for this initial test of my proposed methodology:
   1. For decades, the pericopae selected for analysis have been rec-
ognized and dealt with by New Testament scholars as a single literary unit
in the triple tradition.
   2. A major tenet of form criticism to which I have also elected to
adhere (that the synoptic gospels are "not homogenous compositions, but
collections of small units" Rodhe, Rediscovering the Teaching, p. 5.)
assumes that it is possible to analyze a set of parallel pericopae in iso-
lation from their respective contexts. (Note: This tenet of form criti-
cism is based on the assumption that the stories and sayings of Jesus

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were circulated orally throughout the early church in independent forms before they were collated and written down.) Thus, if one assumes this to be true (that the story originally appeared in isolation) such a discourse analysis would be done in only _apparent_ isolation--since the context was imposed at a later date. A corollary would be that each episode in itself would be considered to be _a total discourse_. (Note: According to Watson, "Grammar of Two Pacoh Texts," p. 3, a total discourse may consist of as little as a single sentence.)

3. Even if the form critics are wrong about the story's original independent existence (i.e., that it was originally in context, not in isolation), from a discourse perspective this story may still be viewed _as a single episode_ since if it were found alone (e.g., in a papyrus fragment) it would still be possible to make sense out of it. I.e., textually it can stand on its own.

For these three reasons we have chosen to analyze these three synoptic pericopae in isolation from their larger contexts; i.e., we will not attempt to base our understanding of these specific pericopae on insights derived from additional passages. (Note: This is not intended to imply that such passages may not give needed insight into the understanding of the pericopae in question--it simply acknowledges that it is unnecessary to do so according to the traditional definition of the synoptic problem.) Thus, while it may appear from the perspective of a pure discourse analysis that these pericopae have been taken out of context, _from the confines of the synoptic problem we have not_.

Nor is this approach totally foreign to the linguist--if it is viewed from a different vantage point. In beginning any discourse analysis, the linguist must first ask the question: At which linguistic level should I enter the text? Various starting points have been suggested (with cogent rationales advanced for selecting a particular level). For methodological reasons (and, in accordance with the traditional definition of the synoptic problem) we have chosen to enter these particular texts _at the pericope level_.

Of course, before it could be claimed that a total discourse analysis of these texts has been completed, it would be necessary to fit these particular pericopae into their larger contexts--_but this is not the goal of this study_. (Such an in-depth analysis of an entire text, which goes far beyond the scope of this study, is called (in New Testament circles) a redactional analysis. See Rodhe, _Rediscovering the Teaching_, pp. 14-15 for a definition of this term.) Such analyses attempt to discover the author's underlying theological themes; the final goal of redaction criticism is to arrive at "a portrait of the author's work and the discovery of his distinctive situation in, and in contribution to, the history of early Christianity" (O. Lamar Cope, _Matthew: A Scribe Trained for the Kingdom of Heaven_, The Catholic Biblical Quarterly, no. 5 (Washington, D. C.: The Catholic Biblical Association of America, 1976), p. 9).

It is not our intent to do such a redactional analysis, nor to uncover such themes. It is our goal to see what is in these individual pericopae before attempting to relate them to other non-parallel passages. The observation has been made that there are surface dissimilarities and a number of lexical variations in these passages. The question to be answered is: _How significant are these observed differences_? Are they

analysis can provide a sound methodological base from which one can more objectively view the familiar story of Jesus' conversation with a rich questioner.[3] It is felt that the long tradition of theological preconceptions regarding possible interpretations (which was first based on attempts at harmonization and, more recently, on attempts to prove either Marcan or Matthean priority) may have possibly caused scholars to overlook or misconstrue the significance of the anomalies that exist in these passages, and thus to have possibly fostered invalid conclusions on the nature of the literary relationships which may exist among the three accounts. It is our task to attempt to determine if such interpretations and conclusions are linguistically defensible.

It is assumed that not every reader will be familiar with a wide range of technical linguistic terminology; therefore, standard, commonly-accepted linguistic terms and categories (along with brief definitions of essential terms) are used throughout this section. Only two discourse analyses, utilizing two major theoretical approaches, are presented. Although additional analyses could have been done using similarly varied methodologies, it was felt that it would have been highly improbable that they would have either effectively contradicted the results obtained by these analyses, or added insights sufficient to warrant their inclu-

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merely a matter of style or of substance? Do they reflect a divergence of editorial taste or of underlying world-views? Our intent will be to clarify what is actually said in this particular episode. How it may (or may not) fit into the larger context is a task to be assumed by later scholars. This is thus a focused discourse analysis which focuses on one specific set of passages that, taken together, comprise an important episode for those who deal with the synoptic problem.

[3]The historicity of the incident which these pericopae describe is assumed.

sion.[4] It was felt that this dual analysis would be sufficiently diverse, both theoretically and methodologically, to provide adequate assurance of the overall accuracy of the preliminary conclusions which will be used to arrive at the more finely-drawn conclusions summarized in Chapter 4.

Please note that these analyses have been simplified intentionally; stripped of detailed worksheets so that the essential elements of each analysis are clearly visible. Following the analyses, an integrative summary combines insights in order to provide a unified linguistic portrait of each pericope—a portrait which contains unexpectedly strong evidence for the essential distinctiveness of the accounts.

For a reproduction of the Greek texts of these parallel pericopae with an accompanying literal English translation, see Appendix 1.

Longacrean Analysis

Introduction

The Longacrean method of discourse analysis[5] was selected because of its broad-based adaptability. Of special value to this study is the fact that it addresses both deep and surface structure[6] issues without either

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[4]Linguistics is an art as much as a science. No two analysts would necessarily arrive at the same conclusions, although they would agree on essential outlines (if one assumes that they are of similar cultures).

[5]For further discussion of Robert E. Longacre's methodology, see An Anatomy of Speech Notions (Lisse: The Peter de Ridder Press, 1976), pp. 165-196; 294-305.

[6]"Surface structure" refers to the dialogue itself, whether in its actual spoken form or in a textual rendition; "deep structure" refers to the underlying semantic categories or abstractions that undergird the surface structure. In Longacrean analysis, a text is divided into parallel columns (one for surface structure; one for deep structure) to enable the analyst to differentiate clearly between real and apparent similarities between the two levels.

fading into over-abstraction or narrowing into over-concretization, all the while maintaining the invaluable ability to mediate between the two structural levels.

In this (as well as in the van Dijkian) analysis, the Matthean pericope will be compared and contrasted with a combined form of the Marcan and Lukan accounts.[7] In this initial exploration, information gleaned from Longacrean deep and surface level charts will be central. Based on data distilled from each account's respective chart, an attempt will be made to determine each version's underlying deep structure. Next, related observations on internal cohesion and logical development within each pericope will be made, noting patterns of both disjointed and smooth flow. Finally, the Matthean version will be compared and contrasted with the combined Mark-Lukan version, and essential agreements and disagreements on both levels will be noted.

Speech Exchanges

Within the semantic framework of a given text or dialogue, speech exchanges occur between speakers. Such exchanges operate under a set of implicit, fixed rules which are similar to game rules. They are categorized and sub-categorized under semantic, grammatical and other, related, headings. For our purposes, only the three categories used in the speech exchanges of a complex dialogue (which is one step above a simple repartee) will be defined (See Fig. 2.)

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[7]Since these accounts are almost identical structurally, they will be treated jointly throughout this study. Pertinent variations will be noted as the need arises.

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IU = Initiating Utterance.  (Starts a conversation and
     determines the topic under consideration.)

RU = Resolving Utterance.  (Forms the answer which con-
     forms to the intent of the IU proposed by the ori-
     ginal speaker.)

CU = Continuing Utterance.  (Comprises the hearer's at-
     tempt to evade, moderate, modify, or otherwise
     shift the conversational plan in an attempt to take
     control of the dialogue's progression.)
```

Fig. 2. Speech exchanges of a complex dialogue[8]

Each of these three basic types of utterances is further divided into various sub-categories. (See Fig. 3.)

```
        ┌ Q    = Question.  (A true solicitation of information.)
        │
        │ PRO  = Proposal.  (Not a request for information, but
   IU ──┤          a call to action.  A plan, request, threat, com-
        │          mand or advice--even a rhetorical question.)
        │
        └ REM  = Remark.  (A commentary, or a request for evalua-
                   tion of an observation made by the first speaker.)

        ┌ A    = Answer.  (Resolves an IU initiated as a Q.)
        │
   RU ──┤ RES  = Response.  (Resolves an IU initiated as a PRO.)
        │
        └ EV   = Evaluation.  (Resolves an IU initiated as a REM.)

