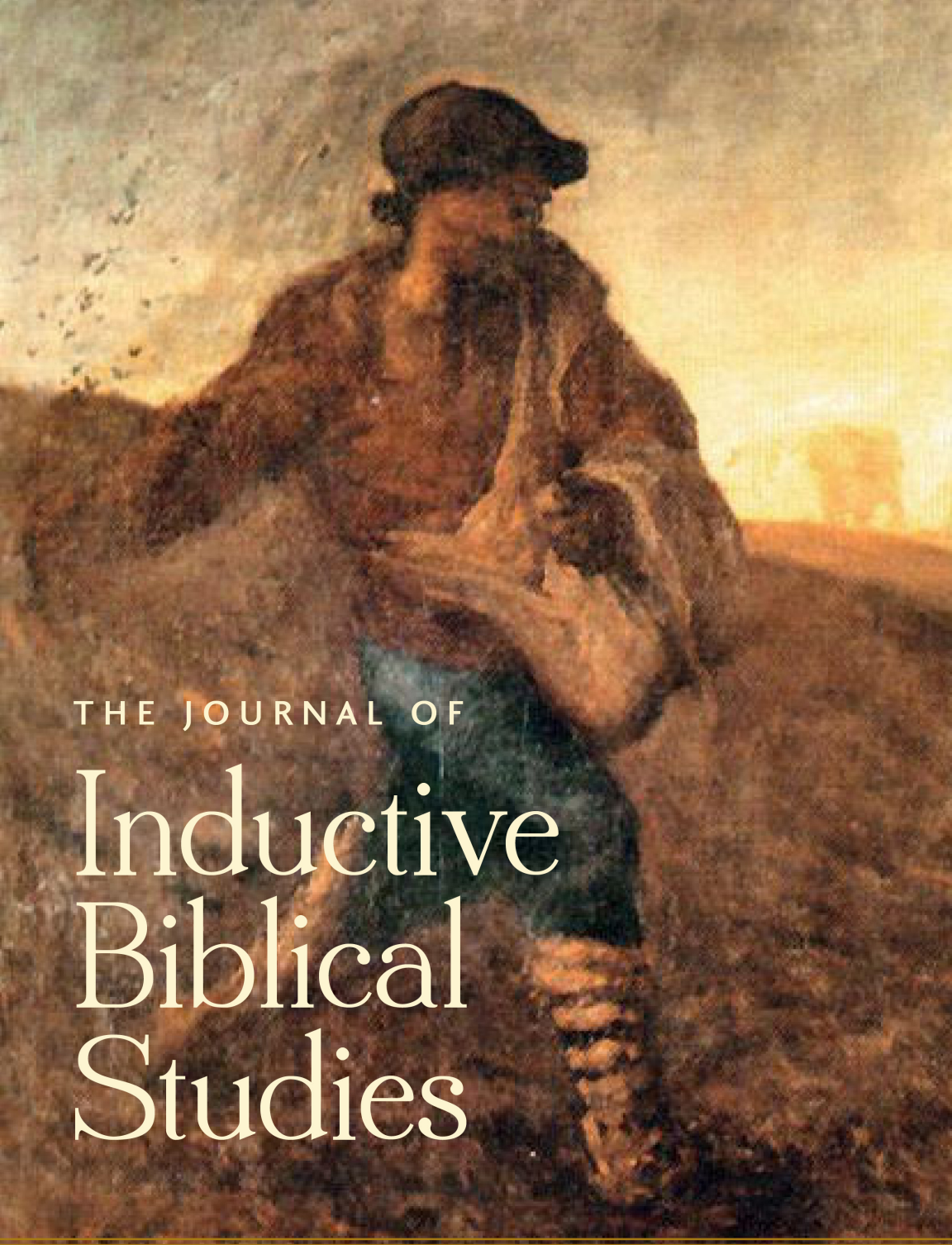

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The Journal of Inductive Biblical Study intends to promote the hermeneutical approach to the study of the Scriptures generally known as Inductive Biblical Studies. By Inductive Biblical Study (IBS) we mean the hermeneutical movement initiated by William Rainey Harper and Wilbert Webster White that was embodied in the curriculum of The Biblical Seminary in New York founded in 1900. This approach had precursors in the history of interpretation and has since the beginning of the twentieth-century enjoyed widespread dissemination, being taught at such institutions as Princeton Theological Seminary, Columbia Theological Seminary, Union Theological Seminary in Virginia, Fuller Theological Seminary, Associated Mennonite Biblical Seminaries, Azusa Pacific University, and Asbury Theological Seminary, as well as hundreds of other institutions and organizations around the world.

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Editorial

David R. Bauer

This issue includes five articles that offer groundbreaking insights into biblical material and into the teaching of inductive Bible study.

In "Inheriting the Earth: Towards a Geotheology of Matthew's Narrative," Dorothy Jean Weaver employs intertextuality and narrative criticism to demonstrate that Matt 5:5 ("blessed are the meek, for they shall inherit the earth") is central to the Matthean vision for the world. Both the allusion to Ps 36:11 LXX and the connections of this verse with the broader context of Matthew's Gospel reveal that this well-known beatitude points to and interprets the ultimate victory of Jesus' disciples in a world that at present seems to be controlled by Roman imperial power and the enemies of the gospel.

In "The Charge of Being Deluded Interpreters of Scripture: A Reassessment of the Importance of Chiasms in Mark 11-12," Benson Goh engages in careful structural analysis as well as additional contextual considerations to demonstrate that at the center of Jesus' attack upon the religious leaders of Israel is the charge that they are deluded in their interpretation of the Hebrew Scriptures. Goh's study not only illumines this key portion of the Gospel of Mark but also elucidates the function of chiasms within the Second Gospel.

This volume of the Journal of Inductive Biblical Studies continues the series of articles reproducing chapters of *The Pedagogy of St. Paul,* by Howard Tillman Kuist. Dr. Kuist was in many ways the successor of Wilbert Webster White as a leader within the inductive Bible study movement in the early years. He was known as an outstanding educator, holding professorships at such prestigious institutions as Union Theological Seminary in Virginia and Princeton Theological Seminary. His dual interest in the Bible and teaching came to expression in the book we are here reproducing, a revision of his doctoral dissertation. These two chapters actually form the heart of the book. In "The Qualifications of St. Paul as a Teacher" Kuist engages in a sensitive reading of both the Pauline Epistles and the Book of Acts to discern those elements in Paul's background, experiences, and temperament that equipped him for his effective teaching

ministry in the Church. In "St. Paul's Aims as a Teacher" Kuist probes the biblical evidence to discern the goals or objectives Paul had as a teacher, i.e., the kinds of formational effects he intended his teaching to have. These articles offer a model of exegetical method, provide significant insight into the life of Paul, and contribute greatly to an understanding of the character of Christian education.

This issue concludes with an account of a personal journey in inductive Bible study by Michael D. Matlock. In "Finding a Comfortable Home in Biblical Hermeneutics: The Hospitality and Expansiveness I found in Inductive Biblical Studies," Dr. Matlock traces his experience in the study of the Bible, and specifically in inductive biblical studies, from his earliest years to his present role as a seminary professor. This article contains more than just a personal story, as helpful as this story in itself may be; for in the process of recalling his experiences, Dr. Matlock reflects on methodological aspects of inductive Bible study and on the innovative teaching of inductive Bible study.

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Inheriting the Earth: Towards a Geotheology of Matthew's Narrative

Dorothy Jean Weaver

Abstract: The claim of the Matthean Jesus that "the meek . . . will inherit the earth" (5:5) is unique to the Canonical Gospels and a claim that reflects Psalm 36:11(LXX). This essay examines Matt 5:5 alongside this biblical intertext and within its wider Matthean context to assess its significance within Matthew's overall narrative. While ultimately "inheritance of the earth" awaits "the renewal of all things" (19:27), the Risen Jesus with "all authority in heaven and on earth" (28:18) calls his disciples to a worldwide mission to "all the nations" (28:19-20) that constitutes proleptically an "inheritance of the earth."

Keywords: inherit/inheritance, earth, world/worldwide, disciples, cosmic, mission

INTRODUCTION

To read the Gospel of Matthew as a narrative located in the real world and planted in the real soil of 1st-century Palestine is to encounter a striking geotheological claim unique within the Canonical Gospels. Jesus opens his ministry with an inaugural address, the Sermon on the Mount (5:1-7:29),[1] in which he establishes the character of "the kingdom of heaven" (5:3, 10, 19, 20; 7:21; 10:7; cf. 6:10, 33*)* that has "come near" (3:2; 4:17; 10:7) in his ministry of "teaching . . ., proclaiming . . ., and healing" (4:23; cf. 9:35; 11:1). Jesus begins this sermon, addressed to his disciples (5:1b-2) and overheard by the crowds (5:1a; 7:28-29), with a series of beatitudes (5:3-12), blessings pronounced on those whose character, actions, or personal circumstances align them with the salvific purposes of God, who will accordingly take action on their behalf.[2]

Within this series of beatitudes is one (5:5) which surely leaves both Jesus' disciples and Matthew's first readers in amazement: "Blessed are the meek, for they will inherit the earth."[3] While they surely recognize this saying as an almost-verbatim citation from their Jewish scriptures ("But the meek will inherit the land," Ps 36:11 (LXX; Ps 37:11, MT]), they know from historical awareness and daily experience that it is not "the meek" but rather Rome, with its massive empire and its brutal functionaries, who rules the "earth" that they inhabit.

For Jesus' disciples Rome's hegemony includes the violent history of Herod, the half-Jewish client king serving the Romans, who massacred all the young children in Bethlehem (2:1-23) to exterminate his single rival, "the child . . . born king of the Jews" (2:2). For Jesus' disciples Rome's hegemony also includes the actions and/or reputations of Herod's sons: Archelaus, who rules Judea "in place of his father" and thereby strikes fear into simple peasants (2:22); and Herod the tetrarch, who rules Galilee and who has recently arrested John the Baptist (cf. 4:12) and will shortly execute him (14:1-12). Jesus' disciples likewise know the persistent humiliations of everyday life under Roman occupation. There are "taxes" levied by the emperor (17: 25; 22:17, 19; cf. 17:24, 25) and paid to Jewish "tax collectors"

1. All biblical references refer to Matthew's Gospel unless otherwise identified.

2. On the debate over whether these "blessings" should be viewed as "reversals" or as "rewards" see Mark Allan Powell, "Matthew's Beatitudes: Reversals and Rewards of the Kingdom," *CBQ* 58 (1996): 460-79.

3. All biblical citations in English, except for those from Psalm 36 (LXX), are taken from the New Revised Standard Version unless otherwise indicated. All English citations from Psalm 36 (LXX) are my own, designated DJW.

(5:46, 47; 9:10, 11; 10:3; 11:19; 18:17; 21:31, 32). Equally galling is the physical labor exacted by Roman soldiers, who have authority to "force" or "compel" hapless Jews to carry military gear or other burdens for one mile (5:41; 27:32). Most ominous of all, there is the threat of execution for any who denounce the Roman authorities (14:1-12; 17:9-13) or otherwise challenge the empire (2:1-23; 27:1-2, 11-37).

For Matthew's first readers, however, in late 1st-century Palestine (ca. 85 CE), the recent destruction of Jerusalem (70 CE) is central to Rome's hegemony. Within living memory Roman forces have "burned their [holy] city" (22:7; cf. 4:5; 27:53) and demolished their temple so completely that "not one stone [is] left . . . upon another" (24:2), "all [is] thrown down" (24:2), and the "house" of the Jewish people is "left to [them] desolate" (24:38). Roman soldiers have likewise "destroyed" the populace of Jerusalem (22:7) and put their leaders to "a miserable death" (21:41). Such is the power, reach, and brutality of Roman empire for Matthew's first readers.

There is thus no question within Matthew's narrative about Rome's hegemony in the 1st-century world. Accordingly, an urgent question emerges for Jesus' disciples, Matthew's first readers, and all subsequent readers: What does the Matthean Jesus mean with his claim that "the meek . . . will inherit the earth" (5:5)? And the sub-questions multiply. Who are these "meek"? What "earth" will they "inherit"? When and how will they gain this "inheritance"? What will this "inheritance" look like? And what do Jesus' words portend for the future of Rome and all successive world empires?

The task of this essay is to examine the biblical intertext of Matthew 5:5, namely Psalm 36 (LXX) (Psalm 37, MT), and the immediate and wider Matthean contexts of this verse to discover narrative clues to Matthew's understanding of this beatitude. Part one examines Psalm 36 (LXX) to assess the narrative rhetoric of this psalm as the theological basis for Jesus' saying. Part two examines Matt 1:1-4:25, to identify the narrative backdrop to 5:5. Part three examines the framework and language of the beatitudes themselves (5:1-12) within their sermonic context (5:1-7:29), to identify structural and linguistic clues to the significance of 5:5. Part four examines 8:1-28:20 to follow Matthew's thematic of "inheritance" to its conclusions and to assess Matthew's narrative rhetoric vis-à-vis "inheriting the earth."

I. INHERITANCE OF THE LAND IN PSALM 36 (LXX)

When the Matthean Jesus pronounces a blessing on "the meek" who will "inherit the earth" (5:5), he is, as his own listeners and Matthew's first readers clearly recognize, citing a well-known Jewish Scripture. Matthew 5:5, "Blessed are the meek, for they will inherit the earth,"[4] reflects a near-verbatim citation of Psalm 36:11, LXX, "But the meek will inherit the land,"[5] and a clear allusion to the wider text of Psalm 36 (LXX) with its five additional references to "dwelling in" (κατασκηνόω: 36:3) or "inheriting" (κληρονομέω: 36:9, 22, 29; κατακληρονομέω: 36:34) the "land" (τὴν γῆν: 36:3; γῆν: 36:9, 11, 22, 29, 34). Accordingly, the place to begin this study is with examination of Psalm 36 (LXX) and analysis of its narrative rhetoric.

Psalm 36 (LXX) derives from an "alphabetical acrostic" psalm in Hebrew.[6] The thematic of this psalm focuses on the contrast between God's faithful people and the evil ones. As Robert Alter notes, "This is emphatically a Wisdom psalm, expressing in a variety of more or less formulaic ways the idea that the wicked, however they may seem to prosper, will get their just deserts and the righteous will be duly rewarded."[7]

The Psalmist here depicts God's faithful people with a wide range of correlated terms. They are those "who wait on the Lord" (36:9), the "meek" (36:11), the "poor and destitute" (36:14), the "upright in heart" (36:14), the "blameless" (36:18), those "who bless him [= the Lord]" (36:22),[8] the "holy ones" (36:28), and the "peaceful [people]" (36:37). But most prominently they are the "righteous" one(s) (36:12, 16, 17, 21, 25, 29, 30, 32, 39) and his/their "seed" (36:25, 26).

Arrayed against God's righteous ones are those who oppose God and God's people. The psalmist depicts these antagonists in parallel but contrasting fashion to the righteous. These are the ones who "do evil" (36:1, 9, cf. 8), those who "practice lawlessness" (36:1) and the "unlawful" (36:28), those who "prosper in [their] way" (36:7), those who "carry out transgressions" (36:7) and the "transgressors" (36:38), the "enemies of

4. Μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

5. Οἱ δὲ πραεῖς κληρονομήσουσιν γῆν.

6. Robert Alter, *The Book of Psalms: A Translation with Commentary* (New York: W. W. Norton & Company, 2007), 129.

7. *Ibid.*

8. But note that Psalm 37:22 (MT) speaks of the action of God and not that of humans: "those blessed by the LORD" (NRSV, emphasis mine).

the Lord" (36:20), those who "curse him [= the Lord]" (36:22)[9], and the "impious" (36:35) and their "seed" (36:28) or "remnants" (36:38). But most prominently they are the "sinner(s)" (36:10, 12, 14, 16, 17, 20, 21, 32, 34, 40).

The drama of this psalm lies in the hubris of the sinners and the threat which they pose to the righteous. As those who "prosper in [their] way" (36:7), the sinners have "great wealth" (36:16) compared to the "little" (36:16) of the righteous. Accordingly, they "glorify and exalt themselves" (36:20; cf. 36:35) and "raise themselves up like the cedars of Lebanon" (36:35). They are careless with others' resources, "borrowing" from others, but "not paying back" what they owe (36:21). And their evil extends to even more threatening actions. They "watch the righteous" (36:12) with sinister intent and "gnash their teeth against them" (36:12). They "observe the righteous intently" (36:32) and "seek to kill them" (36:32). They "judge" the righteous (36:33). And they "draw the sword" (36:14a) and "bend their bow" (36:14b) to "throw down the poor and destitute" (36:14c) and to "kill the upright in heart by violence" (36:14d). Faced with such self-aggrandizing and violent antagonists, the righteous have understandable cause for alarm.

The psalmist, however, counsels the righteous away from all alarmist responses and calls them instead to a life of goodness, compassion, and steadfast trust in the Lord. Negatively phrased this is a call to "not be provoked to anger/ jealousy" (36:1, 7, 8) and "not be driven to zealous action" (36:1) but rather to "cease from anger" (36:8), to "refrain from wrath" (36:8), and to "turn away from evil" (36:27; cf. 36:8). Positively phrased the call is to "practice kindness" (36:3), "have compassion" (36:21), "give" or "loan" to the needy (36:21; 36:26), "do acts of mercy" (36:26), "be a blessing" to others (36:26), "do good" (36:27), "communicate wisdom" (36:30a),[10] "speak justice" (36:30b), "maintain innocence" (36:37), and "observe uprightness" (36:37). Most crucial, however, to the lifestyle of the righteous is persistent God-directedness. The psalmist calls the righteous to "trust in the Lord" (36:3, 5, 40), "delight in the Lord" (36:4), "reveal [their] way to the Lord" (36:5), "submit [themselves] to the Lord" (36:7), "pray earnestly to the Lord" (36:7), live with "the law of [their] God in

9. But note that Psalm 37:22 (MT) speaks of the action of God and not that of humans: "those cursed by him [= the LORD] . . ." (NRSV, emphasis mine).

10. While μελετάω usually connotes "practice," "devise," or "meditate," the clause στόμα δικαίου μελετήσει σοφίαν (36:30a), with its reference to "the mouth of the righteous," connotes verbal communication as does its poetic parallel within the following clause, καὶ ἡ γλῶσσα αὐτοῦ λαλήσει κρίσιν (36:30b), which unmistakably connotes verbal communication.

[their] heart[s]" (36:31), "wait for the Lord" (36: 34; cf. 36:9), and "keep [the Lord's] way" (36:34).

And while the sinners appear to present a life-threatening challenge to the righteous, equipped as they are with wealth at their disposal, evil in their hearts, and weapons in their hands, their actual power to effect their evil designs is far more ephemeral and far less potent than they or their counterparts imagine. They may threaten and intimidate, but the Lord gets the last laugh (36:13; cf. Ps 2:4): "But the Lord laughs at them, because the Lord foresees that their day is coming." And the psalmist then spells out the disaster awaiting these sinners. Without naming specific causes the psalmist announces that they will "wither quickly like grass" (36:2a), "fall away quickly like green plants" (36:2b), "perish" (36:20a), and "disappear like smoke" (36:20b). The psalmist names his own fervent desire that "their sword might enter their own heart" (36:15a) and that "their bows might break in pieces" (36:15b). And in passive phraseology, which clearly points to divine initiative, the psalmist declares that "the arms [of these sinners] will be broken" (36:17), that they "will be driven out" (36:28), and that they "will be utterly destroyed" (36:9, 22, 28, 34, 38a, 38b). In the near future ("in a little while," 36:10) the sinners will be gone. They will "no longer be in existence" (36:10a; cf. 36:36a) and "their place will not be found" (36:36b), even if one "searches" for it (36:10b; cf. 36:36b). Such is for the psalmist the sure but unthinkable fate of the sinners.