        ┌ Q'   = Counter-question.
        │
   CU ──┤ PRO' = Counter-proposal.
        │
        └ REM' = Counter-remark.
```

Fig. 3. Sub-categories of complex dialogue speech exchanges[9]

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[8]Longacre, _Anatomy_, pp. 165-196.

[9]Ibid.

Discourse Charts

Instructions

The following two charts (Figs. 4 and 5) give in graphic form the distillation of a Longacrean analysis of both the deep and the surface structure of each pericope. The first two columns set out deep and surface structure respectively (using the notations and definitions given in Figs. 2 and 3), while the third column contains points of logical progression as well as related observations and comments. Each chart should be read in conjunction with its corresponding discussion and summary section.

Discussion and summary:
Matthean pericope

Scanning this simplified chart of the dialogue, two observations can be made which point to the apparent high degree of deep structure cohesion which is characteristic of this pericope. First, each of the pericope's four speech exchanges[10] is resolved, leaving no dangling semantic loose ends. Second, each exchange is simply formulated; there is only one complex dialogue segment (1.1-1.4) which resolves itself satisfactorily.

Looking more closely, however, one can spot a possible instance of a lack of cohesion in the very first exchange—where Jesus asks his questioner the counter-question (Q'), "Why ask me about the good?"[11] Al-

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[10]These four speech exchanges are: (1.0) Sets the topic—THE GOOD, (2.0) Defines the topic—What is the nature of THE GOOD?, (3.0) Evaluates the topic—Has THE GOOD been done?, and (4.0) Proposes a response—How can one accomplish THE GOOD?

[11]Faced with the problem Greek phrase εἰς ἐστιν ὁ ἀγαθός ("The

DEEP STRUCTURE	BASIC SURFACE STRUCTURE	LOGICAL DEVELOPMENT AND COMMENTS
1.1 MAN IU:Q	Teacher, what GOOD (action/s) must I do to have life eternal?	Request for INFORMATION.
.2 JESUS CU:Q'	Why ask me about THE GOOD (that you must do to have life eternal)?	Request for REASON for request.
(.3 MAN RU:A)	(Because you are wise/learned.)	REASON for request given (implied by deep structure).
.4 JESUS RU:A	THE GOOD is one.[a] If you wish to enter life, keep the commandments.[b]	Satisfied that the reason for the request is legitimate, Jesus PROVIDES the information requested in 1.1 (using a conditional opening). By implication, THE GOOD is equated with "keep(ing) the commandments."
2.1 MAN IU:Q	What kind (of commandments)?	Request for ELABORATION on the information provided in 1.4.
.2 JESUS RU:A	Do not murder, do not commit adultery, do not steal, do not bear false witness, honor your father and mother, and love your neighbor as yourself.	Specific elaboration PROVIDED.
3.1 MAN IU:REM	I have kept them (all).	SELF-EVALUATION, i.e., the man says that he has done THE GOOD (if THE GOOD consists of those commandments listed in 2.2) I.e., he has not broken the prohibitions and he has fulfilled the two positive injunctions to "honor . . ." and to "love . . .".
(.2 JESUS RU:EV)	(Yes, you have not broken the negative prohibitions; no, you have not kept a positive injunction which I listed. Thus, you have not done THE GOOD.)	COMMENT and EVALUATION on 3.1. I.e., Jesus disagrees with the man's self-assessment. (This non-verbal response is implied by 3.4. Otherwise the conversation might have ended.)
.3 MAN IU:Q[c]	What (GOOD action/s) do I still lack?	COMMENT on 3.1 and 3.2 asking wherein he has failed to keep one of the positive injunctions. Also a semantic restatement of 1.1.
.4 JESUS RU:A	If you wish to become fully developed in a moral sense,[d] go; sell; give to the poor and you will have treasure in heaven.	COMMENT and ELABORATION on the unkept positive injunction of 2.2, with a view to correcting immediate practice. (Note: Entering life may not be equivalent to becoming perfect.) Treasure is a RESULT of selling.
4.1 JESUS IU:PRO	Come; follow me.	PROPOSAL to correct the man's deficiencies in doing THE GOOD. (This is also a RESULT of going, selling, and giving. I.e., going, selling, and giving are PRE-CONDITIONS for coming and following.)
.2 MAN RU:RES	(Left, sad, because he had many possessions.)	Nonverbal RESPONSE to the pre-conditions of 3.4 and the proposal of 4.1. I.e., the pre-conditions and the proposal were both rejected. Because he did not sell, therefore he did not follow.

[a] For a discussion of "The good is one" see footnote 11, beginning on page 42.

[b] For a discussion of the seemingly inconsistent use of singular and plural in the Greek text, see Chapter 3, page 110, footnote 59.

[c] Note: 3.3 could also be a REM. If so, then 3.2 and 3.4 would comprise the EVALUATION. In this pattern, some deep structure skewing would occur, since 3.3 would then be a surface level Q disguised as a REM—to which Jesus would respond with a surface level A (which would, in fact, be a deep level EV). (I.e., the man asserts, "I have", to which Jesus responds, "You have not.")

[d] According to William F. Arndt and F. Wilbur Gingrich (_A Greek-English Lexicon of the New Testament and Other Early Christian Literature_, trans. and ed., William F. Arndt and F. Wilbur Gingrich, 4th ed., rev. (Chicago: The University of Chicago Press, 1957), pp. 816-817), τέλειος means "perfect, fully developed in the moral sense" in Mt. 19.21.

Fig. 4. Analysis of Matthew 19:16-22

good is one"), translators have traditionally taken one of two options:
either completely harmonizing the Matthean and Mark-Lukan accounts to-
gether (i.e., asserting as Augustin did in his Harmony (2. 64. 123) that
both reported initial exchanges took place: "Good teacher. . . . " and
"What good . . .") or accepting Marcan priority and clarifying the phrase
by reading in Mark-Luke's specific identification of THE GOOD with God a-
lone (see Taylor, Gospel According to Mark, pp. 426-427).

The long history of this method of interpreting Matthew's phrase
through Mark-Luke is well-attested in the record of early textual corrup-
tions of Matthew, where scribes changed Matthew's abstract focus to Mark-
Luke's specific personal identification. (See Appendix 2.)

We do not opt to read this phrase through Mark-Luke's rendering
since we feel that, at this stage in the analysis, it would be linguis-
tically premature to use either account to attempt to clarify aspects of
the other. In accordance with the principles of strict form criticism
(and, we believe, sound linguistic practice), we will conduct independent
analyses of these variant readings in order to attempt to understand each
pericope in its own words. (Note: For another, more historical, reason
this approach may also be considered to be proper. It is widely assumed
(see New Bible Dictionary, s.v. "Bible," ' by F. F. Bruce, p. 150) that
at least some early church congregations had available only portions of
what was later compiled into the New Testament which we now have today.
Thus, it is not improbable to assume that only one gospel (perhaps ac-
companied by a letter written specifically to them from Paul as well as
a copy of the Septuagint) comprised the extent of the sacred writings of
a particular congregation. Thus, it is not unreasonable to assume that
some actual group of believers may have faced this exact problem: how to
interpret Matthew's phrase on its own merits.) Accordingly, we will so
attempt to interpret it here. Only later, if the linguistic analyses
show sufficient underlying concordance will such cross-clarification be
deemed to be linguistically appropriate.

That the problem phrase, εἷς ἐστιν ὁ ἀγαθός, is ambiguous is
asserted by several scholars:

1. C. C. Torrey understood the phrase as a mistranslation from an
Aramaic source, arguing that it should have been rendered by the neuter
Greek gender, not the masculine:

"There came to him one who said, Master what good thing shall I
do in order to have eternal life? He said to him, Why do you
ask me about the 'good thing'? There is but one good. But if
you wish to enter life, keep the commandments." (C. C. Torrey, The
Four Gospels: A New Translation (London: Hodder and Stoughton, Ltd.,
1933), p. 42.) Continuing on page 294, Torrey comments on Mt. 19:17:
"'The good is one' should have been rendered by the neuter gender. As
the parallels in Mk. and Lk. show, the saying was misinterpreted almost
from the first." (Wunsche also apparently agreed with Torrey's assess-
ment--an assessment discounted by Alfred Edersheim, The Life and Times of
Jesus the Messiah (n. p.: MacDonald Publishing Company, n.d.), p. 740.)

2. Harold Attridge, professor of New Testament at Perkins School
of Theology in Dallas, Texas, (in a personal communication) notes that
in classical Greek philosophy the notion of "the good" (with the meaning
of something good, or an ultimate principle) would commonly be expressed

as τὸ ἀγαθόν. Thus, he feels that the use of the masculine in Mt. 19:
17 is anomalous.

    3. Recently Cope's monograph, Matthew: A Scribe Trained for the
Kingdom of Heaven appeared in the Catholic Biblical Quarterly Series. A
portion of his argument on this phrase follows:

> "How is the phrase εἷς ἐστιν ὁ ἀγαθός to be understood in
> Matthew? In this context the most natural reading of the problem
> phrase is, 'One is the good,' or 'The Good is one' . . . .
>
> The normal way of translating a masculine substantive adjec-
> tive in Greek is personal.('In order to express a generic idea a
> neuter substantive would normally be used in Greek.' See N. Tur-
> ner, Grammar of NT Greek, 111. 13-14.).. That is, one would ex-
> pect the phrase to translate, 'The good man is one.' This strict
> rendering is untenable in the context and has prompted the more
> usual, 'One there is who is good' (RSV), or 'One alone is good'
> (NEB). Though these freer renderings do little to preserve the
> sense in the context, they do provide grammatical sense. . . . .
>
> An inquiry into the use of the substantive phrase, ὁ ἀγαθός,
> in the NT shows that it does not occur apart from the passage and
> its parallels. God is not called good at all and the substantive
> form is applied to Jesus only in Jn. 7:12 by a puzzled crowd. E-
> ven in the Apostolic Fathers and the Apologists the substantive
> only occurs (also apart from reference to the pericope about the
> rich young man) with reference to God in 1 Clement 60:1. It is
> evident that the substantive ὁ ἀγαθός in Mt. 19:17 represents a
> unique case which cannot be decided simply by a grammatical rule.
>
> Since neither the general rule for substantives nor Matthew's
> own use of substantives is helpful in this case, a more fruitful
> direction of inquiry may be a search for the possible referents
> of ὁ ἀγαθός in Matthew's terms." (pp. 113-114.)

    (This inquiry will begin on page 105 of Chapter 3.) (Cf. O. Lamar
Cope, "The Pivotal Evidence for Markan Priority is Reversing: A Response
to the 'Styler Excursus'," paper presented at the Cambridge Griesbach
Conference, 1979. Note especially pages 8-12 where he reiterates these
points.)

    Finally, we turn to evidence from standard Koine Greek grammars:

    1. In this Koine sentence, ὁ ἀγαθός is a substantive and, as
such, must agree with its referent in gender. (Note: This does not mean
that the referent must be a person, however. I.e., the translator must
not make the mistake of confusing grammatical gender with sexual reality.
A one-to-one correspondence between the masculine grammatical gender and
actual gender may (or may not) exist. For example, ὁ λιθός ("the
stone") is masculine in gender, but neuter in reality.) Thus, the pre-
ferred reading of Mt. 19:17 would be "The good is one" (since "the good"
is the subject of the sentence). Translators who go beyond this reading
assume that Mark-Luke's reading correctly interprets Matthew's ambiguous
phrase.

    2. A related possible indicator of the most plausible (and yet
still ambiguous) rendering can be found in Matthew's use of interrogative
pronouns in this pericope. In the man's original question (v. 16), "What
good (thing) must I do . . .," τι ("what," neuter, accusative) is used.

though this counter-question is not resolved in the surface structure
(i.e., we have no recorded answer to it), an analysis of the deep struc-
ture shows that it must have been satisfactorily answered (since Jesus,
in 1.4, accedes to the man's request for information with a courteous an-
swer).[12] Therefore, it appears to have been resolved on a deep level and
need not present any further problem for the story's cohesion.

Next, note that the series of the man's questions is responded to
with a similar series of conditional statements and imperatives which to-
gether comprise the conversational sequence. The first question ("What
must I do to have life eternal?") is answered with an imperative ("Keep
the commandments") which is itself prefaced by a conditional phrase ("If
you wish to enter life . . ."). The man's second question (2.1) request-
ing a specification of those commandments is answered with a list with
the verbs in the future subjunctive (which has the force of the impera-
tive).[13] The third question ("What do I still lack?") is again answered
with an imperative ("Go . . .sell . . .give. . . .") which is itself pre-
faced by the conditional phrase ("If you wish to become fully developed

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τι (translated "why," also neuter accusative) also appears in Jesus' re-
ply of verse 17 ("Why ask me about the good?"). If Matthew had wished to
use the masculine singular accusative of this interrogative pronoun, he
would have used τίνα, not τι. Therefore, since the man's question is
in the neuter, why should we expect the reply to be in the masculine?
(See Alston H. Chase and Henry Phillips, Jr., A New Introduction to Greek,
3rd ed., rev. (Cambridge: Harvard University Press, 1961), p. 37.)

[12]In order to have a properly complete analysis, this rhetorical
question must be clearly resolved.

[13]See C. F. D. Moule, An Idiom Book of New Testament Greek 2nd .ed.
(Cambridge: Cambridge University Press, 1971), p. 178. See also F. Blass
and A. Debrunner, A Greek Grammar of the New Testament and Other Early
Christian Literature, trans. Robert W. Funk (Chicago: The University of
Chicago Press, 1961), p. 183.

in a moral sense . . ."). The final set of imperatives ("come. . . fol-

low . . .") concludes the dialogue.

Turning to 3.2, note the assumption of Jesus' negative response to

the man's self-evaluation that he had kept the commandments (at least

those listed here). This response is assumed since, without it, there

would have been little reason for the conversation to have continued as

it is reported to have done. (I.e., if the man had received first a gen-

eral, and then a specific response to his question and had realized that

he had, indeed, met all of the requirements for eternal life, he would

then have gone away happy, not sad.) Thus, in order to attempt to make

sense out of the man's third question in 3.3 ("What do I still lack?"),

it is necessary to assume Jesus' negative evaluation.

Once this is assumed, the second half of the conversation appears

to be a narrowing of focus onto the one commandment which the man had not

kept. "If you wish to become fully developed in the moral sense. . ."

here is what you must do: liquidate your assets and give them to the

needy and come with me. That selling is a pre-condition for following is

explained in the text itself--i.e., the man did not follow since he did

not sell. (Note also that if the story had ended with "and he went away"

we would not have known if the man left to meet the pre-condition in order

to return to come with Jesus or not. Since the account ends as it does,

however, any potential ambiguity is avoided. We know that he will not re-

turn to follow.)

Close scrutiny of the last three speech exchanges reveals definite,

logical interrelationships between the various exchanges, as well as sol-

id internal cohesion in all four. As a result, this analysis appears to

show: (1) that the Matthean pericope as a whole demonstrates substantial cohesion, and logical order and development and (2) that it apparently revolves around the primary question posed in 1.1 which focuses on the single topic of THE GOOD.

Discussion and summary:
Mark-Lukan pericope

In contrast to the Matthean pericope, which was found to be apparently composed of four speech exchanges, the Mark-Luke account seems to divide more easily into a two-part conversation,[14] with the first speech exchange setting up two seemingly unconnected topics (the first of which is quickly dropped). The second exchange provides the information requested on the second topic (obtaining LIFE ETERNAL)[15] and forms the mainstay of the dialogue. An editor might sense a lack of transition for although one can get from the first topic to the second, it is necessary to supply some missing textual links in order to do so.

This account displays the same structural problem in the initial speech exchange as does the Matthean account, although the question that is asked and the response that is given differ markedly. (I.e., "Good teacher" vs. "What good" and "The good is one" vs. "Only God is good".) In addition, although none of the possible alternatives postulated in 1.3 is recorded either in Mark's or in Luke's text, the proper one must be semantically deduced from the dialogue which follows in order for Jesus

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[14]These two speech exchanges are: (1.0) Sets the first topic (Who is GOOD?) and resolves it, then sets the second topic (What must one do to inherit LIFE ETERNAL?); and (2.0) Proposes a response to the second topic, telling how one may inherit LIFE ETERNAL.

[15]For a discussion of this concept, see Chapter 3, pages 94-103.

DEEP STRUCTURE	BASIC SURFACE STRUCTURE	LOGICAL DEVELOPMENT AND COMMENTS
1.11 MAN IU:REM	Good teacher . . .	Honorific.
.12 :Q	. . .what must I do to inherit LIFE ETERNAL?	Request for INFORMATION. Sets TOPIC #2.
.2 JESUS CU:REM'	Why call me GOOD?	COUNTER-REMARK to 1.11; COMMENT on 1.11. Sets up TOPIC #1. The emotional turn of the dialogue is unexpected and may sound strained. The man was polite and Jesus turns his comment into an ontology lesson. (The equation of God with THE GOOD resolves TOPIC #1.)
:REM'	Only God is GOOD.	
(.3 MAN RU:EV)	(Possible alternative responses: a. Yes, I agree. Only God is good b. Yes (a), and you are good as well, since you are: (1) God or (2) Son of God c. No, I disagree. THE GOOD may be more than God alone.)	(Implied COMMENT on 1.2. One must be chosen in order to resolve the seemingly impolite REM' of 1.2. See 2.12, where the man addresses Jesus only as "teacher".)
2.11 JESUS IU:REM	You know the commandments: do not murder, do not commit adultery, do not steal, do not bear false witness, do not defraud,[a] honor your father and mother.	PREPARATORY COMMENT for 2.32. (Note that "you know" is in the indicative mood, thus it is a statement of fact, not a piece of advice.)
.12 MAN IU:REM	I have kept them all.	SELF-EVALUATION. I.e., the man claims to have kept at least those commandments listed in 2.11—not breaking the prohibitions and fulfulling the positive injunction. It may also be termed an INTERRUPTION since the conversation is not on "keeping" them.
.2 JESUS CU:REM	You still lack one thing.	PREPARATORY COMMENT for 2.32. We can assume Jesus' tacit agreement with the man's self-assessment. (I.e., the man did keep the commandments listed.) The one thing still lacking is therefore in addition to commandment-keeping.
.31 JESUS :PRO	Go; sell; give to the poor and you will have treasure in heaven.	PRE-CONDITION of 2.32. Note that this is in the imperative voice; and thus advice.
.32 JESUS RU:A	Come; follow me.	ANSWER to information requested in 1.12. (I.e., this is the "one thing" of 2.2 which the man must do.)
.4 MAN RU:EV	(Left, sad, because he had many possessions.)	Nonverbal RESPONSE to the pre-conditions of 2.31 and to the proposal of 2.32. I.e., both were rejected. Because he did not sell, he did not follow.

[a] Only Mark has "do not defraud," Luke omits it from his list.

Fig. 5. Analysis of Mark 10:17-22 and Luke 18:18-23

to make the remark noted in 2.11 ("you know the commandments"). Note
that Mark records that Jesus' questioner resolved the issue by taking op-
tion (a) (thus agreeing with him that only God is good).[16] Luke does not
provide additional insight here, although it would be reasonable to as-
sume that he would concur with Mark's choice.[17]

In scanning this analysis, some missing semantic threads are no-
ticeable. While the surface structure of the combined pericopae might
lead one to assume that the IU:REM of 2.11 ("you know the commandments")
should be the RU:A to the IU:Q of 1.12 ("what must I do?"), a linguist
would understand why this conclusion would be invalid. Using some in-
sights from case grammar,[18] we note that the semantic domains of 1.12
("doing") and 2.11 ("knowing") are incompatible, perhaps even mutually
exclusive. ποιέω ("to do") is a verb in the ACTIVITY/PHYSICAL class and,
as such, takes the obligatory cases of AGENT and RANGE; whereas οἶδα
("to know a fact") is a verb in the STATIVE/FACTUAL KNOWLEDGE class and,
as such, takes the obligatory case frames of EXPERIENCER and RANGE. For
2.11 ("you know the commandments") to be able to function as the answer
to the question posed in 1.12 ("what must I do?"), some kind of logical
progression would have to occur within the pericope that would negate the
assumption inherent in the question of 1.12. (I.e., the assumption that

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[16]We can confirm this resolution from 2.12, where the man deletes
ἀγαθέ from his second address, merely referring to Jesus as διδάσκαλε.

[17]In these pericopae the ambiguous Matthean phrase, "The good is
one" is resolved in a way that personalizes and specifics THE GOOD—i.e.,
that only God is good.

[18]For a discussion of case frames, see Longacre, Anatomy, pp. 27-98.

keeping the commandments has any relation to having life eternal.) For

this to happen, a completable physical activity must be transformed into

a mental state (requiring, at most, the acquisition of factual knowledge).

In addition, an AGENT must be similarly metamorphosed into an EXPERIENCER.

Since such a radical transformation does not, in fact, occur then it is

improbable that 2.11 can function semantically as the answer to the ques-

tion of 1.12. Nor do attempts to make it appear to do so make good lin-

guistic sense.[19]

What then is the answer to the question of 1.12? Not only is it

plausible to assume that it would need to take a similar case frame, but

it is also plausible to assume that it would appear in the imperative

mood (not in the indicative of 2.11). According to Smyth's Greek Grammar,

the indicative mood "makes a simple, direct assertion of fact; or asks a

question anticipating such an assertion,"[20] while the imperative "is used

in commands and prohibitions; all its tenses refer to the future."[21]

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[19]A possible alternative analysis of the phrase "you know the com-
mandments" would be as an answer to the question "What must I do?" As
such, it would be regarded as an indirect speech act—one in which Jesus
addresses the presupposition of a speech act, rather than the act itself.
(For more on indirect speech acts, see John R. Searle, "Indirect Speech
Acts," in Syntax and Semantics, vol. 3: Speech Acts, ed. Peter Cole and
Jerry L. Morgan (New York: Academic Press, 1975), pp. 59-82.) The
phrase could also be regarded as a conversational postulate (i.e., one
sentence is used to convey the meaning of another). (For more on conver-
sational postulates, see "Conversational Postulates" by David Gordon and
George Lakoff on pages 83-106 of the same volume.) We did not argue for
either alternative as we do not feel that the phrase in this pericope
meets the logical and cultural requirements that would have to be met in
order to allow us to posit either one.

[20]Herbert W. Smyth, Greek Grammar, ed. Gordon M. Messing (Cambridge:
Harvard University Press, 1966), p. 400.

[21]Ibid., p. 409. (Note also that commands include: requests, en-
treaties, summons, prescriptions, and exhortations.)

Thus, since the man's question does not seem to be properly resolved by
the indicative statement of 2.11, we must look elsewhere--to 2.31 and to
2.32--to find the requisite imperative responses to a question asking ad-
vice on behavior: go, sell, give; come, follow. As is indicated on the
chart of the analysis of the Mark-Lukan pericope, 2.31 ("go; sell; give")
is best understood as the pre-condition for 2.32 ("come; follow"). (We
know this for the man did not follow Jesus because he had many posses-
sions which he did not sell.) Thus, the only command which Jesus gives
to his questioner which can properly be interpreted as the answer to the
question posed in 1.12 in this pericope seems to be 2.32 ("come; follow").

Another apparent conversational rough spot occurs in 2.12 ("I have
kept them all") which, in this analysis, has been tentatively labelled as
an interruption--something which occurs all of the time in actual speech,
but which is difficult to pinpoint in an analysis of a text. This desig-
nation has been selected since, on the surface level, 2.12 ("I have kept
them all") appears to be the man's attempt to inaugurate a speech exchange
on the topic of "keeping the commandments." This attempted topical switch
apparently failed since, from the ensuing dialogue, Jesus appears to ig-
nore it.[22] (I.e., his remark of 2.2, "you still lack one thing," could
apply equally to 2.11, "you know the commandments," or to 2.12, "I have
kept them all.")

The same major cohesive flaw exists in both the Marcan and the Lu-
kan versions, as does the interruption. Both somewhat discordant elements

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[22]Note from 2.2 ("you still lack one thing") we can deduce that Je-
sus tacitly agreed with the man's self-assessment of 2.12 (i.e., he had
kept the commandments listed). Thus, the "one thing" which he lacked was
in addition to abiding by the prohibitions and the positive injunction.

combine to form a rather choppy dialogue which finally resolves the man's initial question on what he must do in order to inherit life eternal.

Summary and comparison: Matthew vs. Mark-Luke

In summary, Matthew presents a semantically coherent, logically progressive story which appears to be centered on the single topic of THE GOOD. Each of the four speech exchanges appear to revolve around some aspect of that one topic—either focusing on it, defining it, evaluating previous performance of it, or proposing ways to finally accomplish it. In contrast, the combined Mark-Lukan version presents a somewhat erratic account that begins with one topic (who is GOOD), only to quickly resolve and abandon it to take up the topic originally posed by the questioner (what must be done to inherit LIFE ETERNAL). From the somewhat disjointed nature of this two-fold conversation, which is itself possibly interrupted by the man's attempt to begin yet a third exchange, one might surmise that two unrelated themes might have been spliced to form a single conversational sequence—with poor transition as a result.

While in Matthew's version the topic of THE GOOD appears to be of primary importance, the Mark-Lukan version appears to present us with an exercise in semantic unequivalencies. It would be difficult to relegate Mark-Luke's statement, "Only God is good," to a place of secondary semantic importance when a great deal of emphasis is clearly placed on it in the surface structure,[23] indicating that the question of _who_ or _what_ is

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[23]The redactor may be strongly reacting to some set of ideas about THE GOOD, since Jesus would have had little reason to react to the common honorific, "good teacher," as the text indicates. (For a discussion of this Palestinian social convention, see Chapter 3, p. 122.)

GOOD[24] was of _primary_ importance to Jesus. In the hands of a gifted
writer, the skewing of deep and surface structures (i.e., purposely put-
ting them out of phase) usually results in a strikingly effective gramma-
tical twist (e.g., an epigram or a witticism). But this analysis[25] does
not point to such a subtle intention on the part of either Mark or Luke.
Instead, the interjection of the commentary on the topic of "who is GOOD"
tends to weaken the cohesion of the pericope, breaking its logical conti-
nuity. In contrast, the Matthean pericope is a model of tight cohesion.

There are a number of minor comparisons and contrasts between the
two accounts which will be briefly recapped here. First, two condition-
al phrases form part of the Matthean pericope's structural backbone: "If
you wish to enter life" and "If you wish to become fully developed in a

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[24]Matthew's ambiguous treatment of THE GOOD is clarified, specified,
and personalized in Mark-Luke.

[25]One possible alternative analysis of Mark-Luke is:

1.11	MAN	IU:REM	Good teacher.
.12		:Q	What must I do to inherit life eternal?
.21	JESUS	CU:REM'	Why call me good?
.22		:REM'	Only God is good.
.31		RU:A (Part 1)	You know the commandments. (Observes #1)
.32	MAN	IU:REM (Interrupts)	I have kept them all.
.33	JESUS	RU:A (Part 2)	You still lack one thing. (Observes #2)
.34		:A (Part 3)	Go; sell; give. (Condition #1)
.35		IU:PRO	Come; follow me. (Conclusion of .31 and .33; consequence of .34.)
(.4	MAN	RU:EV)	(Proposal rejected.) (PRO rejected.)

Fig. 6. Alternative analysis of Mark-Luke

Unfortunately, this analysis contorts the dialogue by postulating
tremendous deep and surface structure skewing—i.e., there would be three
surface level conversation exchanges (one initiated by the man and two by
Jesus) but only one deep level. The advantage of this analysis is that
it presents a simple repartee (in contrast to the complex dialogue of Fig.
5) which revolves around the single topic of inheriting LIFE ETERNAL.
Thus the topic of THE GOOD is subordinated to the topic of LIFE ETERNAL.

moral sense." These conditional phrases (which may or·may not express
equivalent ideas) appear to divide the Matthean conversation into two
parts: the first emphasizing the general exhortation to "keep the com-
mandments" and the second narrowing the focus to a set of specific in-
junctions to "go, sell, give; come, follow" (which are intended to cor-
rect a deficiency in meeting the general requirement). In contrast, the
Mark-Lukan pericope contains no phrases conditioning Jesus' response; nor
is there a reference to becoming morally mature. Thus, there is no par-
allel progression from general to specific in this pericope.

The second difference arises from the different way in which the
man's lack is presented. In the Matthean pericope, the man asks Jesus
what he still needs to do, while in Mark-Luke, Jesus tells him what he
still must do. This may reflect more than a simple disagreement over who
said what (i.e., a difference in speakers), however, for in Mark-Luke's
version Jesus appears to assume that the man has kept the commandments
listed; while in Matthew, he appears to disagree with the man's self-as-
sessment—and goes on to discuss how his questioner can keep the command-
ment which he has not kept.

A related difference can be observed in a comparison of the form
of Jesus' responses. In Matthew the injunction to "keep the commandments"
is in the imperative, while in Mark-Luke the statement, "you know the com-
mandments," is in the indicative. Since an indicative statement is not
normally considered to be a response to a question of advice regarding
behavior, it is probable that the response indicated in the Mark-Lukan
account (i.e., what the man must do in order to inherit life eternal) is
limited to liquidating his assets and distributing them among the poor

and following Jesus. (This contrasts with Matthew's additional requirement of keeping the commandments.)

It should be mentioned that, in both accounts, the constellation of actions comprising liquidating one's assets (i.e., going, selling, and giving to the poor) is considered to be a pre-condition for following Jesus. In a similar manner, obtaining "treasure in heaven" is considered to be a result of liquidating one's assets. However, a potential problem arises in the Mark-Luke account since having "treasure in heaven" is not presented in the conditional framework of the Matthean account (i.e., "If you wish to become fully developed in a moral sense"). From a western perspective there appears to be a logical problem with this formulation, since if one need only to follow Jesus to inherit life eternal, then how can one acquire treasure in heaven before following Jesus by selling one's earthly possessions? (I.e., it would appear, from a western perspective, that before one could acquire heavenly treasure, one first must inherit life eternal.) But perhaps this sequence is not to be understood strictly in chronological order, but simply as a series of interrelated actions. If so, the problem would be satisfactorily resolved.

Van Dijkian Analysis

Introduction

Van Dijk's method of discourse analysis[26] was selected as the sec-

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[26]For a discussion of his method, see van Dijk, Text and Context; and Teun A. van Dijk, Some Aspects of Text Grammars (The Hague: Mouton, 1972). For a systematic explanation of his theory, see Helen L. Miehle, "Theme in Greek Hortatory Discourse: Van Dijk and Beekman-Callow Approaches Applied to 1 John" (Ph.D. dissertation, University of Texas at Arlington, 1980).

ond analytical mode since it provides the needed tools for probing the

more abstract level of deep structure which Longacre's method does not

address. With van Dijk's theory[27] one can ferret out the macro-struc-

tures,[28] the macro-speech acts, [29] and the macro-speech exchanges[30] of

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[27]Van Dijk's theory (which is applied to monologue in Text and Context) will be applied here to dialogue (which, as van Dijk notes on page 140 is acceptable: "(I)t should be assumed that the remarks made about . . . macro-structure are also valid . . . for CONVERSATION."

[28]According to van Dijk (Text and Context, p. 95), macro-structures determine the coherence of a discourse at the semantic level:
"There are also semantic structures of a more global nature, not to be directly characterized by (relations with) individual propositions, but in terms of SETS of propositions, whole sequences and certain operations on sets and sequences of propositions in a discourse. These MACRO-STRUCTURES determine the GLOBAL overall coherence of a discourse and are themselves determined by the linear cohesion of sequences."
Macro-structures have two major cognitive functions: to reduce and integrate information while, at the same time, organizing that information according to certain macro-categories which determine the function of a sub-sequence with respect to the sequence as a whole. (See: van Dijk, Text and Context, p. 241.)

[29]A macro-speech act is a speech act which is performed by a sequence of speech acts. Van Dijkian analysis deals with the conditions under which sequences of speech acts may be assigned to a single macro-speech act. (Ibid.,pp. 238-239.) (Note: A speech act is defined as follows: "What is usually meant by saying that we DO something when we make an utterance is that we accomplish some specific social act, e.g., making a promise, giving advice, etc. These are usually called SPEECH ACTS." (Ibid., p. 195.)) Speech acts may occur in sequences, some of which may be interpreted as a single speech act consisting of several component (or auxiliary) speech acts. Thus, a macro-speech act is "the global speech act performed by the utterance of a whole discourse, and executed by a sequence of possibly different speech acts." (Ibid., p. 215.)

[30]For a discussion of macro-speech exchanges, see Teun A. van Dijk and Walter Kuntch, "Cognitive Psychological Discourse," in Trends in Text Linguistics, ed. Wolfgang Dressler (Berlin: de Gruyter, 1978), pp. 61-80.

the parallel texts. Again, avoiding overly-technical explanations and
page after page of linguistic abstractions, the macro-speech exchange
will be defined as the germinal idea, precis, or distilled abstraction of
the reported dialogue.[31]

The basic procedure of a van Dijkian analysis is essentially two-
fold: (1) the deletion of irrelevant or predictable information (e.g.,
optional, necessary, preparatory, or auxiliary material as well as de-
scriptions, polite expressions or socially required utterances, etc.)
followed by (2) the combination of several smaller intermediate component
units (termed "content speech acts") into one, still more generalized or
distilled unit (the macro-speech exchange).[32]

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[31]Normally, a macro-speech exchange is expressed in pre-lexical
terms and is formalized in some sort of symbolic notation. Since such
technical formality would only be counterproductive here, we have elected
to remain not only informal, but understandable as well.

[32]In order to arrive at the macro-structure of any sequence, sever-
al operations must be done. The operations posited for semantic informa-
tion reduction "delete irrelevant or predictable information and combine
several units into a higher level, more general, unit." (Van Dijk, Text
and Context, p. 239.)

The first rule, then, is simple deletion, i.e. information is simply
left out. Such deleted information is irrecoverable since after such de-
letions have been made we cannot go back and reconstruct what those prop-
ositions were. (Ibid., pp. 144-145.)

The second type of deletion is constitutional, i.e., it is done
based on the relation of the item deleted to the concept or frame.

"That is, it specifies normal, or expected causes and consequen-
ces of events, reasons and consequences of actions, preparatory
and auxiliary actions, normal component events, actions or ob-
jects, and the 'setting' (time, place, world) of the object, ac-
tion, or event." (Ibid., p. 145.)

With this type of deletion the deleted information is at least inductively
recoverable since any relationship between the facts (e.g., cause) has
been noted in the analysis. (Ibid.)

Thus, preparatory and auxiliary speech acts may be deleted, as well
as essential component speech acts, expressions of mental states, de-
sciptions of context, and those speech acts comprising the communicative
interaction in general (e.g., speech acts establishing, maintaining, and

Before a van Dijkian analysis may actually be run, however, there

is one preliminary step which must be taken which needs a word of expla-

nation. Before actually embarking on the analysis itself, the analyst

must review the text in order to select an appropriate <u>frame</u>[33] within

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concluding the dialogue. (Ibid., p. 239.)
    The third and fourth types of deletions are <u>generalization</u> and <u>in-</u>
<u>tegration</u> respectively:
> "Whereas in the previous operations the information deleted was
> accidental (i.e., incidental) and constitutional (i.e., normal),
> respectively, the information deleted in generalization is essen-
> tial . . . . In the fourth and last operation, the deleted ma-
> terial denotes essential properties, causes, components, conse-
> quents, etc. of a higher level fact. That is, the information
> is not as such deleted but COMBINED or INTEGRATED." (Ibid., pp. 145-

146.) In the latter case, the information is recoverable since it is an
essential part of the general concept.
    In short, these four operations reduce semantic information by in-
creasing the level of abstraction. Irrelevant details, normal proper-
ties, component specifications, and necessary constituent elements—none
remain in the description of the macro-structure. Thus, these operations
> ". . . define what is RELATIVELY IMPORTANT in a passage . . .
> (T)he first and second rules are SELECTIVE, whereas the third
> and fourth rules are CONSTRUCTIVE. The selective operations
> are of the deleting type, whereas the constructive operations
> are of the substituting type." (Ibid.)
In other words, information is not merely deleted but is also integrated:
> " . . .(A) certain number of propositions may be replaced by
> one (macro-)proposition 'subsuming' the more detailed informa-
> tion at a MORE GLOBAL LEVEL OF REPRESENTATION. It is this macro-
> proposition which then accounts for the fact that the original
> sequence of propositions forms a semantic unit RELATIVE to the
> level of the macro-proposition." (Ibid., p. 143.)
    (Cf. Miehle, "Theme in Greek Hortatory Discourse," p. 123, where
she lists four types of reduction rules: (1) generalization, (2) dele-
tion, (3) integration (defined as "<u>the deletion of information inferable</u>
<u>from one's knowledge of the language, culture, or world in general</u>" [I-
talics mine]) and (4) construction (defined as "the formulation of a ge-
neric statement not actually stated in the text itself").

[33]A "frame" is defined as "a subsystem of knowledge about some phe-
nomena in the world . . . . In more specific terms such a frame con-
tains information about NECESSARY or PROBABLE CONDITIONS and CONSE-
QUENCES." (Van Dijk, <u>Text and Context</u>, p. 135.) Van Dijk illustrates
this notion in his examination of a text dealing with a small town where
he proposes the FRAME of the narrative be that of "economic prosperity
and decline."

whose parameters he will base the reasons for making decisions concerning

each deletion as well as each integration of the remaining elements.

Thus, the choice of frame is a critical determinant of the shape of the

ensuing analysis and a major criterion of its validity.

Herein lies a possible weakness of a van Dijkian analysis (and per-

haps of all literary analyses as well)[34] for the basis for making speci-

fic deletions is (more or less) <u>culturally determined</u>. In other words,

not only the selection of the frame itself, but also the assumed consti-

tuent parts of the frame selected by the analyst necessarily reflect the

analyst's own world-view (i.e., his assumptions, understandings, and ex-

periences)--<u>a world-view which may or may not accurately reflect the</u>

<u>world-view of the original speaker/author</u>. Of course, if the world-views

of the analyst and the text's author intersect (at least substantially)

the resulting analysis should correctly reflect (more or less) the actual

underlying macro-structure. But if they do not, the resulting descrip-

tion may or may not express it accurately.[35]

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[34]In other words, linguistics may be subject to the same methodo-
logical flaw which tarnishes the results of form critics, redaction crit-
ics and literary critics alike, namely that each discipline requires that
decisions be made at certain critical junctures in an analysis--decisions
which, unfortunately, appear to be based (at least in part) on the ana-
lyst's own cultural grid. A problem arises when the analyst and the au-
thor/speaker are of differing cultural backgrounds and outlooks, for the
analyst may unknowingly misinterpret or omit an item which the author/
speaker understood or felt was of greater or lesser importance than the
analyst realized. Thus, we should perhaps pass on this word of caution
to those who would attempt cross-cultural literary criticism: if you
wish to understand a man, you must first walk in his shoes. (Attributed
to Hillel, circa 10 C.E.)

[35]According to van Dijk (<u>Text and Context</u>, p. 183), ". . . (I)t may
be more difficult to interpret actions in cultures where part of the con-
ventions are unknown to us." Not only may it be difficult to interpret
actions per se but (as van Dijk notes on p. 147) making the actual dele-

Thus, not only may a van Dijkian analysis vary from analyst to analyst with similar cultural backgrounds (since users of van Dijk's theoretical constraints fit the data into patterns based on value judgments which may often be argued effectively more than one way), but it may also vary from analyst to analyst depending on each analyst's familiarity with the world-view of the original speaker/author.

For this reason, several essential insights from culture will be presented in the final stages of the van Dijkian analyses (prior to a thorough consideration in Chapter 3 of specific concepts and possible interpretations of actions which may be present in these pericopae). This will be done not only to set forth the basis of the reasoning which is used to arrive at the proposed deletions and combinations, but also to present elements of a probable cultural world-view of the authors of which the reader may be unaware--elements which have a direct bearing on decisions which were made in the analysis.

Thus, before proceeding to the analyses themselves, we will attempt to carefully delineate the frames within which we will attempt to arrive

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tions and integrations may pose an additional problem, for the theoretical model which he has constructed does not indicate
> ". . . how individual language users will in fact construct macro-structures from a given discourse. Due to various cognitive factors, the actually constructed cognitive macro-structures may be different for different language users, or different for the same language users in different pragmatic contexts or social situations."

(This observation is in fundamental agreement with Miehle ("Theme in Greek Hortatory Discourse," p. 181) who notes that "It is virtually impossible to adequately characterize the highly complex underlying assumptions or presuppositions of either the speaker or the hearer even with a device like frames . . . . (M)uch of the reduction process depends on the idiosyncratic selection processes performed by the hearer or the analyst." (Italics mine.)

at the macro-speech exchanges of both the Matthean and the Mark-Lukan accounts. These frames were selected on the basis of implications of the Longacrean analyses completed previously.

In the Longacrean analysis of Matthew's pericope, it has been noted that doing THE GOOD may reasonably be equated with keeping the commandments. (See Fig. 4, p. 43.) In the Longacrean analysis of Mark-Luke's pericope, however, this equivalency appears not to be in evidence. In contrast, in this pericope, it appears that the only action necessary for inheriting LIFE ETERNAL is following Jesus. (See Fig. 5, p. 49.) In order to test the validity of these observations, we will analyze the Matthean and Mark-Lukan pericopae from differing frames: the Matthean pericope from the frame of "keeping the commandments" and the Mark-Lukan pericope from the frame of "following Jesus."

Within these frames, the macro-speech exchanges of both accounts will be determined. First, the various deletions will be identified and labelled, then resultant combinations (i.e., content speech acts) will be discussed. Finally these combinations will be further condensed in order to arrive at each account's respective macro-speech exchange (which will be presented in the form of a question and an answer). Then the analyses will be compared to see if the pericopae are similar or dissimilar at this most fundamental of linguistic levels. Areas of convergence and divergence will be pointed out and observations will be made regarding the accounts' deletions and combinations.

1. Background material establishing the dialogue:

   (v. 16) καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ
   (and behold one came near to him)

2. Identification of discourse participants and reported speech indicators:

   (v. 16) αὐτῷ εἶπεν
   (he said)
   (v. 17) ὁ δὲ εἶπεν αὐτῷ
   (he said to him)
   (v. 18) λέγει αὐτῷ
   (he said to him)
   (v. 18) ὁ δὲ Ἰησοῦς ἔφη
   (Jesus said)
   (v. 20) λέγει αὐτῷ ὁ νεανίσκος
   (he said to him the young man)
   (v. 21) ἔφη αὐτῷ ὁ Ἰησοῦς
   (he said to him Jesus)
   (v. 22) ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον (τοῦτον)
   (having heard the young man the saying (this))

3. Expressions of mental states:

   (v. 22) ἀπολῆθεν λυπούμενος
   (he departed grieving)

4. Communicative interactions:
   — Maintaining the dialogue:
      (v. 16) τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ
         (why me you ask concerning the good?)
   — Restating the topic:
      (v. 17) εἷς ἐστιν ὁ ἀγαθός[a]
         (one is the good)
      (v. 18) ποίας
         (which/what kind of?)
      (v. 20) τί ἔτι ὑστερῶ
         (what yet do I lack/fail?)
   — Evaluating previous comments:
      (v. 20) ταῦτα πάντα ἐφύλαξα
         (these things I have observed/kept)
      (v. 20) . . .
         (no, you have not)[b]

5. Auxiliary speech acts:
   — Condition/pre-condition:
      (v. 17) εἰ δὲ θέλεις εἰς τὴν ζωήν εἰσελθεῖν
         (if you wish the life to enter)[c]
      (v. 21) εἰ θέλεις τέλειος εἶναι
         (if you wish to become morally complete)[d]
   — Cause/effect and reason/result:
      (v. 21) καὶ ἕξεις θησαυρόν ἐν οὐρανοῖς
         (and you will have treasure in heavens)[e]
      (v. 22) ἦν γὰρ ἔχων κτήματα πολλά
         (he was for having many possessions)[f]
   — General/specific (combination then deletion):
         (NONE)[g]

6. Speech acts of politeness:

   (v. 16) διδάσκαλε
         (teacher)

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[a]Both restates the topic of THE GOOD and prepares for what follows.

[b]This is a missing link (see discussion on page 64). Whereas verse 21 is the man's self-evaluation, this is Jesus' counter-evaluation. It is both preparatory for and the basis of the second phase of the conversation.

[c]This phrase conditions CONTENT SPEECH ACT A (KEEP THE COMMANDMENTS . . . LOVE YOUR NEIGHBOR).

[d]This phrase conditions CONTENT SPEECH ACT B (GO, SELL, GIVE TO THE POOR; COME, FOLLOW ME).

[e]This is the result of meeting the pre-condition of GO; SELL; GIVE.

[f]This is the reason why the man did not follow Jesus.

[g]See page 67 for a discussion of why the list of commandments was not combined with the general "commandments" of verse 17 and subsequently deleted as redundant information. It was a culturally-conditioned decision not to delete the list at this stage of the analysis since (from a rabbinic perspective) the list contains a generalization which is equivalent to KEEP THE COMMANDMENTS.

Fig. 7. Deletion chart of Matthew 19:16-22

Deletions: Matthean Pericope

Instructions

For a summary of the deletions which were made from the Matthean
pericope see Fig. 7 on page 63. The reasons for many of the deletions
are indicated by the title of the sub-category in which they appear. Ad-
ditional explanation for individual deletions is offered in the chart's
footnotes as well as in the discussions below.

Missing links

As indicated in footnote (b) of Fig. 7, Jesus' assumed response of
verse 20 ("No, you have not") does not occur in the text, although its
existence is implied in the context. (I.e., the positing of this nega-
tive evaluation by Jesus allows us to better understand the continuation
of the conversation with the man's request to know which commandment he
has not kept.) According to van Dijk:

> . . . (N)atural language discourse is not EXPLICIT. That is,
> there are propositions which are not directly expressed, but
> which may need to be INFERRED from other propositions which
> have been expressed. If such implicit propositions must be
> postulated for the establishment of coherent interpretations,
> they are called MISSING LINKS.[36]

Hypothetical conditionals

As indicated in footnote (c) of Fig. 7, two conditional phrases,
"If you wish the life to enter" and "If you wish to become morally com-
plete" were deleted. According to van Dijk, conditionals are a form of
connectives which express a strong relationship between facts, i.e.,

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[36]Van Dijk, Text and Context, p. 108. (See also pp. 94-95.)

facts may somehow determine or condition each other. Conditionals may be classified according to the strength or strictness of their conditional relation or the direction of the dependency. They encompass a range of relations which go from "(connected) compatibility to mutual implication of propositions, i.e., from POSSIBILITY to NECESSITY."[37]

Hypothetical conditionals are a subset of conditionals which express an interdependency of actions which exist not in the actual world but in some possible alternative world (e.g., in the future). Thus, hypothetical conditionals are normally used to express "if/then" relationships (which denote probable cause or consequence). As van Dijk comments:

> The specific importance of being able to state relations between facts in any world, makes the hypothetical conditional specifically important in GENERALIZATIONS, and hence in the formulation of laws, principles, and rules. This is one of the reasons why it is if . . . then which has played such an important role . . . in classical propositional logic and philosophy.[38]

He continues, pointing out the scope of the use of the hypothetical conditonal: ". . .(T)he utterance of the conditional sentence counts as a proper promise or piece of advice [i.e., a premis] , but only the DOMAIN OF VALIDITY of the promise is restricted [i.e., the promise or piece of advice applies only in a specified possible world where the condition(s) is/are met] ."[39]

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[37]Ibid., p. 67.

[38]Ibid., p. 76.

[39]Ibid., pp. 217-218.

In this pericope, these hypothetical conditionals not only condition the two CONTENT SPEECH ACTS (discussed in the following section), but they emphasize that the man has a choice: if he wishes to attain his goal of possessing life eternal he must do what is required; if he does not wish to do what is required, then he does not wish to achieve his stated goal. The first conditional phrase responds to the man's general question on how one may obtain life eternal; the second focuses on how one may fulfill a specific commandment. Together they focus attention on the limits of the possible world proposed by the questioner. Thus, since their role in the discourse is auxiliary, they are deleted.

Cause/effect

As indicated in footnotes (e) and (f) of Fig. 7, two phrases, "and you will have treasure in heavens" and "for he was having many possessions," were deleted. According to van Dijk, words like "for" and "because" indicate the presence of actual conditionals: ". . .(I).e., in such a relationship it is assumed (or asserted) that both antecedent and consequent are . . . SATISFIED in some situation of the ACTUAL WORLD."[40] In other words, the reason why the man did not meet the condition of becoming morally mature was because he did not sell his possessions and give the proceeds to the poor. Since these phrases depict the actual reasons or results of a decision to select a particular course of action in the real world, these phrases were deleted.

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[40]Ibid., p. 68. (See also pp. 69-70.)

Combinations: Matthean Pericope

After making the required deletions, two intermediate Matthean content speech acts remain. These are summarized in Fig. 8:

CONTENT SPEECH ACT A: τήρει τάς έντολάς . . . τὸ οὐ
                      (KEEP THE COMMANDMENTS . . . Do not
                      φονεύσεις . . . άγαπήσεις τὸν
                      murder . . . . . ". LOVE . . . . . .
                      πλησίον σου ὡς σεαυτόν . . . . .
                      YOUR NEIGHBOR AS YOURSELF . . . . .)

CONTENT SPEECH ACT B: ὕπαγε . . . πώλησόν . . . δός
                      (Go . . . . . . sell . . . . . give
                      πτωχοῖς . . . δεῦρο ἀκολούθει μοι
                      to the poor . . come follow me . . . .)

Fig. 8. Content speech acts of Matthew 19:16-22

While understanding why the deletions were made is fairly self-explanatory, understanding how we arrived at the combinations illustrated above requires additional explanation in order to more clearly delineate the logic used to arrive at them.

The first content speech act (A) may be considered to be a coupling of a generalization ("KEEP THE COMMANDMENTS")[41] followed by a specific-generic paraphrase (i.e., the list of commandments—each commandment being a specific component of the generic "commandments" with the final commandment ("LOVE YOUR NEIGHBOR") being a summary of the specifics listed prior to it). The first portion of this argument is rather clear, but the second portion may not be as easily understood. In order to validate

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[41]Note that this generalization is equivalent to the frame within whose boundaries we are analyzing this pericope. Note also that it also identifies the content of THE GOOD—KEEP THE COMMANDMENTS.

our reasoning, we must seek cultural clarification of the interrelation-
ships of the elements of this content speech act--a process which is al-
lowed in van Dijkian analysis as previously discussed.[42]

Thus, in analyzing these portions of the pericope we will seek as-
sistance outside of the text.[43] First, we note that the list of specific
commandments could be taken either from Leviticus 19 or from a combina-
tion of Exodus 20:12-16 and Leviticus 19:18 ("love your neighbor"). What
needs to be determined is if each commandment in the list should be con-
sidered to be of equal importance, or if they are of varying degrees of
importance. In order to make this determination, we will appeal to a
rabbinic hermeneutic principle which appears to speak to our concern: R.
Ishmael's fifth rule (which is itself an elaboration of Hillel's[44] fifth
rule). This rule states: "When a specification is followed by a gener-
alization, all that is implied in the generalization follows."[45] If this

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[42]As van Dijk notes (Text and Context, p. 97), "Natural discourse
merely denotes those facts which are PRAGMATICALLY RELEVANT, i.e., which
the speaker thinks the hearer should know about, etc." Thus, if the au-
thor assumed that his readers would know that LOVE YOUR NEIGHBOR is a ge-
neralization of the commandments he would not state it explicitly in the
text.

[43]Note: If this evidence from culture is not brought into the anal-
ysis, the macro-speech exchange will not change in essence, only in form.
(I.e., if LOVE YOUR NEIGHBOR is absorbed into KEEP THE COMMANDMENTS in-
stead of being substituted for it, the central focus does not shift, only
a possible subtlety is missed.)

[44]Assuming the original quoter of these references was a first-cen-
tury Palestinian Jew, it seems appropriate to appeal to a contemporaneous
talmudic hermeneutic principle which dates from that time period.

[45]Prayer Book for Sabbath and Festivals, trans. and annotator Phi-
lip Birnbaum (New York: Hebrew Publishing Company, 1950), p. 110.

is applied to the portion of the pericope in question, the result would be the absorption of the specifics of the commandment list not into KEEP THE COMMANDMENTS but into the final command--LOVE YOUR NEIGHBOR. (I.e., all of the other commandments in the list would be included in the more general statement, "Love your neighbor." Thus, "Love your neighbor" would then be a summary of the commandments listed here.)

Once this is done, CONTENT SPEECH ACT A consists only of the two imperatives: KEEP THE COMMANDMENTS and LOVE YOUR NEIGHBOR. Each is a generalization which includes the specific commandments in the list. Thus, they can considered to be re-statements of each other and can be either equated with or substituted for each other. Thus, LOVE YOUR NEIGH-BOR may first be equated with and then substituted for KEEP THE COMMAND-MENTS--an option which we have elected to take here.

Working within the frame of KEEP THE COMMANDMENTS (which we have indicated above may also be equivalent to LOVE YOUR NEIGHBOR), the second combination (CONTENT SPEECH ACT B) could be dealt with simply as another example of what the generalization LOVE YOUR NEIGHBOR (now CONTENT SPEECH ACT A) implies. In other words, "Go; sell; give to the poor" may be a detailed specification of what loving one's neighbor entails. Thus, as one possible expression of loving one's neighbor, it could also be logically included in CONTENT SPEECH ACT A.

In addition, this series of actions ("Go; sell; give") appears to be a pre-condition to "Come; follow." As such, the series may be integrated into "Come; follow." But what should be done with "Come, follow"? Again, it may be necessary to gain insight from first-century Palestinian

culture in order to correctly interpret this proposed action.[46] If this is done, "Come; follow" could be interpreted as a component act of LOVE YOUR NEIGHBOR (which is equivalent to KEEP THE COMMANDMENTS) since studying the commandments was considered to be an integral part of keeping the commandments.[47] If this integration were performed, then the injunction to "Come; follow" (which already includes "Go; sell; give") would be absorbed into CONTENT SPEECH ACT A, leaving only CONTENT SPEECH ACT A (LOVE YOUR NEIGHBOR) remaining.[48]

Thus, after making all of the necessary deletions and combinations (based, in part, on insights from a probable cultural grid), the resulting macro-speech exchange of the Matthean pericope can be diagrammed as:

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[46]That this may be an action which needs to be interpreted in its cultural context is a possibility, since a knowledge of cultural conventions is a recognized pre-requisite for properly understanding many actions, as van Dijk perceptively notes. In describing the potential ambiguity of attempting to ascribe meaning to a man moving a pen over a piece of paper (in Text and Context, p. 182) as either "he writes," "he tries out a new pen," "he signs a mortgage," etc., he points out that the mental processes underlying an action cannot be observed:
"We have access to them only by the INTERPRETATION of doings. Such observable acts, however, may be highly 'ambiguous' . . . . We understand what somebody 'does' only if we are able to interpret a doing as a certain action. This implies that we reconstruct an assumed intention, purpose, and possible further reasons of the agent. Of course, this is not pure guess-work . . . . Many kinds of actions, much like the discourses of a language, are carried out according to conventions." (Ibid., p. 182.)
(See also page 169 where he notes: "(I)t may be more difficult to interpret actions in cultures where part of the conventions are unknown to us.")

[47]For further confirmation of this notion, see Chapter 3, pp. 123ff.

[48]Admittedly, this process appears to be complicated, since A + B ≠ AB, but A alone. The reason is that this intermediate combination requires the integration of B into A, leaving A alone: A + B →A.

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┌─────────────────────────────────────────┐
│   QUESTION:  What GOOD must I do         │
│              to have life eternal?       │
│                                          │
│   ANSWER:  LOVE YOUR NEIGHBOR.           │
└─────────────────────────────────────────┘
```

Fig. 9. Matthean macro-speech exchange

In fact, if one additional preparatory speech act were deleted, the question itself could also be deleted, leaving only the answer (LOVE YOUR NEIGHBOR) as the macro-speech act of the pericope. From this one element, LOVE YOUR NEIGHBOR, the entire story could be retraced--part by part, layer by layer.

Deletions: Mark-Lukan Pericope

Instructions

For a summary of the deletions which were made for the Mark-Lukan pericope see Fig. 10 on page 72. The reasons for many of the deletions are indicated by the title of the sub-category in which they appear. Additional explanation for individual deletions is offered in the footnotes of the chart as well as in the discussions below.

Topic changes

Several deletions have been made which refer to different topics in this pericope--phrases referring to the topic of THE GOOD as well as phrases referring to the topic of LIFE ETERNAL. Van Dijk notes that such topic change is not uncommon:

> Language users not only have the ability to produce or interpret (parts of) discourses with respect to a given topic, they are also able to CHANGE a topic and to perceive such a topic change in a discourse or conversation . . . . For a sequence to have a topic, each sentence (or its underlying propositions) must 'sat-

1. Background material establishing the dialogue:

(M. 17) καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν προσδραμὼν εἷς καὶ γονυπετήσας αὐτόν
(and while traveling he   on a road running   one and kneeling (before) him)

2. Identification of discourse participants and reported speech indicators:

(M. 17) ἐπηρώτα αὐτόν
(he asked him)

(M. 18) ὁ δὲ ᾿Ιησοῦς εἶπεν αὐτῷ
(. . . Jesus said to him)

(M. 20) ὁ δὲ ἔφη αὐτῷ διδάσκαλε
(he said to him, teacher)

(M. 21) καὶ εἶπεν αὐτῷ
(and he said to him)

(L. 18) καὶ ἐπηρώτησέν τις αὐτόν ἄρχων λέγων
(and he asked someone him an elder saying)

(L. 19) εἶπεν δὲ αὐτῷ ὁ ᾿Ιησοῦς
(he said . . to him . . Jesus)

(L. 21) ὁ δὲ εἶπεν
(. . . he said)

(L. 22) ἀκούσας δὲ ὁ ᾿Ιησοῦς εἶπεν αὐτῷ
(having heard, Jesus said to him)

(L. 23) ὁ δὲ ἀκούσας ταῦτα
(having heard these things)

3. Expressions of mental states:

(M. 21) ὁ δὲ ᾿Ιησοῦς ἐμβλέψας αὐτῷ
(. . . Jesus looked at him)
ἠγάπησεν αὐτόν
(and) loved him)

(M. 22) ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ (L. 23) περίλυπος ἐγενήθη
(he became gloomy on hearing the   (he became sorrowful)
word)

(M. 22) ἀπῆλθεν λυπούμενος
(he went away grieving)

4. Communicative interactions:
   – Maintaining the dialogue:
   (M. 18/L. 19) τί με λέγεις ἀγαθόν
   (why me call good?)
   (M. 19/L. 20) τὰς ἐντολὰς οἶδας
   (the commandments you know)a
   – Restating the topic:
   (M. 18/L. 19) οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός
   (no one good   but one the God)b
   – Evaluating previous comments:
   (M. 20/L. 21) ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου
   (these things I have kept/observed from my youth)
   (M. 21/L. 22) . . .
   (yes, you have but . . .)c
   (M. 21) ἐν σε ὑστερεῖ   (L. 22) ἔτι ἕν σοι λείπει
   (one thing you lack)   (one thing you lack)

5. Auxiliary speech acts:
   – Condition/pre-condition:
   (M. 21/L. 22) ὕπαγε πάντα ὅσα ἔχεις πώλησον καὶ δὸς τοῖς πτωχοῖς
   (Go; all that you have sell; and give to the poor)d
   – Cause/effect and reason/result:
   (M. 21/L. 22) καὶ ἕξεις θησαυρόν
   (and you will have treasure in heaven)e
   (M. 22) ἦν γὰρ ἔχων κτή- (L. 23) ἦν γὰρ πλούσιος σφόδρα
   (for he was having   (for he was very wealthy)f
   ματα πολλά
   many possessions)f

   – General/specific (combination then deletion):
   (M. 19/L. 20) μὴ φονεύσῃς, μὴ μοιχεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς,
   (Do not murder, do not commit adultery, do not steal, do not bear
   μὴ ἀποστερήσῃς, τίμα τόν πατέρα σου καὶ τὴν μητέρα
   false witness, do not defraud, honor your father and mother)g

6. Speech acts of politeness:

(M. 17/ L. 18) διδάσκαλε ἀγαθέ
(teacher   good)

KEY: M = Mark
      L = Luke

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aThe specific commandments listed in Mk. 19 and Lk. 20 are integrated into the generic "commandments" of this verse and deleted accordingly. (See Auxiliary speech acts – General/specific. Cf. footnote 50 on page 73.)

bThis restates the first topic of the discourse: Who is GOOD?

cThis is a missing link. (See discussion on page 64.) Jesus' assumed evaluation is preparatory for the actions proposed in Mk. 21 and Lk. 22.

dThis series of actions comprises the pre-condition of the combined account's sole CONTENT SPEECH ACT (COME; FOLLOW ME).

eThis is the result of meeting the pre-conditions.

fThis is the reason why the man did not follow Jesus.

gNote: μὴ ἀποστερήσῃς ("do not defraud") appears only in Mark's version.

Fig. 10. Deletion chart of Mark 10:17-22
and Luke 18:18-23

isfy' this topic, directly or indirectly. A sequence with this property is coherent with respect to topic or, more broadly, to MACRO-STRUCTURE. Thus, we may expect a change of topic to occur if one of the sentences of a discourse no longer 'belongs to' a given topic and if the sentence is the first member of a sequence with a different topic: that is, if a sentence introduces an argument or a predicate which cannot be subsumed under higher order arguments or predicates.[49]

Missing links, etc.

For a discussion of why the deletion of "Yes you have, but . . ." (and why its assumption is implied by the text) was made, see the note on missing links on page 64. For a similar discussion of why the phrases "for he had many possessions" and "and you will have treasure in heaven" were deleted, see page 66.

Combinations: Mark-Lukan Pericope

After making all of the deletions listed in Fig. 10, no content speech acts remain to be combined in the Mark-Lukan account.[50] The resulting macro-speech exchange of this combined pericope is:

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QUESTION:  What must I do to inherit LIFE ETERNAL?

 ANSWER:  Come; follow me.
```

Fig. 11. Mark-Lukan macro-speech exchange

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[49]Van Dijk, Text and Context, pp. 138-139.

[50]As neither Mark nor Luke have the phrase "love your neighbor," no generalization parallel to that suggested for Matthew's story is possible. Nor, apparently, is the phrase "you know the commandments" semantically equivalent to the injunctive "keep the commandments." Thus there does not appear to be a similar option through which to interpret the injunction "Come; follow me." (Note: the series of commands—go; sell; give— is still considered to be a pre-condition to the series of come; follow but, since there are no other content speech acts in Mark-Luke, the preconditions are deleted in the initial stage of the analysis.)

If a further deletion of a preparatory speech act were made, the question itself could then be deleted, leaving only the answer as the macro-speech act from which the entire pericope could be reconstructed—part by part, layer by layer (assuming, of course, that the analyst made the same choices as did the original author): COME; FOLLOW ME.

Comparison of Deletions: Matthew vs. Mark-Luke

A brief comparison of the variations in deletions which occur between the pericopae follows.

Deletion 1: Background material establishing the dialogue

The minor variations which occur in this category are not crucial to the story's development. Still, it is interesting to note that Matthew uses a brief introductory form which is perhaps closer to standard Semitic story-telling techniques than Mark's use of the genitive absolute plus a change of location.[51] (Luke omits this introductory material.)

Deletion 2: Identification of discourse participants and reported speech indicators

In Matthew's text the questioner is identified as a young man, while in Mark's version he is said to be old enough to reflect back on his youth. In Luke's account he is portrayed not only as an older man, but as an ἄρχων ("elder")—and therefore was probably (but not certainly)

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[51]This formula is a common Koine device—and a favorite of Mark's. He uses it 29 times as a formulaic beginning in his gospel. (See: David H. Boltz, "Foundations for a Discourse Analysis of the Gospel of Mark" (M.A. thesis, Wheaton Graduate School of Theology, 1976), p. 90.)

over forty years of age. While these minor discrepancies do not materially affect the story's development from the perspective of a van Dijkian analysis, they might if the scope of the investigation were widened to include insights from speech pragmatics—for such variations can sometimes be shown to have a definite effect on the hearer's response to a story.[52]

Deletion 3: Expressions of mental states

Mark and Matthew describe the man as becoming saddened at Jesus' reply, while Luke says that he became very sad. In addition, Mark alludes to Jesus' response as one of love (Mk. 10:21). (In contrast, neither Matthew nor Luke report a description of Jesus' emotional reaction.)

Mark and Matthew agree that the man left after Jesus uttered his final injunction to follow him, while Luke does not indicate explictly that the man left. This trivial variation is vital neither to the development of the story nor to a proper understanding of these pericopae.

Deletion 4: Communicative interactions

In focusing on each account's communicative speech acts, an attempt will be made to determine logical predictability for the observed variations. First, Matthew's rendition of Jesus' initial counter-question ("Why ask me about the good?") may be viewed as an attempt to determine the man's motivation for asking the question "What good must I do to

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[52]See Chapter 4, pp. 172, 185.

have life eternal?" In Mark-Luke, Jesus' question differs ("Why do you call me good?")--thus the request may be viewed as an attempt to discover the motivation for the man's greeting ("Good teacher"). In Matthew, the initial question (as well as all of the other communicative speech acts) appears to revolve around maintaining, restating, and evaluating the single topic of THE GOOD, while in Mark-Luke, the difference in the initial question and counter-question causes a subtle topical shift: Jesus' counter-question ("Why call me good?") not only maintains the dialogue but also introduces the topic of who is GOOD. Thus, the Mark-Lukan communicative speech acts appear to revolve around two complementary, yet differing, foci:. "What must I do to inherit LIFE ETERNAL?" and "Only God is GOOD."

In contrast to the ambiguous Matthean phrase ("The good is one"), Mark-Luke identifies THE GOOD with God alone. Thus, in Mark-Luke, THE GOOD (which in Matthew could possibly refer to either a person or a thing) is equated solely with one person, God. (I.e., the difference in wording places THE GOOD into different semantic frames of reference.)

The second Mark-Lukan topic, "Only God is good" (which is introduced into the discourse by a communicative speech act), is not smoothly integrated into the subsequent development of the discourse.[53] Instead,

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[53]In fact, if one applies Hetzron's three concepts of presentative function (see Robert Hetzron, "The Presentative Movement or why the ideal word order is V.S.O.P.," in Charles N. Li, ed., Word Order and Word Order Change (Arlington, Texas: University of Texas Press, 1975), pp. 346-388.), it becomes immediately apparent that this speech act fulfills none of them. Hetzron asserts that the three motivations for placing a discourse element in this status-class are: (1) it will be mentioned or referred to in subsequent discourse (e.g., as in Matthew's account, where THE GOOD is central), (2) it provides an unexpected contrast for what follows, or (3) it helps the reader to remember the item under discussion.

the topic is resolved and dropped, and the conversational focus returns

to the man's original concern: what he must do to inherit life eternal.

Note also that in Mark-Luke the indicative phrase, "you know the

commandments" (along with the list of specific commandments which were

first subsumed under the general category of "commmandments" in an auxil-

iary speech act [see deletion #5 on page 79])was also deleted; while the

imperative Matthean phrase, "Keep the commandments," was <u>not</u> deleted--

nor (for cultural reasons) was its commandment list similarly integrated

into and deleted from the text at this stage of the analysis. In addi-

tion, note that, as there is no clear parallel generaliztion in Mark-Luke

to the Matthean phrase. "Love your neighbor," the argument from culture

did not appear to be relevant for Mark-Luke. Thus, the integration and

deletion were performed accordingly.

Note also the similarities and differences in the identical dele-

tion of the self-evaluative phrase "these things I have kept" from both

the Matthean and the Mark-Lukan pericope. In Matthew's account, the

phrase evaluates the man's performance of CONTENT SPEECH ACT A (KEEP THE

COMMANDMENTS . . . LOVE YOUR NEIGHBOR), whereas in Mark-Luke it evaluates

another communicative speech act. (you know the commandments).

In a similar vein, note that the proposed missing semantic links

differ substantially. The proposed Matthean phrase ("No, you have not")

assumes Jesus' implicit disagreement with the man's self-assessment

(which is itself another communicative speech act). This posited re-

sponse is preparatory for the man's question ("What then do I lack?") and,

thus, leads into the second phase of the conversation (which deals with

which one(s) of the commandments comprising CONTENT SPEECH ACT A has/have

not been kept). In contrast, the missing Mark-Lukan link appears to imply Jesus' acceptance of the man's assertion that he has kept the commandments. Thus, in Mark-Luke's account the missing link (while it still performs the same function of topical linkage) prepares the way for a different discussion on which action(s) in addition to commandment-keeping still need to be done.

Considering the series of communicative speech acts which have been deleted from Matthew and Mark-Luke, it is reasonable to propose that these deletions form a logical sequence. I.e., in Mark-Luke, taken together, they appear to imply that knowledge and observance of the commandments is insufficient for inheriting life eternal. (This seems to be confirmed in the second stage of the analysis where the man's sole lack appears to be following Jesus.) In other words, since these phrases ("you know the commandments" and the list itself) were deleted from the discourse as communicative speech acts, they can no longer be viewed as important elements of the discourse's underlying macro-structure (i.e., they are relatively unimportant in the macro-structure). In contrast, since neither the phrase, "Keep the commandments," nor the commandment list is deleted from the Matthean account--becoming, instead, component parts of CONTENT SPEECH ACT A--a similar inference of the unimportance of commandment-keeping for possessing life eternal appears absent in Matthew's account. (In fact, in verse 19, Matthew appears to assert that the keeping of one commandment (LOVE YOUR NEIGHBOR--which is considered to be a summary of all of the commandments) does assure one of having life eternal.) Thus, Matthew and Mark-Luke appear to conflict on a crucial issue in the discourse: the relation of commandment-keeping to

<u>life eternal.</u>

<u>Deletion 5: Auxiliary</u>
<u>speech acts</u>

Referring to the chart of Matthean deletions on page 63, note the deletion of two auxiliary speech acts: two conditionals which comprise a portion of the structural backbone of the pericope ("If you wish to enter life" and "If you wish to become morally mature"). These phrases not only re-state the topic of THE GOOD in their own way, but also provide strong topical linkage for the entire discourse. The first conditional phrase (which restates the man's original question) opens the discussion of what one must do in order to enter life; the second (which restates the man's second question) prefaces the conditions of becoming morally complete. No parallel deletions were made in the Mark-Lukan account as it contained no conditional constructions.

Referring to the chart of Mark-Lukan deletions on page 72, note that the specific commandments listed under the sub-category of general/specific were first integrated into the general category of "commandments" and then deleted with the phrase "you know the commandments." (See deletion #4, communicative interactions, on pages 75-79.) A similar deletion was not performed in the Matthean account for cultural reasons, as was explained in the analysis of the Matthean deletions.

Note also that the series of pre-conditions ("Go; sell; give to the poor") was deleted from Mark-Luke, but not from Matthew. We first note that, in both cases, these are component actions which together comprise the pre-condition for following Jesus. We also note that doing these actions will also result in the acquisition of treasure in heaven. But

here the similarity of the deletions ends, for in Matthew the phrase is not deleted here, but is later combined as a part of CONTENT SPEECH ACT B, while in Mark-Luke the identical phrase is deleted as one of several auxiliary speech acts. (I.e., the phrases appear to be on differing structural levels in the two accounts.) Note also that in Matthew's account, this speech act appears to function as the specific application of the principle of THE GOOD to the man's present situation (i.e., meeting these pre-conditions will enable him to demonstrate love for his neighbor, thereby becoming morally complete). In contrast, in Mark-Luke's version, the phrase should, perhaps, be taken simply as a pre-condition for following Jesus. Thus, although the phrase serves the same function as a pre-condition in Matthew and in Mark-Luke, this appears to be its secondary, not its primary, linguistic function in Matthew. (It should be noted in closing that both of the accounts agree that the questioner's affluence was the reason that he declined Jesus' invitation.)

Thus, in summary, each of the Matthean auxiliary speech acts appear to condition or denote causal relationships or component parts in the discussion of the pericope's central topic of KEEP THE COMMANDMENTS = LOVE YOUR NEIGHBOR = THE GOOD. In a similar manner, the Mark-Lukan deletions serve to reduce the discourse to its essential macro-structure by focusing on the topic of inheriting LIFE ETERNAL by following Jesus.

Deletion 6: Speech acts
of politeness

Matthew's designation of Jesus as "teacher" contrasts with Mark-Luke's greeting ("good teacher"). It is to this single lexical variant that the divergencies in the dialogues' opening questions, counter-ques-

tions--and (in the case of Mark-Luke) the clarification of the good and the introduction of a second topic--can be attributed. Still, as it is relatively unimportant on the macro-speech act level, these phrases are deleted here.

<center>Comparison of Combinations:
Matthew vs. Mark-Luke</center>

Based on these analyses, it appears that the incidental descrip-tions of the developmental and identificational aspects of the two accounts differ markedly. This observation becomes more understandable once it is shown how these minor differences are rooted in more fundamental differences in the macro-speech exchanges of the two versions:

	MATTHEW	MARK-LUKE
QUESTION:	What GOOD must I do to vs. have life eternal?	What must I do to inherit LIFE ETERNAL?
ANSWER:	LOVE YOUR NEIGHBOR.	COME; FOLLOW ME.

Fig. 12. Macro-speech exchanges: Matthew vs. Mark-Luke

The striking differences in macro-speech exchanges illustrated in Fig. 12 parallel the fundamental differences which appear to exist in the stories themselves.[54] Although on the surface the questioner's query appears to be similar to that of the other synoptic account, it becomes

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[54]In van Dijkian terms, the difference in global plans is reflected in the fact that they revolve around differing frames of action: the Matthean account revolves around a DO TORAH frame, while the Mark-Lukan account revolves around a FOLLOW JESUS frame. It is this difference in frames which is significant. The question arises (to be addressed in Chapter 4): Was the DO TORAH frame imposed on the FOLLOW JESUS frame, or vice versa?

clear from the flow of subsequent dialogue that this may not, in fact, be the case. The deletion of the topic of THE GOOD (assuming for the moment that Matthew's version was changed by Mark-Luke) may be of crucial importance in tracing the probable literary descent of the story. The Matthean pericope appears to revolve solely around that concept (what it is and what one must do to fulfill it), while the authors of Mark and Luke seem merely to touch on the topic, dismissing it in an introduction which is peripheral at best to the main topic of the conversation: how one can inherit LIFE ETERNAL—a process which posits only an integral relationship with Jesus (as opposed to one which, in addition, requires one to love his neighbor).

In Matthew's account it may not be important whether or not the man decides to come with Jesus. The real question in Matthew appears to be: Will the man apply the concept of THE GOOD in an acceptable manner and thereby be assured of possessing life eternal? Will he LOVE HIS NEIGHBOR? In contrast, in Mark-Luke's version no crystallized conception of THE GOOD is presented for the man to apply. In its place appears to be the differing concern: Will the man become a FOLLOWER OF JESUS and thereby gain LIFE ETERNAL?

Conclusion

To attempt to resolve the question of who borrowed from whom (or who altered whom) we will turn from discourse analysis to speech pragmatics. Although discourse analysis alone has been insufficient to complete the task of attempting to determine the literary dependency of these pericopae, it has served its purpose for it has indicated that

these accounts, instead of being identical twins, may only be fraternally related--bearing perhaps only superficial resemblance to each other.[55]

Discourse analysis has provided strong evidence that some ancient redactor(s) may have done a major re-write of either the original source (thus producing either Matthew's version or Mark-Luke's, as the case may be) or of another, long-lost source.(e.g., Q). However it happened, it does not appear to have been a matter of minor editing (to polish up spelling errors, grammatical mistakes and the like). The changes seem to be basic. <u>Thus, as they now stand, these two pericopae should not be considered to be semantically equivalent texts</u> apart from cultural evidence to the contrary.[56] In other words, these three synoptic pericopae which were assumed to describe the same historical incident no longer appear to report that incident in a similar manner. What they do relate will be discussed in Chapter 3; why they no longer appear to tell the same story will be discussed in Chapter 4.

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[55]If these accounts were semantically equivalent, the Longacrean and van Dijkian analyses would have pointed out their underlying concordance, as well as the relative insignificance of the dissimilarities. But these analyses seem to indicate otherwise--that rather than being unimportant, these differences appear to be quite significant.

[56]Since these differences appear to be possibly significant, the many surface verbal and structural similarities (use of nearly identical participants and the like) should not coax the analyst into attempting harmonization at this stage of the analysis. Since it seems that on the deep level these may be two quite different stories, it is felt that it would be linguistically inappropriate to use either account to clarify the other--at least not before pragmatic analyses are completed.

CHAPTER 3

SPEECH PRAGMATICS

Introduction

In order to provide the background needed to attempt to explain the

probable motivations of either the insertions of material into the origi-

nal story (assuming that Matthew changed Mark-Luke) or of the deletions of

material from it (assuming that Mark-Luke altered Matthew), it is neces-

sary to branch out from a purely linguistic operational base and move in-

to the broad area of <u>speech pragmatics</u>.[1] Within this realm, we will fo-

cus on one main area, that of <u>perspective</u>. Perspective studies show that

when a speaker makes an utterance in certain specified contexts, he also

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[1]"Pragmatics" which, according to van Dijk has the task of "study-
ing 'the relationships between signs and their users'" (van Dijk, <u>Text
and Context</u>, p. 189), is based not only on the philosophy of language and
the theory of speech acts, but also on the analysis of conversations and
of the cultural differences in verbal interaction. In other words, prag-
matics analyzes those conditions that make an utterance acceptable in a
given situation for the speakers of the language. According to van Dijk,
pragmatics
> ". . . provides crucial conditions for re-constructing part of
> the conventions that make utterances acceptable viz. their AP-
> PROPRIATENESS with respect to the communicative content. In oth-
> er words, pragmatic rules, which are also conventional and hence
> known by the language users of a speech community, determine the
> systematic use of utterances." (van Dijk, <u>Text and Context</u>, p. 2.)

Contrasting pragmatic tasks with those of syntax and semantics, van
Dijk comments: "the task of PRAGMATICS and its contribution to linguistic
theory are by no means decided issues. Pragmatics . . . has become the
waste-paper basket of the grammarian, although its possible relevance is
no longer denied" (van Dijk, <u>Text and Context</u>, p. 189). Thus, the defini-
tion of pragmatics is quite broad and includes a wide range of tasks.

accomplishes other related social actions. These actions—seen in their proper cultural and social contexts—as well as the speaker's intentions and the attendant interpretations of those intentions (i.e., both cultural and personal outlooks) made by his hearer(s) are dependent upon sets of knowledge and belief (i.e., world-views) both of the speaker and of his hearer(s). For meaningful communication to occur, all of these sets of knowledge and belief must overlap considerably. Misinterpretations of intent and misunderstandings of meaning arise when they do not actually overlap—even though they may appear on the surface to be similar. If faulty assumptions are made in respect to the actual extent of one's ability to transfer a concept or an interpretation of an action cross-culturally, then true communication cannot occur.

It is also important to note that perspective does not "determine truth, satisfaction, or accessibility, but the appropriateness of discourses."[2] "For the pragmatic of contextual semantics this means first of all that sentences which are asserted are true in worlds accessible from the knowledge/belief worlds of the speaker."[3]

The task undertaken in this chapter is similar in approach to that completed in the previous chapter. The pericopae will be examined from two major perspectives, or world-views, and the resulting findings and interpretations will be compared to see if any plausible reasons can be deduced for either the insertion or deletion of material from the account in question. In preparation for this comparison, the main elements of a

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[2]Van Dijk, Text and Context, p. 227.

[3]Ibid., pp. 227-228.

rabbinic perspective will first be outlined (prefaced by a preliminary excursis into Max Kadushin's theory of rabbinic thought) and then applied, concept by concept, to the phrases of each pericope. Next, a Christian perspective will be similarly explored (prefaced by an excursis into orthodox Pauline thought, as interpretated by E. P. Sanders—with assistance from W. D. Davies) as exemplified in the writings of a heretical sect as well as in the commentary of an early orthodox church father. Finally, these two perspectives will be summarized and contrasted, annotated with related observations on each pericope, and evaluated. In the following chapter, Chapter 4, this material will be brought together with insights obtained from the discourse analyses presented in Chapter 2 in order to reconstruct the probable motivations which may underlie the differences observed between the accounts.

Rabbinics

Introduction

In this section, the major rabbinic value concepts presented in the three synoptic pericopae will be discussed, aided by insights from rabbinic scholar Max Kadushin. As it is assumed that the original meaning of these pericopae is intimately linked with contemporaneous cultural understandings,[4] extensive quotations from the relevant rabbinic literature are reproduced to heighten the reader's awareness of the nature of those understandings.

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[4]This assumption is not shared by all higher critical scholars (although the trend is changing). See Geza Vermes, "Jewish Studies and New Testament Interpretation," _Journal of Jewish Studies_ 31 (3, 1980):1-17.

In this vein, an attempt will be made to reconstruct the comments

and reactions of a first-century Palestinian rabbi[5] to each pericope by

providing a running commentary of his probable thought patterns, ques-

tions which he might have raised on important concepts and specific

phrases, as well as other pertinent cultural considerations. In short,

the intent of this section is to present a rabbinic perspective on these

pericopae within the framework of a Kadushinian grid.

Kadushin

Introduction

The combined works of Kadushin were chosen to form the basis of a

brief explanation of rabbinic perspective, since he has done extensive

work over the years on the principles underlying rabbinic thought and re-

ligion. He gives particular emphasis to the coherence evident in their

way of thinking, as exemplified in the complementary genres of haggadah

and halakah.

Rabbinic value concepts

Kadushin characterizes the rabbinic world-view as consisting of

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[5]While it is acknowledged that the rabbinic literature reflects an
evolving tradition—one that developed over an extended time-period—this
study will show that Jesus' teachings are compatible with rabbinic Judaism
of any age. It is not essential to correctly stratify Talmudic traditions
as first-century Palestinian or fifth-century Babylonian. It is essential
to note that this story about Jesus would fit in either age. Thus, even
if the Talmud does not reflect a first-century Palestinian mind-set, it
only shows that Jesus' teaching would have been acceptable in that later
period as well. (Of course the most basic assumption is that Jesus lived
in Palestine circa 30 C. E. Therefore, it is fair to assume that this
story reflects a first-century Palestinian (i.e., rabbinic) culture—un-
less and until proven otherwise.)

"value concepts"[6]--concepts which were used as interchangeable building

blocks in the development of rabbinic thought. As he comments:

> What are rabbinic value concepts? They are rabbinic terms
> such as Torah, mizwah (a religious commandment), charity, holi-
> ness, repentance, man. Such terms are noun forms, but they
> have a different character than other types of terms or con-
> cepts. These terms are connotative only, and hence are not
> amenable to formal definition. Again, they refer to matters
> which are not objects, qualities, or relations in sensory ex-
> perience. Their function is to endow situations or events
> with significance. These value concepts are related to each
> other not logically but organismically. This means that the
> value concepts are not deduced from one another and that they
> cannot be placed in a logical order. Instead, the coherence
> or relatedness of the value concepts is such that they inter-
> weave dynamically.[7]

He continues:

> A value concept is represented by a conceptual term. But
> the conceptual term in itself is merely connotative, sugges-
> tive. Value concepts take on content only when they are com-
> bined in a state or a situation . . . . The content of any
> particular rabbinic value concept is, therefore, a function
> of the entire complex of concepts as a whole. If every rab-
> binic concept depends for its meaning upon all the rest, then
> all the concepts together constitute an organismic whole.[8]

Note especially that these value concepts (which are omnipresent in

both halakah and haggadah) interrelate with one another, combining in

"organic complexes:"

> Organic concepts are concepts in a whole complex of con-

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[6]For Kadushin, the terms "rabbinic value concept," "organic con-
cept," "value concept," "rabbinic concept," and "value term" are inter-
changeable. All refer to the same phenomenon. He shifts terminology
with ease, not only from book to book, but sometimes in a single volume.

[7]Max Kadushin, Worship and Ethics: A Study in Rabbinic Judaism
(New York: Bloch Publishing Company, 1963), p. vii.

[8]Ibid., p. 4.

cepts none of which can be inferred from the others but all of which are so mutually interrelated that every individual concept, though possessing its own distinctive features, nevertheless depends for its character on the character of the complex as a whole which, in turn, depends on the character of the individual concepts. Each organic concept, therefore, implicates the whole complex without being completely descriptive of the complex, retaining, at the same time, its own distinctive features.[9]

In more technological terms, Kadushin essentially asserts that a truly rabbinic approach or world-view is, in reality, a systems approach. In a systems approach, the total system (or problem to be solved) is in focus, not merely isolated components or sub-systems. Sequence is a significant aspect of a true systems analysis, since wholeness is emphasized prior to taking into consideration either individual parts or interactions among either the parts themselves or between them and the system as a whole.[10]

Thus, from a systems perspective, Kadushin has identified the components of the system (i.e., value concepts) as well as its sub-systems (i.e., organic complexes)--combinations of value concepts that have been integrated into an indivisible entity. He has then ascertained not only the interrelationships among these portions of the system, but also their relationship to the entire system of rabbinic thought.

A main contribution of Kadushin's research is the crystallization of what he calls the four CENTRAL VALUE CONCEPTS of rabbinic thought.

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[9]Max Kadushin, Organic Thinking: A Study in Rabbinic Thought (New York: Bloch Publishing Company, 1938), p. 184.

[10]For a thorough discussion of the theory of systems analysis, see Richard A. Johnson, Fremont E. Kas, and James E. Rosenzweig, The Theory and Management of Systems (New York: McGraw-Hill, 1973), pp. 4-5. (Cf. Robert D. Carlsen and James A. Lewis, The Systems Analysis Workbook (Englewood, New Jersey: Prentice-Hall, 1973).)

These four fundamental concepts are: GOD'S LOVINGKINDNESS (i.e., MERCY),

GOD'S JUSTICE, TORAH, and ISRAEL.[11] While it is apparent that these four

concepts are central to rabbinic thought (as Kadushin asserts), it is ar-

guable that they could not be placed on a level higher than other rabbin-

ic concepts. Still, even if one differs with him on the issue of ranking,

one can agree, nevertheless, with his essential point of function--that

at least one of these four CENTRAL VALUE CONCEPTS is related in some in-

tegral manner to every other non-central rabbinic value concept. It is

crucial for the reader to remember this essential point in perusing the

analyses which follow.

Halakah vs. haggadah

Having commented on the superstructure of Kadushin's view of rab-

binic value concepts, it is necessary to summarize how these value con-

cepts function in the literature of the Tannaitic-Amoraic period.[12] As

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[11]Kadushin, Organic Thinking, pp. 6-7. Here he states:

"There are four fundamental concepts in rabbinic theology--
God's lovingkindness, His justice, Torah, and Israel. We wish
to emphasize that these four are fundamental not because they
are the most important . . . . The fact is that rabbinic con-
cepts are not like articles of a creed, some of which have a
position of primary importance while others are relegated to
secondary rank. All rabbinic concepts are of equal importance,
for the pattern would not have the same character were a single
concept missing. We have, however, called God's lovingkindness,
His justice, Torah, and Israel fundamental concepts because all
the rabbinic concepts are built, woven, rather, out of these four."

[12]All mishnaic quotations are taken from Philip Blackman, ed., Mish-
nayoth, 2nd rev. ed. (Gateshead: Judaica Press, Ltd., 1977). All talmud-
ic quotations are taken from I. Epstein, ed., The Hebrew-English Edition
of the Babylonian Talmud (New York: Traditional Press, n.d.).

noted earlier, rabbinic literature is comprised of two genres: halakah and haggadah. Halakah is the adopted opinion, or the accepted legal ruling (Kethuboth 77a), or the traditionally-accepted interpretation of a written law. "What is meant by halachah?--Rab Judah said in Samuel's name: It is the law of the country. 'Ulla said in R. Johanan's name: It is a halachah of Moses from Sinai" (Kiddushin 38b). In contrast, haggadah is a homiletic exposition or story (Hagigah 3a) and, as such, is not legally binding.

According to Kadushin,

Haggadah made the value-concepts vivid, and by means of sermons nurtured and cultivated them. The other product of the Rabbis, Halakah, had an altogether different function. It prescribed ways for the concretization of the concepts in day-by-day living.[13]

Still, this functional distinctiveness is not essential from a systems perspective, for: "Halakot, like haggadot, are concretizations of the value-concepts, and must therefore in one way or another reflect the organismic character of the value-concepts."[14] Only the process of understanding each genre differs:

"Haggadah and Halakah are so closely related because both are concretizations of the value-concepts--Haggadah in speech, Halakah in law and action." This close relationship does not, of course obliterate the fact that Haggadah and Halakah do constitute two different categories. Each haggadic interpretation is a unit in itself, a complete entity. Only through certain forms of composition, art-forms, are these essentially independent statements brought together and made into larger wholes. In contrast, a halakah is not an independent entity. There is

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[13]Max Kadushin, The Rabbinic Mind (New York: Jewish Theological Seminary of America, 1952), p. 89.

[14]Ibid., p. 130. (For a further discussion of haggadah, see pp. 59-76; for a similar treatment of halakah, see pp. 89-96; and for a review of both, see pp. 97-131.)

an implicit nexus between the halakot, a nexus which becomes
more and more explicit as the result of logical procedures—
classification and discursive reasoning; classification in the
Mishnah and discursive reasoning in the Talmud. A haggadic
idea is grasped not step by step but as a unitary whole; it is
an expression of organismic thought. On the other hand, a ha-
lakah, although embodying a value concept, to a certain extent
requires the step-by-step procedures of logical thought for its
formulation.[15]

In short, whether one is approaching halakah or haggadah, one must

remember to focus not on the individual elements of the statement, but on

the unifying whole of the system of rabbinic thought.

With this brief introduction to a rabbinic perspective completed,

all is ready to proceed to an analysis of the synoptic pericopae as rab-

binic haggadot on a halakic decision.

<div align="center">Rabbinic Perspective Analysis:
Matthean Pericope[16]</div>

διδάσκαλε ("teacher")[17]

Without going into detail regarding the specifics of rabbinic ordi-

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[15]Kadushin, Worship and Ethics, pp. 8-9.

[16]Due to the brevity of this analysis, auxiliary concepts not cru-
cial to the development of the story have been omitted. Representative
rabbinic selections have been cited, although more extensive quotations
could have been included.

[17]Those who accept Marcan priority comment that Matthew altered
Mark's text, deleting the adjective "good" (without giving very good rea-
sons for his doing so). According to Taylor (Gospel According to Mark,
p. 426), "Matthew's alterations go deeper. In preparation for his ver-
sion of the reply of Jesus in xix. 17 he drops ἀγαθέ after διδάσκαλε
and gives the request in the form τί ἀγαθόν ποιήσω ἵνα σχῶ ζωήν
αἰώνιον. This form, and in particular, σχῶ . . . suggest a goal reached
by effort."
 Eduard Schweitzer concurs, but offers the following rationale:
"Matthew's changes can be sensed at the very beginning . . . (I)n
the new form the question takes . . . Matthew avoids the Markan
form of address, 'good master,' substituting instead, 'master
what good thing . . .' (in Greek 'master, what good' instead of

nation[18] (including the qualifications of those deemed competent to render halakic decisions), it is essential to note only that Jesus was considered fit to render such a decision--at least according to his questioner. It would also be proper to add in passing that, in all probability, Jesus would not have been termed a רַב ("teacher") by a Tanna, but a הַלְמִיד ("wise student") instead (as his age would have disqualified him for the former title). (However, there are notable exceptions to this minimum-age rule of forty,[19] one of whom is Rabbah himself.

'master good what'). <u>Thus he escapes the difficulty of Mark 10:18, where Jesus appears to deny his own goodness.</u>" (Italics mine.) (Eduard Schweitzer, <u>The Good News According to Matthew,</u> trans. David E. Green (Atlanta: John Knox Press, 1975), p. 387.)(Cf. D. Guthrie, J. A. Motyer, A. M. Stibbs, D. J. Wiseman, eds., <u>The New Bible Commentary,</u> rev. ed. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1970), p. 841 where, in a discussion of Mt. 19:16-17, the notion is repeated.)

[18]The title "rabbi" was not an official designation until after the time of Gamliel the Elder. (See: Ellis Rivkin, <u>A Hidden Revolution: The Pharisees' Search for the Kingdom Within</u> (Nashville: Abingdon, 1978), p. 258.)

[19]See 'Abodah Zarah 19b, as well as Soṭah 22a-b (quoted below)--which is an explanation of the Mishna's discussion of a rogue disciple:

"They explained it thus: It refers to a disciple who rebels against the authority of his teachers. R. Abba said: it refers to a disciple who has not attained the qualification to decide questions of law and yet decides them; for R. Abbahu declared that R. Huna said in the name of Rab, what means that which is written, <u>For she hath cast down many wounded, yea, all her slain are a mighty host?</u> <u>'For she hath cast down many wounded'</u>--this refers to a disciple who has not attained the qualification to decide questions of law and yet decides them; <u>'yea, all her slain are a mighty host'</u>--this refers to a disciple who has attained the qualification to decide questions of law and does not decide them. At what age (is he qualified)?--At forty. But it is not so, for Rabbah decided questions of Law! (He did so only in a town where the Rabbis) were his equals."
(Cf. Gustaf Dalman, <u>The Words of Jesus: Considered in the Light of Post-Biblical Jewish Writings and the Aramaic Language,</u> trans. D. M. Kay (Edinburgh: T & T Clark, 1909), pp. 331-333. Dalman notes that the title "rabbi" came to be used only of those who were duly ordained.)

Thus, perhaps Jesus as well could have waived this minimum-age requirement.)

"What good must I do......"

In the first part of the man's initial question the underlying rabbinic value concept which appears to be present is that of "measure-for-measure," which, in turn, is a sub-concept of the CENTRAL VALUE CONCEPT of GOD'S JUSTICE.[20] "With the kind of measure that a man measures they shall mete to him" (Sotah 1.7).[21] The notion of measure-for-measure applies both to reward[22] and to punishment.[23] In this particular instance, it is also possible to infer that the concept of measure-for-measure might also be combined in some manner with a second CENTRAL VALUE CONCEPT--that of GOD'S LOVINGKINDNESS/MERCY (thus implying that the reward for doing a good deed would be greater than the actual deed would warrant).[24]

". . . to have life eternal?" and "If you wish to enter life . . ."

The second portion of the man's question is a bit more complex to explain in rabbinic terms. From a Tannaitic perspective this phrase makes

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[20]Kadushin, Rabbinic Mind, p. 16; cf. Kadushin, Organic Thinking, p. 10.

[21]Cf. Matthew 7:22 and Luke 6:38.

[22]See Sotah 1.9 where the following connections are made: Since Joseph buried his father, as a reward Moses buried Joseph. And, as Moses' reward, God buried him.

[23]See Sotah 1.8 where it states that since Samson went after "the desire of his eyes," as punishment the Philistines put out his eyes.

[24]See Sotah 11a.

little sense if it is taken to mean that the man does not now possess life eternal,[25] and that he is thus inquiring how to acquire it. To a rabbinic way of thinking, the phrase can make sense in this fashion only if the man has not yet accepted the "yoke of the kingdom" and is not now already under the covenant (i.e., he is not yet a Jew). If this were indeed the case, then a rabbinically-oriented listener would most probably interpret this phrase from the following perspective: here is a man who is outside the covenant who wants to get in. Unfortunately, from later indications in the pericope (e.g., the man claims to have kept the commandments), it is reasonable to assume that he is not only already a member of the covenant community, but a knowledgeable member as well--one who not only knows the content of the commandments, but also has reason to believe that he has observed them (at least to a certain extent). Thus, in the Matthean pericope, it does not appear likely that he can properly be viewed as a potential convert to Judaism.

In order to properly understand the man's question, it may be necessary to view it from a strictly rabbinic perspective--an outlook which would dictate that his question is not a soteriological one (as has traditionally been assumed). This would be a plausible position since the prevalent Tannaitic view (which was continued in later times as well) was that "All Israel have a portion in the world to come" (Sanhedrin 10.1). Since this issue may be crucial for interpreting the development of each of the pericopae under discussion, it will be elaborated on below.

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[25]According to Dalman, Words of Jesus, p. 156, ζωή αἰώνιος and ἔχειν ("life eternal" and "life") are regarded as a present possession.

A rabbinic soteriological
perspective

The most recent study on rabbinic soteriology as reflected in Tan-
naitic literature is Paul and Palestinian Judaism by E. P. Sanders.[26]
His detailed presentation gives new insight into a broad range of avail-
able material on the subject.

On page 180 Sanders summarizes his conclusion[27] on the essence of
a rabbinic view of soteriology:

> As long as he (i.e., an Israelite) maintains his desire to
> stay in the covenant he has a share in God's covenental prom-
> ises, including life in the world to come. The intention and
> effort to be obedient constitute the condition for remaining
> in the covenant, but they do not earn it.[28]

While it is not our intention to discuss the rabbinic notion of salvation
in great detail, brief comments on relevant talmudic and mishnaic pas-
sages will ensure a proper understanding of this concept.

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[26]E. P. Sanders, Paul and Palestinian Judaism: A Comparison of
Patterns of Religion (Philadelphia: Fortress Press, 1977).

[27]The same conclusion is advanced by the following scholars: Abba
Hillel Silver, Where Judaism Differed: An Inquiry into the Distinctive-
ness of Judaism (New York: The Macmillan Company, 1956), pp. 183-211;
George Foot Moore, Judaism in the First Centuries of the Christian Church
vol. 2: The Age of the Tannaim (Cambridge: Harvard University Press,
1958), p. 95; Solomon Schechter, "God, Israel and Election," in Under-
standing Jewish Theology: Classical Issues and Modern Perspectives, ed.
Jacob Neusner (New York: Ktav Publishing House, 1973), pp. 65-74; and
the statement by R. Joseph ha-Levi (who wrote in 1666 against the fol-
lowers of Sabbatai Ṣevi) quoted by Gershom S. Scholem in Sabbatai Ṣevi:
The Mystical Messiah, trans. R. J. Zwi Werblowsky in the Bollingen Series
XCIII (Princeton: Princeton University Press, 1973), pp. 488-489.

[28]Sanders, Paul and Palestinian Judaism, p. 180.

Sanhedrin 10.1-4 makes the general statement that all Israelites have a share in the world to come—before commenting on those who do not have a share in it. One major determinant of a person not entering the life to come is whether that individual has willfully denied the covenant by committing an act of lese majesty against God (e.g., idolatry). The second major dividing line occurs along the limits of measure-for-measure (i.e., "poetic justice"). For example, one who denies the reality of the world to come will not experience it.[29]

The only three reasons for exclusion from the life to come according to a rabbinic view are:

1. Annulling the covenant.[30]

2. Denying Torah. (I.e., by denying the commandment, one also denies the attendant reward for obeying it.)

3. Denying the reality of resurrection.

Thus, it can safely be assumed that a listener schooled in the rabbinic tradition would have understood that the questioner was within the covenant since apparently he had done nothing to exclude himself. But this conclusion leaves a more complicated question: If, in the Matthean pericope, the man is not asking a soteriological question, then what kind of a question is he asking?

To answer this perplexing question, the concept of "life eternal"

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[29]See Sanhedrin 90a; also the Gemara in Sanhedrin 90a-91b.

[30]See: Avoth 3.12, 'Abodah Zarah 18a, Sanhedrin 99a, and Shebuoth 12b-13a.

(an idea which is not common in rabbinic literature) must be explored.
The talmudic quotations which follow illustrate typical rabbinic thinking
on the subject:

> R. Abbahu also said: Solomon was asked: Who has a place
> in the future world?[עוֹלָם ''ח] He answered: He to whom are
> applied the words and before his elders shall be glory. A
> similar remark was made by Joseph the son of R. Joshua. He
> had been ill and fell in a trance. (After he recovered), his
> father said to him: 'What vision did you have?' He replied,
> 'I saw a world upside down, the upper below and the lower
> above.' He said to him, 'You saw a well regulated world.'[31]

> R. Eleazar asked Rab: Which man has earned (enjoyment of)
> the future world? Said he to him, And thine eyes shall hear a
> word behind thee, saying, This is the way, walk ye in it; when
> ye turn to the right hand, and when ye turn to the left.[a] R.
> Hanina said: He with whom his teachers are pleased.
> [a]Isa. XXX.21. I.e., if one hears a voice proclaiming thus
> after his death, he has earned the world to come.[32]

> Raba saw R. Hamnuna prolonging his prayers. Said he, They
> forsake eternal life and occupy themselves with temporal life.
> But he (R. Hamnuna) held, The times for prayer and (study of
> the) Torah are distinct from each other. R. Jeremiah was sit-
> ting before R. Zera engaged in study; as it was growing late
> for the service, R. Jeremiah was making haste (to adjourn).
> Thereupon R. Zera applied to him (the verse), He that turneth
> away from hearing the law, even his prayer is an abomination.[33]

> But R. Eleazar said: Those sent (to perform) a religious duty
> do not suffer harm?--Said R. Ashi: He may have lost a needle