For the righteous, however, there is ultimate blessing, as God acts in power and compassion on their behalf. The Lord will "give [to the righteous] the desires of their heart" (36:4), "accomplish" that which they "reveal" and "entrust" to him (36:5), and "bring forth" their "justice" and "judgment" (36:6). The Lord will provide "an abundance of peace" (36:11) for the righteous and "keep them from shame in the time of evil" (cf. 36:19a), "fill them with food in the days of famine" (cf. 36:19b), and "never [leave] their children seeking bread" (cf. 36:25b). The Lord "supports the righteous" (36:17) vis-à-vis their adversaries and "supports their hands" (36:24) even when they fall. The Lord "knows the way of the blameless" (36:18), "keeps their footsteps straight" (36:23), and ensures that "their footsteps will not be moved" (36:31). Within the Psalmist's lifetime the Lord "has never abandoned the righteous" (cf. 36:25); and the Lord "will never abandon them into the hands of the sinners" (36:33; cf. 36:28) nor "condemn them when they are judged" (36:33). Instead the Lord will "protect" his faithful ones "forever" (cf. 36:28), be "their defense in the time of tribulation" (cf. 36:39b), "help them" (36:40a), "deliver them" (36:40b), "rescue them from sinners" (36:40c), and "save them" (36:40d; cf. 36:39a).

But God's care for the righteous shows up most prominently in

references to "the land" (ἡ γῆ: 36:3, 9, 11, 22, 29, 34), which God's people will "dwell in" (κατασκηνόω: 36:3) or "inherit" (κληρονομέω: 36:9, 11, 22, 29; κατακληρονομέω: 36:34). This tangible, earth-bound theme, "inheritance of the land," runs like a vivid thread throughout the text of Psalm 36 (LXX) and brings into ever-recurring focus the manner in which God will "save" God's people (36:39a) and resolve the conflict between the righteous and the sinners. This theme is tightly bound into the two-handed rhetoric of the psalm itself, since each reference to "inheritance of the land" stands in direct contrast to the fate of the sinners.[11] Accordingly, "inheritance of the land" is the central motif by which the psalmist expresses his theology here.

The outlines of this land-formulated theology are clear. First and fundamentally, the "land" belongs to God and is therefore God's to give as "inheritance." Just as it is God who works "the salvation of the righteous" (36:39) throughout this psalm, so it is likewise God who grants the righteous "inheritance of the land" (36:34, emphasis mine): "Wait on the Lord and keep his way; and [the Lord] will exalt you to inherit the land [καὶ ὑψώσει σε τοῦ κατακληρονομῆσαι γῆν]."

Further, "inheriting the land" is a matter of profound ethical import for the Hebrew community, since it is precisely God-focused actions and God-focused lives which result in this inheritance. It is those who "trust in the Lord" (36:3), "wait on the Lord" (36:9, 34), "bless [the Lord]"[12] (36:22), and "keep [the Lord's] way" (36:34) who will "dwell in" the land (κατασκηνόω: 36:3) or "inherit" it (κληρονομέω: 36:9, 11, 22, 29; κατακληρονομέω: 36:34). And while the references to "the meek" (36:11) and "the righteous" (36:29) do not mention God, the rhetorical context of the psalm clearly establishes that they live similarly God-focused lives.

By contrast the sinners are not only, both by definition and by rhetorical function, excluded from "inheritance of the land"; but in the psalmist's ironic rhetoric these sinners will soon lose both their "place" (36:10, 36) and their very "existence" (cf. 36:10, 36) in the land which had once been theirs (36:10; cf. 36:36): "In a little while the sinners will no longer exist. You will seek their place, but you will not find it." Instead these sinners will "wither quickly like grass" (36:2a), "fall away quickly like green plants" (36:2b), "be driven out" (36:28) and "be utterly destroyed" (36:9, 22, 28, 34).

There is need, however, for the righteous to exercise patience. God's

11. Thus, 36:1-2/3, 9a/9b, 10/11, 22a/22b, 28b/29, 34a/34b.

12. But see fn.8 above.

timeframe for action clearly lies in the future. In the present moment of the psalmist the sinners are still in their ascendancy. Otherwise the psalmist would have no need to decry them or offer courage to those whom they threaten. As the psalmist speaks, the sinners still make grandiose claims (cf. 36:20) and flex their military muscles (cf. 36:12, 14, 32), while God "laughs" at their pretensions and their threats (36:13; cf. Ps. 2:4). Now is the time to "wait for the Lord" (36:9, 34), to "trust in the Lord" (36:3, 5, 40) and to await God's deliverance.

And deliverance will surely come. "In a little while" (36:10) and precisely as "the enemies of the Lord glorify and exalt themselves" (36:20), God will act. With the exception of 36:3, where the psalmist's present-tense imperative (κατασκήνου) commands God's faithful to "dwell [and keep on dwelling] in the land," all language of "inheritance" lies in future tense verbs (κληρονομήσουσιν: 36:9, 11, 22, 29; ὑψώσει...τοῦ κατακληρονομῆσαι: 36:34): God will exalt God's faithful and they will inherit the land in a future time of God's own decision.

When this happens, it will be a permanent gift to God's people. As the psalmist reiterates, God's people will inherit and dwell in the land "forever" (36:18, 27; 29) and there God will protect them "forever" (36:28). In this "forever" world of the future God's faithful "will be shepherded [by God] on the bounty [of the land which they have inherited]" (36:3) and "will enjoy an abundance of peace" (36:11). Such is the ultimate outcome of God's laughter. Such is the life-sustaining faith of the psalmist. And such is the theological backdrop to Jesus' beatitude concerning "the meek" (Matt 5:5).

II. GEOGRAPHY AND THE NARRATIVE RHETORIC OF MATTHEW 1:1-4:25

If Matthew's Jesus evokes Psalm 36 (LXX) with his claim concerning "the meek" (5:5), Matthew's wider narrative likewise reflects the rhetoric of Psalm 36 (LXX) with its sharp conflict between the righteous and the sinners, its focus on land as a prominent medium for God's salvific actions, and its ironic narrative logic which turns apparent destinies on their heads by the will and through the power of God.[13]

Matthew introduces this narrative rhetoric in 1:1-4:25. And the

13. On the fundamental irony underlying Matthew's narrative, see my essay, "Power and Powerlessness; Matthew's Use of Irony in the Portrayal of Political Leaders," in *Treasures New and Old: Contributions to Matthean Studies* (ed. David R. Bauer and Mark Allan Powell; Atlanta: Scholars Press, 1996), 179-96.

emphasis on two opposing character groups, the "righteous"[14] and their "evil" counterparts,[15] comes into focus early in the story. In 1:19 Matthew identifies Joseph as "a righteous man," as he ponders his response to the apparent unfaithfulness of his fiancée Mary and seeks to shield her from public shame. And after the birth of Mary's child, the one "born king of the Jews" (2:2), Matthew identifies Joseph's evil counterpart as he depicts King Herod (2:1-23), whose singular goal is to "search for the child, to destroy him" (2:13; cf. 2:20). From this angle the drama of chapter two unfolds as King Herod and Joseph take respective and opposing actions vis-à-vis "the child" (2:8, 13, 14, 16, 20, 21).

From an alternative perspective chapter two unfolds as the story of "worship vs. worship." Here "magi from the East" (2:1, DJW) appear in Jerusalem, announcing that they have "come to worship" the infant Jewish king (2:2). In response King Herod, whose paranoia is immense, whose cunning is great, and whose true intentions are murderous (2: 3-8, 13, 16-17, 20), informs the magi of his own plans to "worship" the child and inveigles them into his sinister plot (2:8). The magi depart for Bethlehem (2:9a), just as Herod has instructed (2:8). And a dangerous drama unfolds between Herod, who knows his true intentions, and the unsuspecting magi, who do not.

In chapter three the conflict shifts to the wilderness of Judea (3:1) and the Jordan River (3:5, 6), where John the Baptist is engaged in a ministry of proclamation and baptism (3:1-12. When Jesus shows up for baptism, John is about to refuse him (3:14) until Jesus announces (3:15; emphasis mine), "Let it be so now; for it is proper for us in this way to fulfill all righteousness." But when Pharisees and Sadducees appear (3:7a), John denounces them as a "brood of vipers (3:7b). And from here on the Pharisees[16] and Sadducees[17]—along with their elite Jewish colleagues the scribes,[18] the chief priests,[19] and the elders of the people[20]—constitute the prominent face of human evil within Matthew's narrative.

In chapter four the conflict shifts to the wilderness of Judea (4:1; cf.3:1), where Jesus engages in one-on-one debate with Satan (4:10), the ultimate "evil" opponent (5:37; 6:13; 13:19, 38), known as "the devil" (4:2, 5, 8, 11; cf. 13:39; 25:41) and experienced as "the tempter" (4:3). Here Satan challenges Jesus "Son of God" (4:3, 6; cf. 3:17), with three seductive messianic strategies: (1) turning stones into bread (4:3) to satisfy Jesus' own hunger (4:2) and perhaps that of the crowds as well (cf. 14:13-21; 15:32-39); (2) jumping from the pinnacle of the temple, the holiest building in the "holy city" (4:5-6; cf. 27:53), to gain protection from God's angels (4:6); and (3) "worshiping" Satan himself (4:9) in exchange for "all the kingdoms of the world and their [glory]" (4:8, DJW). Such is the gauntlet thrown down by Satan, the "evil one" (5:37; 6:13; 13:19, 38) in front of Jesus Messiah—God's "Beloved Son" (3:17) and God's ultimate "Righteous One" (cf. 3:15)—as he ponders his upcoming messianic ministry.

Matthew's narrative rhetoric, like that of the psalmist, clearly focuses on the conflict between the righteous ones and the evil ones. But the parallels go still further. In Matthew's narrative, as in Psalm 36 (LXX) "land" (γῆ: 2:6, 20, 21; 4:15) and matters of geography play a prominent role within the unfolding story. The geographical footprint of 1:1-4:25 ranges widely across the 1st-century world. Before Jesus proclaims that "the meek . . . will inherit the earth" (5:5), Matthew's characters have already engaged in journeys of all types and distances across that "earth." Within "the land of Israel" (γῆν Ἰσραήλ: 2:20, 21; cf. 2:6) there is extensive travel throughout both Galilee (3:13; 4:12/15, 18, 23, 25) and Judea (2:1, 5, 6a, 6b, 22: 3:1, 5; 4:25; cf. 2:2). Action unfolds in cities, towns, and villages: Jerusalem (2:1, 3; 3:5; 4:25; cf. "the holy city": 4:6), Bethlehem of Judea (2:1, 5, 6, 8, 16), and Ramah (2:18)[21] in the Judean south; Nazareth (2:23; 4:13) and Capernaum (4:13) in the Galilean north. Action likewise

14. Thus ὁ δίκαιος/οἱ δίκαιοι (1:19; 5:45; 9:13; 10:41; 13:17, 43, 49; 23:29, 35; 25:37, 46; 27:19, 24), Matthew's prominent term for those who are faithful to God. By the same token Matthew designates God as doing "whatever is right" (ὅ ἐὰν ᾖ δίκαιον: 20:4) and refers to "[God's] righteousness" (τὴν δικαιοσύνην αὐτοῦ: 6:33).

15. Thus πονηρός, Matthew's prominent term for designating "evil" individuals or groups or for depicting their thoughts or actions (5:11, 39, 45; 6:23; 7:11, 17, 18; 9:4; 12:34, 35, 39, 45; 13:49; 15:19; 16:4; 18:32; 20:15; 22:10; 25:26. In corresponding fashion Matthew uses the term "the evil one" to refer to Satan (5:37; 6:13; 13:19, 38).

16. Thus, Φαρισαῖοι: 3:7; 5:20; 9:11, 14, 34; 12:2, 14, 24, 38; 15:1, 12; 16:1, 6, 11, 12; 19:3; 21:45; 22:15, 34, 41; 23:2, 13, 14, 15, 23, 25, 26, 27, 29; 27:62).

17. Thus, Σαδδουκαῖοι: 3:7; 16:1, 6, 11, 12; 22:23, 34).

18. Thus, γραμματεῖς: 2:4, 5:20; 7:29; 8:19; 9:3; 12:38; 13:52; 15:1; 16:21; 17:10; 20;18; 21:15; 23:2, 13, 14, 15, 23, 25, 27, 29, 34; 26:3, 57; 27:41. The close Matthean association of the terms "scribes" and "Pharisees" suggests that the "scribes" are in fact the "scribes of the Pharisees."

19. Thus, ἀρχιερεῖς: 2:4; 16:21, 20:18; 21:15, 23, 45; 26:3, 14, 47, 51, 57, 58, 59, 62, 63, 65; 27:1, 3, 6, 12, 20, 41, 62; 28:11.

20. Thus, πρεσβύτεροι: 15:2; 16:21; 21:23; 26:3, 47, 57, 59; 27:1, 3, 12, 20, 41; 28:12.

21. Ulrich Luz notes that the Ramah of Matthew's citation (Jer 31:15) is a "village . . . north of Jerusalem" (*Matthew 1-7: A Commentary* [trans. Wilhelm C. Linss; Minneapolis: Augsburg, 1989], 143-44).

unfolds in the wilderness of Judea (3:1, 3; 4:1), at the Jordan River (3:6, 13; cf. 3:16) and "all the region along the Jordan" (3:5), by the Sea of Galilee (4:18; cf. 4:13, 15),[22] and on a "very high mountain" (4:8). There are cross-border and long-distance journeys to and from far-flung corners of the world: Babylon (1:11, 12, 17a, 17b) and "the [Persian] East" (2:1, 2, 9; cf. 2:12), Egypt in the south (2:13, 14, 15, 19), Syria in the north (4:24), and the Decapolis and "beyond the Jordan" (4:15, 25) in the near distance. At its farthest extent Matthew 1:1-4:25 reaches to "all the kingdoms of the world" (4:8; cf. 4:9), Satan's ultimate messianic offer to Jesus.

This wide-ranging geographical footprint provides a crucial clue to the understanding of Jesus' beatitude concerning "the meek." (5:5). On the one hand this geography marks the bitter oppression of God's people, sometimes faithful and sometimes faithless, and their loss of land and home. For 1st-century Jews "Babylon" is the universally recognized cipher for the epochal disaster in which their Jewish ancestors were forced from their "homes" (οἱ οἶκοι) and their "land" (ἡ γῆ) of long-standing divine promise[23] by a "deportation to Babylon" (τῆς μετοικεσίας Βαβυλῶνος: 1:11, 12, 17a, 17b) which turned into a lengthy exile. "Egypt," the biblical cipher for 400 years of slavery and oppression for Hebrew "exiles" (πάροικον) in a foreign land (Gen 15:13, LXX), points, within Matthew's narrative, to a powerless peasant couple who must "flee to Egypt" (2:13) as political refugees in order to escape a death threat issued by the king against their infant child (2:13-15).[24] And even when they return to their homeland under apparently safe conditions, since "those who were seeking the child's life are dead" (2:20), they do so still as powerless peasants whose travel destination is shaped by ongoing fear of the political dynasty in power (2:22): "But when [Joseph] heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee." Within Matthew's narrative rhetoric, geographical references clearly function to highlight the oppression, fear, and powerlessness of God's people, forced to live in exile from their homes and their land of promise.

But in Matthew's ironic modus operandi, these same geographical references ultimately serve to highlight God's providence and God's plans

22. Thus, "Capernaum by the sea" (4:13); "Land of Zebulun, land of Naphtali, on the road by the sea" (4:15).

23. Thus, Gen 12:1; 15:17-20; 17:1-8, Deut 1:21; 4:1, 21; 5:31; 6:10-12; Josh 1:1-2 et al.

24. On Matthew's narrative as the account of a "banished" (and ultimately "returning") messiah, see Robert R. Beck, *Banished Messiah: Violence and Nonviolence in Matthew's Story of Jesus* (Eugene, Ore.: Wipf & Stock, 2010).

for the salvation of God's people. Babylon, in spite of its role within Jewish history as the national trauma par excellence, is now demoted by Matthew to a single "generation"—if a momentous one[25]—in a 42-generation list of fathers and sons marching down through Jewish history towards its climax in the birth of "Jesus . . . who is called the Messiah" (1:16; cf. 1:1, 17, 18), the one whose very name highlights his God-given role to "save [God's] people from their sins" (1:21). Egypt, for its part, names not only the vulnerability and powerlessness of Joseph and his family but more importantly the place of refuge provided by God to protect Jesus "the child" (2:8, 9, 11, 13a, 13b, 14; cf. 2:20b),[26] and, accordingly, the place out of which God will ultimately "call [God's] son" in fulfillment of Jewish scripture ("Out of Egypt I have called my son" [2:15; cf. Hos 11:1, MT]).[27] Similarly, Galilee and Nazareth (2:22-23) reflect not simply forced alternatives to Judea and Bethlehem (2:1, 5, 6; cf. 2:8) but likewise the scripturally prophesied locations (2:23a; 4:14) which establish Jesus as a "Nazorean" (2:23)[28] and "Galilee of the Gentiles" (4:15; cf. Isa 9:1) as the primary locus for Jesus' upcoming messianic ministry.

The remaining geographical references within 1:1-4:25 focus crucially on the movement of individuals and crowds towards the emerging reign of God. Magi from the Persian distances travel to Jerusalem to worship the royal child whose "star [they] have seen in the East" (2:2). Huge crowds—"the people of Jerusalem, all Judea . . . and all the region along the Jordan" (2:5)—follow John the Baptist to the Jordan and his baptismal ministry there (2:6). Jesus comes "from Galilee to the Jordan" (2:13, DJW) to seek baptism at John's hands (3:14-15) and to receive his messianic appointment as God's "Beloved Son" (3:16-17). And as Jesus travels "throughout all Galilee" (4:23, DJW), word about his ministry spreads "throughout all Syria" (4:24). Accordingly, "great crowds follow

25. In 1:17 Matthew summarizes his genealogy by way of its most crucial "generations": Abraham (1:17a; cf. 1:1, 2), David (1:17a/b; cf. 1:1, 6), the deportation to Babylon (1:17b/c; cf. 1:11, 12), and the Messiah (1:17c; cf. 1:1, 16).

26. Cf. Luz (*Matthew*, 146), who notes that "God's plan and God's hand stand over the destiny of Jesus. It is God's guidance alone which saves the child."

27. Hosea 11:1 (LXX) widens the original Hebrew reference to "my son" into a historically motivated reference to "his children."

28. The "prophets" whom Matthew cites cannot be identified with clarity. But it appears most likely that Matthew here refers to Isa 11:1 (MT; cf. Isa 53:2, MT), which speaks of the "shoot" which "shall come from the stump of Jesse." For a detailed discussion of the potential biblical sources for Matthew's citation, see Craig S. Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary* (Grand Rapids, Mich.: Eerdmans, 2009), 114-15.

[Jesus] from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan" (4:25). As Matthew clearly suggests with his narrative rhetoric, the reign of God draws the world, both far distant and nearby, into its sphere of influence through a powerful divine magnetic force that wills the "salvation of God's people from their sins" (cf. 1:21b).

Significantly, however, there is a clear and crucial limit to the geographical extent of Jesus' ministry activities. In the climactic messianic temptation, Satan offers Jesus "all the kingdoms of the world and their [glory]" (4:8; DJW) in exchange for Jesus' "worship" (4:9). And Jesus firmly refuses this satanic offer of instant global "inheritance" (4:10): "Away with you Satan! for it is written, 'Worship the Lord your God, and serve only him.'" Jesus will carry out his messianic mission in the service of God alone and will receive nothing—whether bread, angelic protection, or all the kingdoms of the world—from the hands of Satan.

But perhaps the most crucial correspondence between Psalm 36 (LXX) and the opening of Matthew's narrative lies in the ironic modus operandi with which Matthew portrays the ultimate outcomes of the conflicts between the righteous and the evil. Not only are prominent geographical symbols of oppression (Babylon and Egypt) transformed into instances of God's salvific will and providential care for God's people. But, by the same token, evil ones, whether human or beyond human, who appear to have all power and all resources at their disposal exhibit in the end true impotence vis-à-vis the genuine power of God and the faithfulness of God's agents on earth.

Herod the king, who has savvy instincts (2:4, 7-8, 16), political clout (2:3-6, 7-9a), military resources (2:16), and a clear strategic plan (2:13, 16, 20), is nevertheless incapable of achieving the singular goal he sets for himself. Instead, at every crucial juncture an angel of the Lord (2:13, 19; cf. 2:12, 22)—an opponent of whom Herod ironically has no awareness—intervenes and calls righteous ones into action in order to save the life of the child whom Herod wishes to destroy (2:13; cf. 2:8, 16, 20, 22). And even when Herod instigates a vicious massacre (2:16b), he clearly does not know that he still fails to achieve his singular goal. Ultimately, in sharp Matthean irony, Herod lies dead at the end of the story (2:15, 19, 20; cf. 2:22), while the once-endangered refugee child is alive and well in Nazareth (2:23).

The account of Satan and his threefold effort to seduce Jesus (4:1-11) exhibits parallel but heightened irony. Satan, whose cosmic[29] reach and

29. Here and throughout I use the word "cosmic" in intentional relation to its Greek root word, κόσμος, or "world."

worldwide power enables him to offer Jesus "all the kingdoms of the world and their [glory]" (4:8; DJW), is more than matched by power beyond his own. Here Satan, who "comes" to Jesus (4:3) and "tempts" him (cf. 4:3) with the most seductive and far-reaching messianic offers at his disposal (4:3, 6, 9), is in the end forced to "leave" (4:11a) at Jesus' own word of command (4:10), while God's angels now "come" and "serve" Jesus rather than "tempting" him (4:11b; cf. 4:3). Satan's power, cosmic as it may appear, is ultimately revealed to be impotent against the power of God and the faithfulness of God's agents on earth. And with this divine irony clearly in view Jesus' disciples and Matthew's readers now approach Jesus' claim that "the meek . . . will inherit the earth" (5:5).

III. "INHERITING THE EARTH" WITHIN ITS SERMONIC CONTEXT

Matthew frames Jesus' inaugural address (5:1-7:29) with contextual markers (5:1-2; 7:28-29) that set the stage for Jesus' words and point to their significance. Crucial to this scene, first of all, are the "crowds" (5:1), who have "followed [Jesus] from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan" (4:25), as he travels "throughout all Galilee" (4:23, DJW) and as his reputation spreads "throughout all Syria" (4:24). It is on account of these crowds that Jesus "[goes] up the mountain" and "[sits] down" to teach (5:1a; cf. Luke 4:20). And when Jesus concludes his address (7:28a), the crowds are still there, clearly listening to Jesus and accordingly "astounded at his teaching" (7:28b).

But while the wide-ranging geographical impact of Jesus' ministry and the attendant "crowds" (4:25; 5:1) instigate Jesus' journey up the mountain, it is Jesus' "disciples" who approach him there (5:1b) and whom Jesus now "teaches" (5:2). These "disciples" are mission interns whom Jesus has "called" to "come after [him]" (4:19a, 21) and to become "fishers for people" (4:19b, DJW). In response they have "left" nets, boats, and family members behind in order to "follow" Jesus (4:20//22; cf. 19:27). And it is these committed "disciples" whom Jesus addresses directly (5:2),[30] while the "crowds" appear to receive Jesus' teaching from the sidelines (5:1; 7:28-29). Accordingly, Jesus' words in 5:3-12, including the promise that "the meek . . . will inherit the earth" (5:5), are words addressed pointedly to those who have "left everything and followed [Jesus]" (19:27).

30. Cf. Matt 5:11, where Jesus pronounces a blessing in the 2nd person plural (μακάριοί ἐστε) on "you" who encounter verbal attacks and persecution "on account of me," clearly implying the commitment of a "disciple."

But if people are crucial to this scene, so is "the mountain" itself (5:1). For 1st-century Jewish people this reference to Jesus "teaching" on "the mountain" clearly evokes Moses, Mount Sinai, and the revelation which Moses receives from God and relays in turn to the people waiting below.[31] Accordingly, for Jesus now to teach on "the mountain" is for Jesus, "Beloved Son" of God (3:17) and Jewish Messiah (1:1, 16, 17, 18), to reprise the epochal and people-forming Mosaic event in a heightened and messianic mode and to reveal the words of God to the people of God in a new place and for a new day (cf. 5:17-20, 21-48).

But, as Warren Carter notes, there is another crucial allusion in Matthew's topographical reference."[32] Satan has just taken Jesus to a "very high mountain" and offered him "all the kingdoms of the world" in exchange for Jesus' "worship" (4:8-9). And Jesus has rejected Satan's seductive offer with a firm scriptural commitment to "worship" and "serve" God alone (4:10; cf. Deut 6:13). Now, in pointed contrast to Satan and on a mountain of his own choice, Jesus "will manifest God's reign/empire"[33] in a move that makes a mockery of Satan's offer of easy "inheritance." And it is this repudiation of Satan and his cosmic enticement that is prominent throughout Jesus' manifesto of "God's reign/empire" (5:3-7:27), beginning with the beatitudes of 5:3-12.

Here and throughout his address Jesus draws a composite portrait of faithful discipleship, a portrait clearly evoking both the vocabulary and the themes of Psalm 36 (LXX). Faithful disciples are the "poor in spirit" (5:3),[34] "those who mourn" (5:4), and "the meek" (5:5).[35] They are "the merciful" (5:7) and those who carry out "deeds of mercy" (6:2, 3, 4).[36] They are "the pure in heart" (5:8),[37] and "the peacemakers" (5:9),[38] "the good" (5:45) and those who do "good works" (5:16).[39] They refrain from "anger" (cf. 5:22),[40] "give" to the needy (5:42a),[41] and offer loans to those who wish

31. Thus, Exod 19:1–34:35.

32. Warren Carter, *Matthew and the Margins: A Sociopolitical and Religious Reading* (Maryknoll, N.Y.: Orbis, 2000), 129.

33. *Ibid.*

34. Cf. "the poor and destitute" (Ps 36:14, LXX).

35. Cf. "the meek" (Ps 36:11, LXX).

36. Cf. the one who "does mercy all day" (Ps 36:26, LXX).

37. Cf. "the upright in heart" (Ps 36:14, LXX; cf. Ps 36:37, LXX).

38. Cf. "the peaceful person" (Ps 36:37, LXX).

39. Cf. the psalmist's command to "do good" (Ps 36:27, LXX).

40. Cf. "cease from anger" (Ps 36:8, LXX).

41. Cf. the righteous one who "has compassion and gives" (Ps 36:21, LXX).

to "borrow" (5:42b).[42] But above all they are "the righteous" (5:45),[43] that is, "those who hunger and thirst for righteousness" (5:6), those who exhibit righteousness that "exceeds" the highest standards (cf. 5:20), and those who "strive first for the kingdom of God and his righteousness" (6:33). And these righteous ones, like their forbears of Psalm 36 (LXX) suffer on this account. Jesus depicts them as "those who are persecuted for righteousness' sake" (5:10; cf. 5:11b, 44), those who are "reviled" (5:11a), and those who are "[slandered] falsely on my account" (5:11c, DJW).[44]

Jesus' words about persecution clearly demonstrate that the righteous face sturdy opposition from their antagonists. Not only do these opponents "persecute" (5:10, 11b, 44b), "revile" (5:11a), and "utter all kinds of evil" (5:11c) against the righteous. They likewise appear as "accuser" (5:25a), "judge" (5:25b),[45] and "[prison] guard" (5:25c). They are physically abusive (5:39), litigious (5:40), and militarily domineering (5:41). They are the "enemies" of the righteous (5:44a).[46] Most prominently they are the "evil" (5:39, 45a)[47] and the "unrighteous" (5:45b).[48] And in the face of such antagonists faithful disciples of Jesus have every apparent reason, just like their forbears, to respond in fear.[49]

But Jesus, like the psalmist, turns appearances on their head. With his beatitudes (5:3-12) Jesus reframes the collective circumstances of his disciples—both their faithfulness and their fears—into a life of present "blessing" (5:3a, 4a, 5a, 6a, 7a, 8a, 9a, 10a, 11) and "rejoicing" (5:12a) in light of future "reward" (5:12b; cf. 5:4b, 5b, 6b, 7b, 8b, 9b). And this "blessed" present and "rewarded" future are both framed and defined by the dynamic and inbreaking reality of God's reign, the "kingdom of heaven," which already belongs, if only in incipient form, to these disciples (5:3b, 10b). Just as God once cared for the righteous of Psalm 36 (LXX) so God will

42. Cf. the righteous one who "does mercy all day and lends" (Ps 36:26, LXX).

43. Cf. "the righteous one(s)" (Ps 36:12, 16, 17, 21, 25, 29, 30, 32, 39, LXX).

44. Cf. the psalmist's references to the sinister and violent actions taken against the righteous (Ps 36:12a, 12b, 14a, 14b, 14c, 14d, 32a, 32b, 33, LXX).

45. Cf. the psalmist's reference to the righteous who are "judged" (Ps 36:33, LXX).

46. Cf. "the enemies of the Lord" (Ps 36:20, LXX).

47. Cf. "those who do evil" (Ps 36:1, 9, LXX)..

48. Cf. the psalmist's prominent references to "the sinner/sinners (Ps 36:10, 12, 14, 16, 17, 20, 21, 32, 34, 40, LXX).

49. Cf. 10:16-31, where Jesus challenges his disciples "not to fear" (10:26, 28, 31) those who "persecute" them (10:23).

now take strong and salvific action on behalf of Jesus' faithful ones, those who have "left" everything to "follow" him (4:20//22; 19:27). God will "comfort" them in their distress (cf. 5:4b), "fill" them with the righteousness that they crave as food and drink (cf. 5:6b), extend to them the "mercy" that they show to others (5:7b), gift them to "see" the unseeable God (5:8b; cf. Ex 33:20), and "name" them as God's own "children" (cf. 5:9b). And there is one more gift: Those who have "left" everything behind and "followed" Jesus at his call (4:20//22; cf. 19:27) will in God's own time "inherit the earth" itself (κληρονομήσουσιν τὴν γῆν: 5:5b), the psalmist's promise of "land" (36:11, LXX) now cosmically expanded into "earth" within Jesus' messianic rhetoric.[50]

These salvific acts of God, phrased uniformly in future tense verbs, are clearly gifts of God's future, that eschatological age in which the "kingdom of heaven" has not only "come near" (ἤγγικεν: 3:2; 4:17; 10:7) but is fully present (ἐλθέτω ἡ βασιλεία σου: 6:10a), that age when "[God's] will [is] done on earth as it is in heaven" (γενηθήτω τὸ θέλημά σου: 6:10b). But, by the same token, these gifts of God are likewise gifts for the present world and the immediate future, framed as they are by Jesus' parallel references to "the kingdom of heaven" which is already, in incipient form, present reality and gift of God for the righteous (αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν: 5:3, 10). God's reign over the human community is a dynamic reality, encompassing both present (5:3, 10) and future (6:10a/b) alike, beginning with the ministry of Jesus (3:2; 4:17; 10:7) and extending into God's ongoing future, the "age to come" (12:32).

Accordingly, God's promise of future "inheritance" points not only to the eschatological future and the "heaven" in which God will ultimately "reward" Jesus' disciples (5:12; cf. 19:27-30).[51] Instead this promise of "inheritance" likewise impinges on the present world, that world in which "the kingdom of heaven" has already "come near" (3:2; 4:17; 10:7) and

50. Cf. Luz (*Matthew*, 236), who notes, "The earth, not only the land of Israel, will belong to those who are kind, for the traditional promise of the land had long been transposed into the cosmic realm." See also Carter (*Matthew*, 133), who reads Jesus' words as a reference to "all of God's creation," citing 5:13, 5:18, and 6:10 as evidence. But note to the contrary Gary M. Burge (*Jesus and the Land: The New Testament Challenge to "Holy Land" Theology* [Grand Rapids, Mich.: Baker Academic, 2010], 35) and Mitri Raheb (*Faith in the Face of Empire: The Bible through Palestinian Eyes* [Maryknoll, N.Y.: Orbis, 2014], 97), who restrict Jesus' reference to "Judea" and "Palestine" respectively.

51. Contra Ben Witherington III (*Matthew* [Macon, Ga.: Smyth & Helwys, 2006], 121), who notes that "Jesus did believe in an eschatological restoration of the land . . . but not before the eschaton."

already belongs, in incipient form, to the righteous (5:3, 10).[52] Jesus thus invites his listeners, and Matthew his readers, to search their own present world for tangible signs of the emerging "kingdom of heaven," and for proleptic pointers to their ultimate "inheritance."

One thing is clear. This "inheritance," by its very name, is a promise of divine gift and not a warrant for violent human initiative. God alone is "Lord of heaven and earth" (11:25). Thus God alone can grant such "inheritance." Accordingly, there will be no human battles fought and no human enemies slaughtered to gain this "inheritance." As David Garland notes, "The land does not come as a result of violent conquest but as a legacy, a gift."[53] And this gift of God reflects the radical reversal that characterizes Jesus' proclamation of the reign of God. As Gary Burge notes, "[There is] a scandal at the heart of Jesus' pronouncement," a "scandal" which emerges "[i]n a world where the powerful were ready to make bold political and military claims on the land [and] where the strong assumed that they had the right, thanks to their position or privilege, to take what was theirs."[54] Within this world of power and privilege "[t]he great reversal keenly felt throughout Jesus' ministry—the last will be first!—has now been applied to the land . . . ."[55]

Such is the mountaintop promise of Jesus to his disciples (5:5): a promise of earthly inheritance within the real world, a promise of God's salvific initiative on behalf of Jesus' disciples, a promise for the age to come which breaks directly into present reality, a promise cosmic in scope. But there is yet more, a cosmic calling. In his next breath (5:13-14) Jesus offers his disciples two parabolic images as cosmic as the promise itself: "You are the salt of the earth [τῆς γῆς: 5:13]. . . . You are the light of the world [τοῦ κόσμου: 5:14]." With these two short sayings Jesus instantaneously transforms his small cadre of mission interns on a mountain in Galilee into crucial agents of God's cosmic reign, persons whose everyday lives and everyday faithfulness have worldwide impact. Rome may still be the

52. Cf. Luz (*Matthew*, 236, emphasis mine), who notes that "the promise of the earth makes clear that the kingdom of heaven also comprises a new 'this world.'" Keener acknowledges that "for Matthew and early Christianity as a whole the future kingdom is in some sense present in Jesus," but limits any concept of "inheritance" to "a spiritual down payment of these blessings in Christ in the present . . ." (*Matthew*, 167, emphasis mine).

53. David E. Garland, *Reading Matthew: A Literary and Theological Commentary on the First Gospel* (New York, N.Y.: Crossroad, 1993), 56. Cf. Powell, "Matthew's Beatitudes," 467.

54. Burge, *Jesus*, 35.

55. *Ibid.*

brutal and hegemonic empire of the day. But Jesus' disciples themselves are now agents of cosmic impact on behalf of God's reign. Their call is to "let [their] light shine before others" (5:16a), so that it "gives light to all in the [earthly] house" (5:15c) and so that their "good deeds" (5:16a) flavor the entire "earth" (5:13), enlighten the entire "world" (5:14) and inspire humankind to "glorify [the] Father in heaven" (5:16b), the one who alone is "Lord of heaven and earth" (11:25). Here then are cosmic promise and cosmic calling for those who follow Jesus as faithful disciples. Fulfillment of the promise and enactment of the calling still lie ahead within Matthew's narrative.

IV. DISCIPLE-MAKING AND "INHERITING THE EARTH"

Within his inaugural address the Matthean Jesus has evoked the words of Psalm 36 (LXX) promising his disciples—among numerous other promises to God's righteous ones (5:3-12)—that "the meek . . . will inherit the earth" (5:5) and calling them accordingly to "let [their] light shine before others" (5:16), since they themselves are "the light of the world" (5:14; cf. 5:13). To assess the significance of this promise and this calling and to search for their fulfillment within Matthew's remaining narrative requires attention to ongoing narrative clues concerning the mission of Jesus' disciples.

Fundamental here is the pointed correspondence which Matthew establishes between Jesus' mission and that of his disciples.[56] Once Jesus has proclaimed God's reign initially through word (5:1-7:29) and action (8:1-9:35), Jesus commissions his disciples for a ministry directly parallel to his own (9:35-11:1). Jesus gives his disciples the "authority" which empowers his own mission, namely, "to cast out [unclean spirits] and to [heal] every disease and every sickness" (10:1, DJW; cf. 4:23; 9:35). He calls his disciples to his own proclamation ("The kingdom of heaven has come near": 10:7; cf. 4:17) and to the deeds of mercy which characterize his own ministry ("[heal] the sick, raise the dead, cleanse the lepers, cast out demons": 10:8, DJW; cf. 4:23//9:35; 9:18-26; 8:1-4; 8:28-34). And he establishes for his disciples the same geographical restrictions that limit his own ministry. Jesus, who has rejected Satan's messianic offer of "all the kingdoms of the world and their glory" (4:8-10), knows his own calling to "the lost sheep of the house of Israel" (15:24); and it is this calling which

56. On this major motif, see my volume, *Matthew's Missionary Discourse: A Literary Critical Analysis* (Sheffield: Sheffield Academic Press, 1990).

he passes on to his disciples: : "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel" (10:5b-6; cf. 15:24).

Accordingly, Jesus' own ministry unfolds predominantly within the geographical footprint of the Jewish community in Galilee: Nazareth (13:54; cf. 21:11; 26:71); Capernaum (4:13; 8:5; 11:23; 17:24; cf. 9:1); Chorazin (11:21); Bethsaida (11:21); Genessaret (14:34); Magadan (15:39) ; the "deserted places" (14:13, 15; 15:33); the "sea" (8:24, 26, 27, 32; 13:1; 14:25, 26; 15:29), and the "mountain" (5:1; 8:1; 14:23; 15:29; 17:1, 9). And it is here that Jesus' disciples likewise serve as mission interns both with Jesus (14:13-21; 15:29-39) and on his behalf (17:14-21).

But there are significant hints that Jesus' ministry, and accordingly that of his disciples as well, will ultimately reach far beyond Galilee and "the lost sheep of the house of Israel" (10:6; 15:24). When approached in his "own town" Capernaum (8:5; cf. 9:1) by a Roman centurion seeking healing for his paralyzed servant (8:5-6), Jesus not only heals the servant (cf. 8:13) but also commends the faith of the centurion in striking fashion (8:10-11a): "Truly I tell you, in no one in Israel have I found such faith. I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven . . . ." Jesus exorcises two demoniacs within the clearly Gentile "country of the Gadarenes" (8:28), where the local livelihood is raising swine (8:28-34). Jesus commends "the people of Nineveh," who "repented at the proclamation of Jonah (12:41), and "the queen of the South," who "came from the ends of the earth to listen to the wisdom of Solomon" (12:42). Jesus parabolically identifies the "field" in which the Son of Man "sows the good seed" (13:37) as "the world" in its entirety (oJ kovsmo": 13:38).[57] And it is precisely the Jesus who knows that his ministry is "only to the lost sheep of the house of Israel" (15:24) who finds himself so compelled by the noisy and persistent appeal of a "Canaanite" woman in the clearly Gentile "district of Tyre and Sidon" (15:21-27) that he commends her "faith" (15:28a,) and "heals" her daughter (cf. 15:28b).