> and come to look for it. But is it not (regarded as the ful-
> fillment of) a religious duty in such a case? Surely it was
> taught: If one declares, 'This sela' be for charity in order
> that my son may live,' or 'that I may merit the future world,'
> he is completely righteous.[b]
> [b]In respect of his action, notwithstanding his selfish mo-

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[31]Baba Bathra 10b.

[32]Shabbath 153a.

[33]Shabbath 10a.

tives. Hence in the case under discussion the same holds good.[34]

In summary, the passage from Baba Bathra (which refers to Isaiah 24:23) indicates that those who will have a portion in the world to come will be those who are honored in this world for their wisdom. (Of course it is axiomatic in rabbinic theology that the fear of God is the beginning of true wisdom.) The saying of R. Eleazar is particularly instructive in that it views obtaining eternal life as a process that begins when one is young and continues until the day of one's death. Rab's answer to R. Eleazar given in Shabbath 153a is another way to say that one has walked the narrow path (to borrow a phrase from Jesus).

The Pesaḥim passage suggests that some people thought that one could "earn" a place in the world to come by doing a single act of charity (or some other deed) of such magnitude so as to force God to reward him, measure-for-measure, with the future life. The fallacy of such a view is succinctly expressed in Avoth 4.2: "For the recompense of a good deed is [the opportunity to do] a[nother] good deed, and the reward of a transgression is [the opportunity to do] a[nother] transgression." This truth is elaborated on in two passages in the tractate Ḳiddushin:

> Whosoever performs even a single commandment it shall go
> well with him, and his days shall be prolonged, and he shall
> inherit the Land; and whosoever does not perform a single com-
> mandment it shall not be well with him, and he shall not en-
> joy length of days, and he shall not inherit the Land.[35]

But a contradiction is shewn: These are the things the

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[34]Pesaḥim 8a-b. (Cf. Berakoth 28b.)

[35]Ḳiddushin 1.10.

fruit of which man eats in this world, while the principal re-
mains for him for the future world. Viz., honouring one's
parents, the practice of loving deeds, hospitality to way-
farers, and making peace between man and his neighbour; and
the study of Torah surpasses them all. --Said Rab Judah:
This is its meaning: HE WHO PERFORMS ONE PRECEPT in addition
to his (equally balanced) merits IS WELL REWARDED, and he is
as though he had fulfilled the whole Torah. Hence it follows
that for these others (one is rewarded) even for a single one!
--Said R. Shemaiah: That teaches that if there is an equal
balance, it tips the scale.

    Yet is it a fact that he who performs one precept in addi-
tion to his (equally balanced) merits is rewarded? But the
following contradicts it: He whose good deeds outnumber his
iniquities is punished, and is as though he had burnt the
whole Torah, not leaving even a single letter; while he whose
iniquities outnumber his good deeds is rewarded, and is as
though he had fulfilled the whole Torah, not omitting even a
single letter![36]

In these passages, the notion that a single good deed could result in

one's passage into the world to come is rejected, and a more balanced

view of the relationship of punishment and reward both in this and in the

future world for both good and evil men is presented.

    A related saying by Judah ha-Nasi that "One may acquire eternal

life in a single hour, another after many years"[37] has been misunderstood

to mean that one good deed assures one of the world to come when, in fact,

it may only allude to the passages in Ezekiel[38] which state that if a

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[36]Kiddushin 39b.

[37]See 'Abodah Zarah 10b, 17a, and 18a where this statement is found
at the conclusion of three separate haggadic stories. In the first tale,
a bath kol exclaims that Keti'ah ben Shalom entered the life to come by
first fulfilling Lev. 19:18, converting to Judaism, then dying. In the
second tale, as a sinner wept upon his deathbed, a bath kol was heard,
declaring that this man had gained the world to come. In the final story,
a similar bath kol came to a man who did a deed of lovingkindness before
expiring.

[38]Ezekiel 18:27-28; 33:11-20.

sinner stops sinning and begins to do good deeds, God will forgive his

sins and remember only his good deeds--acting as if he had done only good

deeds all along.

The second important aspect of a rabbinic perspective on the sub-

concept of life eternal is its intimate relationship with the CENTRAL

VALUE CONCEPT of TORAH. In Avoth 2.7, Hillel asserts:

> . . . the more (study of) the Law, the more life; the more
> (academic) schooling, the more wisdom; the more counsel, the
> more understanding; the more charity, the more peace. He
> that has gained a good name has acquired (a gain) for him-
> self; one who has acquired for himself words of the Law has
> gained for himself life in the world to come.

Here, obtaining life in the world to come is equated with remaining in

the covenant;[39] one ensures that he stays in the covenant by keeping To-

rah.[40] This theme is expanded in Ḥagigah 3b:

> He further expounded: Thou hast avouched the Lord this
> day . . . and the Lord has avouched thee this day. The Holy
> One, blessed be He, said to Israel: You have made me a uni-
> que object of your love in the world, and I shall make you a
> unique object of My love in the world. You have made me a
> unique object of your love, as it is written: Hear, O Israel,
> the Lord our God, the Lord is One. And I shall make you a
> unique object of My love, as it is said:
> And who is like unto Thy people Israel, a nation one in

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[39]See Berakoth 28b.

[40]If one follows Targum Onkelos on Leviticus 18:5 (Alexander Sper-
ber, ed., The Bible in Aramaic: Based on Old Manuscripts and Printed
Texts (Leiden: E. J. Brill, 1959), p. 196), note the phrase which Jona-
than and the medieval commentator Rashi translate as "that he shall live
through them in the world to come"--" עלמא חיי בהון די ויחי ." (For
Rashi, see A. M. Silbermann, ed., Pentateuch with Targum Onkelos, Haphta-
roth and Rashi's Commentary, trans. M. Rosenbaum and A. M. Silbermann,
vol. 3: Leviticus (Jerusalem: Routledge & Kegan Paul Ltd., 1932), p.
82.) I.e., a person gains eternal life by obeying Torah.

> the earth. And he also took up the text and expounded: <u>The words of the wise are as goads, and as nails well planted are the words of masters of Assemblies, which are given from one Shepherd.</u>
>
> Why are the words of the Torah likened to a goad? To teach you that just as the goad directs the heifer along its furrow in order to bring forth life to the world, so the words of the Torah direct those who study them from the paths of death to the paths of life. But (should you think) that just as the goad is movable so the words of the Torah are movable; therefore the text says: '<u>nails</u>'.
>
> But (should you think) that just as the nail diminishes and does not increase, so too the words of the Torah diminish and do not increase; therefore the text says: '<u>well planted</u>', just as a plant grows and increases, so the words of the Torah grow and increase.

Taken together, these two passages establish a strong link between Torah and life--both now and in the world to come.

To round out the discussion on this rabbinic sub-concept, an aside would be appropriate to illustrate a previous point: that one who genuinely believes that it is possible to balance one's good and evil deeds is unrepresentative of Pharisaic Judaism. The passage selected lists seven types of ‏פרושׁין‎. (The text is unavailable in English; the translation is my own.)

> There are seven kinds of religionists: the porter, the moocher, the accountant, the mathematician, the pious ignoramus, the phobic, and the lover. The porter carries mitzvot on his shoulder, while the moocher says, "Lend me some money so I can do a mitzvah." The accountant commits a sin and then a mitzvah to balance one against the other, while the mathematician says, "I subtract a certain amount from what I earn and with it do a mitzvah." The pious ignoramus says, "Tell me my obligation and I will meet it; tell me what I have done wrong and I will do a mitzvah equal to it." The phobic is religious from fear (like Job), but the lover is religious from love (like Abraham). Only one of them is beloved--the one who is religious from love (like Abraham).[41]

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[41]Berakoth 14b in <u>Talmud Yerushalami</u> (n.p.: Krotoschin, 1866).

Thus, there appear to be two ways to look at the man's real question from a rabbinic perspective. Either (like the disciples of R. Eleazar) he is looking for some sage advice on how to keep Torah better (and thereby ensuring not his _presence_ in the world to come, but the _quality of his life_ in the world to come) or (like the fifth religionist) he wishes only to attempt to cancel his sin with an equivalent mitzvah--once he knows his obligation.

"The good is one"

In rabbinic theology, THE GOOD may refer to a number of related concepts. For example, THE GOOD may be equated with God: "Over rains and over good tidings one says, _Blessed be He Who is good and doeth good_."[42] THE GOOD is not merely limited to God alone, however.[43] In fact, it can refer to Torah as well.[44] Although the rabbinic rhapsodies in praise of Torah are too numerous to cite more than a representative sample here, some of the more significant ones will be quoted.

> 'Let the good come and receive the good from the Good for the good.' 'Let the good come'--that is, Moses, as it is written: _And she saw that he was good_ (Ex. 2:2). 'And receive the good' --that is, the Torah, as it is written: _For I give you good doctrine_ (Prov. 4:2). 'From the Good'--that is, the Holy One, blessed be He, as it is written: _The Lord is good to all_ (Ps. 115:9). 'For the good'--that is, Israel, as it is written: _Do good, our Lord unto the good_ (Ps. 115:4). 'Let this come and receive this from This for this people.' 'Let this come--

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[42]Berachoth 9.2.

[43]As Cope (_Matthew: A Scribe Trained for the Kingdom of Heaven_, p. 113) notes: "There is ample evidence in the Old Testament and in the Talmud for the Good (טוב) meaning either God or the Torah."

[44]For Kadushin's comments on the CENTRAL VALUE CONCEPT of TORAH as a manifestation of another CENTRAL VALUE CONCEPT (that of GOD'S LOVING-KINDNESS/MERCY), see Kadushin, _Organic Thinking_, pp. 79-94.

that is, Moses, as it is written: <u>For as for this Moses, the man</u> (Ex. 22:1). 'And receive this'--that is, the Torah, as it is written: <u>And this is the Torah which Moses set</u> (Deut. 4: 44).[45]

R. Alexandri was once calling out, 'Who wants life, who wants life?' All the people came and gathered round him saying: 'Give us life!' He then quoted to them, <u>Who is the man who desireth life and loveth days that he may see good therein? Keep thy tongue from evil and thy lips from speaking guile, depart from evil and do good, seek peace and pursue it.</u> Lest one say, 'I kept my tongue from evil and my lips from speaking guile, I may therefore indulge in sleep,' Scripture therefore tells us, <u>Turn from evil and do good.</u> By '<u>good</u>' nought but Torah is meant; as it is said: <u>For I have given you</u> good <u>doctrine, forsake ye not my</u> Torah.[46]

Rab Judah said: The day when rain falls is as great as the day when the Torah was given, as it is said, <u>My doctrine shall drop as the rain</u>: and by '<u>doctrine</u>' surely, Torah is meant as it is said, <u>For I give you good doctrine, forsake ye not my Torah.</u> Raba said: It is even greater than the day when the Torah was given, as it is said, <u>My doctrine shall drop as the rain.</u> Who is dependent upon whom? You must needs say, the lesser upon the greater.[47]

And 'honour' is naught but 'the Law', as it is said, <u>The wise shall inherit honour</u>, and <u>The perfect shall inherit good.</u> And 'good' is nothing but 'the Law' as it is said, <u>For I give you good doctrine; forsake ye not my Law.</u>[48]

Beloved (of God) are Israel, for to them was given the desirable instrument; (but) still greater was the love since it was made known to them that to them was given the desirable instrument wherewith the universe was created, as it is said, <u>For I give you good doctrine; forsake ye not my Law.</u>[49]

Rather (should you say): If one has the opportunity to study the Torah and does not study it, the Holy One, blessed be He, visits him with ugly and painful sufferings which stir

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[45]Menakoth 53b.

[46]'Abodah Zarah 19b.

[47]Ta'anith 7a.

[48]Avoth 6.3.

[49]Avoth 3.14.

him up. For it is said: I was dumb with silence, I kept silence from the good thing, and my pain was stirred up. 'The good thing' refers only to the Torah, as it is said: For I give you good doctrine; forsake ye not My teaching.

R. Zera (some say, R. Ḥanina b. Papa) says: Come and see how the way of human beings differs from the way of the Holy One, blessed be He. It is the way of human beings that when a man sells a valuable object to his fellow, the seller grieves and the buyer rejoices. The Holy One, blessed be He, however, is different. For it is said: For I give you good doctrine; forsake ye not My teaching . . . .

It has been taught: R. Simeon b. Yoḥai says: The Holy One, blessed be He, gave Israel three precious gifts, and all of them were given only through sufferings. These are: The Torah, the Land of Israel, and the world to come. Whence do we know this of the Torah?—Because it is said: Happy is the man whom Thou chastenest, O Lord, and teachest him out of Thy law. Whence of the Land of Israel?—Because it is written: As a man chasteneth his son, so the Lord thy God chasteneth thee, and after that it is written: For the Lord thy God bringeth thee into a good land. Whence of the world to come? —Because it is written: For the commandment is a lamp, and the teaching is light, and reproofs of sufferings are the way of life.[50]

Thus, in rabbinic terms the ambiguity of Jesus' statement as reported by Matthew—"The good is one"—may be resolved by equating the singular GOOD with keeping Torah.[51] Seen in a Kadushinian perspective,

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[50]Berakoth 5a.

[51]As has been mentioned in Chapter 1, most commentators and translators explictly identify THE GOOD of Matthew's ambiguous phrase with God alone (which, it must be noted, appears to be a logical leap if this decision is based on Matthew's text alone). To this it may be objected that any scholar who wishes to argue for an alternative resolution of this ambiguous phrase need prove that the traditional understanding of the phrase εἷς ἐστιν ὁ ἀγαθός ("The good is one") cannot be understood as "God alone is good." Of course, it is impossible to disprove this negative contention. Thus, although we freely admit that the alternative advanced here goes against the preponderance (but not the totality) of traditional scholarly interpretation, we do not, by so doing, admit the necessity of proving the impossibility of the traditional interpretation as a prerequisite for advancing our alternative interpretation.

Note that in this Koine phrase, ὁ ἀγαθός ("the good") is a substantive. As such, it must agree with its referent in number and in gender. (See p. 45.) Thus, we must endeavor to discover which possible referent best fits the text. Torah (ὁ νόμος) is masculine singular;

therefore it is possible to identify the singular GOOD which one must do in order to have life eternal with Torah. That ὁ ἀγαθός does most probably refer to Torah is an inference which is present in v. 16 only on the deep level of the discourse--but which rises to the surface level in v. 17 as "Keep the commandments" as the dialogue progresses. (Cf. The New Bible Commentary, p. 841 where--commenting on Mt. 19:16-17--the author notes: "The law has already revealed what is good (cf. Mi. 6:8)." Micah 6:8 says: "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"(RSV).)

Perhaps the most cogent presentation of the alternative reading which we have espoused is that outlined by Cope in Matthew: A Scribe Trained for the Kingdom of Heaven. Continuing our discussion which was begun on page 45, we will now summarize Cope's arguments for this alternative understanding of εἶς ἐστιν ὁ ἀγαθός (which he feels is more in keeping with the context of the pericope).

He bases his reading upon a comparison of the outline of this pericope in terms of the rabbinic ideas present in it (e.g., entering the life to come, the topics of the good, the commandments, and the perfect) as well as in terms of the similarity of its structure with Proverbs 3: 35-4:4. In order to do this he first outlines a rabbinic interpretation of the Proverbs passage, giving as his explanation the commentary given in Pirke Aboth 6:3. In this passage, three equations are clarified: (1) Honor equals good; (2) Good equals the Law, and (3) Honor equals the Law. Thus, according to Cope, "The Aboth tradition may prove of value in retracing the construction of the Matthean pericope." (Ibid., p. 113.)

Observing that (from Prov. 4:2) the good can be equated with Torah, Cope then asks the question of how the phrase εἶς ἐστιν ὁ ἀγαθός is best to be understood in Matthew, in light of Matthew's use of ὁ νόμος to refer to the Law in other parts of his gospel: "Often the Law (ὁ νόμος) is used as the generic term in conjunction with further comment about the specific commandments (αἱ ἐντολαί) as in 5:19; 22:36, 38, 40." (Ibid., p. 114.) In this light, Cope states, "the translation of εἶς ἐστιν ὁ ἀγαθός which most clearly fits the context of the pericope and accords most fully with other Matthean usage is, "The Good, that is, the Torah, is one." (Ibid., p. 114.)(Italics mine.) (Cope also notes that here, as in other Matthean pericopae, "the generic term is indicated by the masculine adjective corresponding with the intended referent: ὁ νόμος." (Ibid., p. 114.))

Thus, according to Cope, the most probable proper translation of the initial exchange would read:

"'Teacher, what good thing must I do to have eternal life?' And he said to him, 'Why do you ask me about what is good? The Good (the Torah) is one. If you would enter into life, keep the commandments.'" (Ibid., p. 114.)

Summing up his arguments, Cope says: "This translation fits the logical requirements of the context exactly. It accords with Matthean usage concerning the Law. It utilizes the equation which is derived from Prov. 4:2 in Pirke Aboth 6:3, 'the good equals the Torah.' It precedes a sentence which is a restatement of Prov. 4:4. And it gives the answer

(and using this interpretation) Jesus appears to downplay any potential conversational emphasis on the topic of measure-for-measure by introducing the dual CENTRAL VALUE CONCEPTS of TORAH and GOD'S LOVINGKINDNESS/MERCY. Equating THE GOOD with such a fusion of CENTRAL VALUE CONCEPTS is possible since, in rabbinic circles, Torah is often thought of as the good gift of a good God.[52] Its centrality in rabbinic thought cannot be over-estimated for, as Kadushin asserts:

> We ought not to try to find doctrinal differences between the statement that Torah is the highest of all values and the opinions that other qualities, such as charity and repentance, are equally as noble. There is no gauging of values through mathematical instruments. What can be remarked is the fact that no quality is ever placed on a higher level than Torah, and that Torah is used as the standard of measurement of the worth of other concepts.[53]

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required by the question. Jesus brings no new ethical command.
There is just one Law, one Good, and it is the requirement for
the life of the age to come, so keep the commandments." (Ibid., pp. 114-115.)

The advantage of the alternative understanding of the phrase as "The Good (that is, Torah) is one" is that it avoids a potential cohesive flaw in the discourse as well as prefacing the identification of the good thing with keeping the commandments.

A second alternative reading (which we merely note here but do not elect to follow) is an offshoot of Cope's interpretation—and has the added advantage of conforming to the normally anticipated personal identification which arises from the anomalous grammatical construction. (See pp. 44-45.) This alternative would thus opt for a personified referent. Torah, which is often personified in rabbinic literature, would fit well in such an interpretation, as well as within the context of the pericope itself. (Of course, this would not alter our conclusion—that THE GOOD appears to refer to Torah.)

[52]Avoth 6.7: "Great is the Torah for it gives life to those who practice it—in this world and in the world to come" (paraphrased).

[53]Kadushin, Organic Thinking, p. 20.

<u>"Keep the commandments . . .</u>
<u>love your neighbor"</u>

Jesus' reply appears to confirm the identification of THE GOOD with

God's Torah (not with God Himself)--an equation which no typical Palestin-

ian Jew of the day would have disputed. But his questioner seems to be

unwilling to let the conversation drop with this obvious (to a rabbinic

listener) answer; he persists in asking which commandments are applicable

to his situation.

Jesus responds with a list of commandments which, at first glance,

would seem to come either from Exodus 20:12-16, Deuteronomy 5:16-20, or

Leviticus 19. While many Christian scholars assume that this list refers

to the Decalogue as reported either in Exodus or in Deuteronomy, this is

not necessarily the case. In fact, if one assumes a rabbinic outlook,

one would see that Jesus might well have used the version in Leviticus

for (according to Jewish tradition) this chapter represents the kernel of

the Torah.[54] That it provides a point-by-point counterpart to the Deca-

logue and summarizes the essentials of the entire Torah (<u> י פוג   וד</u>

<u>הרות</u>) is seen in the following quotation from <u>Leviticus Rabba</u>:

> R. Ḥiyya taught: This section was spoken in the presence
> of a gathering of the whole assembly, because most of the es-
> sential principles of the Torah are attached to it. R. Levi
> said: Because the Ten Commandments are included therein.

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[54]<u>Encyclopaedia Judaica</u>, 1972 ed., s.v. "Leviticus, Book of," by
J. Hei. Here, commenting on Leviticus 19, Hei states that in this chap-
ter "biblical ethics rise to their summit. Not only is the decalogue en-
compassed (1-5 in 19:3-8; 6-10 in 19:9-12, cf. Lev. R. 24.5) but soaring
above it all is the commandment to love man--all men."

Thus: (1) I am the Lord thy God (Ex. xx, 2) and here it is written, I am the Lord your God (Lev. xix, 3); (2) Thou shalt have no other gods (Ex. xx, 3) and here it is written, Nor make to yourselves molten gods (Lev. xix, 4); (3) Thou shalt not take the name of the Lord thy God in vain (Ex. xx, 7) and here it is written, And ye shall not swear by My name falsely (Lev. xix, 12); (4) Remember the sabbath day (Ex. xx, 8) and here it is written, And ye shall keep My sabbaths (Lev. xix, 3); (5) Honour thy father and thy mother (Ex. xx, 12) and here it is written, Ye shall fear every man his mother, and his father (Lev. xix, 3); (6) Thou shalt not murder (Ex. xx, 13) and here it is written, Neither shalt thou stand idly by the blood of thy neighbour (Lev. xi, 16); (7) Thou shalt not commit adultery (Ex. xx, 13) and here it is written, Both the adulterer and the adulteress shall surely be put to death (Lev. xx, 10); (8) Thou shalt not steal (Ex. xx, 13) and here it is written, Ye shall not steal (Lev. xix, 11); (9) Thou shalt not bear false witness (Ex. xx, 13) and here it is written, Thou shalt not go up and down as a talebearer (Lev. xix, 16); (10) Thou shalt not covet . . . any thing that is thy neighbour's (Ex. xx, 14) and here it is written, Thou shalt love thy neighbour as thyself (Lev. xix, 18).[55]

If Jesus did intend to cite all of the commandments from Leviticus 19, then the connection between the Ten Commandments and the final exhortation, "Love your neighbour," is easily explicable. One might also wonder if the list preserved in Matthew's account is complete, for Jesus could have had all of the commandments in mind (not just the ones listed here) since Leviticus 19:1-19 forms a single open section or parashah.[56] In any event, Jesus appears to sum up the Torah in typical Pharisaic fashion (agreeing with Hillel):

On another occasion it happened that a certain heathen came before Shammai and said to him, 'Make me a proselyte, on

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[55]H. Freedman and Maurice Simon, eds, The Midrash Rabbah, trans. H. Freedman and Maurice Simon, vol. 2: Exodus and Leviticus, trans. J. Israelstam and J. Slotki (London: Soncino Press, 1977), pp. 307-308.

[56]Cf. Shabbath 103b. (The traditions differ on the placement of section divisions. In rabbinic quotations, a word or two may stand for an entire section, with just ?ﬨﬠﬢ = ﬢﬣ representing the remainder.)

condition that you teach me the whole Torah while I stand on one foot.' Thereupon he repulsed him with the builder's cubit which was in his hand. When he went before Hillel, he said to him, 'What is hateful to you, do not to your neighbour: that is the whole Torah, while the rest is the commentary thereof; go and learn it.'[57]

Such a supercondensation is possible if R. Ishmael's fifth hermeneutical principle (mentioned earlier in Chapter 2) is applied: "When a specification is followed by a generalization, all that is implied in the generalization applies."[58] When this is done in the Matthean pericope, the summation of the entire Torah (including each of its various commandments)[59] can be crystallized in the one generalized commandment: "Love your neighbor" (Leviticus 19:18).[60] If this is done, two CENTRAL VALUE CONCEPTS (i.e., TORAH and GOD'S LOVINGKINDNESS/MERCY) are skillfully fused in the single sub-concept of "deeds of lovingkindness" (גְמִילוּת חֲסָדִים).

Any discussion of this important unifying sub-concept (deeds of lovingkindess) must necessarily be illustrated by a mere handful of examples. A brief selection follows:

> Rahaba said in the name of Rab Judah: Whoever sees a corpse (on the way to burial) and does not accompany it comes under the head of 'He that mocketh the poor blasphemeth his Maker.' And if he accompanies it, what is his reward? R.

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[57]Shabbath 31a. (Cf. Avoth 2.9 for R. Eleazar's summary of Torah.)

[58]Prayerbook, p. 110.

[59]This condensation solves the problem of the seemingly arbitrary alternation between singular and plural. (See Chapter 2, Fig. 4, p. 43.)

[60]Thus, the assumption made in the van Dijkian analysis of this pericope (see Chapter 2, p. 68) appears to be confirmed. (Cf. Encyclopaedia Judaica, 1972 ed., s.v. "Love," by Eugene Borowitz: "The rabbis had a clear appreciation of the significance of this commandment. Akiva called it the epitome of the Torah.")

Assi says: To him apply the texts: He that is gracious unto the poor lendeth unto the Lord, and he that is gracious unto the needy honoureth Him.[61]

For R. Joseph learnt: And thou shalt shew them--this refers to their house of life; the way--that means the practice of loving deeds; they must walk--to sick visiting; therein--to burial; and the work--to strict law; that they shall do--to (acts) beyond the requirements of the law.[62]

R. Ḥama son of R. Ḥanina further said: What means the text, Ye shall walk after the Lord your God? Is it then, possible for a human being to walk after the Shechinah; for has it not been said, For the Lord thy God is a devouring fire? But (the meaning is) to walk after the attributes of the Holy One, blessed be He. As He clothes the naked, for it is written, And the Lord God made for Adam and for his wife coats of skin, and clothed them, so do thou also clothe the naked. The Holy One, blessed be He, visited the sick, for it is written, And the Lord appeared unto him by the oaks of Mamre, so do thou also visit the sick. The Holy One, blessed be He, comforted mourners, for it is written, And it came to pass after the death of Abraham, that God blessed Isaac his son, so do thou also comfort mourners. The Holy One, blessed be He, buried the dead, for it is written, And He buried him in the valley, so do thou also bury the dead . . . .

R. Simlai expounded: Torah begins with an act of benevolence and ends with an act of benevolence. It begins with an act of benevolence, for it is written, And the Lord God made for Adam and for his wife coats of skin, and clothed them, and it ends with an act of benevolence, for it is written, And He buried him in the valley.[63]

"I have done these things"

In response to Jesus' answer, the man replies that he has fulfilled all of the responsibilities inherent in deeds of lovingkindness. (I.e., he claims to have loved his neighbor.) Now, while the rabbis recognized certain individuals as keepers of the entire Torah,[64] they assumed that

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[61]Berakoth 18a.

[62]Baba Maẓi'a 30b.

[63]Soṭah 14a. (Cf. Shabbath 127a.)

[64]See Shabbath 55a and Sanhedrin 99a.

few actually did so (e.g., the patriarchs—Moses [65] and Abraham[66]). (And, since these conclusions are presented only in haggadot, one wonders if the individuals actually did so—or if the assertion is made only to strengthen the speaker's point.)[67] When the notion was discussed seriously, as in the exchange between R. Eliezer and Akiba (quoted below), it becomes clear that such comments do not reflect the more realistic view that observance of the commandments is not possible:

> Rabbah b. Bar Ḥana said: When R. Eliezer fell sick, his disciples entered (his house) to visit him. He said to them, 'There is a fierce wrath in the world.' They broke into tears, but R. Akiba laughed. 'Why dost thou laugh?' they enquired of him. 'Why do ye weep?' he retorted. They answered, 'Shall the Scroll of the Torah lie in pain, and we not weep?'—He replied, 'For that very reason I rejoice. As long as I saw that my master's wine did not turn sour, nor was his flax smitten, nor his oil putrefied, nor his honey become rancid, I thought, God forbid, that he may have received all his reward in this world (leaving nothing for the next); but now that I see him lying in pain, I rejoice (knowing that his reward has been treasured up for him in the next).' He (R. Eliezer) said to him, 'Akiba, have I neglected anything of the whole Torah?'—He replied, 'Thou, O master, hast taught us, <u>For there is not a just man upon earth, that doeth good and sinneth not.</u>[68]

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[65]Ḥagigah 4b.

[66]Yoma 28b.

[67]For a discussion of one who claimed to have done so (but actually did not), see Kethuboth 77b.

[68]Sanhedrin 101a. (Cf. Yoma 36b where the sages make distinctions between types of misdeeds:
"The Sages, however, say: 'Wrongs' are deliberate misdeeds, thus also does Scripture say: <u>That soul shall be utterly cut off, his wrong shall be upon him;</u> 'transgressions' are rebellious deeds, as it is said: <u>The King of Moab hath transgressed against me;</u> furthermore: <u>Then did Libnah transgress at the same time;</u> 'sins' are inadvertent omissions, as it is said: <u>If any one shall sin through error.</u>")

"If you wish to become perfect . . ."

Although Matthew uses the Greek word τέλειός ,[69] there are a number of possible Aramaic root words from which this translation could have originated. The first is קדשׁ which, when taken in the ethical sense, means "the entire repertoire of God's ethical qualities."[70] Tracing the word used by Matthew in his assumed paraphrase of Leviticus 19:2 through both the Masoretic and Septuagint texts provides clear evidence that τέλειός is a possible translation of קדשׁ. It is not a large jump from τέλειός to קדשׁ as Fig. 13 illustrates:

Leviticus 19:2 (Masoretic)[71]

קדשׁים תהיו כי קדושׁ אני יהוה אלהיכם.

Leviticus 19:2 (Septuagint)[72]

Ἅγιοι ἔσεσθε ὅτι ἐγώ ἅγιος κύριος ὁ θεός ὑμῶν

Matthew 5:48

Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡσ ὁ‘πατήρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν
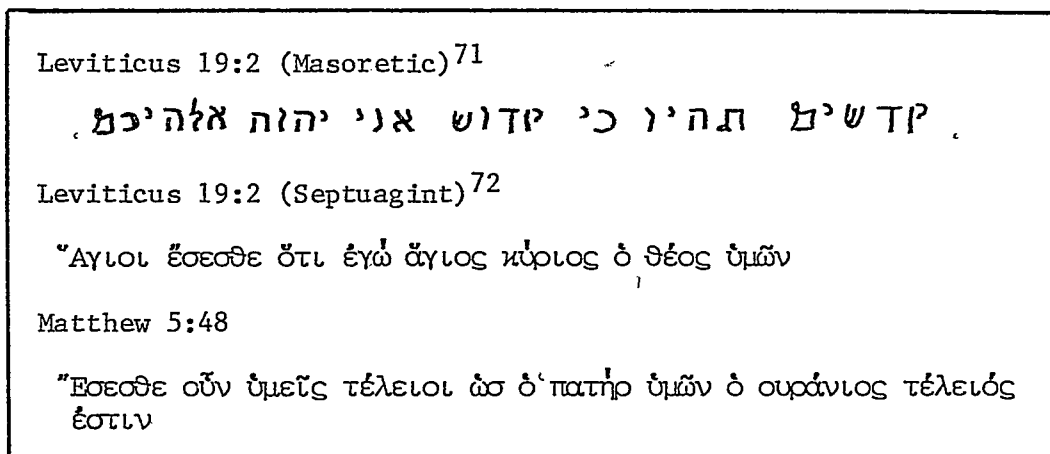
Fig. 13. From קדשׁ to τέλειός

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[69]τέλειός means "unblemished" or "wholly obedient to God's will" according to Theological Dictionary of the New Testament, 1964 ed., s.v. "τέλειός," by Gerhard Dilling. It is used to translate שׁלם and שׁלמ in the LXX. (Cf. Arndt and Gingrich, Greek-English Lexicon, pp. 816–817.)

[70]In rabbinic literature, קדשׁ is comprised of the following components: טוב, טהור, and צדיק.

[71]Rudolf Kittel, ed., Biblia Hebraica (Stuttgart: Württembergische Bibelanstalt, 1937), p. 173.

[72]Alfred Rahlfs, ed., Septuaginta, vol. 1: Leges et historiae (Stuttgart: Württembergische Bibelanstalt, 1935), p. 191.

If the alternative rendering of a word-play on ‏שׁלּה‎ is preferred,
then the meaning would be that of "paid up" or "paid in full."[73] Finally,
if a third possible root word, ‏חכּל‎, is selected, a wide range of possi-
ble conceptual combinations results. One especially apt illustration of
this typically rabbinic type of logic is found in Aboth 18a. In this ex-
position which fuses concepts from Proverbs 3:35 and Proverbs 28:10,
‏חכּמים‎ (the "wise") are equated with ‏תּמימים‎ (the "perfect"):[74]

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                   the wise      = the perfect

Proverbs 3:35      shall inherit = shall inherit      Proverbs 28:10

                   Honour        = Good

and, since Good = Torah (Proverbs 4:2)
thus,     Honour = (Good =) Torah
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Fig. 14. "The wise" = "The perfect"[75]

Thus, in echoing Leviticus 19:2, Jesus appears to invoke the rab-
binic principle of the "imitation of God's holiness" (a pervasive concept
in rabbinic literature). For example, in a commentary on Exodus 15:2,
Abba Saul says, ". . . and I will be like Him: be thou like Him: just
as he is gracious and compassionate, so be thou gracious and compassion-

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[73]See Avoth 2.9, 14. This reading would make sense since (as the
text of Matthew later indicates) a person who wishes to enter the world
to come on the basis of measure-for-measure must give up everything in
order to pay off his debt—for all things belong to God in the final
analysis. (Cf. Avoth 3.7.)

[74]Cf. Hullin 133a where "R. Zera said in the name of Rab: . . . The
wise shall inherit honour; and The perfect shall inherit good" in a dis-
cussion on worthy students.

[75]This chart is taken from Aboth 18a.

ate."[76] Sotah 14a (as well as the quotations cited previously on pages 110 and 111) sets forth the ways in which a person should imitate God.

"Sell your possessions and give to the poor"

Such a sweeping proposal may have been startling to a rabbinic listener, since it was not considered a crime to be rich. (Judah ha-Nasi, the compiler of the Mishna, was not called "the Prince" for nothing. He was fabulously wealthy, as was R. Eleazar.[77]) Since it was so unusual, it seems reasonable to assume that Jesus' striking statement was intended to make a point.

The point that he was most probably making seems to be comprised of several elements. First, he appears to disagree with his questioner's self-assessment, implying that the man has not fulfilled his obligations to his fellow-men—i.e., he has not loved his neighbor. If Jesus did, in fact, disagree with the man's claim (as was postulated in Chapter 2), it raises the question of the extent of a person's obligation to his neighbor. Is it so great as to require one to sell all of his possessions?

The question can be answered if one knows that, in rabbinic thought, the concept of deeds of lovingkindness is closely related to that of charity.[78] These concepts are often used somewhat interchangeably in rabbinic literature, as can be seen in the following examples:

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[76]Shabbath 133b.

[77]Yoma 35b.

[78]For comments on charity and deeds of lovingkindness, see Kadushin, Worship and Ethics, p. 21; and Organic Thinking, pp. 131-140.

> R. Assi further said: Charity is equivalent to all the other re-
> ligious precepts combined; as it says, 'Also we made ordi-
> nances': it is not written: 'an ordinance', but 'ordinances.'[79]

> R. Eleazar said: A man who gives charity in secret is
> greater than Moses our Teacher, for of Moses it is written,
> For I was afraid because of the anger and the wrath, and of
> one who gives charity (secretly) it is written: A gift in
> secret subdues anger.[80]

But although they can be used interchangeably, in at least one important

instance they are not:

> Our Rabbis taught, In three respects is Gemiluth Ḥasadim
> superior to charity: charity can be done only with one's mon-
> ey, but Gemiluth Ḥasadim can be done with one's person and
> one's money. Charity can be given only to the poor, Gemiluth
> Ḥasadim both to the rich and the poor. Charity can be given
> to the living only, Gemiluth Ḥasadim can be done both to the
> living and to the dead.[81]

Thus, of the two, deeds of lovingkindness are thought to be greater

than acts of charity for they can be done for more people. This ranking

is confirmed in Ḥagigah 7a with this additional insight:

> We have learnt elsewhere: The following things have no
> prescribed limit: the (crop of the) corner of a field (to be
> left for the poor), the first fruits, the visiting of the Tem-
> ple (Re'ayon), deeds of lovingkindness, and the study of the
> Torah.

Thus, if this analysis is correct, by proposing that the man sell

his possessions, Jesus may have been implying that he had not fulfilled

his lesser obligation of charity (the responsibility of every brand-new

Jewish convert)[82]--much less his greater obligation of deeds of loving-

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[79]Baba Bathra 9a.

[80]Baba Bathra 9b.

[81]Sukkah 49b.

[82]For the conversion laws, see Yebamoth 47a-b. So basic are the
laws of charity to Judaism that they are the first commandments taught

kindness (as expressed in the summation of the Torah: "Love your neighbor").[83]

Clearing up this area of potential ambiguity, Jesus appears to interpret Leviticus 19:18 as a reference to deeds of lovingkindness (which have no limit)[84]—rather than to acts of charity (which do).[85] Of course, such an interpretation would mean that charity would be only one of the requirements of deeds of lovingkindness.

Assuming for the moment that Jesus returned to his questioner's operational base of measure-for-measure, it is easy to see how his response could fit into this typical rabbinic framework:

1. The essence of Torah may be expressed as doing unlimited deeds of lovingkindness.

2. Operating under the constraints of measure-for-measure, one would assume that since God is the Giver of all that one possesses, it would

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to a new convert.

[83]Perhaps this may be understood according to R. Ishmael's eighth rule (Prayerbook, p. 112): "Whatever is first implied in a generalization and afterwards specified to teach us something new is expressly stated not only for its own sake, but to teach something additional concerning all the instances implied in the generalization."

[84]In Baba Bathra 11a, the tale is told of King Monobaz who, during a time of severe famine, liquidated all of his assets to enable the people to survive. In reply to his relatives' complaint that he had wasted their inheritance on others, he said that, contrary to his ancestors who had hoarded earthly treasure, he had chosen the way of the righteous, dispensing his goods to the needy and storing up for himself treasure in the future world.

[85]In Kethuboth 50a charitable giving is limited to a maximum of one fifth of a person's income so that the zealous will not impoverish themselves and their families by giving away all of their money (and so come to need charity themselves). However, as this decision was handed down much later than Jesus' day, this set percentage may not have been applicable then. (Cf. Ta'anith 24a for an example of an over-zealous giver.)

ᶜ be necessary to respond in kind, giving back to Him that which is His already.[86] Since God needs no possessions, the next best response would be to donate them to those with whom God is especially concerned--the poor. (This would also be in imitation of God's holiness.) And, as a result, one would acquire treasure in heaven.[87]

3. This first charitable step must be taken before one can even begin to fulfill the greater obligation of deeds of lovingkindness. But one must go a step beyond that initial act, for deeds of lovingkindness require the personal touch--not just a donation of cold cash.[88]

"Come; follow me"

After confronting his questioner with his inadequacy ("If you have not even fulfilled the elementary requirements of acts of charity, how can you believe that you have done those of deeds of lovingkindness as well?"), Jesus invites the man first to begin to act charitably, and then, apparently, to become his תלמיד ("student") in order to learn how to to fulfill his greater obligation of deeds of lovingkindness.

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[86]Avoth 3.7 says: "R. Eliezer of Bertotha said, Render unto Him what is His, for thou and what thou hast are His, as David has said, For all things come of Thee, and of Thine own have we given to Thee."

[87]Peah 1.1 says: "These are the things whose fruits a man enjoys in this world while the capital is laid up for him in the world to come: honouring father and mother, deeds of lovingkindness, making peace between a man and his fellow; and the study of the Law is equal to them all." (Cf. Kiddushin 39b and Shabbath 127a.)

[88]According to Montefiore (Harry M. Orlinsky, ed., The Synoptic Gospels, vol. 1: The Gospel According to Mark, with an Introduction by C. G. Montefiore, 2nd ed., rev., in The Library of Biblical Studies series (New York: Ktav Publishing House, 1968), p. 242): "The man's morality had been somewhat negative; he had committed no wrong, but he had attained to no high standard of right. He had injured no man; but he had not benefited many. His absentions from wrong-doing had made no great calls upon him."

Although the standard procedure by which a student acquired a teacher (or vice-versa) is unknown, some talmudic passages[89] seem to indicate that an invitation was a common way of so doing--at least for members of Hillel's school:[90]

> A story is told about Hillel the elder, that he was standing at the entrance to Jerusalem and people were going out to their jobs. He said to them: For how much are you working today? This one said to him: For a dinar. That: For two dinars. He said to them: What do you do with this money? They answered: We provide for daily life with them. He said to them: Why do you not come and inherit Torah so that you may inherit life in this world and life in the world to come? In this way Hillel used to act during all his life until he brought them under the wings of heaven.[91]

From other verses in the gospels[92] it can reasonably be assumed that Jesus obtained his students in a similar fashion.[93]

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[89]See Kethuboth 66b, 72b.

[90]"AND RAISE MANY DISCIPLES. The School of Shammai says: Only respectable people should be taught, sons of distinguished fathers and grandfathers. The School of Hillel says: Everyone (should be taught).*
*This is the famous distinction between the Schools of Shammai and of Hillel. Version A is more specific than B in enumerating the qualities necessary for studies according to the School of Shammai: the student must be talented, meek and rich as well as of good ancestry. Finkelstein (Mabo, p. 29) says that later sages, even of the Shammaite School, could not imagine restricting education to just the rich. Consequently, the later version of the saying in B omits that qualification." (The Fathers According to Rabbi Nathan: Version B, trans. Anthony J. Saldarini in Studies in Judaism in Late Antiquity, ed. Jacob Neusner (Leiden: E. J. Brill, 1975), p. 51.)

[91]Ibid., p. 156.

[92]E.g., Mt. 4:18-22.

[93]This appears to confirm the possibility raised in the van Dijkian analysis in Chapter 2 (see pp. 69-70) that CONTENT SPEECH ACT A (LOVE YOUR NEIGHBOR) would include CONTENT SPEECH ACT B (COME; FOLLOW) since learning about deeds of lovingkindness would be a part (a preparatory part perhaps) of actually doing them.

In any event, Jesus' invitation to study Torah with him was not out of the ordinary in one basic sense:[94] each student came expecting to learn not only the traditions, but also the applications of those traditions from his teacher. In a sense, each teacher was a living Torah after whom their students patterned their lives.[95] Going a step further, it may also be suggested that Jesus was prescribing a simple lifestyle centered on Torah study—a way of life held up for approbation in Aboth 6:4:

> This is the way (to acquire knowledge) of the Law: a morsel of bread with salt thou must eat and water by measure shalt thou drink, (and) upon the ground must thou sleep and live a life of trouble the while thou toilest in (the study of) the Law. If thou doest thus, Happy shalt thou be, and it shall be well with thee; 'happy shalt thou be'—in this world 'and it shall be well with thee'—in the world to come.[96]

In this dual response, several of Kadushin's concepts seem to combine in a flawless union: the imitation of God's holiness (שׁדק) (itself a sub-concept of GOD'S LOVINGKINDNESS/MERCY) by doing deeds of lovingkindness and studying TORAH—with, perhaps, an ironic twist of GOD'S JUSTICE thrown in as well (if it is understood in terms of measure-for-measure).

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[94]It may be typically rabbinic in another respect as well, for if this interpretation is correct, then it could also follow that one might learn Torah not only from Jesus, but from any competent teacher.

[95]See Jacob Neusner, First Century Judaism in Crisis: Yoḥanan ben Zakkai and the Renaissance of Torah (Nashville: Abingdon Press, 1975), pp. 95-97. (Cf. Berakoth 7b, 24a-b, 38b, 39b, 47b, and 62a; Kethuboth 96a; Yoma 72b; Shabbath 114a; and Ḥagigah 15b.)

[96]See Yoma 72b, Shabbath 114a, and Ḥagigah 7b (where the study of Torah is also said to be limitless).

Summary: Matthean pericope

The rabbinic CENTRAL VALUE CONCEPTS and sub-concepts which appear

to be present in the Matthean pericope can be diagrammed as follows:

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Man    (opens with)    :  GOD'S JUSTICE (measure-for-measure)

Jesus (counters with):  TORAH + GOD'S LOVINGKINDNESS/MERCY

Man    (persists with):  GOD'S JUSTICE (measure-for-measure)

Jesus (counters with):  TORAH + GOD'S LOVINGKINDNESS/MERCY (deeds of
                             of lovingkindness)

Man    (persists with):  GOD'S JUSTICE (measure-for-measure)

Jesus (proposes)       :  (1) GOD'S LOVINGKINDNESS/MERCY (imitation of
                                  God's holiness)
                          (2) TORAH + GOD'S LOVINGKINDNESS/MERCY
                                  (deeds of lovingkindness)
                          (3) TORAH (study)
```