But authoritative proclamation and compassionate outreach to the people of Galilee and scattered Gentiles beyond are merely step one of Jesus' mission, announced in 4:17 (emphasis mine): "From that time Jesus began to proclaim . . .": 4:17; cf. 4:18-22, 23-25; 5:1-7:29; 8:1-9:35). Jesus'

57. On this point see John Riches, "Matthew's Missionary Strategy in Colonial Perspective," pages 128-42 in *The Gospel of Matthew in Its Roman Imperial Context* (eds. John Riches and David C. Sim; New York: T&T Clark International, 2005), 141.

ministry of proclamation and healing comes at a profound cost. Suffering and death follow inevitably for Jesus, as a direct result of his words and actions. Matthew introduces this theme in 12:9-14, where Jesus heals a man in a synagogue on the Sabbath and the Pharisees respond by "[going] out and [conspiring] against him, how to destroy him" (12:14). And once Matthew's narrative reaches its crucial mid-point (16:13-20), with Simon Peter's dramatic messianic confession (16:16), Jesus immediately turns himself (and the geography of the narrative as well) towards Jerusalem (16:21; 20:17; 21:1, 10; 23:37) and the upcoming suffering and death that he will encounter there (16:21; 17:22-23; 20:17-19; 26:1-2): "From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering . . ." (16:21, emphasis mine).

Nor is this suffering and death a mere mistake on the part of humans. Jesus assures Simon Peter that his journey to Jerusalem and his death there are in line with the will of God (cf. τὰ τοῦ θεοῦ: 16:23). And the same God who has earlier confirmed Jesus' messianic ministry of proclamation and healing in a vivid display of divine power and approval (3:16-17) now confirms Jesus' divinely-willed (δεῖ: 16:21) journey to Jerusalem and his upcoming suffering and death with a new display of divine glory (17:1-8) at the top of a "high mountain" (17:1). Accordingly, in an unmistakable allusion to his own upcoming passion—an allusion which ironically brings language of "inheritance" back into Matthew's narrative—Jesus tells his Jewish opponents, the chief priests, the elders of the people, and the Pharisees (21:23; cf. 21:45), the story of the vineyard owner who "sends his son" (21:37) to "collect his produce" (21:34) from the tenants of his vineyard. Instead the tenants immediately recognize the son as "heir" to his father's vineyard (οὗτός ἐστιν ὁ κληρονόμος: 21:38a) and conspire to kill him in order to "get his inheritance" (σχῶμεν τὴν κληρονομίαν αὐτοῦ: 21:38b; cf. 21:39). And Jesus, whose triumphal messianic procession into Jerusalem proclaims him publicly as "Son of David (21:9, 14; cf. "king of Zion" [21:5//Zech 9:9]),[58] ironically experiences his messianic coronation as he is tried (26:57-68; 27:11-26), mocked (27:27-31), and crucified on a Roman cross (27:32-50) precisely as "Messiah" (26:63, 68; 27:17, 22), "King of the Jews" (27:11, 28-29, 37; cf. "King of Israel": 27:42) and "Son of God (26:63; 27:40, 43). Such is the earthly fate that overtakes Jesus, the "heir" to God's earthly "vineyard" and God's heavenly "kingdom." Jesus' "inheritance" comes at the ultimate c4ost.

And so will that of Jesus' disciples (5:5; cf. 19:27). Throughout his ministry Jesus speaks both directly and metaphorically of the future

58. See fn.23 above.

mission of his disciples. In parabolic words they will "go . . . to the lost sheep of the house of Israel" (10:6) and "call those who [have] been invited to the wedding banquet [of the king's son]" (22:3; cf. 22:2), a mission clearly focused on the Jewish people. But Jesus' disciples will likewise one day bear "witness" to kings, governors, and the Gentiles (10:18, DJW). And ultimately "this good news of the kingdom will be proclaimed throughout the [whole] world, as a [witness] to all the nations" (24:14a, DJW; cf. 26:13).

But this mission of Jesus' disciples, whether Galilean or worldwide, will progress in the very midst of their suffering and death, just as Jesus' own mission has done. Jesus' disciples will be "hated by all," both individuals and people groups alike (10:22; 24:9; cf. 24:10). They will be "persecuted/pursued" from town to town (10:23; 23:34), "handed over" to those in power (10:17, 19, 21; 24:9, 10), "flogged" in synagogues (10:17; 23:34), "dragged before governors and kings" (10:18), "tortured" (24:9), "mistreated" (22:6), "put to death" (10:21), "killed" (10:28; 22:6; 23:34; 24:9) and "crucified" (23:34; cf. 10:38), all "on account of [Jesus'] name" (10:22; 24:9; cf. 5:11) and the urgent and ultimately worldwide mission on which Jesus has "sent" them as "sheep in the midst of wolves" (10:16; cf. 22:3, 4; 23:34). If this is the disciples' journey toward "inheriting the earth" (5:5; cf. 19:27-30), it is a fearsome journey, in the footsteps of Jesus the crucified, towards an "inheritance" not for the faint of heart.

But the end is not suffering and death, neither for Jesus nor for his disciples. Just as God rescues the righteous of Psalm 36 (LXX) so God now takes earth-shaking and epoch-changing action on behalf of God's faithful. At the very moment of Jesus' death, precisely when Jesus' opponents clearly consider their victory over Jesus accomplished (cf. 27:42-43) and their "inheritance" gained (cf. 21:38), God turns the tables on them definitively. In an act of unmistakable divine irony, pointing proleptically towards the imminent resurrection of Jesus, God "tears the curtain of the temple in two, from top to bottom" (cf. 27:51a), "shakes the earth" (cf. 27:51b), "splits the rocks" (cf. 27:51c), "opens the tombs" of "many saints" (cf. 27:52a), and "raises their bodies" (cf. 27:52b). Through God's initiative the earth itself offers a cosmic protest to the death of Jesus. And two days later God completes the divine two-step with a final "earth-shaking event" (cf. 28:2, DJW), as God "raises Jesus from the dead" (cf. 28:6, 7), and sends a divine messenger to reveal the empty tomb (28:2). Once again God gets the last laugh (Ps 36:13 [LXX]; cf. Ps 2:4).

In the final scene of Matthew's narrative (28:16-20), located strategically once again on a mountain in Galilee (28:16; cf. 4:8-10; 5:1-2), Jesus makes the all-crucial announcement to his disciples towards which

Matthew's narrative rhetoric has been driving from its inception (28:18): "All authority in heaven and on earth has been given to me." The Risen Jesus, "Beloved Son" of God (3:17; 17:5), who during his earthly ministry firmly refused Satan's offer of "all the kingdoms of the world" (4:8-9), has now received from God his rightful and cosmic "inheritance" (21:38), far beyond what Satan has to offer. Accordingly, as John Riches notes, "Jesus is cosmocrator, even if his rule is recognized as yet only by the few who are his disciples and if his presence is assured only among them (18:20; 28:20)."[59]

But there is one thing more. Jesus' cosmic authority has a direct and immediate impact on his disciples as well. In the final and climactic words of Matthew's narrative (28:19-20), Jesus once again calls his disciples into mission on behalf of the kingdom of heaven (cf. 10:5-15). But this time the mission is worldwide in scope, enabled by Jesus' own cosmic authority (28:18; cf. 10:1), sustained by Jesus' enduring presence (28:20; cf. 1:23; 18:20), and no longer limited by ethnic, religious, or geographical boundaries (28:19-20, DJW; cf. 10:5-6): "Go therefore and make disciples of all [the] nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

Here, then, is the unbounded missionary mandate that will finally bring Jesus' disciples and their "witness" before governors, kings, and the Gentiles (cf. 10:18) and will ensure that "this good news of the kingdom will be proclaimed throughout the [whole] world, as a [witness] to all the nations" (24:14a, DJW; cf. 26:13). And here, in the incipient but ever-unfolding reality of God's reign on earth, a reign that has already "come near" in Jesus (3:2; 4:17; 10:7), are the present form and emerging outlines of that "earthly inheritance" that Jesus has promised his faithful ones (5:5). Fuller and final "inheritance" lies ahead for Jesus' disciples "at the renewal of all things, when the Son of Man is seated on the throne of his glory" (19:28): thrones from which they will "judge the twelve tribes of Israel," families and fields exponentially multiplied, and eternal life itself. Then Jesus' disciples will "inherit [κληρονομήσατε] the kingdom prepared for [them] from the foundation of the world" (25:34). All that is future promise.

But in the meantime and in the present moment the "earth" which Jesus' disciples now begin to "inherit" in incipient form is "the whole world" (ὅλῳ τῷ κόσμῳ: 26:13; cf. ὅλῃ τῇ οἰκουμένῃ: 24:14) in which

59. Riches, "*Matthew's Missionary Strategy*," 141.

they "proclaim the good news" of God's reign among humankind (10:7; cf. 24:14; 26:13) and "make disciples of all [the] nations" (28:19-20; DJW). To "inherit the earth" is, first of all and within the present age, to claim "the whole world" as the realm of God's reign and to baptize and teach "all the nations" into the ranks of Jesus' disciples.

Let Rome and all future world empires take good notice. They may flaunt their powers and intimidate God's righteous ones as they will (2:1-23; 14:1-12; 27:1-2, 11-37; cf. Ps 36 [LXX]). But it is the followers of Jesus Cosmocrator who even now "inherit the earth" (5:5), as they "make disciples of all the nations" (28:19) on behalf of God's cosmic and salvific reign among humankind (3:2; 4:17; 10:7). And this is "the good news of the kingdom" (24:14; 26:13).

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The Charge of Being Deluded Interpreters of Scripture: A Reassessment of the Importance of Chiasms in Mark 11–12

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Abstract: Although much attention has been given to the structure and meaning of Mark 11–12, the chiastic structures in that passage have not been sufficiently observed nor appreciated for their contribution to the Markan message. The grave mistake and failure of the Sadducees in 12:18-27, and of the religious establishment in the larger context of chs. 11–12, was that of being deluded in their interpretation of Scripture. This might not seem clear at first to modern readers , but once the chiasms, *ergasia* chreia elaboration, and contextual evidences are shown and explained, the purposeful use of these rhetorical structures in the text becomes more apparent and prompts a reconsideration of the importance of chiasms in the Second Gospel.

Keywords: Mark, chiasm, ergasia, chreia, Scripture, Sadducees, delusion, interpreters

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INTRODUCTION[1]

Like the exciting scenes of a decisive confrontation between the hero and the villains in an action movie, Mark 11-12 portrays Jesus' final week of ministry before His crucifixion, in which He entered Jerusalem, cleansed the temple, and had a showdown in a series of religious debates with the chief priests, scribes, Pharisees and Herodians, and Sadducees. The dramatic progression and quick change of episodes one after another would have been entertaining for Mark's readers, not unlike an ancient drama.[2] Unfortunately, this also has the possibility of causing readers of the second Gospel today to overlook an important message embedded in the text, one which Mark has arguably deliberately implanted to characterize the religious establishment. It is a charge leveled against these religious leaders who were expected to be competent in knowing, interpreting, and applying Scriptures correctly. The situation in Mark 11–12, however, showed that these religious gurus of Jesus' day failed this standard of competency in interpreting Scriptures. They quoted, interpreted, and applied Scriptures only to have their flaws exposed. They were, in fact, deluded in their interpretations, thinking that they knew the Scripture but were shown otherwise. This conclusion is derived from 12:18-27, first, and also the surrounding context of Mark 11–12.

This article will demonstrate that Mark made extensive use of multiple chiastic structures to emphasize that the fundamental error of the Sadducees in Mark 12:18-27, and of the religious leaders as a whole in Mark 11–12, was that of being deluded interpreters of Scriptures. This conclusion emerges also from other evidence, in particular the presence of an *ergasia* (the elaboration of a *chreia*). The article concludes by setting forth certain implications of this exegesis. But, first, it is important to begin with an examination of recent approaches to 12:18-27.

CURRENT METHODS AND ANALYSES OF MARK 12:18-27

Most scholars who have worked on 12:18-27 have dealt with the validity of the resurrection that was questioned by the Sadducees. These scholars employed a range of methods to interpret the text. For

1. This paper was originally written as part of the Ph.D. program at Asbury Theological Seminary.

2. An example of treating Mark's Gospel as ancient drama is G. G. Bilezikian, *The Liberated Gospel: A Comparison of the Gospel of Mark and Greek Tragedy* (Grand Rapids: Baker, 1979).

example, Otto Schwankl has produced an impressive volume *The Sadducees' Interrogation (Mark 12:18-27): An Exegetical-Theological study of the Resurrection of Jesus Christ* that employs a wide array of methods consisting of historical, sociological, traditional, linguistics, anthropological, socio-cultural, grammatical-syntactical and semantic analyses.[3] J. Gerald Janzen adopts an intertextual way of scrutinizing the hermeneutics of the use of Exod 3:6 in Mark 12:26.[4] John P. Meier argues for the historicity of the event based on the criteria of discontinuity and coherence,[5] while Craig A. Evans rejects its historicity on two bases: (1) that the usage of the question of resurrection to accuse Jesus was odd; and (2) that "the question itself seems out of place." Evans views it as "a piece of genuine, but reworked and recontextualized, exegesis from Jesus in support of the resurrection," which "the evangelist—or more likely the tradition before him—has introduced…in the context of Jesus' quarrels with the temple authorities and has specifically credited the Sadducees with asking the question."[6]

Ben Witherington, examining it under the social-rhetorical lens, identifies that the Sadducees deliberately used the levirate marriage to ridicule the resurrection and that Jesus' reply refuted their falsehood and

3. Otto Schwankl, *Die Sadduzäerfrage (Mk 12,18-27 parr): Eine exegetisch-theologische Studie zur Auferstehungserwartung* (BBB66; Frankfurt am Main: Althenaum, 1987). Howard Clark Kee, review of Otto Schwankl, "Die Sadduzäerfrage (Mk 12,18-27 parr): Eine exegetisch-theologische Studie zur Auferstehungserwartung," JBL 109 (1990): 144-45. Kee explains, "The impressively detailed analysis of the pericope itself in chapter 4 leads to the conclusion that this passage functions in Mark to demonstrate the growing conflict of Jesus with the religious authorities that led to his passion. Mark has placed it in a context of formal religious debate. Matthew intensifies the formal features, while Luke accommodates them to his Hellenistic readers" (144).

4. J. Gerald Janzen, "Resurrection and Hermeneutics: On Exodus 3:6 in Mark 12:26," *JSNT* 23 (1985): 43-58, at 44. He finds that discussions on the use of Exod 3:6 in Mark 12:26 "rests upon a sort of grammatical exegesis," which "was employed also on other scriptural texts in attempts to establish resurrection or some other kind of immortality."

5. John P. Meier, "The Debate on the Resurrection of the Dead: An Incident from the Ministry of the Historical Jesus?" *JSNT* 77 (2000): 3-24. He contends, "…when the arguments from discontinuity are joined to the arguments from coherence, the most probable conclusion is that the debate with the Sadducees over the resurrection in Mk 12.18-27 does reflect an actual incident in the ministry of the historical Jesus that took place, naturally enough, in Jerusalem" (22).

6. Craig A. Evans, *Mark 8:27-16:20* (WBC 34B; Nashville: Thomas Nelson, 2001), 251-52.

revealed their ignorance of the Scriptures and the power of God.[7] He also notes that this pericope is closely linked to the preceding and proceeding ones dealing with "crucial questions with dialogue partners and teaching in the temple courts," and that all these are united in Mark 11–12 by setting them all in the temple courts.[8]

Peter Bolt researches the literary background of 12:18-23, questioning what the Sadducees had read and how they reached their conclusion.[9] Howard Clark Kee's historical and sociological study of Mark classifies it as one of the many controversy stories in the second Gospel and that together with three other stories in Mark 12 (namely 12:13-17, 12:28-34 and 12:35-37a), "presented the Christian side in debates with Jews over major points in the interpretation of the scriptural and legal tradition."[10]

R. T. France recognizes the ecclesial influence of this pericope by commenting that Jesus' answer "offers positive theological content which is appropriate not only to the immediate situation of the controversy in the temple but also to the ongoing life of the church. Brief and frustratingly cryptic as it is, it provides a basis for theological teaching."[11] Bradley R. Trick approaches the pericope from the view of covenant,[12] while James Luther Mays insists it "deals directly with the question of how Scripture is to be interpreted."[13]

Robert H. Gundry, in his commentary on Mark (1993), entitles this pericope "Jesus' exposé of the Sadducees' ignorance" and argues that Jesus' reply is subdivided into two: (1) a charge that Sadducees are ignorant

7. Ben Witherington, III, *The Gospel of Mark: A Socio-Rhetorical Commentary* (Grand Rapids, Mich.: Eerdsman, 2001), 326-30.

8. Witherington, *Gospel of Mark*, 326-27.

9. Peter Bolt, "What Were The Sadducees Reading? An Enquiry into the Literary Background of Mark 12:18-23," *TB* 45 (1994): 369-94.

10. Howard Clark Kee, *Community of the New Age: Studies in Mark's Gospel* (Philadelphia: Westminster, 1977), 39-40.

11. R. T. France, *The Gospel of Mark: A Commentary on the Greek Text* (NIGTC; Grand Rapids, Mich.: Eerdmans, 2002), 473.

12. Bradley R. Trick, "Death, Covenants, and the Proof of Resurrection in Mark 12:18-27," *NovT* 49 (2007): 232-56.

13. James Luther Mays, "Is This Not Why You are Wrong?—Exegetical Reflections on Mark 12:18-27," *Int* 60 (2006): 32-46, at 33. He answers that question by first positing it in its interpretive context in chapters 11 and 12, and then examining Jesus' critique of the Sadducees' method of scripture interpretation and defense of the resurrection, and concludes by making implications for the practice of exegesis.

(12:24-25), and (2) a scriptural proof of resurrection (12:26-27), each consisting of a counter question and a statement.[14] He further notes that "the chiastic ordering in 12:25-26 of the particulars concerning the two kinds of ignorance with which Jesus charged the Sadducees in 12:24 gives his charge added force."[15] However, he did not explain what this "chiastic ordering" is or show how it is formed.

Joel Marcus also takes a structural approach. Like Gundry, he observes that 12:18-27 is divided into two parts, one comprising of the Sadducees' question (12:18-23) and the other of Jesus' response (12:24-27), and that these two parts are closely linked in structure by two pairs of parallel ideas: one emphasizing the *fact* of resurrection (12:18 and 12:26-27) and the other the *mode* of resurrection (12:19-23 and 12:24-25).[16] Additionally, he presents a chiastic structure within Jesus' answer (in

14. Robert H. Gundry, *Mark: A Commentary on His Apology for the Cross* (Grand Rapids, Mich.: Eerdmans, 1993), 700-701.

15. Gundry, *Mark*, 703.

16. Joel Marcus, *Mark 8-16: A New Translation with Introduction and Commentary* (AB 27A; New Haven: Yale University Press, 2009), 831. He argues, "Near the beginning of the first part, the Sadducees cite what 'Moses wrote' in the Law to provide a context for their skeptical question about the resurrection (12:19); near the end of his response, Jesus refers to what is written 'in the book of Moses' as a proof text for the resurrection (12:26). As Meier points out, the introduction to the Sadducees' question (12:18) concerns the *fact* of the resurrection, whereas their question itself (12:19-23) concerns its *mode*. Jesus then deals with these issues in reverse order: first the mode of resurrection existence (12:24-25), then its reality (12:26-27)" (John P. Meier, *A Marginal Jew: Rethinking the Historical Jesus. Vol. 3: Companions and Competitors* [New York: Doubleday, 2001], 417). Structurally, this may be represented as follows:

12:18		*fact* of resurrection (introduction to Sadducees' questions)
	12:19-23	*mode* of resurrection (their question itself)
	12:24-25	*mode* of resurrection existence (Jesus' answer)
12:26-27		*reality* of resurrection (conclusion of Jesus' answer)

12:24-27).[17]

Thus, scholars have mostly expounded on Jesus' statements in replying and counter-challenging the Sadducees in their misleading correlation of the levirate marriage with the resurrection. Furthermore, of all the methodologies employed, few commentators, excepting Marcus and Gundry, have observed the chiasms in the story, particularly in Jesus' response. Although Marcus and Gundry both describe basic chiastic structuring, they did not explain what key focus this structural form serves to highlight. This article will give full attention to chiasms in this pericope by considering their import for interpreting Mark 11–12, specifically, 12:18-27.

MARK'S PURPOSEFUL USE OF RHETORIC

Mark was purposeful in employing rhetoric, specifically chiastic structures, for the purposes explained above. Kee notes that there are more than fifty-seven OT quotations in Mark 11–16 and that of these, "eight are from the Torah, and all but one of those appear in the context of the

17. Marcus shows his chiasm as follows (*Mark 8-16*, 831):

A	Aren't you deceived, not knowing (12:24a)		
	B	the scriptures (12:24b)	
		C	or the power of God (12:24c)
		C´	in heaven people don't marry (but live an existence transformed by God's power) (12:25a)
	B´	scriptural citation (12:26)	
A´	You are greatly deceived (12:27)		

Cf. Robert H. Stein, *Mark* (Baker Exegetical Commentary on the New Testament; Grand Rapids, Mich.: Baker Academic, 2008), 553-54. Stein also observes an almost identical construction:

A	The Sadducees do not know the scriptures (v. 24c)	
	B	They do not know the power of God (v. 24d)
	B´	The resurrection life is not mere continuation of the present life (v. 25)
A´	Jesus argues from the authority of the book of Moses, the Torah (v. 26-27)	

controversy stories in chapter 12."[18] Additionally, he surmizes that in the same context, another one-hundred and sixty allusions are present from the Prophets, Psalms, Torah, and other non-canonical writings.[19] For the first readers of Mark, it seems likely that a high percentage of these allusions would not go unnoticed. The density and repetition of Scriptural quotation and allusion would have impacted the original audiences regarding the importance of Scripture as the narration continued. Kelli S. O'Brien also examines in detail the use of Scripture in the Markan passion narrative, especially with regard to the many allusions in Mark 14–15. She notes, "the complexities of the Gospel of Mark were not missed for eighteen centuries without reason. Mark resists an easy reading. The author does not draw out connections for the reader, as do the other Synoptics, but leaves them for the reader to discover."[20] Thus, we may posit that Scripture, whether through key themes, specific quotations, or possible allusions, is likely to play a significant role in Mark 11–12 and that Mark would have relied on hearers/readers to interpret Scripture's significance through contextual indicators and literary structuring. How then might Mark have "embedded" his trails for us to discover them?

CHIASMS

Chiasms are Mark's way of structuring his content in chs. 11–12, in particular 12:18-27. The work of numerous scholars as well as the original research behind this article supports this claim. First, Nils W. Lund attests to the use of chiastic structures in the Gospels:

> Often we find upon closer examination that narrative units are stripped of all superfluous details and the story is made to converge at a given point, which is sharpened by a striking saying embodied in the story… A passage, therefore, which shows the presence of chiastic forms perfectly preserved must be assumed to be more nearly original than a similar parallel passage which is imperfect in form. The basic assumption is that a writer who is at all interested in such forms may be supposed to use them uniformly.[21]

18. Kee, *Community*, 45. He elaborates, "Two are from the historical writings, 12 from the Psalms, 12 from Daniel, and the remaining 21 are from the other prophetic writings."

19. Kee, *Community*, 45. He writes, "An analysis of the allusions to scripture and related sacred writings gives the same general picture: of 160 such allusions, half are form the prophets (excluding Daniel), and about an eighth each from Daniel, the Psalms, the Torah, and from non-canonical writings."

20. Kellis S. O'Brien, *The Use of Scripture in the Markan Passion Narrative* (London: T&T Clark, 2010), 2.

Lund's comment indicates that we can expect to find the presence of chiastic structures in a narrative document, and that such devices are used to emphasize a key point, with the story being told or written in such a way that it only contains the necessary elements geared towards accentuating even more the key point. This would surely enable the narrative to progress without too much extra information, and using words that would produce parallel effects that point to a central idea.

The volume by David R. Bauer and Robert A. Traina, *Inductive Bible Study,* also describes the essential features of chiasms: "…chiasm invites us to consider seriously the relationship between the sets of coordinate elements…. In addition, chiasm normally involves an emphasis upon the first and last elements mentioned…. Finally, …chiasm suggests that this middle element is the primary concern around which the other features of the chiasm revolve."[22] Thus the center of a chiasm stresses the chief thought of a pericope and must be treated seriously. M. Philip Scott has argued for the chiastic structure as a key to the interpretation of Mark.[23] He is convinced that "…Mark has subordinated history and factual details to his overriding objective: to present across the scheme of his book as both linearly and chiastically arranged an ongoing and gradual development of implicit meaning that is made fully explicit…"[24] He presents what he believes to be the grand chiasm that Mark had intentionally used to structure his entire Gospel.[25] Scott's conclusion to his article is as telling

21. Nils W. Lund, *Chiasmus in the New Testament: A Study in the Form and Function of Chiastic Structure* (Peabody, Mass.: Hendrickson, 1942), 229, and 232.

22. David R. Bauer and Robert A. Traina, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics* (Grand Rapids, Mich.: Baker Academic, 2011), 120-21.

23. M. Philip Scott, "Chiastic Structure: A Key to the Interpretation of Mark's Gospel," *BTB* 15 (1985): 17-26. He argues, "Mark's gospel is a structure of meanings or of developing meaning. To seek elsewhere for its plan is futile, as a look at the lack of agreement among commentators proves; for no two of them seem to have found quite the same divisions in the text" (25).

24. Scott, "Chiastic Structure," 17.

25. Scott, "Chiastic Structure," 18-19. This chiasm contains 10 to 17 pairs of verses in parallel relationship hinged at a center at 9:7 (which says "This is my Son: listen to him"). Scott backs it up further by showing that 9:7 can be considered the center of the whole book in that the word counts before and after it are almost balanced. He concludes the chiasm by writing: "Without question and as a simple matter of fact, the foregoing is in Mark's gospel, but there can

as his impressive chiasm. He claims,

> There is much more required to be said about Mark's chiasmus. This must be said here: the chiasmus is an indispensable instrument of interpretation for students of his gospel. And so much so, that an interpretation that stops short of seeking out possible chiastic relations and examining the implications of any that are found must be considered technically unfinished.[26]

However, Scott's challenging claim did not generate much response from other scholars.

Bas van Iersel, in his *Reading Mark* (1989), is convinced that the narrator of Mark had structured the whole book by means of a sandwich construction at both the macro and micro levels. Much less elaborate than Scott's, van Iersel's chiasm of the second Gospel groups larger portions of the book together at three sections and is much easier to understand.[27]

hardly be any reasonable doubt that the bulk of it is there by intention. And that suggests that it is the key to the understanding of the gospel and in particular to its structure. For the way Mark has structured the chiasmus to span the whole gospel and the way he has related the elements of the chiasmus seem to have settled the plan of the book, even from its basic structure."

26. Scott, "Chiastic Structure," 25-26.

27. Bas van Iersel, *Reading Mark* (trans. W. H. Bisscheroux; Edinburgh: T&T Clark, 1989), 20. He explains, "…further investigation shows that the whole book is structured by means of sandwich construction. This can be seen most clearly in the way the device is applied to the different locations in the story. In this way the book can.... be structured at the level of the total text as follows:

Title (1:1)
(A1) In the desert (1:2-13)
(y1) first hinge (1:14-15)
(B1) In Galilee (1:16–8:21)
(z1) blindness → sight (8:22-26)
(C) On the way (8:27–10:45)
(z2) blindness → sight (10:46-52)
(B2) In Jerusalem (11:1–15:39)
(y2) second hinge (15:40-41)
(A2) At the tomb (15:42–16:8)."

In his later work, van Iersel retains the structure and lengths of each section but rephrased the section titles (*Mark: A Reader-Response Commentary* [trans. W. H. Bisscheroux; Sheffield: Sheffield Academic, 1998], 84).

CHIASM IN MARK 12:18-27

Using these scholars' work as warrants, my research in 12:18-27 will show that this pericope is tightly structured as a chiasm. The pericope begins by introducing the Sadducees' *disbelief* in the resurrection in 12:18. This is in direct contrast with Jesus' *belief* stated in 12:27, which sums up his arguments (12:24-26) that God is God of the living, not the dead. These two verses are the direct opposite ends of the topic being debated and form the outer bracket of our chiasm, the former introducing and the latter concluding the pericope. The Sadducees, in Mark 12:19, *quoted* Moses' law of levirate marriage taken from Deut 25:5-6. This levirate marriage served to enable a dead man's family line to be perpetuated even after his death, by having his brother marry his wife and have children on his behalf. This formed their scriptural basis for their challenge soon to come. In contrast, in Mark 12:26, Jesus *quoted* Exod 3:6 as his scriptural basis to defend and argue for the resurrection. God said, "I am the God of Abraham, and the God of Issac, and the God of Jacob." This was God's self-revelation to these patriarchs, for which He is to be remembered for generations after generations, and which he spoke to Moses out of the burning bush, a display of God's power. Mark 12:19 and 12:26 thus form the second frame of the chiasm.

The Sadducees then presented their hypothetical case of a man and his six brothers who married the same woman one after another without success in having any children (12:20-22). Jesus, in 12:25, in turn described that those who are resurrected would not marry or be married, but will be like the angels in heaven. These opposing scenarios thus form another parallelism. One can also see that while the Sadducees cited the general sense of Moses' levirate law as the basis of their particularized scenario, Jesus rebutted them in the reverse order, that is with a particularized nature of the resurrection first, before relating it to the broader self-revelation of God.

Moving on, the Sadducees finally lashed out their question as a trap. They were essentially asking in 12:23, "Which man's wife will she be in the resurrection life, since all seven men had been her husband *in this life*?" (italics mine). Their question revealed that they had assumed that life in the resurrection would simply be a continuation of the earthly life such that the laws of marriage and remarriage (according to the levirate marriage) still applied. To this, Jesus assessed that they did not understand the Scriptures or the power of God (12:24b). Their question showed their failure in understanding and interpreting the Scriptures correctly. If they had properly interpreted Scripture, they would not be making such

correlations between this earthly life and the resurrection life. Thus, the center of the entire chiasm and pericope is focused on Jesus' opening words in his answer to the Sadducees in 12:24a: "Are you not mistaken?" As will be shown later, this is a rhetorical question, which, in effect, is making a claim. In this center, Jesus made known their delusion. By identifying the words or ideas that are in parallel (as described above), the verses of the pericope are arranged in a concentric manner, with the key words or phrases underlined, and presented below (NASB95).

18 *Some* Sadducees (who say that there is no resurrection) came to Jesus, and *began* questioning Him, saying,

19 "Teacher, Moses wrote for us that if a man's brother dies and leaves behind a wife and leaves no child, his brother should marry the wife and raise up children to his brother.

20 "There were seven brothers; and the first took a wife, and died leaving no children.

21 "The second one married her, and died leaving behind no children; and the third likewise;

22 and *so* all seven left no children. Last of all the woman died also.

23 "In the resurrection, when they rise again, which one's wife will she be? For all seven had married her."

24a Jesus said to them, "Is this not the reason you are mistaken,

24b that you do not understand the Scriptures or the power of God?

25 "For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.

26 "But regarding the fact that the dead rise again, have you not read in the book of Moses, in the *passage* about *the burning* bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?

27 "He is not the God of the dead, but of the living; you are greatly mistaken."

By further summarizing and rephrasing each pair of paralleled words and ideas, the chiasm of the pericope may be depicted as follows:

A	Sadducees' belief that there is no resurrection introduced (12:18)			
	B	Moses' earthly words for perpetuation of family line quoted (12:19)		
		C	People in this life marrying and being married (12:20-22)	
			D	Sadducees assumed resurrection life is simply a continuation of the earthly life (12:23)
				E Jesus assessed that Sadducees were deluded (12:24a)
			D´	Jesus assessed that Sadducees failed to understand the Scripture and the power of God (12:24b)
		C´	People of resurrection neither marry nor given in marriage (12:25)	
	B´	God's eternal words of covenantal relationship and faithfulness quoted (12:26)		
A´	Jesus' belief summed up: God is God of the living, not the dead (12:27)			

We can see that the above chiastic structure contains all the qualities that Lund, and Bauer and Traina, have mentioned are features of chiasms in general and in the Gospels. The story in its final form reads as if it had been stripped of some material or information that would make it more like a narrative. Although representing a debate, this event would not have simply spanned one minute that it presently takes to read it. Moreover, we would expect that in reality, Jesus' answer must be longer and more elaborate than just the four verses in 12:24-27. Clearly then, Mark must have redacted his sources regarding this event and organized them into this chiastic form that we observe now. This chiasm also shows that van Iersel and Scott are right in the following ways: (1) Mark has employed chiastic structures in macro and micro levels of his gospel;[28] and (2) in this pericope, Mark has chosen to demote history and factual details of the event in order to, through chiastic arrangement, make an implicit meaning explicit. The implicit meaning in 12:18-27 made explicit by the center of its chiasm is that the fundamental error of the Sadducees was becoming deluded in their interpretation of Scripture.

28. Marcus' chiasm shown earlier is another evidence of chiasms in the micro level in this pericope alone.

Three more evidences must be mentioned to further substantiate this claim. First, what scholars have rightly identified as "interrogation," "pronouncement," "debate," and the like in this encounter was in essence a game of challenge-riposte, a common phenomenon of the social life in the early Mediterranean world. A challenge in the form of word, question, gesture or action would be made with an attempt to undermine the honor of another. A response would be given in reply to match the challenge and possibly to pose a challenge in return.[29] Thus, Jesus was obligated to answer the Sadducees' question, or suffer shame as a result. Jerome H. Neyrey explains the implication of such a use of questions: "Questions, then, serve as weapons with lethal intent, for the person asking them does not seek information from Jesus but attempts to embarrass him. Jesus, moreover, generally defends himself by answering a question with a question, thus making his own aggressive thrust at his opponent."[30] In 12:18-27, the Markan Jesus replied in the form of a rhetorical question: οὐ διὰ τοῦτο πλανᾶσθε "Are you not for this reason mistaken…? (Yes!)" A question begun with a form of οὐ(κ) is rhetorical in that it expects a positive answer. It is a round-about way of making a positive affirmation. The verb πλανάω means "to deceive, mislead or lead astray"; in the passive voice, as here, it means "to be misled or be deceived."[31] The use of the historical present could also be Mark's way of making Jesus' assessment of the Sadducees more vivid, such that his listeners and readers might feel as if they were

29. Richard L. Rohrbaugh, "Honor: Core Value in the Biblical World," pages 109-25 in *Understanding the Social World of the New Testament* (ed. Dietmar Neufeld and Richard E. DeMaris; London: Routledge, 2010), 113-14. He states, "In the Synoptic Gospels Jesus evidences considerable skill at challenge-riposte and thereby shows himself to be an honorable and authoritative prophet. … It is also interesting to see how often in the Gospels questions are put to Jesus in public. Public questions are always honor challenges" (114).

30. Jerome H. Neyrey, "Questions, *Chreiai*, and Challenges to Honor: The Interface of Rhetoric and Culture in Mark's Gospel," *CBQ* 60 (1998): 657-81, at 658. Neyrey's article contains further details of how questions are used in ancient literature in forensic rhetoric, philosophical discourse, education, and entertainment; questions and the *chreia*; questions and challenges to honor; and questions in responsive *chreiai* in Mark with regards to challenge and riposte (especially useful for this paper).

31. BDAG classifies its meaning in this account as "be mistaken in one's judgment, deceive oneself."

right there in the middle of the interrogation as it happened.[32]

Second, Jesus' reply was creatively presented by Mark in the form of an *inclusio* by the use of πλανᾶσθε in 12:24 and 27. Bauer and Traina explain the importance of an *inclusio* as follows: "*Inclusio* is the repetition of words or phrases at the beginning and end of a unit, thus creating a bracketing effect. At the boundaries *inclusio* establishes the main thought of the book (or passage), pointing to the essential concern of the book (or passage)."[33] Although this concept of *inclusio* is typically thought to demarcate boundaries for a whole book or a passage or pericope, I think it is reasonable also to consider the effect that an *inclusio* has on a subsection of a pericope. While *inclusios* are often considered "bookends" distinctly marking out the start and end of a large unit, arguably thewy achieve the same distinct effect in smaller units, as in Jesus' reply to the Sadducees in 12:24-27. Although only three verses long, the use of πλανᾶσθε in 12:24 and 27 effectively creates a bracketing effect at the start and end of Jesus' reply. This *inclusio* presents for us the main thought and essential concern of Jesus' answer, namely that the Sadducees were simply mistaken. This notion is further emphasized by the use of the adverb πολύ to modify πλανᾶσθε climactically at the end of the *inclusio* in 12:27b. Another *inclusio* in this subsection has also been observed;[34] however, the use of πλανᾶσθε is more obvious and central in the episode.

Third, the parallel accounts in Matthew and Luke also serve to

32. Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, Mich.: Zondervan, 1996), 526-27. Wallace explains, "The reason for the use of the historical present is normally to portray an event vividly, as though the reader were in the midst of the scene as it unfolds. Such vividness might be rhetorical (to focus on some aspect of the narrative) or literary (to indicate a change in topic). The present tense may be used to describe a past event, either for the sake of vividness or to highlight some aspect of the narrative. It may be intentional (conscious) or unintentional (subconscious) on the part of the speaker. If intentional, then it is probably used to show the prominence of the events following. If unintentional, then it is probably used for vividness, as if the author were reliving the experience."

33. Bauer and Traina, *Inductive Bible Study*, 117. They also advise, "One should note the relationship between these bracketing statements and the intervening material in order to identify the semantic relationship with which an *inclusio* is used."

34. Meier, "The Debate on the Resurrection of the Dead," 7, also points out that in 12:18-27 "… from start to finish, this well-structured pericope uses *inclusio* to bind the various parts of the story together." He also identifies another *inclusio* in the clauses "there were seven brothers" in 12:20 and "for the seven had her as wife" in 12:23.

accentuate Mark's purposeful use of this *inclusio* in his account. Matthew used the same verb πλανᾶσθε only once (22:23-33), while Luke, on the other hand, did not use the verb or an *inclusio* at all (20:27-40). It is quite apparent, then, that Mark was highlighting the mistake that the Sadducees made, in a way which Matthew and Luke did not.

Therefore, Jesus was asserting plainly to his opponents' shame: "You [Sadducees] are, yes you are, therefore mistaken/deceiving yourselves (!)…" This charge, furthermore, aims at the heart of the Sadducees' error (12:24): "because you [Sadducees] do not know the Scriptures nor the power of God" (μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;).

CHIASM IN MARK 11-12

Having examined the chiastic structure of 12:18-27, we shall see that a chiastic structure may also be operative in the larger literary unit of Mark 11–12.[35] Joanna Dewey, in support of the concentric arrangement in Mark 11–12, contends that:

…Mark has set off the Jerusalem public debates by the use of framing incidents, the interposition technique, and overlapping rhetorical units larger than the pericope. Within the public ministry a loose symmetrical rhythm is to be recognized in 12:1-40. The rhythm clarifies the structure and helps to illumine the function of the public debate material in the Jerusalem public ministry. In Mark 11–12, Mark has used a variety of rhetorical techniques, some liner, some symmetrical, to structure his material.[36]

She presents a chiasm that neatly showcases the public teachings and debates of Jesus in the temple in Jerusalem in 12:1-40:[37]

35. Mays, "Is This Not Why You are Wrong?" 33. Mays writes, "Mark 12:18-27 is part of a larger literary complex that provides contextual comment on its function and purpose, the section of the Gospel (chs. 11 and 12) that tells about the first three days of Jesus' presence in Jerusalem."

36. Joanna Dewey, *Markan Public Debate: Literary Technique, Concentric Structure, and Theology in Mark 2:1-36* (Chico, Calif.: Scholars Press, 1980), 152-53.