Fig. 15. Matthean rabbinic value concepts

Looking closely at this pericope, clear rabbinic thought develop-

ment is evident. If it is seen as an haggadah on Leviticus 19, even the

man's question on how to have life eternal can be answered satisfactorily

in normal rabbinic fashion (i.e., in terms of ongoing obedience to Torah).

In Jesus' responses, life eternal can be viewed as being possessed not on

the basis of measure-for-measure (GOD'S JUSTICE), but as a result of His

LOVINGKINDNESS/MERCY (interwoven perhaps with imitation of His holiness

and deeds of lovingkindness) and man's obedience to His TORAH (with its

attendant sub-concept of study). In short, if it is interpreted in this

manner, the entire story exhibits a distinctly Jewish world-view[97] which

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[97]This is a very rabbinic view of the relationship between God's
mercy and His justice. In fact, in some haggadot His mercy is stressed

is presented in a typical rabbinic format.[98]

Rabbinic Perspective Analysis:
Mark-Lukan Pericope[99]

"Good teacher . . . Why
call me good? Only God
is good"

The Mark-Lukan account opens with a question which can possibly be

understood in terms of measure-for-measure (GOD'S JUSTICE). But a rab-

binically-oriented listener may have been quite surprised at Jesus' ap-

parent over-reaction to the common honorific "good teacher" (which seems

to be nothing more than the normal polite greeting).[100] Still, while a-

brupt, the resolution of this initial speech exchange (which equates

God[101] with THE GOOD)[102] is one with which no rabbi would disagree.

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at the expense of His justice almost to the point of the ridiculous. For
example, in Pesachim 87b, God is portrayed as praying to Himself, asking
Himself for compassion great enough to overcome His own anger. Similarly,
in 'Abodah Zarah 3b, as God sits on the throne of judgment (representing
JUSTICE), He sees that the world is worthy of destruction. To prevent
Himself from carrying out that sentence, He moves to the throne of MERCY.
Thus, the world is spared.

[98]The Matthean pattern of speech exchanges is identical to that of
a story found in Shabbath 31a (as represented only in pre-lexical termi-
nology—not in surface structure)—down to the final phrase, "Go and
learn" (which, rabbinically-understood, parallels "Come; follow me").

[99]See footnote 16 on page 92.

[100]See Ta'anith 24b. (For insight into the probable motivation for
this difference from Matthew's account, see Chapter 4, pp. 180-182.)

[101]Dalman (Words of Jesus, pp. 194-196) on the somewhat anomalous
(from a rabbinic perspective) use of the word $\vartheta\epsilon\acute{o}\varsigma$ ("God"): in con-
trast to the Mishna (where the Divine Name is either absent or expressed
in circumlocutions), Mark-Luke does not use a substitute for the tetra-
grammaton (as the writer of Matthew appears to do throughout his gospel).

[102]This is the explicit, specific, personalized rendering of the
ambiguous Matthean phrase, "THE GOOD is one." And, as noted earlier, it

"You know the commandments"

Jesus' statement, "You know the commandments"[103] (followed by a list

of specific commandments) which appears to bring to the forefront the

CENTRAL VALUE CONCEPT of TORAH, seems to be equally innocuous. A rabbin-

ic listener would probably assume that Jesus intended to infer a second,

unspoken corollary: that knowing Torah necessarily leads to doing it--

a result assumed by none other than R. Akiba:

> R. Tarfon and the Elders were once reclining in the upper
> storey of Nithza's house, in Lydda, when this question was
> raised before them: Is study greater, or practice? R. Tarfon
> answered, saying: Practice is greater. R. Akiba answered,
> saying: Study is greater, for it leads to practice. Then
> they all answered and said: Study is greater for it leads
> to action.[104]

Still, it is interesting to note that in Mark-Luke's listing all

but one of the commandments listed are negative prohibitions;[105] only one

is a positive precept. According to Ḥagigah 7b, each of the commandments

quoted here has a limit, i.e., all are capable of being accomplished.

Thus, when the man replies, "I have done them," a rabbinic listener would

probably assume that he is speaking the truth--that he has not broken any

of the negative prohibitions and that he has fulfilled his obligations to

his parents. Still, the listener may have wondered why this discussion

on knowing (and, presumably, doing) Torah was not linked more directly to

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creates an apparent discontinuity in the discourse.

[103]See Avoth 2.8.

[104]Kiddushin 40b.

[105]Only Mark's version has "Do not defraud."

the earlier comments on THE GOOD--perhaps by an expansion similar to that

found in either Baba Bathra 10a or Kiddushin 36a (quoted below):

> And we are called 'sons' as it is written, <u>Sons are ye to the</u>
> <u>Lord your God.</u> He said to him: 'You are called both sons and
> servants. When you carry out the desires of the Omnipresent
> you are called 'sons', and when you do not carry out the de-
> sires of the Omnipresent, you are called 'servants'. At the
> present time you are not carrying out the desires of the Omni-
> present.'[106]

> Now, according to both Abaye and Raba, how do they inter-
> pret this (verse), '<u>Ye are sons</u> (etc.')?--That is wanted for
> what was taught: '<u>Ye are sons of the Lord your God</u>'; when you
> behave as sons you are designated sons: this is R. Judah's
> view. R. Meir said: In both cases you are called sons, for
> it is said, <u>they are sotish children</u>; and it is also said, <u>a</u>
> <u>seed of evil-doers, sons that deal corruptly</u>; and it is said,
> <u>and it shall come to pass that, in the place where it was said</u>
> <u>unto them, Ye are not my people, it shall be said unto them,</u>
> <u>Ye are the sons of the living God.</u> Why give these additional
> quotations?--For should you reply, only when foolish are they
> designated sons, but not when they lack faith--then come and
> hear: And it is said, '<u>They are sons in whom is no faith</u>'.
> And should you say, when they have no faith they are called
> sons, but when they serve idols they are not called sons--
> then come and hear: And it is said, '<u>a seed of evil-doers,</u>
> <u>sons that deal corruptly</u>'. And should you say, they are in-
> deed called sons that act corruptly, but not good sons--then
> come and hear: And it is said, and <u>it shall come to pass that,</u>
> <u>in the place where it was said unto them, Ye are not my people,</u>
> <u>it shall be said unto them, Ye are the sons of the living God.</u>[107]

Having traced the somewhat abrupt start of the second phase of the

conversation (and the inauguration of the topic of how to inherit LIFE

ETERNAL) to a possible lack of transition, the rabbinic listener might

also fault the ensuing dialogue for a lack of definite focus. (E.g.,

there is no Mark-Lukan equivalent to the Matthean recapitulation and con-

densation of Torah into a single generalized commandment: "Love your

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[106]Baba Bathra 10a.

[107]Kiddushin 36a.

neighbor.")

"Sell your possessions and give to the poor"

The listener might also have been puzzled when Jesus shifted the
conversational grounds once again to propose that his questioner sell all
of his possessions (a proposal which might incorporate the rabbinic sub-
concept of imitating God's holiness). (One could hardly interpret Jesus'
proposal in terms of deeds of lovingkindness since that topic was never
introduced.) And, as discussed previously, the total liquidation of a
person's assets was not considered to be a normal charitable act. Thus,
the most plausible rabbinic interpretation of this strange request would
be that (for some reason) Jesus _disagreed_ with the man's self-assessment
(i.e., he had _not_ kept Torah).[108] If, in fact, he had not fulfilled one
or more of the commandments enumerated by Jesus, the man's proper response
(from a rabbinic perspective) would not have been deeds of lovingkindness,
but _repentance_ (which, in turn, is based on GOD'S LOVINGKINDNESS/MERCY).
Which of the commandments he might have broken is unknown. Perhaps (from
the terms of Jesus' proposal) we may hypothesize that he had defrauded
someone or had compelled a sale.[109] If so, the accepted rabbinic response

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[108]Of course, such a rabbinic interpretation would reflect a skew-
ing of the posited _positive_ character of Jesus' evaluation which was pre-
sented in both discourse analyses. (For a presentation of a Christian
interpretation of Jesus' evaluation—which does not have such a potential
for skewing—see pages 157-159, especially footnote 182 on page 159.)

[109]See Sanhedrin 25b (quoted below) which includes in the category
of "robbers" those who compel a sale or appropriate the finds of a deaf-
mute, an imbecile, or a minor; herdsmen; tax-collectors; and publicans:
   "A Tanna taught: (To those enumerated in the Mishnah were
added robbers and those who compel a sale. But are not robbers

would have been _restitution_ (which, before the time of Judah ha-Nasi

meant liquidating all of one's illegally-obtained assets and repaying

those whom one had wronged).[110] If the robber could not recall whom he

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(disqualified) [i.e., from being either a judge or a witness in
court] by Biblical law?--(Yes, but) it (the addition) was neces-
sary in respect of one who appropriates the finds of a deaf-mute,
an imbecile, or a minor. At first it was thought that this was
of infrequent occurrence, or (that such appropriation was rob-
bery only) judged by neighbourliness in general; but when it was
seen that after all it was someone else's property that they
seized, the Rabbis disqualified them.

'Those who compel a sale': At first they thought, They do,
in fact, pay money, and their pressure is incidental. But when
they observed that they deliberately seized the goods, they made
this decree against them.

A Tanna taught: They further added to the list, herdsmen,
tax collectors and publicans.

'Herdsmen': At first they thought that it was a question of
mere chance; but when it was observed that they drove them there
intentionally, they made the decree against them.

'Tax collectors and publicans': At first they thought that
they collected no more than the legally imposed tax. But when
it was seen that they overcharged, they were disqualified."

[110]See Baba Ḳamma 94b where it states:
"Our Rabbis taught: 'If robbers or usurers (repent and of
their own free will) are prepared to restore (the misappropri-
ated articles), it is not right to accept (them) from them,
and he who does accept (them) from them does not obtain the
approval of the Sages.' R. Joḥanan said: _It was in the days_
of Rabbi that this teaching was enunciated [italics mine] ,
as taught: 'It once happened with a certain man who was de-
sirous of making restitution that his wife said to him, _Raca_,
if you are going to make restitution, even the girdle (you are
wearing) would not remain yours, and he thus refrained alto-
gether from making repentance. It was at that time that it
was declared that if robbers or usurers are prepared to make
restitution it is not right to accept (the misappropriated ar-
ticles) from them, and he who accepts (them) from them does
not obtain the approval of the Sages' . . . .

Come and hear: Robbers and usurers even after they have
collected the money must return it. But what collections could
there have been in the case of robbers, for surely if they mis-
appropriated anything they committed robbery, and if they had
not misappropriated anything they were not robbers at all? --
It must therefore read as follows: 'Robbers, that is to say
usurers, even after they have already collected the money, must

had robbed, then he was instructed to donate his ill-gotten gain to the
public fund; he was not allowed to benefit from it. The following tal-
mudic passage illustrates this principle:

> A Tanna taught: He also used to act thus during (the Interme-
> diary Days of) a Festival on account of disturbing (study) in
> the Academy. Our Rabbis taught: He collected three hundred
> jugs of wine from the foam of the measures, and his associates
> collected three hundred jugs of oil from the drops of the mea-
> sures, and they brought them to the treasurers (of the Temple)
> in Jerusalem, who said to them: There is no need· for you to
> (do) this. They replied to them: We too will have none of
> it. They said to them: Since you act so stringently with
> yourselves, then apply it to public purposes; for it was
> taught: If one robbed and he does not know whom he robbed,
> he must apply it to public purposes.[111]

Thus, since Jesus' directive to the man included selling his possessions
and giving the proceeds to the poor, such a scenario appears to be the
most probable.one.for the Mark-Lukan pericope.

"Come; follow me"

As in Matthew's account, Jesus' invitation to his questioner may be
interpreted rabbinically as an invitation to study Torah with him--but
(as was seen earlier in the van Dijkian analysis and as will be commented
on at length in Chapter 4) the phrase appears to be of greater importance
to the Mark-Lukan story than is the identical phrase to the Matthean one.

> return it'.--It may, however, be said that though they have to
> make restitution of the money it would not be accepted from
> them. If so why have they to make restitution?--(To make it
> quite evident that out of their own free will) they are pre-
> pared to fulfill their duty before Heaven."

[111]Bezah 29a. (For an in-depth discussion of a rabbinic perspec-
tive on repentance, see the classical medieval work by R. Jonah of Gero-
na, The Gates of Repentance, trans. Shraga Silverstein, The Torah Clas-
sics Library (Jerusalem: Feldheim Publishers, 1976).)

<u>Summary: Mark-Lukan pericope</u>

The rabbinic CENTRAL VALUE CONCEPTS and sub-concepts which appear
to be present in the combined Mark-Lukan account can be outlined as:

Man (opens with) :	GOD'S JUSTICE (measure-for-measure)	
Jesus (counters with):	TORAH	
Man (persists with):	GOD'S JUSTICE (measure-for-measure)	
Jesus (proposes) :	(1) GOD'S LOVINGKINDNESS/MERCY (repentance)	
	(2) GOD'S JUSTICE (restitution)	
	(3) TORAH (study)	

Fig. 16. Mark-Lukan rabbinic value concepts

Looking at this combined pericope, one notes the apparent lack of
smooth integration (from a rabbinic perspective)--with a corresponding
lack of complexity--of the opening section. The progression of the dis-
cussion, while somewhat choppy, is not unsound from a rabbinic perspec-
tive, however. Each concept outlined above can fit well within a Jewish
framework. In short, there is nothing in either Mark's or Luke's version
of the story with which a rabbi would necessarily have disagreed.