37. Dewey, *Markan Public Debate*, 162.

A	Public teaching: The parable of the wicked tenants; threat of God's judgment (12:1-9)		
	B	Public Teaching: Psalm citation; audience reaction (12:10-12)	
		C	Public Debate: The things of God are to be given to God; audience reaction (12:13-17)
			D Public Debate: The hope in resurrection is real (12:18-27)
		C´	Public Debate: The things of God are the commands to love God and neighbor; audience reaction (12:28-34)
	B´	Public Teaching: Psalm citation; audience reaction (12:35-37)	
A´	Public Teaching: Warning against the scribes; threat of God's judgment (12:38-40)		

Dewey explains how she observes the parallelism that exists between the pericopes that made them symmetrical with each other, and thus forming a concentric pattern that works itself into the center.[38] However, to my dismay, she did not explain the significance of 12:18-27 as the center of the chiasm.

38. Dewey, *Markan Public Debate*, 156-61.

Sharyn Dowd revises Dewey's chiasm above, adding more explanations and details but still maintaining its center at 12:18-27.[39] Christopher Bryan also affirms the presence of "both a linear and concentric development."[40] After describing how the surrounding pericopes of 12:18-27 pair off to form brackets, he concludes, "viewed concentrically, the debates begin and end with the challenge of the person of Christ, while at their heart is the challenge to trust in God's faithfulness."[41] Although Bryan mentions the center of his concentric arrangement and identifies its meaning, he did not explicate its impact on the unit as a whole. Both Dewey's and Bryan's works confirm that there is a well structured chiasm nested in the larger unit within which 12:18-27 is found. Although they have slightly different views about how 12:1-12 parallels with 12:35-40, they have both located the same center, i.e. 12:18-27. Extending their work, I propose a new chiasm that comports with Timothy C. Gray's view that in 11:27–12:44, "Mark's purpose is to illustrate Jesus' authority" and that "by demonstrating the authoritative power of Jesus' teaching and the threadbare teaching of the religious leaders, Mark advances … the motif

39. Sharyn Dowd, *Reading Mark: A Literary and Theological Commentary on the Second Gospel* (Macon, Georg.: Smyth & Helwys, 2000), 128. She explains, "Within these bracketing movements are nine small units of materials organized in a chiastic structure (revised from Dewey 1980, 162 and Donahue 1982):

A 11:27-33	Transition: Question of Jesus' authority Looks backward as response to expulsion incident and forward as first of series of controversies			
	B 12:1-9	Judgment on religious leaders; parable of the vineyard		
		C 12:10-12	Psalm citation (118:22) in service of Christology	
			D 12:13-17	Question about taxes 'Teacher' as address Compliment with reference to truth Question Answer: Caesar/God Response of questioners
				E 12:18-27 Question about the resurrection
			D´ 12:18-34	Question about the greatest commandment Question Answer: God/neighbor Response to questioner 'Teacher' as address Compliment with reference to truth
		C´ 12:35-37	Psalm citation (110:1/8:7) in service of Christology	
	B´ 12:38-40	Judgment on religious leaders; critique of scribes		
A´ 12:41-44	Transition: Widow's offering.			

Looks backward as contrast to religious leaders and forward, forming frame around apocalyptic discourse with story of anointing woman."

40. Christopher Bryan, *A Preface to Mark: Notes on the Gospel and its Literary and Cultural Settings* (New York: Oxford University Press, 1993), 108. The linear development is the progression of one interrogation after another, and also of Jesus' triumph over each one. He establishes the concentric arrangement by forming an outer bracket consisting of the parable of the vine-growers "asking what it means to reject God's 'beloved son' (12:1-12)" and "an episode centering upon the question, 'Whose son is the messiah?' (12:35-37);" and an "inner pair of questions on tax to Caesar and the great commandment obviously centers on duty to God (12:13-17, 12:28-34);" and "the central episode concerns God's faithfulness, in death as in life (12:18-27)."

41. Bryan, *Preface to Mark*, 108. Van Iersel also shows a chiasm in this large section but with a different center (*Mark*, 347): "…the episodes of this cluster are arranged on either side of the parable, which forms the turning point in this section. By means of this metaphorical story Jesus gives his opponents to understand both what his own identity and position is and where they stand in the conflict, and what the consequences of their opposition will be for both parties.

preparation of the temple inspection and entering	11:1-11
cleansing of the temple and eradication of the fig tree	11:11-26
in discussion with the temple authorities	11:27-33
parable of the winegrowers	12:1-13
in discussion with other Jewish leaders	12:14-27
various sayings about scribes	12:28-40
conclusion of the inspection, leaving the temple	12:41-44."

of ἐξουσία."[42]

Jesus' ministry in Jerusalem formally began with his triumphal entry in 11:1-11. Then in 11:12-26, Jesus' entrance into and cleansing of the temple was intercalated by the cursing of the fig tree.[43] The religious leaders, comprised of the chief priests and the scribes, then began to plan to destroy him. It is the contention of this study that 11:1-11 serves to introduce Jesus' ministry in Jerusalem until his crucifixion and death (11:1–15:39), while 11:12-26 introduces the temple discourse in which he exercised his authority as the teacher and prophet of Scripture (11:12–13:37). These are followed by seven pericopes that portray Jesus in direct challenge-riposte situations with the religious leaders. They are namely: (1) questioning of Jesus' authority (11:27-33); (2) Jesus' telling of the parable of the vine-growers against the religious leaders (12:1-12); (3) questioning by the Pharisees and Herodians about paying taxes (12:13-17); (4) questioning by the Sadducees about the resurrection (12:18-27); (5) questioning by a scribe about the greatest commandment (12:28-34); (6) Jesus' teaching about the Messiah (12:35-37); and (7) Jesus' warning about the scribes (12:38-40). In and through these passages, Jesus exercised

42. Timothy C. Gray, *The Temple in the Gospel of Mark: A Study in its Narrative Role* (Grand Rapids, Mich.: Baker Academic, 2008), 77. He also maintains, "Jesus' condemnation of the temple provoked a challenge from the temple establishment concerning proper authority. From 11:27–12:44 this issue of authority is the plot line at the heart of the various stories gathered together here by Mark. Mark's purpose is to illustrate Jesus' authority and show how he silences the leaders of Israel in order to reveal their lack of authority.… The issue of 'teaching' is closely related to the question of authority." On 78, he writes, "The material of 12:13-34 is indirectly related to the temple motif.… The question about paying the text to Caesar is perhaps a response to Jesus' charge that the temple establishment is a den of robbers, since they are now determined to paint Jesus as the true insurgents against Rome. The question of the resurrection bears upon Jesus' claim that the son will be vindicated and thereby become the cornerstone for the new temple. And of course the question about the greatest commandment allows Jesus – while teaching in the temple – to declare inconsequential all ceremonial sacrifices of the temple. By setting this conflict within the temple, Mark intensifies the conflict between Jesus and the religious leaders. In the dispute regarding ultimate authority over the temple, Jesus silences the religious leaders within the temple itself."

43. See Mark A. Awabdy and Fredrick J. Long, "Mark's Inclusion of 'For All Nations' in 11:17d and the International Vision of Isaiah," *The Journal of Inductive Biblical Studies* 2 (2014): 224–55, who show that there is a chiastic structure in this pericope that centers in 11:17, and another one within 11:17 itself.

his authority specifically in the interpretation of Scriptures in a way that fascinated and amazed the crowd, but confounded, criticized, and even condemned the religious leaders.

The questioning of Jesus' authority in 11:27-33 with respect to his teaching and performing miracles and healings is paralleled to Jesus' condemnation of the scribes for the way they abused their authority and position in 12:38-40. These two instances that relate to his exercising of authority form an outer bracket. In 12:1-12, Jesus told the parable of the vine-growers in judgment against the religious leaders' rejection of God's prophets leading up to the Messiah as the Son of God, whom they failed to recognize and receive. He quoted Ps 118:22-23 to emphasize that the Messiah will be rejected by the leaders but will be exalted as the chief cornerstone. In Mark 12:35-37, Jesus ridiculed the scribes for saying that the Messiah is the Son of David. He quoted Ps 110:1 to demonstrate that the Messiah will be exalted above David and over his enemies. These two passages parallel with each other in the religious leaders' failure to recognize the Messiah's authority and Scripture citations.

In 12:13-17, Jesus faced his first of three consecutive challenge-riposte encounters with the Pharisees and the Herodians. They came with a hypocritical question to trap and test him about paying taxes to Caesar. Jesus easily exposed the hypocrisy and emphasized the importance of fulfilling their duty to God compared to Caesar. His answer amazed them. In 12:28-34, the scribe's amiable question about the greatest commandment received Jesus' reply, in which he quoted from Deut 6:4-5 with Leviticus 19:18b. These scriptures taught about loving God wholeheartedly and loving others as one would love himself. The situation ended with no one daring to ask him anymore questions. These two units (12:13-17 and 12:28-34), each showing Jesus' teaching in truth with respect to one's faithfulness to God (whether in giving to God what belongs to him or in loving him wholeheartedly), form the innermost bracket, identifying, on the one hand, the Pharisees and Herodians' trap in comparing fulfilling their duty to God with duty to Caesar, and, on the other hand, the scribe's comparison of loving God wholeheartedly with lifeless burnt offerings and sacrifices. The center of the chiasm is the pericope of 12:18-27, in which Jesus gave his verdict that the Sadducees were deluded and mistaken in their interpretation of Scripture.

A	Jesus' exercise of authority questioned by religious leaders (11:27-33)
B	Religious leaders' failure in recognizing the Messiah's authority with Scripture citation: Psalm 118:22-23 (12:1-12)
C	Jesus' authoritative teaching in truth: Fulfilling one's duty to God versus duty to Caesar (12:13-17)
D	Jesus' verdict concerning religious leaders' Scripture interpretation: Being delusion (12:18-27)
C´	Jesus' authoritative teaching in truth: Loving God wholeheartedly versus with burnt offerings (12:28-34)
B´	Religious leaders' failure in recognizing the Messiah's authority from Scripture citation: Psalm 110:1 (12:35-37)
A´	Religious leaders' abuse of authority condemned (12:38-40)

From this chiasm of 11:27–12:40, we can infer that Jesus' charge against these leaders was that they were deluded, thinking they had interpreted Scripture accurately, but, in fact, they had gotten it totally wrong. In addition to preventing the Sadducees from believing in the resurrection, this delusion also caused the Pharisees and scribes to question Jesus' authority (11:27-33), and the scribes to abuse their God-given authority (12:38-40). This delusion disabled them from recognizing and receiving the Messiah's authority, causing them to not understand how to interpret the Scriptures that testified about him (12:1-12, 35-37). It also led them to think that they can trap Jesus by putting on par one's duty to God with one's duty to Caesar (12:13-17), and that loving God wholeheartedly may be substituted by burnt offerings (12:28-34). It is the fundamental error of the religious leaders as a whole.

At this point, we must acknowledge and reply to two commentators' suspicions of chiastic structures. Robert M. Fowler, responding to Dewey's work, suspects that chiasms are "set forth only by modern critics" and are more "typical of the discourse of the visual-literate… than of the oral-aural ancient reader or listener" because (1) there are no observable evidence in ancient rhetoric or poetic handbooks that show they were ever discussed, and that (2) "only a modern critic, with all the resources of typography at

her disposal, is able to objectify such a thoroughly spatial, visual pattern."[44] Fowler's suspicions are not without grounds, for Lund also argues, "In all the works which are devoted to penetrating and scholarly observations of Greek rhetorical forms in the New Testament, there is no trace of any attempt to study a literary form commonly known as *chiasmus*, which was used extensively in the Old Testament."[45] Lund's work, however, is helpful to counter Fowler's first doubt. By tracing the development and influence of ancient literary forms, Lund proposes that the chiastic forms are a result of Semitic influence[46] and precedes his evidences by claiming the following: "The chiasmus seems to be part of Hebrew thought itself, whether expressed in poetry or in prose, and to this factor we may look for the explanation of the readiness with which the extensive application of this literary principle of structure has passed over into the Greek writings

44. Robert M. Fowler, *Let the Reader Understand: Reader-Response Criticism and the Gospel of Mark* (Harrisburg, Penn.: Trinity, 1996), 151-52. He mentions Joanna Dewey's work and writes, "Chiastic or concentric structures may be regarded as yet another form of Markan repetition or duality, but we hardly have here the predominant, recurring motif of the figure in Mark's carpet. Chiasm is also often argued to be the predominant organizing principle of virtually every ancient corpus of literature. What are we to make of this current critical zeal for chiasm? Is it as ubiquitous in ancient literature and therefore as important as some claim? Note that these concentric patterns are geometrical in form and are typically explicated by means of a diagram or chart. They are thus set forth only by modern critics and as strikingly visual or architectural patterns.... I suspect that an ancient would not recognize a chiasm if he saw one diagrammed on the wall, but he might recognize it if he heard it performed orally. If so, what would he hear? Chiasms, I suspect, were for the ancient experiences of the ear rather than of the eye. If chiasm, in Mark at least, is yet another narrative strategy of duality, then we may want to inquire as to the pragmatic and rhetorical functions of such repetitive arrangements at the level of discourse and not just at the level of story. Modern critics have tended to define chiasm more in terms of story content and less in terms of narrative strategy or discourse. If attention can be shifted from neat diagrams and architectural symmetry, visually apprehended, to the progressive, temporal encounter that every hearer and reader of the Gospel experiences, then we may better understand not what chiastic structures are visually but how they function temporally."

45. Lund, *Chiasmus*, 25.

46. Lund, *Chiasmus*, 27. He argues, "There exists, however, when all allowances for Greek influence have been made, a residue of form in the New Testament, which may not under any circumstances be derived from the Greek schools, and which is also of such definite literary character that it may not, as has sometimes been done, be explained as resulting from haphazard attempts of non-literary Christians. This residue of form is Semitic."

of the New Testament."[47] Additionally, van Iersel supplies critical data that address Fowler's first doubt when he argues that chiasms were known in Graeco-Roman times as "*hysteron proteron* ('the latter first'), *prohysteron* and *hysterologia*"[48] ('the before-latter one' and 'latter sayings') and that students "had to learn the alphabet not just forwards and backwards but also in pairs of the first and the last letter."[49] Fowler's second suspicion is a question of how chiasms might be received by the first recipients of Mark's Gospel, being an oral-aural community. Again, van Iersel's response to such doubt is worth quoting. He contends that the concentric pattern of structuring a text "in semi-literate cultures… was natural" and "may have resulted from the need to divide a text into coherent segments;" furthermore, chiasms were "originally a structuring and mnemonic device, which had the function of helping reciters structure the text for their listeners."[50]

R. T. France also footnotes in his commentary his "rooted suspicion of neat, symmetrical patterns (particularly when bolstered with the name of 'chiasmus'!) which are 'discovered' in texts which do not on the surface

47. Lund, *Chiasmus*, 29.

48. Van Iersel cites J. W. Welch (ed.), *Chiasmus in Antiquity: Structures, Analyses, Exegesis* (Hildesheim: Gerstenberg, 1981), 14, who provides examples like Cicero, *Atticus* 1.16.1, the Roman commentators Servius and Donatus, and the scholiast Aristarchus, *Scholia A* on *Odyssey* 56, the *Scholia Euripides Orestes* 702, and the *Scholia Euripides Phoenissae* 887 (*Mark*, 70 n. 2).

49. Van Iersel, *Mark*, 70-71. He also footnotes (*Mark*, 70 n. 3) H.I. Marrou, *Histoire de l'éducation dans l'antiquité* (Paris: Du Seuil, 6th ed, 1965), 229-34, 251-52, 400-15; and the following resources with reference to chiastic constructions: Lund, *Chiasmus*; C. H. Lohr, "Oral Techniques in the Gospel of Matthew," *CBQ* 23 (1961), 403-35; S. Bar-Efrat, "Some Observations on the Analysis of Structure and Biblical Narrative," *VT* 30 (1980), 154-73; Welch (ed.), *Chiasmus in Antiquity*; D. J. Clark, "Criteria for Identifying Chiasm," *LB* 35 (1975), 65-72; A. Di Marco, "Der Chiasmus in der Bibel," *LB* 36 (1975), 21-97; 37 (1976) 49-68; 39 (1976), 37-85; 44 (1979), 3-70; Dewey, *Markan Public Debate*, 29-39; D. Rhoads and D. Michie, *Mark as Story: An Introduction to the Narrative of a Gospel* (Philadelphia, Fortress Press, 1982), 51-55; R. M. Fowler, *Loaves and Fishes: The Function of the Feeding Stories in the Gospel of Mark* (SBLDS, 54; Chico, Calif.: Scholars Press, 1981), 47-49, 69-71, 164-64; idem, *Let The Reader Understand*, 151-52; J. Breck, *The Shape of Biblical Language: Chiasmus in the Scriptures and Beyond* (New York: St Vladimir's Seminary Press, 1994)..

50. Van Iersel, *Mark*, 71.

present themselves in that form…."[51] France is concerned that chiasms should readily "show" themselves to the reader without much effort on the latter's part. It is likely that interpreters at times have tried too hard to "discover" chiasms and unwittingly have "forced" some texts into saying what they did not, so as to create chiasms. However, we must not dismiss the value and significance of chiasms entirely because of this interpretive mishap. Modern readers are not trained to identify or understand chiasms, much less to draw out the significant messages in them. Many modern English translations will use different English words to translate the same or cognate Greek/Hebrews terms, thereby making it harder to observe *inclusios* and chiasms. They also lose the aural effect of parallel words or ideas of chiastic structures, which would otherwise sound alike when read in the original languages. Furthermore, in response also to Fowler's second suspicion, I suspect that oral-aural learners tend to think and analyze ideas more globally (i.e. in big ideas) rather than linearly (i.e. in sequential presentation).[52] This would enable them to hear or observe a chiasm that covers a large unit of text, something that not many modern learners today are capable of. All these factors would cause modern readers to need to take more effort to observe chiasms, and also result in suspicions that some proposed chiasms were not present "on the surface" of the text.

51. France, *Gospel of Mark*, 12 n. 29. He also argues, "I would not, however, wish to follow Van Iersel, and still less his pupil B. Standaert, *Composition*, when they go far beyond the basic three-stage development of the story to find 'concentric' structure ('a composition in lines and circles', Van Iersel) throughout Mark's narrative, in detail as well as in the overall plot. Stock …. adopts Standaert's structure, prefacing it with an account of 'chiastic awareness' in Graeco-Roman literature which has no immediately obvious bearing on Mark. While Mark's use of 'sandwich' compositions at several points in the gospel is well known and important, to recognize the use of this technique at some points does not require us to discover concentric patterns where they are not obvious in the text" (11 n. 28).

52. This suspicion requires research in the appropriate fields of study to produce the evidence needed.

ERGASIA

Having discussed at length Mark's extensive use of chiasm we move on now to Mark's use of ἐργασία (*ergasia*), the elaboration of a *chreia* (thesis).[53] To understand an *ergasia*, we need to know what a *chreia* is. Vernon K. Robbins defines *chreia* as "a brief statement or action aptly attributed to a specific person or something analogous to a person."[54] Ben Witherington explains *chreia* as "a concise 'recollection' with a specific focus and source" and that its use in the Gospels "implies some historical claims about what Jesus actually said or did."[55] Robbins also emphasizes that "the roots of analysis of argumentative texture in narrative texts in the New Testament lie in rhetorical analysis of the chreia."[56] *Ergasia* then expands and amplifies the *chreia* such that "meanings and meaning-effects of this theme or issue unfold through argumentation as the unit progresses."[57] Robbins describes the elaboration process as "presenting a sequence of units that systematically unfold the system of thought and action presupposed in the topic."[58] In the *progymnasmata*, handbooks used by teachers and students in the rhetorical schools in the first and second centuries developed by Theon and Hermogenes, students would learn to formulate *chreiae* and *ergasiae*.[59] The development of an *ergasia*

53. One meaning of the term is "*elaboration* of a topic" (LSJ 682.II.6). Witherington uses this Greek term (*Gospel of Mark*, 13). Vernon K. Robbins uses "*exergasia*" instead (*Jesus the Teacher: A Socio-Rhetorical Interpretation of Mark* [Philadelphia: Fortress, 1984; reprint. Minneapolis: Fortress, 2009], 29). Since "*exergasia*" is presumably formed by adding the prefix "*ex*" to "*ergasia*," I will use "*ergasia*" for the rest of the paper.

54. Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Valley Forge, Pa.: Trinity Press International, 1996), 41.

55. Witherington, *Gospel of Mark*, 12. He further explains, "R. O. P. Taylor is right to say that these *chreiae*, which always are related to and about real historical persons, 'were not merely a literary form, but essentially a historical statement—So-and-so who was a known historical figure, actually said or did this…' There must be a bit of narrative with a particular person in focus, and then too a *chreia* may focus on a deed rather than a maxim. *Chreia* arise from a particular situation and refer to a particular person."

56. Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (Abingdon: Routledge, 1996), 61.

57. Robbins, *Exploring the Texture of Texts*, 52.

58. Robbins, *Jesus the Teacher*, 29.

59. Burton L. Mack and Vernon K. Robbins, *Patterns of Persuasion in the Gospels* (Sonoma, Calif.: Polebridge, 1989), 31-67; see also 1-29 for more definitions and examples of *chreia* from antiquity.

would begin with a *chreia*, followed by "the rationale, argument from the opposite, analogy, example, and authoritative testimony," and ending with a conclusion.[60]

Various verses of Mark 12:18-27 match these headings of an *ergasia* very neatly. For example, 12:18 is the introduction, presenting the opponents and their beliefs first. The *chreia*, or thesis, is in 12:24, in which Jesus pronounced that the Sadducees were deluded in their scriptural interpretation that resulted in wrongful belief about the resurrection. In 12:19-23, a rationale of the *chreia* is given, while in 12:25-26 Jesus' reply gives the various arguments from opposite, analogy, example and ancient testimony. In 12:27, one finds a conclusion given (with asyndeton) with a reported saying of Jesus. Thus, the observed *ergasia* in this pericope is framed in a similar fashion as those found in the *progymnasmata*:

Introduction (12:18)
Some Sadducees (who say that there is no resurrection) came to Jesus, and *began* questioning Him, saying,

Chreia/Thesis (12:24)
Jesus said to them, "Is this not the reason you are mistaken, that you do not understand the Scriptures or the power of God?"

Rationale (12:19-23)
"Teacher, Moses wrote for us that IF A MAN'S BROTHER DIES and leaves behind a wife AND LEAVES NO CHILD, HIS BROTHER SHOULD MARRY THE WIFE AND RAISE UP CHILDREN TO HIS BROTHER. There were seven brothers; and the first took a wife, and died leaving no children. The second one married her, and died leaving behind no children; and the third likewise; and *so* all seven left no children. Last of all the woman died also. In the resurrection, when they rise again, which one's wife will she be? For all seven had married her."

60. Robbins, *Exploring the Texture of Texts*, 52. He also writes "An elaboration incorporates such a wide range of resources from textual, social and cultural traditions that ancient rhetoricians considered an elaboration to be a complete argument" (53). Also Robbins argues elsewhere, "Beginning with a chreia, they would provide a rationale for the action and speech in the chreia, clarify their assertion with a statement of what the opposite would mean, then add an analogy, an example, a citation of written authority and some kind of conclusion" (*Tapestry,* 61). See also Robbins' description of an *ergasia* from 1 Cor 9:1-27 (*Tapestry,* 77-80).

Argument from contrary (12:25a)
"For when they rise from the dead, they neither marry nor are given in marriage,"

Argument from analogy (12:25b)
"but are like angels in heaven."

Argument from example and ancient testimony (12:26)
"But regarding the fact that the dead rise again, have you not read in the book of Moses, in the *passage* about *the burning* bush, how God spoke to him, saying, 'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, and the God of Jacob'?"

Conclusion (12:27)
"He is not the God of the dead, but of the living; you are greatly mistaken."[61]

A few points need to be made about this *ergasia*. First, as noted before, Jesus' use of the rhetorical question in 12:24a establishes the force of his *chreia* in turning his riposte into an assertion.[62] Thus, our literal translation "You are therefore deluded …!" is justified. Second, readers and listeners would no doubt get the "chief impression" that the *chreia* was emphasizing, that is the Sadducees' delusion in scripture interpretation.[63]

61. This *ergasia* bears similarity to Robbins' presentation of *ergasiae* from the *Rhetorica ad Herennium*, the *Progymnasmata* of Hermogenes, and of Paul in 1 Cor 15 (Robbins, *Exploring*, 53-58).

62. This is similar to Robbins' observation regarding the *ergasia* in 1 Cor 9: "the key to the argumentative nature of the opening of the chapter is the rhetorical force of *interrogatio*, asking a question as an emphatic way of making an assertion. In Greek, the form of the negative in the first four verses calls for an affirmative answer" (*Tapestry*, 79).

63. Robert C. Tannehill, *The Shape of the Gospels: New Testament Essays* (Eugene, Oreg.: Cascade, 2007), 26-27, and 37. In his categories of pronouncement stories in the Gospels, Mark 12:18-27 is considered a "correction story" in which "two attitudes are contrasted" and "because of the dominant and final position of the response, as well as its rhetorical force…, the attitude expressed there will make the chief impression on the reader. Mack and Robbins also conclude, "Our study of the chreia in the Hellenistic school sharpens the questions we must address.... The chreiai of Jesus bear striking resemblance to the chreiai of the Cynics.... Many of the stories end expressly with the announcement that Jesus' speech silenced or amazed his hearers. Reading more closely we can now see why. They are chreiai in which a μητις-like response masters a situation of challenge, introducing a devastating swerve in the place of expectations that would follow more conventional logic. This is especially true of the so-called controversy stories, and it is also true to some degree of all the pronouncement stories.... We are taking one promising approach in the present set of studies. It is the investigation of the patterns of argument that appear in the pronouncement story as an elaborated chreia and in other configurations of the sayings of Jesus found in the synoptic tradition. We have found that the pattern of elaboration is reflected in synoptic compositions. This means that the early Jesus communities had noticed the essential rhetoricity of chreia-like material, for without that, elaboration according to the pattern would have been impossible. It also means that, if they 'received' the chreia, they also made judgments as to its rationale and thesis. If they elaborated received chreia, then, we can document a stage in the chreia's cultural history" (*Patterns of Persuasion in the Gospels*, 65-66).

64. Rohrbaugh, "Honor," 109.

65. Halvor Moxnes, "Honor and Shame," pages 19-40 in *The Social Sciences and New Testament Interpretation* (ed. Richard L. Rohrbaugh; Peabody, Mass.: Hendrickson, 1996). Moxnes argues, "Honor is fundamentally the public recognition of one's social standing.... One's basic honor level, usually termed ascribed honor, is inherited from the family at birth.... By contrast, honor conferred on the basis of virtuous deeds is called acquired honor. By its very nature acquired honor may be either gained or lost in the perpetual struggle for public recognition" (20).

Thirdly, bearing in mind the many Scriptures quoted and alluded to in chs. 11–12 (which the readers would be hearing), the combination of the *chreia*, *ergasia* and the chiastic structures of 12:18-27 would strongly emphasize the theme that the religious leaders were incompetent and deluded in their understanding of the Scriptures. This *ergasia*, elaborating the *chreia* in 12:24, thus reiterates the same point as the center of the chiasm in 12:18-27. It also supports this proposed chiasm.

IMPLICATIONS OF RESEARCH

We have covered much ground in examining the evidences of Mark's use of rhetoric to embed his messages behind this narrative. It is appropriate to consider the implications and applications of this research. Richard L. Rohrbaugh recently affirms that, "honor, understood as one's reputation in the eyes of the public, was the core value of the ancient Mediterranean world."[64] One's honor consisted of ascribed honor inherited from one's family at birth and acquired honor gained from the amount of one's virtuous deeds.[65] Rohrbaugh also stresses that "honor is the status one claimed in the community" and that only with public recognition of one's

honor would it be of value and legitimized.[66] The ancient Mediterranean world was one that valued collective identity above the individual. Philo and Josephus both attested to the universal and pervasive culture and influence of honor and shame in the community life of the first century.[67] Therefore, one's identity and honor came from the group that one was closely related to, whether it was the family, kinship, or groups like religious sects. As such, it was highly counter-cultural that Jesus appeared as an individual who went about his ministry, being unrelated to any religious groups, and even verbally disengaged himself from his own family by questioning in Mark 3:33, "Who are My mother and My brothers?" when they were calling for him. In fact, we know that even his home town folks did not favor his family, for they rejected his teaching and miracles in 6:1-6, casting doubts about him because they knew he was a carpenter and insulting him by referring his lineage to his mother instead of his father.

Yet, Jesus was not without honor, for the crowds and multitudes loved him and followed him everywhere, as a result of his authoritative teaching and the great number of miraculous healing and exorcisms he had performed which brought great blessings upon them. Many had also claimed that he was John the Baptist, and others said he was Elijah, and others one of the prophets (8:28). Thus, Jesus' honor could be said to be *completely* acquired honor. We could even say that Jesus was redefining the honorable collective identity of his day, from one that followed religious parties like that of the Pharisees or the scribes, to one that would do the will of God independently of biological familial establishment (3:34-35). Learning to see Jesus and his religious opponents from these angles of honor and shame would help us to better appreciate the dynamics of the challenge-ripostes encounters in Mark 11–12, and the impact of winning or loosing them.

In 12:18-27, and throughout chs. 11-12, the religious leaders

66. Rohrbaugh, "Honor," 111-12. He explains, "Put very simply, honor is the status one claimed in the community, together with the all-important public recognition of that claim. Honor claimed, but with public recognition, was the boast of fools. Honor acknowledged by one's peers was of value beyond measure. It meant access to power and privilege that could be gained no other way" (111).

67. Rohrbaugh, "Honor," 110-13. He argues, "In the Judean world, Philo speaks often of honor, glory, fame, high reputations, being adorned with honors and public offices, noble birth, the desire for glory, honor in the present, and a good name for the future. He believes that 'Wealth, fame, official posts, honors and everything of that sort are that with which the majority of mankind are busy.' 'Fame and honor are a most precarious possession, tossed about on the reckless tempers and flighty words of careless men'" (110).

were repeatedly pictured as being defeated by Jesus.[68] They each came to challenge Jesus but all went away beaten and overpowered. This is the effect of a simple reading of the narrative. Now that we have identified that their fundamental error was being deluded in their scriptural interpretation, we can better understand the great degree of their failure. The impact was one of utter shame, humiliation and embarrassment for these religious leaders, who of all people, should have learned and understood the Scripture well, but instead had been pronounced as deluded.

Furthermore, it must be pointed out that all these epsiodes occurred in the grounds of the Temple, which "was considered a sign of Israel's election from among the peoples of the earth."[69] It was the "home ground" of the religious leaders and where they exerted their full religious powers and authority. The temple was also a place where pilgrims gathered from all over Israel, especially during the Passover festivals. "As the goal of the pilgrim festivals, the seat of the Sanhedrin, and the site of the sacrificial cultus, the temple was the focal point of world Jewry," so notes Everett Ferguson.[70] Thus, as much as this was not the best place to challenge the religious leaders, it was the place to capture the most public attention for a debate. For Jesus, the temple was a place very close to his heart. It was where God's presence dwelt.[71] It was to be called a house of prayer (11:16). This was supposed to be his heavenly Father's house for the blessing of nations. No wonder Jesus was upset over the dishonest merchandizing that was being carried out in the temple court to such an extent that the place reserved for Gentile worshippers was compromised. Thus Jesus' charge was that the temple should have been a place conducive "for all nations" to

68. A detailed examination of honor and shame in Mark 11:12-26 can be found in Awabdy and Long, "Mark's Inclusion," 250-52.

69. M. O. Wise, "Temple," *DJG* 813.

70. Everett Ferguson, *Backgrounds of Early Christianity* (3d ed.; Grand Rapids, Mich.: Eerdmans, 2003), 562.

71. Wise argues, "Prominently, the Gospels view the Temple as the special place of God's presence (Mt 12:4; Lk 6:4). This dogma underlies the saying about swearing by the Temple (Mt 23:31; cf. Mt 23:16, with a similar rationale). Jesus is depicted as saying that the Temple should be a house of prayer, not of thieves—a strong affirmation of the sanctity connected with God's presence. Matthew also portrays Jesus as paying the Temple tax, if only out of tolerance rather than conviction (Mt 17:24–27)" ("Temple," 816). Ferguson also explains, "The temple, as other Near Eastern sanctuaries, served as a depository for keeping valuables. Hence, Jesus' action in cleansing the temple looked revolutionary. It was an assault on the economic system and a challenge to the position of the temple authorities" (*Backgrounds of Early Christianity*, 565).

pray and receive God's blessing, and ideally a place for Jews to pray for the benefit of all nations, a la, Gen 12:1-3, but as Jesus found it in Mark 11, the temple was not this kind of a place. So, prophetically and didactically Jesus confronted the temple establishment's failure on the basis of Isaiah's vision "for all nations."[72]

Witherington also further emphasizes that at this juncture in his Gospel, "Mark seems to be saying that Jesus brought an end to the validity of the temple and its ritual as the means of reconciliation and meeting between God and humanity."[73] In sum, this failure of the religious leaders greatly impacted their social standing and cultural acceptance to such an extent that it also contributed to the pronouncement of the destruction of the temple.

Apart from social and cultural impact, this research could also influence our understanding of the purpose and priority of Mark. Lund concluded his research of chiastic structures in the Gospels by saying that they could be "both didactic and *liturgical*" and "deliberately designed for the purpose of repeated public reading or recital."[74] According to Lund, then, texts in the Gospels that are arranged chiastically could have been intentionally structured that way for teaching and worship purposes. In the oral-aural environment of the Mediterranean world, chiasms would surely have aided in the transmission and reception of the content, since these structures arranged parallel pairs of ideas and thoughts in a way that made them easy to remember and recite. Thus, this research supports the understanding that Mark's Gospel was to be read or recited in the congregational life of the early believers.

72. Awabdy and Long, "Mark's Inclusion," 241.

73. Witherington argues, "L. Hurtado reminds us that in Mark 11-16 Jesus intimates that he himself replaces the temple as the center of the true worship of God, which is to say the place where God truly manifests his presence (Hurtado, *Mark*, 167-68). This is singular, not least because all the narratives right up to the death of Jesus keep revolving around or alluding to the temple, whether they entail prophetic acts or controversy and conflict in the temple, or oracles of destruction about the temple, or the rending of the temple veil. The very heart of Israel is being called into question, and the very presence of God in their midst is at stake" (*Gospel of Mark*, 311).

74. Lund, *Chiasmus*, 239.

CONCLUSION

We have begun by reviewing what scholars today have said about Mark 12:18-27. While a variety of methods had been employed, few have seriously looked at the presence and significance of chiastic structures in it. Those who have observed chiasms here and in Mark 11–12 have neither investigated sufficiently the topic of the Sadducean delusion in scriptural interpretation in 12:18-27 nor related its significance to the broader context. Yet, the chiastic structure in 12:18-27 comports with the research of various scholars and aligns with principles of chiasmus in the New Testament. More importantly, the chiasm reveals the key message regarding the religious leaders that Mark has embedded in chs.11–12. Additional evidence pertaining to this theme comes from the presence of an *ergasia* that elaborates the chreia, which further confirms that deluded scriptural interpretation is Jesus' charge against the Sadducees. All in all, this rhetorical elaboration adds to the strength of our argument and affirms the result of the chiastic arrangement.

This research is also reveals the effect of such argumentation on the social standing of the religious leaders. The charge of Jesus of that the Sadducees were deluded in Scripture relates to the social core value of honor and shame prevalent in the Mediterranean world. The attempts of religious leaders to trap and shame Jesus resulted in their own shame and condemnation instead. The value of this research is also seen in its influence on the purpose of Mark.

In conclusion, we have witnessed a classic scene of the victory of our hero, Jesus, over his challengers, creatively encapsulated in a form that subtly emphasizes the villains' flaws while the audience is absorbed in the excitement of the narration. Let it not be said that Mark is a poor writer, for his use of these rhetorical devices in Mark 11–12 successfully demonstrates Jesus' authority in matters of Scripture against the religious leaders, precisely when his own authority had been challenged by them, thus turning this occasion of public debate in the temple into a seminal exchange of challenge and riposte between Jesus and his opponents.

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Chapter 3

The Qualifications of St. Paul as a Teacher

[49]

A Selection from *The Pedagogy of St. Paul* by Howard Tillman Kuist

The teacher is called to teach, and the teaching situation is the teacher's best medium of refraction. All aglow under the urge of his aim, the teacher unconsciously reveals himself—personality is released, every ability is summoned, his knowledge is tested, culture disclosed, and his whole training is focused in an endeavor to achieve his end.

St. Paul insisted on calling himself a teacher as well as an apostle.[1] Does his experience justify this claim? It seems to have been a habit of his life to turn his daily experiences into teaching situations. He was not unique in this respect, for he was only one among many who devoted themselves to such an activity. But he is unique in that he stands with a few other towering geniuses far above his contemporaries.[2]

What a revelation it is to follow him in his many-sided career! He taught in the Jewish synagogues,[3] by a river-side,[4] in a prison[5] (surrounded by the cold, bare walls of a prison, he sent warmly radiant instructions to his disciples!),[6] in the market-place,[7] on a hill-top,[8] in a school,[9] in an upper

1. II. Tim. 1:11; I Cor. 4:17; Acts 15:35.
2. An interesting study at this point would be a comparison of Paul and the other apostles as teachers; Paul and Jesus as teachers; Paul and the contemporary Jewish teachers (Gamaliel and Josephus), the Hellenistic Philo, the Grecian Dio of Prusa and the Roman Epictetus, etc.
3. Acts 9:20; 13:5, 14; 14:1; 17:17; 18:26; 19:8, etc.
4. Acts 16:13.
5. Acts 16:25 ff.
6. His Prison Epistles are: Philippians, Ephesians, Colossians, Philemon.
7. Acts 17:17.
8. Acts 17:22.
9. Acts 19:9.

chamber in a [50] Greek city,[10] from a staircase,[11] in a council chamber,[12] in a court-room,[13] on shipboard,[14] in a private dwelling in Rome.[15] He taught in public,[16] and in private,[17] and from house to house.[18] He instructed individuals[19] as well as crowds,[20] groups of men,[21] groups of women,[22] and mixed groups.[23] He taught especially on the Jewish sabbath,[24] and on the first day of the week,[25] from morning till evening,[26] until midnight,[27] and "even till break of day." In the groups that he taught there were Hebrews,[28] Greeks,[29] Romans,[30] barbarians; [31] friends,[32] foes,[33] and strangers;[34] there were philosophers,[35] soothsayers,[36] orators,[37] jailors,[38] prisoners,[39] slaves,[40]

10. Acts 20:8.
11. Acts 21:40.
12. Acts 22:30-23:1 ff.
13. Acts 25:6, 23.
14. Acts 27.
15. Acts 28:31.
16. Acts 20:20; 18:28.
17. Gal. 2:2.
18. Acts 20:20.
19. Acts 26:27 ff.
20. Acts 14:11; 17:22 ff.
21. Acts 15:4.
22. Acts 16:13.
23. Acts 21:5.
24. Acts 13:14; 16:13, etc.
25. Acts 20:7, etc.
26. Acts 28:23.
27. Acts 16:25; 20:7, 11.
28. Acts 13:16 ff.; 19:10; 22:1 ff., etc.
29. Acts 17:16 ff.
30. Acts 20:30.
31. Acts 28:1.
32. Acts 20:7-37; cf. Gal. 2:9.
33. Acts 23:1-10.
34. Acts 17:20.
35. Acts 17:18.
36. Acts 16:16 ff.
37. Acts 24:1.
38. Acts 16:19-34.
39. Acts 16:25.
40. Cf. Philemon, v. 10.

the sick,[41] soldiers,[42] and sailors;[43] women devout,[44] honorable,[45] and industrious;[46] rulers,[47] magistrates,[48] governors,[49] a King and Queen.[50] His life was one teaching experience after another. He taught whensoever an occasion presented itself, wheresoever he happened to be, and whomsoever came within the sphere of his influence. He was a world teacher. His voice was silenced centuries ago, yet its tone is distinctly heard around the world to-day.[51] He being dead yet speaketh!