<center>Matthean vs. Mark-Lukan Pericope:
A Comparison</center>

In comparing these two synoptic accounts, the Matthean pericope ap-
pears to be a more successful haggadah on a halakah than the Mark-Luke
story. First, the Matthean account appears to be more conceptually com-
plex--revolving as it seems to do around one central theme, THE GOOD; and
stressing a single integrated response (deeds of lovingkindness balanced
with the complementary emphases of an imitation of God's holiness and

Torah study). Second, it makes excellent use of two standard rabbinic

hermeneutic principles (R. Ishmael's fifth and eighth rules) to add cohe-

sion to the discourse. Third, the Matthean dialogue appears to present a

greater array of dynamic oppositions and creative combinations of CENTRAL

VALUE CONCEPTS than does the Mark-Lukan account. For example, in the

Matthean pericope, GOD'S JUSTICE is first parried with GOD'S LOVINGKIND-

NESS/MERCY, before finally being routed with a skillful thrust that com-

bines TORAH with GOD'S LOVINGKINDNESS/MERCY along with all of the sub-

concepts (deeds of lovingkindness, the imitation of God's holiness, and

Torah study) previously introduced by Jesus into the discussion. Even the

ironic device which Jesus may have incorporated into his proposal (seem-

ingly in capitulation to his questioner's stubborn insistence on using

GOD'S JUSTICE and measure-for-measure as ground rules)--agreeing with him

that he ought to give back to God that which he had previously received

from Him--appears to have been skillfully woven into the story's overall

pattern.

In contrast, the Mark-Lukan account appears to be a somewhat less

sparkling presentation--one which exhibits less of the complex ingenuity

of the Matthean version. It seems to focus on GOD'S JUSTICE, with only

slight emphasis on GOD'S LOVINGKINDNESS/MERCY in the introduction of the

sub-concept of repentance.[112] In addition, the CENTRAL VALUE CONCEPT of

TORAH is not as well integrated into the overall development of the dia-

logue as it was in the Matthean version.

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[112]While an haggadah emphasizing God's justice over His lovingkind-
ness would have been theologically acceptable, it would probably have had
minimal crowd appeal.

Looking more closely at this difference, it is important to note that only the Matthean account appears to be an haggdah on a portion of halakah (i.e., Leviticus 19). In support of this assertion, it is important to note that the condensation of Torah ("Love your neighbor") is found only in the Matthean account. According to this interpretation of the story one has life eternal if one observes one generalized commandment (which is, itself, the distillation of the entire Torah); while according to the Mark-Lukan account, it appears that one cannot obtain life eternal only by keeping several specific commandments.[113]

Going one step further, if the commandments listed in the Mark-Lukan pericope are understood in a manner similar to that posited for the Matthean story (i.e., as a summation of Torah as a whole), then it would be possible to conclude from the Mark-Lukan pericope that keeping Torah does not result in inheriting life eternal—a conclusion which is un-rabbinic (to say the least). (In contrast, the Matthean progression of value concepts outlined in Fig. 15 faithfully reflects a typical rabbinic perspective on the integral relationship between keeping Torah and having a portion in the world to come.)

It is also crucial to mark the change in wording which occurs in a particularly critical area. Matthew's reference to "Keep the commandments" shifts to "You know the commandments" in Mark-Luke. Although, rabbinically-speaking, "knowing" is assumed to include "doing", it can be reasonably assumed that few Tannaim would have substituted the latter

[113]The Mark-Luke list may be taken from either Exodus 20:12-16 or Deuteronomy 5:16-20, since the summation "Love your neighbor" which is characteristic of the Leviticus passage is not cited here.

word for the former one. (There would have been no reason to have done so.)

Another item of interest concerns the extent to which the commandments listed are completable. In Matthew, the progression can be interpreted as moving from a starting point of specific, completable commandments to the culminating focus of one generalized incompletable commandment: "Love your neighbor." Interwoven as it is with the sub-concepts of the imitation of God's holiness and deeds of lovingkindness, this commandment is limitless and thus, impossible to ever fulfill completely. In contrast, (from a rabbinic perspective), the commandments listed in the Mark-Lukan account are all completable in full. (In addition, each must be taken individually as no unifying principle is cited which would allow one to fuse them into a whole that is greater than its parts.)

Thus, in the Matthean version, the man may be viewed as <u>not having begun to fulfill an open-ended positive precept</u> ("Love your neighbor"). In this interpretation, he is told that, if he wishes to begin to fulfill this commandment, he must begin with an act of charity and then (imitating God's holiness—if he likes, measure-for-measure) graduate to deeds of lovingkindness. In contrast, in the Mark-Lukan account, the man may be viewed as <u>being guilty of having broken a negative prohibition.</u> Here he is told that, if he wishes to make amends, he must first repent (relying on GOD'S LOVINGKINDNESS/MERCY) and then make restitution. Using the terminology of Yoma 36b (quoted in full on page 112) the Matthean questioner seems to have been guilty of a חטא ("sin")—i.e., an inadvertent omission; while the Mark-Lukan questioner appears to have been guilty of a עון ("wrong")—i.e., a deliberate misdeed.

There is one additional, relatively minor problem in squaring the Lukan version with that of both Mark and Matthew. In Luke's account, the man is referred to as an elder (and thus, possibly, a rabbinic judge)—a designation made by neither Mark nor Matthew. If this detail is correct, however, then (as interpreted here) Luke's story appears to depict the spectacle of a jurist who is unfit to serve on a court of law![114]

Conclusion

In conclusion, while it would be proper to say that a rabbinically-oriented listener would have found nothing unusual in Mark-Luke's dialogue (as interpreted here), it would also be proper to assume that he would probably agree that Matthew's account is the more instructive haggadah.[115] It is quite evident, not only from the possible differences in rabbinic value concepts outlined here, but also from the major deep structural differences presented in the previous chapter, that there appears to be but one inescapable conclusion (if a rabbinic interpretation of these pericopae is valid). Despite their many surface similarities, these pericopae appear to conflict on many essential rabbinic value concepts. While it is plausible that one account may have evolved from the other (a possibility that will be discussed in the next chapter), the fact remains that if these pericopae are interpreted rabbinically, in their present forms they do not relate the same story.

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[114]See Sanhedrin 25b (quoted in full in footnote 109, pp. 125-126).

[115]This assumes, of course, that the accounts were originally written in the haggdah genre. The Mark-Lukan account (in particular) may thus reflect another literary tradition. Which tradition it most probably reflects will be considered in the next section.

Pauline Christianity

Introduction

In this section, the central concepts of Pauline Christianity which delineate the role in Christianity which Torah plays in respect to salvation will be considered in contrast to those presented previously for rabbinic Judaism. Before attempting this comparison of these two competing systems of ideas (which have historically been viewed as opposing one another in crucial respects), we will first endeavor to define "Pauline Christianity" in terms of its central role in the development of orthodox Christian thought.

First, in using this term, we intend to encompass not only those central concepts presented in the writings of the apostle Paul himself[116] but also the later patristic interpretations of those concepts—ideas which became the theological cornerstones in the formulation of orthodox Christian doctrine. Hence, we will not deal solely with these ideas as Paul might have originally enunciated them, but in light of the understandings of his ideas presented by later patristic scholars—understand-which played a major role in the direction of the evolution of normative Christian thought.[117]

By defining Pauline Christianity in such broad terms, we are enabled to compare a set of normative rabbinic concepts (whose development

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[116]We will not attempt here to distinguish between those writings which are generally recognized to be of Pauline authorship and those which are felt by some scholars to be of questionable authenticity.

[117]We will assume the traditional historical progression of Paul, John, the apostolic church fathers, and the ante-nicene church fathers.

spanned several centuries before and after Christianity's inception) to a similar set of normative Christian concepts (whose development spanned a similar time period, ending in approximately 481 C.E.).[118]

As an aid in understanding the central Pauline soteriological concepts upon which orthodox Christianity built its unique theology (and in order to better understand the radical nature of Christianity's divergence from rabbinic concepts), we will preface our comparison with an outline of these essential concepts, complemented with insights from two contemporary Pauline scholars: E. P. Sanders and W. D. Davies. (Our excursus will emphasize Sanders' explanations, with assistance occasionally from Davies.) Davies emphasizes the compatibility of Pauline ideas with those of rabbinic Judaism, while Sanders stresses their distinctiveness. Thus, together they provide a balanced interpretation of Pauline thought.

Paul of Tarsus

Paul's background

A proper understanding of Pauline thought naturally must start with a proper understanding of the cultural and religious background of its originator, the apostle Paul. In the preface and opening chapter of Paul and Rabbinic Judaism, W. D. Davies explores the possible fusion of cultural heritages which may be reflected in Paul's writings, raising the following questions: "To which world did he most belong? Out of what

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[118]The canonical status of at least some of the Pauline epistles was in dispute until the time of Ireneus: "Ireneus, however, marks the end of one stage, and the beginning of another. From the end of the second century, Christian writers show no hesitation about the canonical status of Pauline literature (except, of course, Hebrews)." (C. K. Barret, "Pauline Controversies in the Early Church," New Testament Studies 20 (3, 1974):235. See the entire article as well, pp. 229-245.)

current or currents of Judaism did he emerge?"[119] Davies concludes that
it is not possible to sub-categorize Judaism into Palestinian and Diaspora
branches--into Semitic and Hellenistic philosophic camps--nor is it pos-
sible to label Paul's concepts as being either rabbinic or Hellenistic
in origin, since (he asserts) Hellenistic and Semitic ideas were exchanged
freely throughout the known civilized world. Thus, Davies suggests that
no cultural or ideological dichotomy existed which could have given rise
to distinctively different systems of Palestinian and Diaspora thought--
that Hellenization (and Judaization) was widespread. As a result, "Paul
was influenced not only by the religion of his fathers, but also by the
religious movements of the Hellenistic world of his day . . . both Hel-
lenism and Judaism were his tutors unto Christ."[120]

Davies attempts to prove that Paul "belonged to the mainstream of
first-century Judaism, and that the elements of his thought, which are
often labelled as Hellenistic, might well be derived from Judaism."[121]
Sanders (whom we will follow extensively) disagrees.

Paul's pattern
of religion

In his book Paul and Palestinian Judaism, E. P. Sanders attempts to
unfold the pattern of Paul's religion.[122] Viewing him as a coherent think-

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[119]W. D. Davies, Paul and Rabbinic Judaism: Some Rabbinic Elements
in Pauline Theology (New York: Harper & Row Publishers, 1955), p. vii.

[120]Ibid., p. 1.

[121]Ibid.

[122]According to Sanders (Paul and Palestinian Judaism, pp. 17-18)
a "pattern of religion" does not deal with the speculative questions of a
given theology, nor does it consider the arrangements of those questions

er (but not a systematic theologian),[123] Sanders sets out to outline
the basic coherent structure of Paul's thought, beginning with a consid-
eration of the proper starting point for his analysis. He notes that, in
contrast to rabbinic Judaism, deciding on the proper starting point for
his Pauline analysis is more difficult:

> . . . the related questions of the starting point for seeing
> Paul's religious thought accurately and of the centre of his
> thinking are among the most difficult in Pauline studies. As
> we shall see, the choice of the starting point is usually de-
> cisive in determining the adequacy of the description, and for
> this reason, it is important to choose the starting point with
> care and to begin where Paul began.[124] (Italics mine.)

> In the case of Paul, it is easier than it was in the case of Ju-
> daism to describe the pattern of religion simply as 'soteriology';
> for Paul had a pronounced soteriology. Since soteriology is not
> an independent theme, however, but is intimately connected with
> other themes (especially Christology . . .), it is still best to
> call this description one of Paul's pattern of religion, rather
> than simply of his soteriology.[125]

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under the categories of systematic theology. Instead, it explores "the
thought, with the understanding that lies behind religious behaviour, not
just . . . the externals of a religious behaviour." (p. 18.) Thus, a
pattern of religion does not include every theological concept of a reli-
gion. The term 'pattern' "points toward the question of how one moves
from the logical starting point to the logical conclusion of the reli-
gion. Excluded from the pattern proper are speculative questions." (p.
17.) Defined positively, a pattern of religion:
> "is the description of how a religion is perceived by its adher-
> ents to function. 'Perceived to function' has the sense not of
> what an adherent does on a day-to-day basis, but of how getting in
> and staying in are understood: the way in which a religion is un-
> derstood to admit and retain members is considered to be the way
> it 'functions'." (p. 17.)

[123]Ibid., p. 433.

[124]Ibid., pp. 433-434.

[125]Ibid., p. 433.

Sanders argues for the centrality of the Pauline theme of being "in Christ"[126] in contrast to the commonly-accepted theme of "righteousness by faith alone." Sanders feels that if the latter phrase is accepted as the proper Pauline theological starting point, the analyst will miss ". . . the significance of the realism with which Paul thought of incorporation in the body of Christ, and consequently, the heart of his theology."[127] Still, Sanders concurs with the traditional assertion that Paul's message focused on the lordship of Christ, in whom God had provided salvation for all believers—a salvation based on Christ's death and resurrection—but there is one aspect of this message which Sanders finds intiguing (and to which he returns several times in his book). Arguing concurrently from Romans 7 and Galatians 2:21, Sanders suggests that Paul did not begin his theological journey with a conviction of man's sinfulness—but with God's offer of salvation in Christ:

> . . . (I)f he Paul were so zealous as to persecute the church, he may well have thought that those who were not properly Jewish would be damned, but the solution to such a plight would be simply to become properly Jewish. It appears that the conclusion that all the world—both Jew and Greek—equally stands in need of a saviour springs from the prior conviction that God had provided such a saviour. If he did so, it follows that such a saviour must have been needed, and then only consequently that all other possible ways of salvation are wrong. The point is made explicitly in Gal. 2.21: if righteousness could come through the law,

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[126]This does not imply that Sanders agrees completely with Schweitzer's view, he merely argues for the acceptability of its major contention: that "in Christ" is Paul's central theme. "Despite over-simplifications and errors in detail, Schweitzer's arguments against considering the terminology of righteousness by faith to be the central theme of Paul's theology, and consequently the key to his thought. . . have never been effectively countered." (Ibid., p. 440.)

[127]Ibid., p. 434.

Christ died in vain . . . . If his death was <u>necessary</u> for man's salvation, it follows that salvation cannot come in any other way and consequently that all were, prior to the death and resurrection, in need of a saviour. <u>There is no reason to think that Paul felt the need of a universal saviour prior to his conviction that Jesus was such.</u>[128] (Italics mine.)

Moving from this premis, Sanders begins to explore what Paul's soteriology entails: ·a participatory union with the risen Christ.

ἐν χριστῷ
("in Christ")

The basic model of Pauline Christianity (according to Sanders) is that one is "out" and needs to get "in" in order to be saved; and the only way to get "in" is to become united with Christ. The process may be explained in the following manner: Christ died for my sins (Rom. 3:22-25, 4:24, 5:6-9; 1 Cor. 15:3); but more importantly, <u>when Christ died I died with Christ.</u> Thus, when he died, I also died; as he rose from the grave, so also I will rise from the grave (Rom. 6:3-11, 7:4-6; Gal. 2:19, 5:24, 6.14).[129]

Sanders refers to Paul's designations of believers ("in Christ," "members of Christ's body," etc.) as <u>transfer terms</u> since they indicate the necessity of tranferring from the state of being outside of Christ to being "in" Christ. Similarly, Sanders indicates that, for Paul, the significance of Christ's death was seen mainly in terms of <u>a change in</u>

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[128]Ibid., p. 443.

[129]According to Davies, the formula ἐν χριστῷ can be understood in the light of passages where Paul speaks of having died and risen with Christ (e.g., Rom. 6:5; Gal. 2:20).(Paul and Palestinian Judaism, p. 87.) "It is clear from the above that to be 'in Christ' involves an identity of experience with Christ. The union of the individual with Christ is such that the experiences of Christ are re-enacted in the experience of the individual." (Ibid., p. 88.)

<u>lordship</u> (Rom. 6:3-11, 7:4; Gal. 2:19ff, 5:24, 6.14) from sin to Christ--
a change which has no rabbinic parallel.[130] The necessity for a change
in lordship arises from Paul's unique conception of the nature of sin.
According to the rabbis, sin was viewed uniformly as transgression, but
Paul views sin not only as transgression but also as "a power from which
one must be freed in order to be saved. One must transfer from the lord-
ship of sin to the lordship of Christ."[131] Thus, according to Paul, all
men outside of Christ are slaves to sin, hostile to God, in rebellion
against God, and in bondage to worldy principles (Gal. 4:1-7). Freedom
from these enslaving principles is made possible only by participating in
Christ's death and, thus, by becoming "in Christ" (Rom. 7:1-8:39).

Turning to two passages (1 Cor. 6:13b-18a and 1 Cor. 10:14-22)
where Paul deals with the two most common Gentile sins (sexual immorality
and idolatry), Sanders notes the similarity of his line of argumentation.
In the first instance, Sanders notes that Paul's injunction against hav-
ing sexual relations with a prostitute is based on the premis that the
act results in the formation of a <u>union</u> which contradicts the reality of

[130]Sanders, <u>Paul and Palestinian Judaism</u>, pp. 547-548. See also
p. 466.

[131]Ibid., p. 546-547. This compares with the typical rabbinic view
where individuals are not considered to be <u>enslaved</u> to sin or to some
generalized "worldly principles". (Ibid., p. 554.) Davies (<u>Paul and
Rabbinic Judaism</u>, p. 88) notes that many attempts have been made (espe-
cially by Loisy and Lake, as well as by Bouset and Reitzenstein) to in-
terpret these notions as having arisen from Paul's knowledge of the mys-
tery religions. Such theories, Davies claims, "imply that Paul had turned
his back on his Jewish inheritance, and virtually accepted the Hellenis-
tic outlook." (Ibid., p. 89.)

the believer's actual union with Christ. Thus, according to Paul's argument, "one participatory union can destroy another . . . ; a person cannot participate in two mutually exclusive unions."[132] Sanders also suggests that (since most readers would readily agree with Paul's conclusion --that Christians should not commit sexual immorality) they miss the strangeness inherent in Paul's line of argument. As Sanders notes:

> We might expect an argument that a Christian should not behave in such and such a way, since immorality is not appropriate to being a Christian, since it is forbidden in the Bible or since such a transgression will result in punishment from God; but to say that one should not fornicate because fornication produces a union which excludes one from a union which is salvific is to employ a a rationale which today is not readily understood.[133] (Italics mine.)

Turning to the second passage which deals with participation in the Lord's Supper, Sanders notes that Paul states that ". . . their participation (koinonia) in the body and blood of Christ will not save them if they commit idolatry. Again, idolatry involves a participatory union which excludes one from union with Christ."[134] Again, these unions are mutually exclusive.

The important thing to note in both cases is that Paul could have quoted any number of Torah passages to prove that sexual immorality and idolatry are wrong. But he used none of these passages to prove that these actions are wrong because they are transgressions against the commandments of God in Torah. Thus, Paul's logic is not based on obedience to Torah, but on some other principle.

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[132]Sanders, Paul and Palestinian Judaism, p. 454.

[133]Ibid., p. 455.

[134]Ibid.

Nor are his notions of participatory union to be taken as mere figures of speech, for as Sanders correctly observes, the actions which Paul is deploring are depicted as actually being able to threaten to sever the believer from his union with Christ. Thus these two passages illustrate not only how readily Paul appealed to the actuality of the believer's union with Christ to prove another point, but also how infrequently he appealed to Torah as a rationale for his positions—a fact which might appear odd, considering his rabbinic background.

ἐν πνεύματι
("In the Spirit")

Another term used frequently by Paul and somewhat interchangeably with ἐν χριστῷ ("in Christ") is ἐν πνεύματι ("in the Spirit"). As Davies observes:

> The importance of the Spirit in the thought of Paul will be obvious even from a cursory reading of his Epistles; it becomes still more obvious when we notice the parallelism between the concept of the Spirit in Paul with the other concept which we saw to be central, that of 'being in Christ.'[135]

According to Sanders, the Spirit is both the possession of the Christian and his guarantee of future resurrection and salvation (1 Cor. 3:16, 15:23-28; 2 Cor. 1:22; 1 Thess. 4:15-17). Yet as Sanders says,

> We could do no better than guess by what chain of reasoning or under what history-of-religions influence Paul deepened the idea of possession of the Spirit as a guarantee so that it became participation in one Spirit, or the idea of Christ's death as cleansing former trespasses so that it became the means by which one participated in Christ's death to the power of sin, but it is clear that he did so, and that herein lies the heart of his so-

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[135]Davies, Paul and Rabbinic Judaism, p. 177.

teriology and Christology.[136]

Torah and New
Torah

According to Sanders, "The most important observation to make in order to understand the situation of a non-Christian in Paul's view is the one which has already been made: that, for Paul, the conviction of a universal solution preceded the conviction of a universal plight."[137] Thus, according to Sanders, Paul's conviction in regard to soteriology led him to the conclusion that all men require salvation. "Paul's logic seems to run like this: in Christ God has acted to save the world, therefore, the world is in need of salvation; but God also gave the law; if Christ is given for salvation, it must follow that the law must not have been . . . ."[138]

Yet, if the Torah was not given for salvation, what was its intended purpose? And if it is no longer valid, to what extent is it no longer valid? First, Paul denied a salvific role to Torah, asserting that no one can become righteous by doing it for "_if_ the law could save, Christ died in vain" (Gal. 2:21, italics mine). Thus, according to Paul, man does not find salvation in depending upon God the Creator, but in partipating in Christ's death (which assures one of resurrection) (Rom. 6:5). As Sanders puts it: "The contrast is not between self-reliance and reliance on God . . . but between belonging to Christ and not belonging to

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[136]Sanders, _Paul and Palestinian Judaism_, pp. 452-453.

[137]Ibid., p. 474.

[138]Ibid., p. 475.

Christ."[139]

Therefore, _since_ salvation can be found only in Christ, _therefore_ all other ways of salvation are wrong. As indicated in Galatians 2:21 and 3:21, _if_ one could be made righteous by doing Torah, _then_ Christ's sacrificial death was meaningless; _if_ Torah could give life, _then_ one could, indeed, become righteous by keeping it. Either one or the other is useless: either Christ or Torah. Paul rejected Torah; the rabbis rejected Christ.[140]

What is wrong for Paul with Torah obedience is that it is worthless in comparison with being in Christ (Phil. 3:4-11):

> The fundamental critique of the law is that following the law does not result in being found in Christ . . . . Doing the law, in short, is wrong only because it is not faith. In itself obedience to the law is a good thing (Rom. 2.13) . . . . What is wrong with Judaism is not that Jews seek to save themselves and become self-righteous about it, but that their seeking is not directed toward the right goal. They are not enlightened. They do not know that, as far as salvation goes, Christ has put an end to the law and provides a different righteousness from that provided by Torah obedience (Rom. 10.2-4).[141]

Having denied Torah a positive role in salvation, Paul then assigns it a new role—that of condemnation. In addition, he denies it a role in life itself, for although Paul seems to accept the commandments dealing with interpersonal relationships, he does not, in so doing, appeal to their stature _as commandments_. Nor does Paul concede that Torah can still play a vital role in the life of Jews (if not for Christians)

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[139]Ibid., p. 482.

[140]Ibid., p. 484.

[141]Ibid., p. 550.

for, by implication, Paul appears to deny that God's grace was extended

to Israel in the giving of the covenant on Sinai. As Sanders notes,

"Paul, in fact, explicitly denies that the Jewish covenant can be effec-

tive for salvation, thus consciously denying the basis of Judaism . . . .

More important, the covenental promises to Abraham do not apply to his

descendents, but to Christians. (Rom. 4.13-25; Gal. 3:15-29)."[142]

Once Paul had dismissed Torah from its central role in Judaism,

what did he substitute? Davies suggests that Paul replaced the Jewish

Torah with the New Torah of the person and work of Christ. Davies first

notes that Paul, when he had available the explicit words of Jesus, cited

them as his authority in clarifing and resolving issues, thus considering

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[142]Ibid. p. 551. Thus, in Pauline thought Torah, which was given
by God and is hence, good, has been corrupted by men into an instrument
for their own destruction. Torah, according to Paul, is impossible to
keep in toto, and the breaking of a single commandment results in the
irretrievable breaking of the entire Mosaic covenant and, as a result the
annullment of the entire Jewish model of salvation. Jews then find them-
selves under the "curse" of the law--in bondage to it and in need of be-
ing set free in Christ. (Rom. 7). But the promises have not been so an-
nulled. They have, instead been transferred to the "Israel of God"-- the
Church. (Gal. 6:16).
    As Davies notes, the Pauline view of redemption is two-fold: the
individual experiences a dying and rising with Christ as an individual,
but the experience has the added dimension of incorporation in the body
of Christ (the Church)--the participation in a new community of the true
Israel of God. (Davies, Paul and Rabbinic Judaism, p. 110.)
    As for the Gentile believers who were now "in Christ," they had
ceased to be foreigners and had become Israelites in the true sense--Is-
raelites who without observance of the Torah were to be considered to be
full members in the New Covenental community. (Ibid., pp. 113-115.)
    An additonal point which is worthy of note is that in all of this,
Paul never appeals to the coming of the Messiah as the reason for the
abrogation of the Torah and the giving of the new Torah--and perhaps for
good reason, for no place in rabbinic literature was the abolition of
Torah anticipated as a consequence of the advent of the Messiah. (See
Sanders, Paul and Palestinian Judaism, pp. 480, 496.)

Jesus' words to be on a par with Torah:[143]

> . . . Paul must have regarded Jesus in the light of a new Moses, and that he recognized in the words of Christ a νόμος τοῦ χριστοῦ which formed for him the basis for a kind of Christian Halakah . . . . When he used the phrase νόμος τοῦ χριστοῦ he meant that the actual words of Jesus were for him a New Torah.[144]

Not only did Jesus' words comprise the New Torah of Paul, according to Davies--but also his person (since he was, for Paul, the full revelation of God):

> For Paul . . . to be a Christian is to re-live, as it were, in one's own experience, the life of Jesus, to die and to rise with Him, and also at the same time to stand under the moral imperative of His words; and it is possible to infer from this the important consequence that not only did the words of Jesus form a Torah for Paul, but also did the person of Jesus. In a real sense, conformity to Christ, His teaching and His life, has taken the place for Paul of conformity to the Jewish Torah. Jesus Himself--in word and deed or fact is a New Torah.[145]

Davies suggests that the reason for Paul's acceptance of Jesus as the New Torah can be found in Paul's belief that the conditions of the Messianic Age had been met in the life and death of Christ. In other words, Paul believed that the Spirit had come to indwell all believers in Christ, and that that Spirit of Christ had replaced the old Torah which had been written on stone with a new Torah written on the hearts of Christians (2 Cor. 3:1-11). It was this conviction based on his own experience that caused Paul to reject the Mosaic covenant for the new covenant of

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[143]The fact that Jesus replaced Torah at the center of Paul's theology has, of course, been recognized by scholars for years, but Davies feels that the importance of this understanding has not been sufficiently emphasized, for it lessens the gulf between Paul and the church fathers. (See Davies, Paul and Rabbinic Judaism, p. 145.)

[144]Ibid., p. 144.

[145]Ibid., p. 148.

Christ.[146]

The new righteousness

The replacement of Torah with the new Torah of Jesus resulted in the re-definition of righteousness. According to Sanders, in Philippians 3: 4-12 Paul argues that righteousness that is Torah-based is not _true_ righteousness; i.e., it is not based on faith in Christ. Thus, Pauline righteousness differs radically from a rabbinic definition of the term, for _in Judaism the righteous person is one who obeys Torah and repents of transgressions_.[147] In other words, Jewish righteous is _defined_ as Torah observance (as Paul is well-aware—Phil. 3:9). Thus, in denying that righteousness can come by obeying Torah, Paul is (according to Sanders) "denying that the _true goal of religion_ comes by the law."[148] Thus,

> Paul presents _an essentially different type of religiousness from any found in Palestinian Jewish literature_. . . . This is true despite the fact that on the point at which many have found the decisive contrast between Paul and Judaism—grace and works—Paul is in agreement with Palestinian Judaism. There are two aspects of the relationship between grace and works: _salvation is by grace but judgment is according to works; works are the conditions of remaining 'in', but they do not earn salvation_ . . . . The point is for both rabbinic Judaism and Pauline Christianity that God _saves_ by grace, but that within the framework established by grace he rewards good deeds and punishes transgressions.[149]

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[146]Ibid., pp. 225-226.

[147]Sanders, _Paul and Palestinian Judaism_, p. 506.

[148]Ibid.

[149]Ibid., p. 543.

In other words, as part of the re-definition of righteousness, the rules for maintaining one's position in the covenantal community shifted dramatically:

> Most succinctly, righteousness in Judaism is a term which implies the <u>maintenance of status</u> among the group of the elect; in Paul it is a <u>transfer term</u>. In Judaism, that is, commitment to the covenant puts one 'in', while obedience (righteousness) subsequently keeps one in. In Paul's usage, 'be justified' is a term indicating getting in, not staying in the body of the saved. Thus when Paul says that one cannot be made righteous by works of the law, he means that one cannot, by works of the law 'transfer into the body of the saved'. When Judaism says that one is righteous who obeys the law, the meaning is that one thereby stays in the covenant. The debate about righteousness by faith or by works of the law turns out to result from the <u>different usage</u> (italics mine) of the 'righteous' word-group.[150]

As was indicated earlier, the new ground for Paul's new righteousness is faith in Christ;[151] and since faith "<u>represents man's entire response to the salvation offered in Jesus Christ, apart from the law</u> . . . the argument for faith is really an argument against the law."[152] (Italics mine.)

For one to maintain one's status in Judaism <u>repentance</u> is necessary, but for Paul repentance "and indeed the whole expiatory system of Judaism —about which he could not conceivably have been ignorant"[153] played almost no role in his thought. (As was mentioned previously in the discussion of the passages dealing with immorality and idolatry where Paul elected not to explain sin as a transgression which incurs guilt that can

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[150]Ibid., p. 544.

[151]Ibid., p. 488.

[152]Ibid., p. 491.

[153]Ibid., p. 499.

be removed by repentance, but as an action which establishes a union that is capable of excluding one from one's salvific union with Christ.[154])

Summary

Thus, according to Sanders, Paul does not direct his polemics against the way in which one is properly religious from a Jewish perspective, but against the very basis of Judaism:

> " . . . the election, the covenant, and the law . . . . It is because these are wrong that the means appropriate to 'righteousness according to the law' (i.e., Torah obedience and repentance) are held to be wrong or are not mentioned. In short, this is what Paul finds wrong in Judaism: it is not Christianity.[155]

In each essential point: the definition of righteousness, the role of repentance, the nature of sin, the nature of salvation, and most important, the necessity of transferring from the sphere of the damned into the group of the saved, Paul's thought radically differs from anything to be found in Palestinian Judaism. As Sanders notes, the difference is not peripheral but is "in the total type of religion"[156] (italics mine).

Preface to Analyses

In order to more clearly highlight the distinctive emphases of Pauline Christianity (which represents the orthodox branch of that religion) we have elected to compare the re-telling of this particular story

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[154]Note: on at least one occasion Paul did call for repentance as the proper way of re-establishing the broken union. (See 2 Cor. 7:1.)

[155]Sanders, Paul and Palestinian Judaism, pp. 551-552.

[156]Ibid., p. 548.

by an early orthodox church father, Clement of Alexandria, with one told
by the members of the heretical Ebionite community. It was deemed to be
appropriate to compare these two versions to see how it was understood
by differing early Christian communities. In addition, because this ap-
proach was used, it was not necessary to reconstruct a constellation of
probable concepts (both orthodox and non-orthodox) with which to scruti-
nize the Matthean and Mark-Lukan versions of the story. (Such a concept-
by-concept analysis was required for the rabbinic analyses simply because
this particular incident in the life of Jesus is not reported in any of
the rabbinic literature.)

The first version to be explored will be that of the Ebionites; the
second will be that of Clement of Alexandria. A brief note on the view
of contemporary Christian scholarship will precede a comparison of the
rabbinic and Christian perspectives on these pericopae.

Ebionite

The Gospel of
the Hebrews

The Ebionite sect has been chosen as the natural starting point for
a discussion of Christian perspective because their theology seems to ef-
fectively bridge the gap between strictly rabbinic Jewish and fully ortho-
dox Christian thought. (In fact, it appears from the scant data which
has survived that many of their heresies were nothing more than good rab-
binic Judaism.)

Eusebius rails against these professed Christians, insinuating that
their group's name arose either because they had "poor" (i.e., insuffi-
cient) knowledge of the Christ, or because they were of "poor" (i.e., low)

intelligence.[157] Ignoring these remarks (as well as more scathing denunciations by other orthodox believers), we will note several of the Ebionites' central beliefs:

1. Jesus was merely a man, nothing more. (I.e., he was neither divine nor God incarnate.)

2. Complete observance of the Torah is essential.

3. Personal belief in Jesus—either as the Messiah or as the Christ (however defined)—is insufficient in itself to enable one to enter the life to come.[158]

In discussing the first-century Ebionites' views, it is invaluable to have (preserved in a Latin version of Origen on Matthew)[159] the very fragment which contains the pericope under discussion. Assuming that this fragment of the Gospel of the Hebrews is, in fact, a faithful reproduction of the Ebionite's version of Matthew's story, some interesting observations and correlations can be made. (The extant text, quoted in full in English translation, follows.)

> "Another of the rich men," it says, "said to him, master what good must I do to live? He said to him: man, do the Law and the Prophets. He answered him: I did. He said to him: go, sell all that you possess and divide it among the poor and come, follow me. But the rich man began to scratch his head and it did not please him. And the Lord said to him: Why do you say I did the Law and the Prophets? Is it not written in the Law: love your neighbour as yourself? and see many of your brothers, sons of Abraham, are covered with dung, dying from hunger, and your house is filled with many good things, and abso-

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[157]Eusebius, _Ecclesiastical History_, 3. 27. 1-6.

[158]Ibid. (paraphrased).

[159]This work is also known as Pseudo-Origin.

lutely nothing goes out of it to them.[160]

In the light of the previous discussion of rabbinic perspective, it is instructive to note that many of the ways in which it was speculated that a rabbi might have resolved some of the potential ambiguities in the conversation are presented here in expanded form. For example:

1. "Life eternal" is interpreted here simply as "life". This indicates that the story's emphasis may be on how a person can stay in the covenant in the proper "style", rather than on how one can move from a state where one does not yet possess life eternal to a new sphere where one does.

2. "Do the Law and the Prophets"[161] appropriately generalizes the specifics of the canonical lists of commandments as the entire Torah, paralleling Matthew's account both in the list itself and in the imperative mood employed. _Doing_ Torah (as opposed to an esoteric gnostic[162] _knowing_ it) is the requirement (as it is in the Matthean pe-

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[160]A. F. J. Klijn and G. J. Reinink, _Patristic Evidence for Jewish Christian Sects_, Supplements to Novum Testamentum, vol. 36 (Leiden: E. J. Brill, 1973), p. 129.

[161]According to Barth, Matthew uses the phrase "the Law and the Prophets" frequently: "Matthew repeatedly summarises what he regards as the valid law. This formula, which occurs frequently, otherwise often denotes the Old Testament as a whole." (Gerhard Barth, "Matthew's Understanding of the Law," p. 92 in Gunther Bornkamm, Gerhard Barth and Heinz J. Held, _Tradition and Interpretation in Matthew_, trans. Percy Scott, The New Testament Library (Philadelphia: The Westminster Press, 1963).)

[162]Gnostic groups flourished during the time of the Ebionites; thus the choice of wording here could be a crucial philosophic point--one that is not intended to imply, however, that Mark-Luke reflects such a gnostic influence. (Note: We will not consider any alternative interpretations of this pericope developed by gnostic groups during this period of church history.)

ricope).

3. "Why do you say: I did the Law and the prophets? Is it not written
in the Law: love your neighbour as yourself?" Here the question of
"Did he or didn't he?" appears to be expanded and clarified in no un-
certain terms. In this version, Jesus does not mince words, but ex-
plicitly tells the man that he has emphatically not fulfilled his ob-
ligation of deeds of lovingkindness as called for in Torah. And, in-
terestingly enough, Jesus sums up Torah just as Matthew does--with
the keystone of Leviticus 19:18--"Love your neighbor as yourself."

4. "Go, sell all that you possess and divide it among the poor." Jesus'
graphic description of the sorry plight of the man's fellow Jews high-
lights his previous lack of concern for them and points out his pau-
city of chartitable acts (the pre-requisites for beginning to study
the how-to's of deeds of lovingkindness).[163] Thus, this fragment a-
grees with a rabbinic interpretation of Matthew's assessment. In
these two versions, Jesus appears to have been speaking not of re-
pentance and restitution but of charity and deeds of lovingkindness.

Summary and comparison:
Ebionite vs. Matthean

A van Dijkian analysis shows that the macro-speech exchanges of

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[163]A related passage is found in Ķiddushin 40a:
"Said Raba, R. Idi explained it to me: Say ye of the righteous,
when he is good, that they shall eat the fruit of their doings:
is there then a righteous man who is good and a righteous man
who is not good? But he who is good to Heaven and good to man,
he is a righteous man who is good; good to Heaven but not good
to man, that is a righteous man who is not good."

both the Ebionite and the Matthean versions appear to be almost identical:

GOSPEL OF THE HEBREWS	MATTHEW
QUESTION: What GOOD must I do to live?	What GOOD must I do to have life eternal?
ANSWER: Love your neighbor = DO TORAH =	Love your neighbor.

Fig. 17. Comparison of macro-speech exchanges:
Ebionite and Matthean

Many of the potentially ambiguous wordings of the canonical pericope are clarified and satisfactorily resolved here[164] (much in the manner of the targums).[165] This fragment from the Gospel of the Hebrews provides a striking parallel to the Matthean account; one which correlates remarkably with a rabbinic outlook. Each rabbinic CENTRAL VALUE CONCEPT and sub-concept suggested in the proposed rabbinic interpretation of the Matthean pericope has been strengthened; each structural link more securely forged.

Clement of Alexandria

Introduction

As was discussed in Chapter 1, the early church fathers attempted to harmonize the divergent synoptic accounts—seeing any differences as complementary, rather than contradictory. Although there are numerous

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[164]Note: the phrase "The good is one" is not mentioned here.

[165]The targums are an Aramaic interpretive translation of the Masoretic text.

- references to this particular story throughout the patristic litera-
ture,[166] instead of stitching together a patchwork quilt of snippets of

epistolary material, we will examine only one complete harmony here. The

commentary selected is that of an early Christian presbyter who is square-

ly within the Pauline tradition—Clement of Alexandria.[167] This will give

the reader the opportunity to see how an orthodox Pauline doctrine of so-

teriology affects the interpretation of the story.

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[166]E.g., St. Augustin's harmony (<u>Harmony</u>, 2. 62. 123):
"With regard, then, to the accounts which are given us of
this rich person, who asks what good thing he should do in or-
der to obtain eternal life, there may appear to be some dis-
crepancy between them, because the words were, according to
Matthew, 'Why askest thou me about the good?' while according
to the others they were, 'Why callest thou me good?' The sen-
tence, 'Why askest thou me about the good?' may then be re-
ferred more particularly to what was expressed by the man when
he put the question, 'What good thing shall I do?' For there
we have both the name 'good' applied to Christ, and the ques-
tion put. But the address 'Good Master' does not of itself
convey the question. Accordingly, the best method of dispos-
ing of it is to understand both these questions to have been
uttered, 'Why callest thou me good?' and 'Why askest thou me
about the good?'" (Cf. Tatian, <u>The Diatessaron</u>, (trans. W. Hogg),
The Nicene and Post-Nicene Church Fathers, 28. 42-51.)

[167]Eusebius (<u>Ecclesiastical History</u>, 3. 23. 1-2) considered Clement
to have been orthodox (no mean feat in those heretic-ridden days):
"XXIII. At this time that very disciple whom Jesus loved,
John, at once Apostle and Evangelist, still remained alive in
Asia and administered the churches there, for after the death
of Domitian, he had returned from his banishment on the island.
And that he remained alive until this time may fully be con-
firmed by two witnesses, and <u>these ought to be trustworthy for
they represent the orthodoxy of the church, no less persons
than Ireneus and Clement of Alexandria</u>." (Italics mine.)

The Rich Man's Salvation

Clement discusses these synoptic accounts in his letter entitled
The Rich Man's Salvation.[168] He acknowledges that he draws mainly on the
story as found in Mark's gospel, commenting that the other two accounts
reflect the same basic story-line although "here and there a little of
the wording changes."[169] A careful perusal of his rendition reveals that
Clement alters the Marcan text in a few places--mostly deleting minor de-
tails. But in one seemingly inexplicable instance he makes a major addi-
tion from Matthew's text ("If you wish to become perfect").[170]

It is important to understand Clement's goal in writing this com-
mentary. He purposes to find the "hidden" meaning of the "oracles of
God":

> And as we are clearly aware that the Saviour teaches His
> people nothing in a merely human way, but everything by a di-
> vine and mystical wisdom, we must not understand His words
> literally, but with due inquiry and intelligence we must
> search out and master their hidden meaning.[171]

Clement's mystical hermeneutic assumes that the real goal of interpreta-
tion is the uncovering of an underlying spiritual message. Keeping this
in mind as we move through the highlights of his commentary (and, where
applicable noting the Pauline concepts upon which his interpretation is
founded--through a Sanders grid), we can make the following observations:

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[168]Clement of Alexandria, The Rich Man's Salvation in Clement of
Alexandria, trans. G. W. Butterworth, The Loeb Classical Library (Lon-
don: William Heinemann, Ltd., 1960), pp. 271-367 (i.e., 5-11).

[169]Ibid., 5.

[170]Why this was added to Mark's text will be discussed in Chapter 4.

[171]Ibid., 5.

"What must I do to inherit
life eternal?"

Clement first comments on the appropriateness of the man's question.
Since Jesus came to earth to give eternal life, it was most proper for
the man to ask Jesus how to acquire it. And since Jesus is God,[172] he
knows the man's initial question in advance (as well as his responses
throughout the dialogue).

"Good teacher . . .
Why call me good?"

On this exchange Clement comments:

And when He is called good, He takes His key-note from this
very first word and makes it the starting-point of His teach-
ing, turning the disciple to God who is good, and first of
all, and alone dispenser of eternal life, which the Son gives
to us after receiving it from Him.[173]

He therefore that aims at living the true life is bidden
first to know Him whom "no man knows except the Son, and he
to whomsoever the Son reveals Him": and then to understand
the Saviour's greatness, next to Him, and the newness of His
grace; because, according to the apostle, "the law was given
through Moses, grace and truth through Jesus Christ," and
gifts given through a faithful slave are not equal to those
bestowed by a true son. At any rate, if the law of Moses
was able to supply eternal life, it is in vain that the Sav-
iour comes Himself to us and suffers on our account, running
His human course from birth to the cross; in vain, too, that
he who has kept "from youth" all the commandments of Moses'
law kneels and asks immortality from another.[174]

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[172] πρόοιδε δὲ ὡς θεὸς καὶ ἃ μέλλει διερωτηθήσεσθαι.
(Ibid., 6.)

[173] Ibid.

[174] Ibid., 8.

"You know the commandments"

Skipping the phrase "you know the commandments," Clement chooses

to focus instead on the man's assertion: "These things I have done":

> Certainly Jesus does not convict him of not having ful-
> filled all the demands of the law. No, He loves him and warm-
> ly welcomes him for his ready obedience in what he has learnt.
> . . . . Now the works of the law are good—who will deny it?
> for "the commandment is holy," [Romans 7:12] —but only to
> the extent of being a kind of training, accompanied by fear
> and preparatory instruction, leading on to the supreme law-
> giving and grace of Jesus.[175]

"If you wish to become perfect"

At this juncture in his commentary, Clement inserts the phrase from

Matthew's gospel, commenting:

> "If thou wilt become perfect." So he was not yet perfect;
> for there are no degrees of perfection. And the "if thou wilt"
> was a divine declaration of the free-will of the soul that was
> talking with Him . . . . If thou wilt, then, if thou really
> wilt and art not deceiving thyself, get possession of that
> which is wanting.[176]

He continues: "He calls him imperfect as regards eternal life, on the

ground that he has fulfilled deeds that are not perfect, and that though

he is a worker of the law, he is idle in respect of true life."[177]

"One thing you lack"

> "One thing thou lackest," the one thing, that which is Mine,
> the good, that which is already above law, which law does not
> give, which law does not contain, which is peculiar to those who
> live. Yet indeed he who has fulfilled every demand of the law
> "from youth" and has made extravagant boasts, is unable to add
> to this tale the one thing singled out by the Saviour, in order

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[175]Ibid., 9. (Cf. Gal. 3:24.)

[176]Ibid., 10.

[177]Ibid., 9.

to obtain the eternal life which he longs for . . . . And just
as the Saviour said to Martha when she was troubled by serving,
and chiding her sister because she had left the household work
and was seated at His feet spending her time in learning: "Thou
art troubled about many things, but Mary hath chosen the good
part, and it shall not be taken away from her," Luke 10:38-42
—so also He bade this man cease from his manifold activities
and cling to and sit beside the one thing, the grace of Him who
adds eternal life.[178]

This understanding of the Marcan pericope by Clement conforms to

Sanders' interpretation of a Pauline view of soteriology: faith "repre-

sents man's entire response to the salvation offered in Jesus Christ, a-

part from the law . . . the argument for faith is really an argument a-

gainst the law."[179] In addition, Clement's interpretation appears to

confirm the linguistic analyses of Chapter 1, where the final phrase

"Come; follow me" appears to be of paramount importance to the Mark-Lukan

pericope, for here Clement equates the thing that the man lacks with

following Jesus alone.

"Go; sell"

Having asserted that the man lacks a contemplative, rapt attention

to the words of Jesus (i.e., to the New Torah of Christ—not to the Torah

of Moses), Clement goes on to explain why Jesus did not intend for the

man to actually sell his goods and distribute the proceeds among the

poor:[180]

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[178]Ibid., 10.

[179]Sanders, Paul and Palestinian Judaism, p. 491.

[180]Not all church fathers agreed with such a spiritualization of
Jesus' call to action. Saint Antony, an early Egyptian monk, was one who
took Jesus' words literally. We pick up his story as he, a young man of
about eighteen or twenty, is attending a church service following the
death of his parents:

"Sell what belongs to thee." And what is this? It is not what some hastily take it to be, a command to fling away the substance that belongs to him and to part with his riches, but to banish from the soul its opinions about riches, its attachment to them, its excessive desire, its morbid excitement over them, its anxious cares, the thorns of our earthly existence which choke the seed of true life. For it is no great or enviable thing to be simply without riches . . . .[181]

Thus, Clement dismisses the possibility that the man actually need perform an act of charity or a deed of lovingkindness--or even an act of repentance and restitution. For, for Clement, the man has not committed a wrong--in fact, he has kept all of the commandments.[182]

Summary and comparison: Clement vs. Ebionite

Clement's entire commentary (as seen through a Sanders' interpretative grid) appears to reflect a perspective which is quite different from that evidenced in the Ebionite fragment (which is hardly surprising since Clement is solidly within the Pauline tradition, while the Ebionites reflect another, more rabbinic tradition). Textual ambiguities and terse,

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". . . it happened the Gospel was being read, and he heard the Lord saying to the rich man, 'If thou wouldest be perfect, go and sell that thou hast and give to the poor; and come follow Me and thou shalt have treasure in heaven.' Antony, as though God had put him in mind of the Saints, and the passage had been read on his account, went out immediately from the church, and gave his possessions of his forefathers to the villagers--they were three hundred acres, productive and very fair--that they should be no more a clog upon himself and his sister. And all the rest that was movable he sold, and having got together much money he gave it to the poor . . . . He henceforth devoted himself . . . to discipline . . . ." (Quoted from Athanasius, Life of Antony in Athanasius (trans. H. Ellershaw) The Nicene and Post-Nicene Fathers, 2-3.)

[181]Clement, Rich Man's Salvation, 11.

[182]Clement's analysis thus agrees with the discourse analyses of Chapter 1, but disagrees with the rabbinic analysis of Mark-Luke.

enigmatic comments are resolved in a strikingly Pauline manner;[183] related changes only appear to highlight the radically different styles of interpretation and world-views. The change from a rabbinic to a Christian understanding is complete.

The underlying theological assumptions of a Pauline pattern of thought (e.g., the necessity of transferring from being outside Christ to being "in" Christ) are woven into every aspect of Clement's commentary. This not only gives it a quietistic tone, but also substantially affects the meaning of the words themselves. The rabbinic value concepts which seem to be so visible in both the Matthean and the Ebionite accounts (and to a limited extent in a rabbinically-understood Mark-Luke as well), have vanished.

For example, the rabbinic CENTRAL VALUE CONCEPT of TORAH has been discarded in favor of the New Torah--the new covenant of grace bestowed by the Christ. For Clement, Jesus is God; and as such, is the giver of this New Torah. It is a short step from proclaiming the giving of the Christ's New Torah to denying the sufficiency of Torah-keeping as playing any role in supplying one with a passport to life eternal. It is also clear that, for Clement, doing deeds of lovingkindness bears no relation to assuring one of a high-quality of existence in the world to come. (Nor is the rabbinic sub-concept of the imitation of God's holiness at issue

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[183]This is hardly surprising for, according to Christian tradition, Mark and Luke both traveled for a time with Paul and, thus, presumably studied under him. I.e., they seem to have had the opportunity of speaking with Paul personally, while there is no record of Matthew ever having done so. Thus it is perhaps reasonable to expect Mark-Luke to reflect a Pauline perspective and Matthew to reflect a more rabbinic outlook.

--for, from a patristic perspective, the only perfect deed ever done was Christ's atoning death.[184])

In addition, the transition from actively performing an act of charity (preparatory to continuing on with deeds of lovingkindness) or actively demonstrating repentance by restitution, to mere contemplative reflection on the words of the Christ appears to represent a major philosophic shift--one which is paralleled in the related change from a response (however defined) that is based on Torah to one based on the New Torah of Jesus' teachings. (It appears that any rabbinic value concepts which may have been present at first, survived only because their pedigree was not suspected. I. e., they were overlooked, not preserved.)

The central difference, however, is perhaps best seen in the differing interpretation of Jesus' final exhortation to "Come; follow me." In Clement's commentary on Mark's version, this is taken as a salvific invitation. (I.e., by expressing faith in Jesus as the Christ, the man will become "in" Christ and thereby obtain life eternal.) In Matthew and in the Ebionite fragment, however, this invitation can easily be interpreted from a rabbinic perspective as an opportunity for the man to study Torah with a master-teacher (and, in observing its proper observance in action in Jesus' person, learn how to do deeds of lovingkindness which will ensure the quality of his life in the world to come, as well).[185]

[184]See 1 Pt. 1:14-19 and Heb. 10.

[185]In the Mark-Lukan account, the intent of Jesus' invitation appears to be unclear. While it could be interpreted rabbinically, it could also be interpreted from a Pauline framework (as Clement does here).

Contemporary Christianity

A Pauline world-view and, to a certain extent, a Clementine herme-
neutic, has prevailed in the church throughout the centuries. Christian

scholars continue to interpret these pericopae from a Marcan base, as is

seen in the following quotation from W. Gutbrod's article on νόμος:

> Jesus recognizes the Law to be God's good will not only for Him-
> self, but also for others. To the question of right conduct He
> gives the answer: τὰς ἐντολὰς οἶδας (Mk. 10:19). He does not
> accept as good any other will than the will of God revealed in
> the Law. There is thus a direct and positive relation between
> the Law on the one side and Jesus as the Christ on the other.
> True obedience to the Law is rendered in discipleship. The
> rich young ruler will achieve perfect obedience of the Law
> when he surrenders himself and follows Jesus (Mk. 10:17ff).
> (Italics mine)[186]

This interpretation of Jesus' final exhortation of "Come; follow

me" (as well as the view of the relationship of Torah to the Christ pre-

sented here) is the accepted traditional Christian position on these pe-

ricopae. It is an interpretation which has had far-reaching consequences

for the scholarly consideration of the synoptic problem.

Rabbinic vs. Christian Perspectives:
A Comparison

From a rabbinic perspective, all three synoptic stories (plus the

Ebionite fragment) if properly understood could fit comfortably within

accepted rabbinic value concept parameters (although Matthew's account

would undoubtedly be judged to be the better-told one). The Ebionites

apparently rejected any version of the incident save their own (even Mat-

thew's which appears to closely parallel it)--presumably because (unlike

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[186]Theological Dictionary of the New Testament, 1964 ed., s.v.
"νόμος," by W. Gutbrod.

our hypothetical rabbinic listener) they were actively engaged in heated
theological debates with orthodox Christians. For them, such seemingly
minor variations as "knowing" (as opposed to "doing") the commandments
were vital theological issues. They did not have the luxury of gently
coaxing the Mark-Luke account into a rabbinic framework since they were
arguing with real live Paulinists (unlike our hypothetical rabbis who had
only to debate one another).

It is probable that for theological reasons Clement (as well as
most later scholars) rejected Matthew's account as the starting-point for
his commentary, selecting Mark as his primary text instead.[187] A simi-
lar selection process appears to be evident in Gutbrod's article, for he
used Mark as his data base as well, but neglected to mention that the
Matthean account conflicts with Mark's story on the potentially crucial
issue of "knowing" versus "doing" the commandments. For both, the equa-
tion of God alone with THE GOOD (which appears explicitly in the Mark-
Lukan account but which is ambiguous in Matthew's text) is a convenient
stepping-stone to an assertion of Jesus' deity, as well as a renunciation
of the sufficiency of Torah-keeping for obtaining life eternal.

In contrast, Matthew's story--with its apparent focus on Torah and
its probable focus on deeds of lovingkindness (epitomized in the summary
statement: "Love your neighbor")--appears to contain none of these ele-
ments. Thus, only those specific details which strengthen Clement's

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[187]"Keeping" the commandments is hardly an orthodox Christian for-
mulation for gaining life eternal.

Pauline perspective on the nature of Jesus, salvation, and Torah are added. (e.g., "If you wish to become perfect"). Details which appear to contradict these positions are omitted from his commentary.

Conclusion

This, then is the conclusion reached on the basis of a thorough analysis of both rabbinic and Christian perspectives:

1. The Matthean account appears to be best understood within a rabbinic (or perhaps an Ebionite) framework as an haggadah on the halakah of Leviticus 19. In it, the rabbinic CENTRAL VALUE CONCEPTS of GOD'S JUSTICE, GOD'S LOVINGKINDNESS/MERCY, and TORAH seem to be skillfully interwoven into a single unified dialogue on the topic of THE GOOD. Intertwined with these major concepts are the attendant sub-concepts of measure-for-measure, the imitation of God's holiness, acts of charity, deeds of lovingkindness, and Torah-study. If one were to apply a rabbinic conception of salvation to this pericope, it would be possible to arrive at the rabbinic understanding that the man will remain in the covenant in the proper style by doing Torah.

2. In contrast, the combined Mark-Lukan pericope is perhaps best understood from an orthodox Pauline framework as a call to personal salvation and discipleship with the Christ. While several rabbinic CENTRAL VALUE CONCEPTS (i.e., GOD'S JUSTICE, GOD'S LOVINGKINDNESS/MERCY, and TORAH) and sub-concepts (i.e., measure-for-measure, repentance, restitution, and Torah-study) can be superimposed on the text with somewhat limited success, it is perhaps better understood from a patristic perspective. If one were to apply a Pauline conception of

salvation to this pericope, it would be possible to arrive at the
orthodox Christian understanding that the man <u>must leave the confines
of the Mosaic covenant to transfer into a new covenant with the
Christ (and his New Torah) and thereby gain life eternal.</u>[188]

If the macro-speech exchanges of the two accounts (interpreted ac-
cordingly) are compared, one can see that, <u>so interpreted,</u> they appear
to be two diametrically-opposed stories:[189]

MATTHEW/GOSPEL OF THE HEBREWS		MARK-LUKE
QUESTION: What GOOD must I do to have life eternal?	vs.	What must I do to inherit LIFE ETERNAL?
ANSWER: Love your neighbor. (Keep Torah: deeds of lovingkindness)		Follow me. (Accept the New Torah: become "in" Christ)

Fig. 18. Comparison of macro-speech exchanges:
rabbinic vs. Christian

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[188]In Sanders' terms, the man must leave sin's sphere and enter the
sphere of righteousness by participating in the Christ's death and resur-
rection.

[189]The questions of how and why these stories came to be so differ-
ent will be discussed in detail in Chapter 4.

CHAPTER 4

MOTIVATIONS FOR CHANGE

Introduction

When changes are made in a written text, the attendant assumption must necessarily be made that such emendations (whether additions, deletions, or editorial corrections) are made for specific, logical reasons. Manuscripts are never edited randomly, but purposively, with some definite goal in mind. Therefore, in order to present a well thought-out rationale for the process used to make such alterations in the pericopae under scrutiny here, an attempt must also be made to reconstruct the probable motivations which underlie the changes previously noted.

Based on the linguistic analyses presented in Chapter 2 and the discussion of perspective given in Chapter 3, several scenarios will now be presented which describe probable motivations for the variations which have been observed. Having deduced from these previous studies that there are two most probable scenarios: (1) that Matthew altered Mark[1] or (2) that Mark altered Matthew, only these two options will be considered.

Since these are theological documents, it is only reasonable to assume that many, if not most, of the motivations for the observed changes

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[1]For the sake of simplicity we will only compare the variations between the Matthean and the Marcan pericopae, as Luke is almost identical to Mark. This is not intended to imply that Mark was written prior to Luke, nor that Luke was written prior to Mark. It is purely a methodological convenience. (Nor is the option that Matthew and Mark both represent variations of an Ur-gospel presented.)

are theological in nature.[2] Therefore, the focus of this study will be the theological impact of the differences which appear between the accounts. The discussion will conclude with an evaluation of which scenario is the more likely.

<div align="center">

Variant #1: Matthew
Adapting Mark

Introduction

</div>

First, we will assume that Mark's presumably Pauline account was altered by Matthew to conform to his own theological presuppositions and constructs. In so doing he made twenty noteworthy changes: seven (7) additions, six (6) deletions, and seven (7) emendations. (See Fig. 19 on page 168.) After commenting on the possible motivations underlying each specific change, all of the deviations will be combined into one over-all macro-rule change.[3] (See Fig. 20 on page 177.)

<div align="center">

Analysis

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Change #1 (emendation)

This minor change merely indicates that Matthew introduces a pericope differently than does Mark.[4] In so doing, Matthew does not, however,

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[2]We will not assume that any observed changes are due to attempts to translate a given text from one language and/or culture to another. (True cross-cultural communication demands that idioms, etc. be explained so that a new audience will not misunderstand the original author's intent.)

[3]A macro-rule change is a change made early in the formation of a story. Hence, a change in the macro-speech exchange of the original story would necessarily imply changes in the supportive material as well.

[4]Mark habitually uses the following introductory formula: genitive absolute + εἰς + change of location. (See Boltz, "Foundation for a Discourse Analysis of Mark," p. 90.)

Δ 1. καὶ ἰδοὺ εἷς προσελθὼν
(and behold one came near)

- 2.

Δ 3. διδάσκαλε τί ἀγαθὸν ποιήσω ἵνα
(teacher   what good thing must I do in order to)

Δ 4. σχῶ
(have)

Δ 5. τί με ἐρωτᾷς περί τοῦ ἀγαθοῦ
(why me you ask concerning the good?)

Δ 6. εἷς ἐστιν ὁ ἀγαθός
(one is the good)

+ 7. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν
(if you wish the life to enter)

Δ 8. τήρει τὰς ἐντολάς
(keep the commandments)

+ 9. λέγει αὐτῷ ποίας
(he said to him which ones/what kind of?)

+ 10. ὁ δὲ 'Ιησοῦς ἔφη
(Jesus said)

+ 11. καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν
(and love your neighbor as yourself)

- 12.

+ 13. ὁ νεανίσκος
(the young man)

- 14.

- 15.

Δ 16. τί ἔτι ὑστερῶ
(what yet do I lack/fail?)

- 17.

+ 18. εἰ θέλεις τέλειος εἶναι
(if you wish to become morally complete)

+ 19. ὁ νεανίσκος
(the young man)

- 20.

KEY:	+	= Addition
	-	= Deletion
	Δ	= Emendation

Fig. 19. Variant #1 chart: Matthew adapting Mark

alter the essentials of the setting given in Mark. (I.e., a man came to ask Jesus a question.)

Change #2 (deletion)[5]

It is unclear why Matthew would delete this phrase if it is assumed that the gospel of Matthew was written by an orthodox[6] Christian (here-after referred to as ASSUMPTION #1) between 70 and 100 C.E.[7]—especially since kneeling (as a response to Christ's divinity) was an accepted part of Christian worship at the time. (Recall that Clement used this phrase as a homiletical springboard in his discussion of the story, commenting that ". . . he who has kept 'from youth' all the commandments of Moses kneels [italics mine] and asks immortality from another."[8])

Change #3 (emendation)

Given ASSUMPTION #1, the insertion of "good" here appears to be dif-ficult to account for, as it seems to downplay Christ's divinity.

Change #4 (emendation)

Given ASSUMPTION #1, changing "inherit" to "have" would appear to be nonsensical, for in early Pauline Christianity the inheritance motif

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[5]For the full text and translation of all deletions of Variant #1, see the additions given in Fig. 21 on page 178.

[6]I.e., a non-Ebionite, non-gnostic Pauline Christian.

[7]Matthew 22:7 seems to indicate a post-70 date, while Ignatius' a-wareness of the Matthean text's existence argues for a pre-100 date. (We are presupposing no intervening editorial emendations as well—not out of the conviction that there were none, but merely to simplify the analysis.)

[8]Clement, Rich Man's Salvation, 8.

occurs frequently.[9]

Change #5 (emendation)

Once Change #3 was made, Change #5 (which alters Jesus' comment from "Why call me good?" to "Why ask me about the good?") follows.

Change #6 (emendation)

Altering the unambiguous declaration "God is good" to the ambiguous statement "The good is one" is quite perplexing--again, given ASSUMPTION #1.[10] Why would any editor wish to cloud an already-clear issue?

Change #7 (addition)

This re-wording by Jesus of the man's original question results in a restatement of the re-formulated topic question of THE GOOD, and sets up the hearer/reader for the full impact of Change #8.

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[9]In Pauline theology, Christ is described as the Son and Heir of God in whom believers inherit God's promised kingdom and life eternal. (See Rom. 8:14-17; Gal. 3:18, 4:1-7, 5:21.) This inheritance motif is not restricted solely to Christianity, however. Rabbinic literature also contains it (see Berakoth 51a).

[10]Taylor (Gospel According to Mark, p. 246) suggests that the "good" is a term rightly used only of God. From a Pauline perspective, if the good is only to be equated with God then it must follow that the good can not apply to Torah as well. (I.e., if only One (God) is good, then Torah can not be good.)

Schweitzer (Good News According to Matthew, p. 387) claims that by equating the good only with God, Mark-Luke inadvertantly created the dilemma of Jesus appearing to deny his own goodness (assuming, as did Paul, that Jesus was God incarnate). He further proposes that Matthew erased this equation so as to escape this "difficulty." (Montefiore, on page 239 of his Gospel According to Mark, concurs with the existence of Mark's problem: "The reply of Jesus is of the utmost significance . . . . The verse is naturally extremely inconvenient to orthodox Christian commentators who think that Jesus was God or was divine.") Thus a possible motivation for this change (from an orthodox perspective) is advanced. While it appears plausible taken by itself, it does not appear as plausible in the context of the other alterations.

Change #8 (emendation)

This transformation of "know(ing)" the commandments into "keep(ing)" them is very difficult to understand, granted ASSUMPTION #1. In addition, if Changes #7 and #8 are taken together, they appear to deny an orthodox Christian view of salvation, by inferring that by keeping Torah one has life eternal.[11]

Change #9 (addition)

The addition of "Which ones?" supports the contention of Change #8 --indicating the importance of keeping at least some of the commandments. (I.e., they appear to have some as-yet undefined bearing on how one may be assured of possessing life eternal.) It also appears to be a proper response to the information altered in Change #8, as it attempts to clarify which commandments are truly necessary. (And, given ASSUMPTION #1 it is also hard to understand.)

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[11]According to the commentator on Matthew in the New Bible Commentary, "Keep the commandments: obedience to them is not normally given as the way to enter life." (New Bible Commentary, p. 841.) Schweitzer (Good News According to Matthew, p. 387) notes that "Matthew states explicitly that the man must 'keep' the commandments . . . it is one of Matthew's main concerns."

Montefiore (Gospel According to Mark, p. 241) quotes Bacon's appalled reaction to Matthew's version:

"For 'thou knowest the commandments' Matthew . . . has the imperative, 'keep the commandments.' Could anything more flatly contradict both the spirit and letter of the original? Mark has the definite, distinct impression that the keeping of these commandments leaves lacking the essential thing, which is the doctrine of the cross, life through dead . . . . Matthew, by the alteration of a phrase or two, states the contrary." (Italics mine.)

Thus, Bacon appears to feel that of the two, Mark is the more Pauline version.

Change #10 (addition)

"Jesus said" follows logically from the question posed in Change #9.

Change #11 (addition)

The inclusion of the summary statement of the entire Torah, "Love your neighbor as yourself" is extremely difficult to comprehend, given ASSUMPTION #1. (It should also be noted that Changes #9, #10, and #11 are all part of the amplification of Changes #7 and #8. Together, these five deviations from Mark's text seem to presuppose that one's relationship to Torah somehow determine's one eternal destiny.

Change #12 (deletion)

Omitting Mark's phrase, "Do not defraud," does not change the point under discussion.

Change #13 (addition)

Matthew calls Jesus' questioner a "young" man. Rabbinically-speaking, this would mean that he was between twenty-four and forty years of age and, thus, would be considered to be a potential Torah student, not a Torah teacher. (Such a change would probably be best understood by a rabbinic listener--but not necessarily by a Gentile Christian reader.)

Change #14 (deletion)

Deleting the identifying term "teacher" seems somewhat arbitrary, but it appears to be harmless. It is a minor change which may have some-

thing to do with Matthew's way of tracking participants. His choice of full identification for Jesus' questioner (i.e., "young man") means that he had the option not to use it for Jesus (thus deleting "teacher"). (This is a reversal from Mark's text, where Jesus is given the nominal case of full identification.)

Change #15 (deletion)

This deletion follows logically from Change #13. Once the questioner has been identified as a "young" man it would appear to be redundant to retain his claim to have kept the commandments listed "from his youth." (It might also sound like a teen-ager reminiscing about "the good old days.")[12]

Change #16 (emendation)

"What do I still lack?" In Matthew, the questioner asks Jesus what he still needs to do; while in Mark, Jesus tells him what he still needs to do. The difference may be more than simply who said what (i.e., a difference in speakers), however, for from a rabbinic perspective Matthew's questioner claims to have fulfilled Torah; and Jesus appears to respond that he has not. In Mark's version, Jesus appears to assume that the man has fulfilled Torah, and then he goes on to tell his inquirer that mere obedience to Torah is not enough to ensure one of inheriting life eter-

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[12]"In August was the jackal born;
        The rains fell in September;
    'Now such a fearful flood as this,'
        Said he, 'I can't remember!'"
(Quoted from: Rudyard Kipling, The Jungle Books (New York: American Library, 1961), p. 220.)

nal.[13] Such an apparent reversion to a pre-Pauline conception of the role which Torah plays in salvation is difficult to understand (given ASSUMPTION #1).

Change #17 (deletion)

Given ASSUMPTION #1, why would Matthew delete the fact that Jesus looked lovingly at his questioner? (After all, it only puts Jesus in a good light.)

Change #18 (addition)

It is interesting to note that, of all of the variations present in the Matthean account, this is the only one which Clement chose to add to his commentary on Mark's story. Other than asserting a Matthean penchant for the gnostic ideal of perfection (contrary to ASSUMPTION #1), there would seem to be little reason for Matthew to add this to Mark's text.

Change #19 (addition)

This addition parallels the similar addition in Change #13 of "young." It has no real significance for the story's development.

Change #20 (deletion)

Deleting the comment "his face fell" merely eliminates a portion of the man's reaction to Jesus' proposal which is included in the phrase "and he went away grieving." This appears to be another minor change which is insignificant to the story's development, and which is probably the result of editorial aesthetic judgment.

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[13]In Pauline thought, Torah is said to remain in effect only until a person comes to faith in the Christ (Gal. 3:24).

Summary and Conclusion

As has been noted repeatedly in the list of changes set forth pre-
viously, many of the changes made by Matthew (assuming, of course, that
Matthew did, in fact, alter Mark's text) are difficult, if not impossible,
to account for given ASSUMPTION #1 (that Matthew was an orthodox, Pauline
Christian who wrote between 70 and 100 C.E.). But if it is alternatively
assumed that Matthew was not an orthodox Christian but was, perhaps, ei-
ther a Jewish apologist or an Ebionite (either of whom would have had a
strongly rabbinic outlook) then many of these changes might be more easily
explained.

If this alternative assumption were true, then the observed altera-
tions would appear to have been made in order to achieve two related
goals: (1) to diminish the significance of Jesus (along with the related
orthodox conception of divinity) and (2) to amplify the role of Torah,
presenting it in a much more favorable light than in Mark's account, and
reasserting its role in ensuring one's eternal destiny.

Achieving the first goal would have been accomplished by deleting
or changing the soteriological motifs that were interwoven with Jesus
(viz., Changes #2, #4, #16, and perhaps #17). The second goal would have
been accomplished by changing the equation of THE GOOD from an equivalence
with God alone (and, hence, from the implied equation of THE GOOD with Je-
sus, the unique Son of God) to an equivalence with Torah (viz., Changes
#3, #5, #6, and #8). This new equivalence (i.e., THE GOOD = Torah) is in-
tensified when it is clarified that by keeping Torah one is assured
of having life eternal (viz., Change #7). Changes #9, #10, and #11 appear
to assert that Jesus is referring to the entire Torah, not merely to in-

dividual commandments; while Change #18 appears to stress that Jesus'
questioner had not fulfilled his lesser obligation of charity (much less
his greater obligation of deeds of lovingkindness). (The remaining varia-
tions: viz., Changes #1, #12, #13, #14, #15, #19, and #20 are, for the
most part, minor alterations of details of setting only.)

While this alternative assumption concerning the theological back-
ground of the writer of Matthew appears to solve many of the problems re-
garding his probable motivation for making the observed changes from an
assumably-original Marcan text, this assumption is highly improbable.
First, it is very unlikely that the author of this pericope was an Ebion-
ite, if for no other reason than we have what is presumably an Ebionite
fragment of this very pericope preserved in Pseudo-Origin (a text which
differs only in surface structure from the Matthean account). If the E-
bionites already had a version of this story, why would Matthew (if he
were an Ebionite) write another version? To do so would not make sense.

The remaining alternative[14] is equally improbable: that Matthew
was a Jewish apologist (or perhaps even an apostate Christian) who at-
tempted to revert Mark's original Christian document to a rabbinic per-
spective. Still, this would appear to be the almost inescapable conclu-
sion if one is to make any sense whatsoever out of the macro-rule change
which is illustrated in Fig. 20 on page 177. This conclusion (which sup-
ports this initial scenario--that Matthew altered Mark's original text),

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[14]Nor are there any firm indications that Matthew is a gnostic work
--nor do any New Testament scholars of whom I am aware argue for such
authorship.

implies that the author appears to have consciously changed the story from a Christian to a Jewish soteriological framework--a conclusion which is unlikely (to say the least). But, given this scenario, it is the one which best fits the data:

	MARK	MATTHEW
QUESTION:	What must I do to inherit LIFE ETERNAL?	What GOOD must I do to have life eternal?
ANSWER:	Follow the Christ. (Christian)	Keep Torah. (Jewish)

Fig. 20. Macro-rule change: from Mark to Matthew

Variant #2: Mark Adapting Matthew

Introduction

Turning to the second scenario, we will now assume that Mark altered Matthew's presumably rabbinic version to conform to his own theological grid. In so doing, he would have made the same number of changes as were noted in the first scenario (simply in reverse order): i.e., six (6) deletions, seven (7) additions, and seven (7) emendations. (See Fig. 21 on page 178.) After commenting on the possible motivations underlying each specific change, all of the deviations will be combined (as was done for the first scenario) into one over-all macro-rule change. (See Fig. 22 on page 190.)

A concluding note on the more probable scenario will conclude this chapter.

Δ 1. καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν εἷς
       (and while traveling   he   on a road   running   one)

+ 2. καὶ γονυπετήσας αὐτόν
       (and kneeling (before) him)

Δ 3. διδάσκαλε ἀγαθέ τί ποιήσω ἵνα
       (teacher   good   what must I do in order to)

Δ 4. κληρονομήσω
       (inherit)

Δ 5. τί με λέγεις ἀγαθόν
       (why me call   good?)

Δ 6. οὐδεὶς ἀγαθός εἰ μὴ εἷς ὁ θεός
       (no one good   but one the God)

− 7.

Δ 8. τὰς ἐντολὰς οἶδας
       (the commandments you know)

− 9.

− 10.

− 11.

+ 12. μη ἀποστερήσῃς
       (do not defraud)

− 13.

+ 14. διδάσκαλε
       (teacher)

+ 15. ἐκ νεότητός μου
       (from my youth)

Δ 16. ἕν σε ὑστερεῖ
       (one thing you lack)

+ 17. ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν
       (looked at him (and) loved him)

− 18.

− 19.

+ 20. στυγνάσας
       (he became gloomy)

KEY:	+ = Addition
	− = Deletion
	Δ = Emendation

Fig. 21. Variant #2 chart: Mark adapting Matthew

Analysis

Change #1 (emendation)

As was noted earlier, the beginning of this pericope is typically Marcan. As no additional changes result from this variation, it is considered to be minor.

Change #2 (addition)

Granted ASSUMPTION #2 (that the writer of Mark was an orthodox, Pauline Christian who wrote between 70 and 100 C.E.), it appears likely that the insertion of the word γονυπετήσας[15] into Matthew's text was done to add dramatically to Jesus' stature in the story.

Interestingly, γονυπετήσας is used only four times in the New Testament; two of which are in Matthew.[16] Thus, since the term appears in the rest of Matthew's text, it seems reasonable to assume that its author would have had little reason to delete it from Mark's text (if the alternative scenario—that Matthew altered Mark—were true). But if Matthew's story were originally a rabbinic haggadah designed to honor Torah (not this particular Torah-teacher), then it would be apparent why a de-

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[15]γονυπετήσας was used to indicate the worship of a god, the prostration of a slave before his master, or the humility of a subject before his king. In the early church, kneeling was a standard part of public worship, as well as of private prayer. (See: Theological Dictionary of the New Testament, 1964 ed., s.v. "γόνυ; γονυπετέω," by H. Schlier.)

The rabbinic practice, however, differed. (See: Jewish Encyclopedia, 1905 ed., s.v. "Rabbi," by J. D. Eisenstein.) (Cf. Kiddushin 32b, 33b; and Horayoth 13b where the topic of courtesy to one's teacher is discussed. According to these passages, a student may not stand when his teacher is sitting, but if the teacher stands, then they, too, may stand.) Traditionally, Jews do not kneel in worship due to its connection with idol worship; Jews also stand to pray.

[16]Mt. 17:14, 27:29; Mk. 1:40, 10:17.

vout Christian redactor might have added γονυπετήσας to Matthew's version. Obviously, he would wish to increase Jesus' importance in the pericope. In addition, he might also have intended to deepen respect for him or perhaps (and this is more likely) to acknowledge his deity.[17]

Changes #3, #5, and #6 (emendations)

The change which transforms ὁ ἀγαθός ("the good") from a thing (which, in Matthew, is most probably to be identified with Torah) to a person (which, in Mark, is explicitly identified solely with God) seems at first to be only a minor alteration. (For example, the addition of the modifier "good" to the noun "teacher" could simply be a reference to Jesus' competency as a rabbi--a positive, although relatively minor, variation). But if these three changes are viewed as a unit, it becomes apparent that they may be intended to alter a great deal.

Granted ASSUMPTION #2, Torah cannot possibly be equated with THE GOOD, for orthodox Christianity accepts only two possible definitions of THE GOOD (depending upon which semantic category is used):

1. If the semantic category of "thing" is retained, THE GOOD must refer to the gospel (i.e., the message of God's salvific act in Christ)

2. If the semantic category of "person" is preferred, THE GOOD must refer to God (and, by implication, to the Christ as well).

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[17]It is unlikely that γονυπετήσας refers to the ancient Jewish custom of entreating forgiveness by kissing the feet of: (1) a great man (see Kethuboth 63a) or (2) one who has caused a court to render a "not guilty" verdict in a capital case (see Sanhedrin 27b), since the man did not ask Jesus to forgive him of wrongdoing (against Jesus), nor did he refer to a legal trial in which Jesus, acting as a rabbinic judge, rendered such a verdict in his case.

Apparently acting according to this theological premis, the Marcan redactor selected the second option available to him (thus making God explictly equivalent to THE GOOD). In so resolving the Matthean ambiguity, however, he did more than merely clarifying the phrase or adding a cubit to the Christ's character--he destroyed the supposed (from a Christian perspective) role of Torah as an instrument of salvation.

In order to stress the fundamental nature of these three changes it is necessary to reiterate how strange the purported Marcan conversation is. First, a man greets Jesus by calling him a capable teacher (a greeting which, in normal daily conversation of the day, implied nothing about a teacher's sinfulness [or sinlessness]). Jesus immediately denies the validity of the attribution of this quality to himself, emphatically insisting that goodness may be properly ascribed only to God. (If this exchange truly reflects one of Jesus' teachings, then it is little wonder that a rabbinic listener would be left in a quandry for, according to Jesus, he could no longer call anyone but God "good".)

Still, once Change #3 is made, Changes #5 and #6 follow logically, for the question has been re-worked so as not to refer to the ambiguous good thing (i.e., Torah) but to the good person (i.e., God). (Perhaps the best way to understand Change #6 is as a statement which may be dedesigned to deny that Torah is good at all.)

Change #4 (emendation)

Given ASSUMPTION #2, this change appears to be logical for it alters the semantic frame of reference from one of possession to one of inheritance (e.g., "heir," "inheritance"). Orthodox Christians believed

that the Christ is the heir of all things,[18] that they were joint-heirs with Christ,[19] and that they received their inheritance on the basis of being in Christ by faith—not by doing Torah.[20] Thus, by changing a single lexical item, it appears that the Marcan redactor may have shifted the entire focus of the pericope from a probable rabbinic perspective on entering the life to come (which is already possessed) to a Christian perspective on inheriting life eternal (which must first be obtained).

Change #7 (deletion)[21]

Given ASSUMPTION #2, it appears logical for Mark to drop from his version the re-wording of the Matthean topic of THE GOOD which seems to link Torah-keeping with entering life, since (from an orthodox Christian perspective) retaining it might lead to the misunderstanding that the observance of Torah bears any relation to obtaining life eternal.

Change #8 (emendation)

Given ASSUMPTION #2, this change is simple to explain. Keeping Torah in order to inherit life eternal is not a tenet of orthodox Christianity. Therefore, it appears to be plausible that the Marcan redactor changed the verb "keep" to the verb "know" (and, in the process, altered its mood from imperative to indicative) in order to reflect his understanding of the role of Torah in salvation. The puzzling part is that he

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[18] Heb. 1:2.

[19] Rom. 8:17; Gal. 4:7.

[20] Gal. 3 and Rom. 4.

[21] For the full text and translation of all deletions of Variant #2, see the additions given in Fig. 19 on page 168.

did not eliminate the statement altogether. Perhaps by retaining the concept of Torah, while altering Jesus' comment on it, he felt that he could diminish its value substantially while retaining its legitimate function in the dialogue (i.e., as background material for the man's question on how to obtain life eternal).[22](For, while keeping the moral precepts of Torah is certainly commendable for the Christian, it is not felt to be necessary for one to do so in order to gain life eternal.) Thus, it may seem logical for Mark not to simply delete the entire comment from his version, but to alter it dramatically in order to make the theological point that one action beyond doing mere commandments is needed to guarantee one's place in the world to come--following the Christ.

Change #9 (deletion)

If keeping Torah is unnecessary for salvation, then there is no longer a need to discuss which one(s) is/are important.

Change #10 (deletion)

If the question is not asked, a reply is unnecessary. (Together, Changes #9 and #10 delete an entire speech exchange.)

Change #11 (deletion)

By excising the summary statement of the entire Torah (Leviticus 19:18, "Love your neighbor"), the Marcan redactor effectively strips the story of its heart, leaving in its place a recitation of mostly negative

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[22]Perhaps he felt that the commandments would be interpreted properly (from a Christian perspective) as the injunctions of the New Torah.

prohibitions that mirrors the Pauline caricaturization of the intolerable burden of keeping Torah.[23] But why was such drastic surgery necessary? Why was the unifying reference to love for others eliminated from Mark's version? Perhaps because the position of the early church was that while Christian love is from the heart (arising from the indwelling Spirit of God), Jewish love is legalistic (and not attributable to God). Thus, the rabbinic conception of love was viewed to be inferior to a Christian conception of love and, hence, qualitatively inferior to Jesus' love.[24] (A related motivation could have been to strip Leviticus 19:18 of its Jewish origins so that it could be presented in other Christian literature of the day as a distinctively Christian concept.)[25]

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[23]See Romans 7-8. (Cf. Montefiore, The Gospel According to Mark, p. 242 where he comments that Matthew's gospel gives no indication that observing the commandments is next to impossible without God's grace--a view which Paul disputed.)

[24]For a discussion of this contention from a contemporary scholar, see Theological Dictionary of the New Testament, 1964 ed., s.v. "ἀγάπη," by E. Stauffer. (Cf. Rom. 8:28-39.)

[25]According to Anders Nygren (Agape and Eros, trans. Philip S. Watson (New York: Harper & Row, Publishers, Inc., Harper Torchbooks, 1969):
"If the Commandment of Love can be said to be specifically Christian, as undoubtedly it can, the reason is to be found, not in the commandment as such, but in the quite new meaning that Christianity has given it. The love it requires does not mean the same in a Christian context as it meant in Judaism. To reach an understanding of the Christian idea of love simply by reference to the Commandment of Love is therefore impossible; to attempt it is to move in a circle. We could never discover the nature of Agape, love in the Christian sense, if we had nothing to guide us but the double command: 'Thou shalt love the Lord thy God with all thy heart' and 'Thou shalt love thy neighbour as thyself' . . . .
One of the most striking differences between the Commandment of Love as it is interpreted in the Old Testament and in Christianity, is that in the latter it is universal in its scope. In Judaism love is exclusive and particularistic: it is directed to one's 'neighbour' . . . ." (pp. 62-63.)(Italics mine.)

Change #12 (addition)

Adding "do not defraud" to an already primarily negative list of commandments appears to be unnecessary unless (in some rather obscure way) it is intended to be the substitute (albeit negative) for the positive Matthean injunction to "Love your neighbor."

Changes #13 and #19
(deletions)

In these related changes the Marcan redactor ages the questioner from a younger man to an older one--apparently to play up the point that although he has carefully observed Torah for many years it has done him no soteriological good. Apart from transferring from the group of the unsaved to those who are in Christ, he will continue to lack life eternal.

Change #14 (addition)

Perhaps the word "teacher" is added here for purely linguistic reasons. (I.e., a participant reference rule may be required, necessitating the use of a nominal referent here to disambiguate. Or it may simply reflect Mark's way of tracking participants--giving full identification to Jesus instead of to his questioner as Matthew does). More probably, however, it is inserted simply as an afterthought in order to loosely link this portion of the pericope with the initial section (which deals with the secondary topic of who is good), since by simply calling Jesus "teacher" this time (as opposed to his initial greeting, "Good teacher") the man is shown to agree with Jesus' assertion that only God is good.

Change #15 (addition)

This addition follows logically from Change #13, since an older man could reasonably be expected to comment on how long he had kept Torah.

Change #16 (emendation)

In Matthew, the man asks what he still lacks; while in Mark, Jesus tells him what he lacks. The probable reason for altering this detail in the development of the story becomes clear once it is placed in juxtaposition with Change #8 "(You know the commandments"). . . but you still lack one thing." In Mark's version it appears that Jesus assumes that the man has fulfilled the requirements of Torah, but goes on to tell his inquirer that mere Torah-keeping is not enough to ensure one of inheriting life eternal--that it is also necessary to follow Jesus.[26] (In contrast, in Matthew's version the man's claim to have done so is apparently rejected by Jesus.) In addition, this change detracts from the (from a Christian perspective) supposed value of Torah as an instrument of salvation.

Change #17 (addition)

Given ASSUMPTION #2, this addition appears to be motivated by a desire to put Jesus in a good light or (which is more likely) to acknow-

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[26]According to Taylor (The Gospel According to Mark, p. 429): "It is this 'following' which leads to life; the renunciation of riches and gifts to the poor are actions which in his case following entails." Eduard Schweitzer (The Good News According to Mark, trans. Donald H. Madvig (Richmond: John Knox Press, 1970), p. 212) concurs: "The only thing which this man needs is to become a follower of Jesus. It is clear that this is not a prerequisite which must be fulfilled in a legalistic manner."

ledge him as the sole instrument of salvation. Since a common early
Christian motif (both Pauline and Johannine) is the mediation of God's
love through the loving act of Christ's sacrificial death,[27] this reading
was possibly made to communicate this view to the Christian reader.

Change #18 (deletion)

Perhaps Change #18 should be considered in conjunction with Change
#16 since Mark's phrase, "You still lack one thing," could also be in-
tended to replace Matthew's phrase, "If you wish to become perfect."
(From a rabbinic perspective the Matthean phrase incorporates the value
concept of either the imitation of God's holiness or measure-for-measure.
Either retaining or deleting it would be acceptable from a rabbinic per-
spective, but if it were deleted from Mark's version in order to down-
grade the place of Torah, then it would reflect a Christian anti-Torah
bias.)

Change #20 (addition)

This minor change which adds the descriptive phrase "the gloomy
one" merely emphasizes the depth of the man's emotional reaction to Je-
sus' proposal. As such, it is inconsequential to the story's develop-
ment.

Summary and Conclusion

As has been frequently noted in the discussion of the changes
listed previously, all of the additions, deletions, and emendations are
easily explicable given ASSUMPTION #2 (that Mark was an orthodox Chris-

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[27]See Rom. 5, 8:28-39; Jn. 3:16, 14:21, 17:20ff.

tian who wrote between 70 and 100 C.E. who altered the original rabbinically-oriented Matthean pericope to agree with his theological grid). If this assumption is true, then each of these observed alterations would apparently have been made in order to achieve two related goals: (1) to diminish the significance of Torah (along with its supposed role in ensuring one's eternal destiny) and (2) to amplify Jesus (along with his presumed role as the Christ in determining one's eternal inheritance).

Achieving the second goal appears to have been accomplished by either adding or radically altering a soteriological motif, thus increasing Jesus' prominence in the discourse (viz., Changes #2, #3, #4, and #17). Change #2 adds a reference to kneeling, thus implying respect, if not outright worship. Changes #3 and #4 further magnify Jesus: #3 by potentially identifying him with God (who is the only good); #4 by substituting the more Pauline motif of inheritance for the rabbinic one of possession. Change #17 appears to emphasize that Jesus' love differs qualitatively from a Jewish kind of love.

The first goal appears to have been accomplished by Changes #3, #5, #6, #7, #8, #9, #10, #11, and #16 which seem to detract from the role of Torah. The knock-out blow to Torah's importance seems to be dealt in the combined punch of Changes #7 and #8 (assisted by Change #6). Change #6 begins the process by transferring the semantic category of THE GOOD from a thing (Torah) to a person (God)—and in so doing may also intimate that Jesus may also be equated with God Who alone is good. Changes #7 and #8 appear to transform a solidly-rabbinic view into a radically-divergent Christian one: "Keep Torah" is metamorphosed into "You know Torah" (apparently to prevent possible misunderstanding by believers on the effi-

cacy of Torah-observance. Changes #3 and #5 are the logical precursors

of Change #6, while Change #11 deletes the distillation of Torah ("Love

your neighbor"). Thus, at one stroke, the Scriptural origins of "Love

your neighbor" were apparently repudiated (perhaps so that Christianity

could claim it as its own). Keeping Torah seems thus to be divorced from

playing any meaningful role in the pursuit of immortality. Changes #13,

#15, and #19 appear to intensify the assertion that obeying Torah has no

connection with gaining life eternal. (The remaining variations: viz.,

Changes #1, #12, #13, #14, #15, #18, #19, and #20 are minor alterations

in detail only and do not materially affect the progress of the story.)

Thus, if this second scenario is posited, it appears to be easy to

account for the changes observed between the Matthean and Marcan perico-

pae. The discussion of probable underlying motivations given above

strongly supports the contention that Mark does, in fact, appear to have

consciously changed the original presumably rabbinically-oriented docu-

ment into one which reflects a strong Pauline soteriological motif.[28]

(The transformation is illustrated in the macro-rule change depicted in

Fig. 22 on page 190.) As is clear from both the discussion and the analy-

sis of each alternative scenario, this scenario is the one which appears

to best fit the data:

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[28]The traditional method of interpreting at least some of Matthew's
story through Mark's version is well-attested in the record of early
textual corruptions of Matthew, where scribes altered Matthew's ambiguous
phrase "The good is one" to conform to Mark's explicit equation "Only God
is good." (See Appendix 1.)

	MATTHEW	MARK
QUESTION:	What GOOD must I do to have life eternal?	What must I do to inherit LIFE ETERNAL?
ANSWER:	Keep Torah. (Jewish)	Follow the Christ. (Christian)

Fig. 22. Macro-rule change: from Matthew to Mark

Conclusion

Having looked closely at these pericopae, first from a rabbinic and then from a Christian perspective, and having carefully probed them for underlying theological motives in an attempt to account for the observed variations, it becomes clear that it is probable that this particular Matthean pericope was written prior to Mark's pericope.[29] For, although Mark's version can be coaxed into a rabbinic framework, Matthew's story fits the haggadic requirements perfectly. And, although Mark's version appears to reflect a strong Pauline influence and, thus, is easily interpreted according to an orthodox Christian perspective, Matthew's account does not appear to be so easily understood within this framework without major modifications concerning the author's probable theological background. Despite firm pronouncements by some New Testament scholars that Matthew simply could not have been written prior to Mark,[30] the evi-

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[29]Of course it is up to the redaction critics to determine if such a limited conclusion is valid for the entire books of Matthew and Mark, or if the results will vary from pericope to pericope. Still, note that this conclusion is only argued for this set of synoptic pericopae.

[30]H. Grundmann (in The Theological Dictionary of the New Testament, 1964 ed., s.v. "ἀγαθός") asserts that is is "inconceivable" that Mark altered Matthew:

"The much debated question of the sinlessness of Jesus is

dence seems to have led inexorably to the opposite conclusion.

While the marriage of Torah-observance to possessing the world to come does not reflect the position of orthodox Christianity, it is acceptable mainstream Pharisaic Judaism. The posited transformation of a rabbinic haggadah on deeds of lovingkindness into a Christian homily on discipleship would require a radical shift in theological perspective. How such a transformation may have been accomplished is illustrated by a comparison which is taken from Ellis Rivkin's work, A Hidden Revolution. The core of Pharisaic theological perspective, asserts Rivkin, may be expressed in the following triad: "(1) God the just and caring Father so loved each and every individual that (2) he revealed to Israel his two-fold Law—written and oral—which, when internalized and faithfully obeyed, (3) promises to the law-abiding individual eternal life for his soul and resurrection for his body."[31] The well-known Christian transformation of this rabbinic triad appears to be John 3:16: "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life." (RSV) In this postulated Christian reformulation of the Pharisaic triad, the Christ

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linked with Mt. 19:17 and par. As against Mark and Luke, which run: 'Why callest thou me good?', Mt. has the altered form: 'Why askest thou me concerning the good?' It must be admitted that Mt. alters the tradition maintained in the other two, since the opposite course is inconceivable." (Italics mine.)

[31]Ellis Rivkin, A Hidden Revolution: The Pharisees' Search for the Kingdom Within (Nashville: Abingdon, 1978), p. 302.

appears to usurp the central place of Torah—which is what seems to have taken place in the posited Marcan redaction of a presumably original, rabbinically-oriented Matthean pericope.

As soon as this first posited transformation is accomplished, a second, more basic change also appears to occur, metamorphosing the story itself into a different tale—with aims and assumptions that now appear to differ at the very core. Although the discourse analyses and the related discussions of perspectives and probable theological motivations have allowed us to assert (with a high degree of probability) the pedigree of the two stories, we can also go one step further. Despite their surface similarities, these two accounts (which may intend to describe the same historical incident) no longer appear to tell the same story. It is concluded that the dexterous job of textual engineering performed by the Marcan redactor has resulted in the birth of an offspring which appears to bear little familial resemblance to its Jewish counterpart—one whose world-view and teachings differ markedly from its rabbinic cousin.

CHAPTER 5

CONCLUSION

It appears that a portion, at least, of the search for an accept-
able solution to the synoptic problem may be at an end. This study pre-
sents an outline of a potentially all-inclusive methodology which at-
tempts not only to explain the obvious textual similarities between the
texts of a specific set of synoptic pericopae, but also to satisfactorily
account for the differences which occur between them by analyzing the
linguistic and perspective aspects of the passages as well as by postu-
lating the probable theological motivations which underlie those changes.

This radically new (and yet paradoxically old) hypothesis states
that, in this instance, the Matthean pericope appears to preserve the
original story and that Mark and Luke (in indeterminate order) changed
that account, carefully editing out rabbinic value concepts and replac-
ing them with orthodox Christian dogmas. It is proposed that the ob-
served additions, deletions, and emendations arise from a theological
confrontation between two opposing perspectives. It is believed that an
adequate case has been made for accepting not only the necessity for such
a confrontation, but also for arguing for this particular outcome. That
the Matthean pericope was written first is argued on the combined basis
of these complementary analyses. That the nature of the literary rela-
tionship which appears to exist between this particular Matthean and Ma-
can pericope is demonstratively one of direct dependence is reflected in

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the consistent pattern of change in theological orientation which seems to occur from Matthew to Mark.

It is perhaps ironic that the synoptic pericopae selected for this study are the very ones which proponents of Marcan priority use to prove the validity of their hypothesis. Unfortunately, this study appears to demonstrate exactly the opposite.

Of course, it is understood that an exhaustive series of similar analyses of additional sets of synoptic pericopae must be done before the promise of this methodology can be critically evaluated—and before the conclusions reached here can be validated. It is hoped that this can be done in the near future—along with a continuing re-evaluation and re-finement of the methodology utilized here.

APPENDIX 1

TEXT AND TRANSLATION:

Matthew 19:16-22
Mark 10:17-22
Luke 18:18-23

¹⁶καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν διδάσκαλε, τί ἀγαθὸν
(And behold one came near to him he said: Teacher,   what good)

ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; ¹⁷ὁ δὲ εἶπεν αὐτῷ τί με
(must I do in order to have life eternal? He said to him: Why me)

ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός.   εἰ δὲ θέλεις
(you ask concerning the good? One is the good.   If   you wish)

εἰς τὴν ζωὴν εἰσελθεῖν, τήρει τὰς ἐντολάς. ¹⁸λέγει αὐτῷ:
(into the life to enter   keep the commandments.   He said to him)

ποίας;   ὁ δὲ Ἰησοῦς ἔφη τὸ οὐ φονεύσεις, οὐ μοιχεύσεις,
(which? .   Jesus said: Do not   murder, do not commit adultery,)

οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, ¹⁹τίμα τὸν πατέρα καὶ τὴν
(do not steal, do not bear false witness, honor the father and the)

μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. ²⁰λέγει
(mother, and love   your neighbor   as yourself.   He said)

αὐτῷ ὁ νεανίσκος, ταῦτα πάντα ἐφύλαξα. τί ἔτι ὑστερῶ;
(to him the young man: These things I have kept. What yet do I lack?)

²¹ἔφη αὐτῷ ὁ Ἰησοῦς εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν
(He said to him Jesus: If you wish to become complete, go, sell)

σου τὰ ὑπαρχοντα καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν
(your possessions, and give to the poor, and you will have treasure in)

οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι, ·²²ἀκούσας δὲ ὁ νεανίσκος
(heavens, and   come   follow   me.   Having heard the young man)

τὸν λόγον τοῦτον ἀπῆλθεν λυπούμενος. ἦν γὰρ ἔχων κτήματα
(the word   this   he departed grieving, he was for having possessions)

πολλά.
(many.)

TEXT AND TRANSLATION: MARK 10:17-22

¹⁷καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν εἷς καὶ
(And while traveling he on a road running one and)

γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν. διδάσκαλε ἀγαθέ, τί ποιήσω
(keeling (before) him, he asked him: Teacher good, what must I do)

ἵνα ζωὴν αἰώνιον κληρονομήσω; ¹⁸ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,
(in order life eternal to inherit? Jesus said to him:)

τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός. ¹⁹τὰς
(Why me you call good? No one good but the God. The)

ἐντολὰς οἶδας. μὴ φονεύσῃς, μὴ μοιχεύσῃς, μὴ
(commandments you know. Do not murder, do not commit adultery, do not)

κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα τὸν πατέρα
(steal, do not bear false witness, do not defraud, honor the father)

σου καὶ τὴν μητέρα. ²⁰ὁ δὲ ἔφη αὐτῷ, διδάσκαλε, ταῦτα πάντα
(yours and the mother. He said to him: Teacher, these things)

ἐφυλαξάμην ἐκ νεότητάς μου. ²¹ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ
(I have kept from youth my. Jesus looked at him)

ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ. ἕν σε ὑστερεῖ ὕπαγε ὅσα
(loved him and he said to him: One thing you lack, go what)

ἔχεις πώλησον καὶ δὸς τοῖς πτωχοῖς, καὶ ἕξεις θησαυρὸν
(you have sell and give to the poor, and you will have treasure)

ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι. ²²ὁ δὲ στυγνάσας ἐπὶ
(in heaven, and come follow me. He became gloomy on)

τῷ λόγῳ. ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα
((hearing) the word. He went away grieving for he was having possessions)

πολλά.
(many.)

TEXT AND TRANSLATION: LUKE 18:18-23

¹⁸καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων διδάσκαλε ἀγαθέ, τί
(And he asked someone him an elder saying: Teacher good, what)

ποιήσας ζωὴν αἰώνιον κληρονομήσω; ¹⁹εἶπεν δὲαὐτῷ ὁ ᾿Ιησοῦς
(must I do life eternal to inherit? He said to him, Jesus:)

τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός εἰ μὴ εἷς ὁ θεός. ²⁰τὰς
(Why me you call good? No one good but one the God. The)

ἐντολὰς οἶδας. μὴ μοιχεύσῃς, μὴ φονεύσῃς, μη
(commandments you know. Do not murder, do not commit adultery, do not)

κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν
(steal, do not bear false witness, honor the father yours and the)

μητέρα. ²¹ὁ δὲ εἶπεν ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.
(mother. He said: These things I kept from youth.)

²²ἀκούσας δὲ ὁ ᾿Ιησοῦς εἶπεν αὐτῷ, ἔτι ἕν σοι λείπει. πάντα
(Having heard, Jesus said to him: One thing you lack. All)

ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν
(you have sell and give to the poor, and you will have treasure)

ἐν τοῖς οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. ²³ὁ δὲ ἀκούσας
(in the heaven, and come follow me. Having heard)

ταῦτα περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα.
(these things, he became sorrowful, for he was very wealthy.)

APPENDIX 2

TEXTUAL APPARATUS: MATTHEW 19:16-17

The contention that Mark changed Matthew's original account is further supported by the progression of later textual variants in verses 16 and 17 of Matthew's gospel. These are obvious attempts to bring Matthew's story into theological harmony with Mark's version. Such alterations would have been unnecessary if Matthew had, in fact, relied upon Mark's text as a source for his own work. If this were true, why would it be necessary later to return Matthew's version to the original Marcan wording? (There are no similar extant textual emendations of the Mark-Luke pericope which might support the contention that Matthew did alter Mark's account.)

The textual apparatus shown below in Fig. 23 is taken from The Greek New Testament, ed. Kurt Aland, et al, 2nd ed. (Stuttgart: Wurttemberg Bible Society, 1966), p. 74:

Fig. 23. Textual apparatus:
Matthew 19:16-17

Commenting on these variant readings, Bruce M. Metzger, (A Textual Commentary on the Greek New Testament, 3rd ed. (London: United Bible Societies, 1971), p. 49) says:

19.16 διδάσκαλε (B)

The word ἀγαθέ which is absent from early and good representatives of the Alexandrian and the Western texts, was manifestly brought in by copyists from the parallel accounts in Mark (10.17) and Luke (18.18). (See also the comments on the following variant reading.)

19.17 τί με ἐρωτᾷς περί τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός (B)

Many of the witnesses (but not ϑ700al) which interpolate ἀγαθέ in ver. 16 also modify ver. 17 by substituting for Matthew's distinctive account the words from the parallel accounts, τί με λέγεις ἀγαθός οὐδείς ἀγαθός εἰ μὴ εἷς ὁ ϑεός ("Why do you call me good? No one is good but God alone," (Mk. 10.18; Lk. 18.19). If the latter reading were original in Matthew, it is hard to imagine why copyists would have altered it to a more obscure one, whereas scribal assimilation to Synoptic parallels occurs frequently. (Italics mine.)

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