[51] But what was there about this man, so much beloved and so hated, that gave him such preeminence as a teacher?

First of all, he knew men. His knowledge of human nature is to be seen in his recognition of individual and racial differences among men, and his ability to distinguish between different dispositions and temperaments.[52] This fact conditioned his points of contact and shaped his methods of approach. For instance, among the Jews he used the *history* which was so dear to them to remove any prejudice and create a favorable attitude toward him;[53] he used the *language* and *customs* which they loved so much to conciliate them;[54] he used the name of his *teacher* and called attention to his *training* to gain authority;[55] he utilized his *Pharasaic alignment* to win supporters and create a dispute in his favor;[56] he quoted from *personal experience* to correct wrong impressions concerning him.[57]

41. Acts 14:8 ff.
42. Acts 28:16.
43. Acts 27:21.
44. Acts 13:50.
45. Acts 17:12.
46. Acts 16:14.
47. Acts 13:7.
48. Acts 16:35 f.
49. Acts 23:33; 24:10.
50. Acts 25:13.
51. Cf. Chapter IX, *The Results of His Pedagogy*, where a study is made from the quantitative standpoint, on the basis of present-day statistics; a study first made and suggested by Dr. H. H. Horne, in *Jesus the Master Teacher*, pp. 200, 201. Chapter XXVI, "The Significance of Jesus in Educational History."
52. Cf. I Cor. 9:20-22. For a consideration of his conception of human nature see Chapter V, "*His Educational Views*."
53. Acts 13:16-23 ff.
54. Acts 21:40; 22:1 ff.
55. Acts 22:3.
56. Acts 23:6, 7 ff.; 24:15 ff.
57. Gal. 1:12-24; 2:1-21.

Among the Romans he used the fact of his *citizenship* to gain prestige,[58] to establish sympathy,[59] and to carry through his purpose.[60] He appealed to the *curiosity* of the Greeks by reasoning in their market-place about his "new teaching," and consequently won a hearing; then adapting his address to their mode of thinking, he won their interest and prepared them for his point by quoting from their *literature*.[61] He had learned how to become all things to all men[62]—a very desirable characteristic of a true teacher.

[52] This knowledge of men was enhanced by his ability to perceive,[63] to recall,[64] to imagine,[65]to conceive,[66] to discern,[67] and to reason.[68] These several windows of his consciousness were open to the zephyrs of human individuality which stirred the atmosphere all about him. His great spirit, moved and touched by what he sensed, responded with all the manhood that was in him, reënforced by a will sometimes fiery, indeed, but motivated and "atmostphered" by a love which knew no

58. Acts 16:37 ff.
59. Acts 22:25-29.
60. Acts 25:10-12; 28:19.
61. Acts 17:16-34.
62. I Cor. 9:19-22. "For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law as under the law, not being myself under the law, that I might gain them that are under the law; to them at are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some." Cf. also I Cor. 10:33.
63. Acts 17:22; 27:10. "Θεωρέω is used primarily not of an indifferent spectator, but of one who looks at a thing with interest and for a purpose. As denoting the careful observation of details Θεωρέω can even be contrasted with ὁράω, in so far as the latter denotes only perception in general (as resulting principally from vision)." –*Thayer*.
64. Cf. Acts 16:1-3 and 20:37 with II Tim. 1:3-6.
65. Acts 26:26-29.
66. Gal. 4:20. ἀπορέομαι. Cf. Thuc. 5, 40, 3; Xen. Hell. 6:1, 4; Hdt. 3, 4, 179. To be at a loss with one's self, to be in doubt; not to know how to decide or what to do—to be in doubt. In this case Paul was called upon to use his conceptual powers to the utmost.
67. Acts 14:9. "Perception as denoted by ἰδών when conceived of as completed permits the sensuous element to be forgotten and abides merely as an activity of the soul. Hence οἶδα, second perfect of εἴδω, signifies not 'I have seen' but 'I know.' "—*Thayer*.
68. Acts 24:25.

bounds (except toward "the enemies of the cross of Christ").

Paul had not only a profound knowledge of men; he knew *what* he taught. The subject-matter of his teaching had been crystallized into his life by a unique experience. We have already seen that the focal center of his education was the Hebrew Bible.[69] He had mastered it. All his knowledge centered in or radiated from it. His experience on the road to Damascus had precipitated a Person into that center.[70] Henceforth, for Paul, Christ was the heart of all life and all education.[71]

> "Christ is the end, for Christ was the beginning,
> Christ the beginning, for the end is Christ."[72]

[53] He went forth teaching a knowledge which he had received at first hand. He knew not only *about* it, he knew *it*![73] This is evidenced by the ring of conviction and authority in his speech which frequently becomes strongly dogmatic;[74] by his ability to quote from memory[75] and to relate historic facts to each other in their true perspective as he spoke;[76] by his claim to interpret those facts correctly;[77] by his continual references to the great characters of the Old Testament, among whom are Abraham,[78]

69. Cf. Chapter I *Domestic and Scholastic Influences*.

70. Acts 9:3-8. He often repeated the story of this transforming life experience, Acts 22:6, 11; 26:12-18. Cf. also I Cor. 9:1; 15:8.

71. "Paul says in I Cor. 9:1 and II Cor. 5:16 that he had seen Christ. This expression, however, does not warrant the belief that he saw Christ before his crucifixion, but according to Neander and Hemsen, it may refer to the event mentioned in Acts 9:3 ff."—*Tholuck*.

72. Frederick W. H. Myers, St. Paul, p. 53.

73. Cf. Phil. 3:8-11.

74. *E.g.,* Gal. 1:8, 9.

75. "How much the education of the Apostle availed for giving him a comprehensive knowledge of the Bible, we perceive in his remarkable, copious, and ready use of all parts of the sacred writings, and in the additional fact that he ordinarily quotes from memory. Koppe, who regards the Epistle to the Hebrews as the production of Paul, has collected 88 quotations from the Old Testament, of which it is thought probable that at least 49 were cited from memory. Koppe is also inclined to the opinion, and so are more recent interpreters, as Bleek (Introduction to Literary Journal, 1829, No. 104), that every one of Paul's citations without one exception is made from memory. Bleek has shown more clearly than other that often the Apostle's memory referred not to the text of the Septuagint, but to that of the original Hebrew."—*Tholuck*.

76. Acts 13:16-22 ff.

77. Acts 13:45, 46; II Cor. 10:8; 11:10; Gal. 2:9 ff.; I Thess. 2:13-16.

78. Rom. 4; Gal. 3:5-20; 4:21-31.

Moses,[79] David,[80] and the prophets;[81] by his knowledge of Christ, which he claimed had come to him directly in a "personal experience, divine in its origin, personal to himself, and effectual."[82] He knew whereof he spoke!

Both knowledge of men and of subject-matter seem to have held an important place in Paul's conception of the teacher's function. Among other qualifications of leaders in the church he required that they be "apt to teach,"[83] an expression peculiar to Paul, by which he evidently meant to indicate that the [54] ideal leader should possess those qualities which would make him a teacher: firm yet reasonable adherence to convictions, skill, great patience, and untiring perseverance. (Cf. Bengel's comment on this word above.) When his followers looked at Paul they could see his conception of the teacher, as well as his teaching, personified. Who but a genius,—a genius who was yet a humble follower,—could say: "Be ye imitators of me, as I also am of Christ?"[84]

There has been an unwarranted amount of scholarly conjecturing about Paul's physique, a correct idea of which is most likely to be found not in subjective statements about it (as limited as they are in the sources), but rather in the quantitative facts of his life experience. True it is that he "preached the Gospel the first time" to the Galatians "because of an infirmity of the flesh";[85] yet at Lystra (a city of Galatia) he was given an ovation and received as the Greek god Hermes because of his eloquence.[86]

79. II Cor. 3:12-18; Acts 13:39.

80. Acts 13:22, 34, 36; Rom. 4:6.

81. Acts 28:23.

82. Gal. 1:12. Cf. Burton, *Commentary on Galatians*, 1:12.

83. I Tim. 3:2; II Tim. 2:24, διδακτικόν "One who possesses everything that fits him for teaching, including also the inclination (Plitt: "inclined to teach") or the 'willingness.' "—*Hofmann*. Cf. Meyer on I Tim 3:2. Bengel said: "*Hoc non solum soliditatem et facilitatem in docendo, sed vel maxime patientiam et assiduitatem significat.*" According to Thayer, the word is found elsewhere only in Philo, De. Praem. Et Poenis. 4., not in classic Greek.

84. I Cor. 11:1 (Cf. also 10:23-32, with which this verse is properly connected for setting.) "Excepting Heb. 4:12, μιμητής is in N. T. peculiar to St. Paul (4:16; Eph. 5:1; I Thess. 1:6; 2:14), not found in LXX. Everywhere it is joined with γίνεσθαι indicates moral effort: 'Strive to behave as I do.' "—*Robertson and Plummer*, Commentary on I Corinthians (International Critical Commentary Series).

85. Gal. 4:13. "It was a bodily weakness that gave occasion to his preaching to the Galatians, either by detaining him in Galatia longer than he had intended, or by leading him to go there contrary to his previous plan."—*Burton*, Commentary on Galatians, p. 238.

86. Acts 14:12.

At Corinth his *enemies* taunted him by saying, "His bodily presence is weak and his speech of no account,"[87] while at a neighboring city the *unbiased strangers* and Athenians led him to their chief speaking-place and gave him an earnest hearing.[88] Trust it is that he had a "thorn in the flesh,"[89] whatever it was; some of the conjectures are: some bodily ailment, such as epilepsy, ophthalmia, headache, toothache, stones, hemorrhoids, melancholia, leprosy, neurasthenia, malarial fever, hysteria, etc.; persecution; [55] carnal longings; spiritual trials, etc.[90] Yet even this has proved to be a significantly effective point of contact rather than a weakness in Paul as a teacher, for it not only made him at one with sufferers in Corinth, but has ever since linked him in a peculiar bond of sympathy with thousands of other sufferers the world over. Each one has seen in that thorn his own weakness, which becomes a point of departure for the Apostle to teach a lesson of faith and comfort on the true meaning and ennobling glory of patient suffering. Paul knew how to make even his weakness effectual object lessons in teaching.

When one considers, besides this, the quantitative facts of his life experience: his persecutions, privations, hardships, fatiguing journeys, perils, labors, travails, "anxiety for all the churches," the result is most impressive."[91] In the light of these facts Paul was no "shambling invalid," but a "man of extraordinary physical equipment, endowed with amazing powers of bodily endurance, a Christian Samson giving exhibition of physical stamina unique in the annals of mankind."[92]

Whatever may have been the quality of Paul's voice, it was effective, as is seen in the various situations in the Acts. It was a voice which carried

87. II Cor. 10:10.

88. Acts 17:16, 21 ff.

89. II Cor. 12:7 ff.

90. For a list of conjectures on this point see Lias, Introduction, p. 13 ff., of his Commentary on II Corinthians, in the Cambridge Bible for Schools and Colleges. Lightfoot, Commentary on Galatians, p. 186 ff. Stanley, Commentary on Corinthians, p. 547 ff. Plummer, Commentary on II Corinthians 11:7, International Critical Commentary Series.

91. II Cor. 11:16-33.

92. Jefferson, *The Character of Paul,* p. 21. Chapter II, "What We Know and What We Do Not Know," is especially to the point. Some of the "scholarly conjectures" on Paul's physique are: Renan, who calls Paul "an ugly little Jew." Jowett: "A poor decrepit being, afflicted perhaps with palsy; the creature, as he seemed to spectators, of nervous sensibility." Raphael paints Paul on Mars Hill

conviction,[93] courage, and persuasion.[94] At times it [56] became sharp and censorious,[95] at times loud and commanding,[96] at other times earnest and deliberate. (Was the tone of his voice monotonous? "And there sat in the window a certain young man named Eutychus, borne down with deep sleep, and as Paul discoursed yet longer…he fell down from the third story, and was taken up dead." Acts 20:9) If Paul's eyesight troubled him, his eye had at least a [57] "governing power."[97] His gaze was searching, attention-commanding and scrutinizing. You might almost call it a "speaking eye." In each of the cases cited in Acts, his eye both *saw* and *"spoke."*

To analyze the many-sided character of Paul is far beyond the scope and limits of this chapter. We may, however, name with profit some of the features in his "frame of mind," some of the "principles" upon which he acted which are of special interest from the pedagogical point of view.[98] An interesting study of character from this standpoint can be made by the use of such a chart as Betts has prepared.[99] To check off the positive and negative qualities suggested in this chart reveals an overwhelming preponderance of positive qualities over the negative. Even the negative qualities in Paul's case have their place in the light of his mission. For instance, Paul was dogmatic and in a certain sense one-sided, yet he was so in the best sense, as Schaff[100] says of Athanasius: "He was a man of one mold, one idea,…as the same is true of all great men who are borne along with a mighty and comprehensive [57] thought and subordinate

as a man of commanding presence. A pen picture in *Acta Pauli et Thekla* (possibly of the second century A.D.), Chapter 1:7, is: "Of a low stature, bald (or shaved) on the head, crooked thighs, handsome legs, hollow eyed; had a crooked nose; countenance of an angel." *Dialogue of Philopatris* (in the time of Julian): "The Galilean with the bald head and the aquiline nose."

93. Acts 13:46; II Cor. 3:12; 7:4.

94. Acts 26:28.

95. Acts 23:3, 4.

96. Acts 14:10.

97. Acts 13:9; 14:9; 23:1. (Cf. also II Cor. 3:7-13.) "Paul saw in the whole being of the man closely scrutinized by him, in his look, gesture, play of features, his confidence of being saved, *i.e.*, healed."—*Meyer*, on Acts 14:9.

98. Butler says, "By character is meant that temper, taste, disposition, and whole frame of mind from which we act in one way rather than in another way; those principles from which a man acts, when they become fixed and habitual in him, we call his character. And consequently there is a far greater variety in men's character than there is in the features of their faces."—*Angus*, p. 120.

99. Betts, *How To Teach Religion*, pp. 18-21.

100. Schaff, *History of the Christian Church*, Vol. III, p. 890.

all others to it. So Paul lived and labored for Christ crucified, Gregory VII for the Roman Hierarchy, Luther for the doctrine of justification by faith alone, and Calvin for the idea of the Sovereign grace of God." It is in this sense that Paul was dogmatic. What he taught was so vitally real, so absolutely essential, so critically eternal in its consequences, that he could brook no rival. If need be, he must be intolerant! On the other hand, his open-mindedness is to be seen in his attitude toward matters that were important yet non-essential. For instance, his advice concerning the marriage of virgins: "I have no commandment of the Lord, but I give you my judgment…And I think that I have the Spirit of God."[101]

Paul is not to be defended for his difficulties with his associates (*e.g.*, John Mark,[102] Barnabas,[103] Peter[104]). These difficulties are to be recognized and acknowledged. Would that every teacher had the common sense to dispose of difficulties of this nature as effectually as Paul did! That Paul was deeply human, a man among men, blazes forth from the sources, in his actions and words. He had a plentiful supply of "good brown earth" in his nature, as well as the Spirit of God. "Men call him a saint, but he was far from perfect."[105] "I am the chief of sinners," was his testimony.[106]

Who can read either the Acts or his Epistles without being convinced of his superior mental equipment? What are the tests of intellectual superiority? "Originality, penetration, soundness of judgment."[107] Each of these qualities is to be found in Paul's thinking.

Paul's originality is not in the content but in the form of his thinking. He always insisted that his [58] Gospel had come to him by revelation. Yet Stalker[108] says: "We owe to him hundreds of ideas which were never uttered before." His life was a constant passion for truth, and his extraordinarily versatile mind cast that truth into teachable form; hence his style, of which Farrar says, "All that has been written of the peculiarities of Paul's style may, I think, be summed up in two words—*intense*

101. I Cor. 7:25-40.
102. Acts 13:13; 15:38.
103. Acts 15:37-41.
104. Gal. 2:11-21.
105. Jefferson, *The Character of Paul*, p. 31.
106. I Tim. 1:15. Cf. Rom. 7.
107. Horne, *Leadership of Bible Study Groups*, pp. 8-11.
108. Stalker, Life of St. Paul, p. 108.

individuality."[109] Hausrath correctly observes: "It is hard to characterize this individuality, in whom Christian fullness of love, rabbinic keenness of perception, and ancient will power so wonderfully mingle."[110] Originality, penetration, and sanity fairly leap forth from Paul's thought as expressed in his use of language, which Farrar calls "the style of genius, if not the genius of style."[111]

"The absorption in the one thought before him, which makes him state without any qualification truths which, taken in the whole extent of his words, seem mutually irreconcilable;[112] the dramatic, rapid, overwhelming series of questions, which show that in his controversial passages he is always mentally face to face with an objection;[113] the *centrifugal* force of mental activity, which drives him into incessant digressions and goings off at a word, due to his vivid power of realization;[114] the *centripetal* force of imagination, which keeps all these digressions under the control of one dominant thought;[115] the grand confusions of metaphor;[116] the vehemence which makes him love the [59] most emphatic compounds;[117] the irony[118] and sarcasm;[119] the chivalrously delicate courtesy;[120] the overflowing sympathy with the Jew, the pagan, the barbarian—with saint and sinner,

109. Farrar, *The Life and Work of St. Paul*. Cf. Excursus I, "The Style of St. Paul as Illustrative of His Character," in which he has gathered a collection of varying estimates of the style of the great Apostle, from many notable sources. Pp. 689-693. This quotation is from p.692.
110. Hausrath, *Der Apostel Paulus*, p. 502.
111. Farrar, *The Life and Work of St. Paul*, Vol. I, p. 623.
112. The following references to the Epistles are partly suggested by Farrar, partly by the present writer to supplement and substantiate Farrar's statements. Romans 9-11.
113. Rom. 3:21-31; ch. 10.
114. Phil 2:5-11. In this case the word is "who," on which Paul "goes off" into one of the most profound Christological passages in his Epistles.
115. II Cor. 2:14-46; 12:1-3, 12-16; Eph. 4:8-11; 5:12-15. Cf. Paley, *Horæ Paulinæ*, 6:3.
116. II Cor. 3:1; Col. 2:6, etc.
117. Especially compounds in ὑπέρ-, κατά-, ἐπί-. Cf. Thayer's lists of verbs compounded with these prepositions, at the close of his discussions of these prepositions and others.
118. I Cor. 4:8; II Cor. 11:16-20, etc.
119. Phil. 3:2; Gal. 4:17; I Cor. 14:36, etc.
120. I Cor. chs. 1-3; Philemon vs. 4-7, 8 ff.; Phil. 1:1-11; 4:1-3.

king and slave, man and woman, young and old;[121] the passion, which now makes his voice ring with indignation[122] and now break with sobs;[123]the accumulation and variation of words, from a desire to set forth the truths which he is proclaiming in every possible light;[124] the emotional emphasis and personal references of his style;[125] the depressed humility passing into boundless exultation;[126]—all these are due to his *natural temperament*, and the atmosphere of controversy and opposition on the one hand, and deep affection on the other, in which he worked,"[127111]

When one takes into account the fact that Luther awoke Europe from the slumber of centuries with a word of Paul, "The righteous shall life by faith," (an idea first expressed in the Old Testament,[128] but re-stated and reaffirmed by Paul as the central point of his teaching[129]), and observes that whenever men have re-discovered this truth for themselves in the mighty utterances of the Apostle, something has happened within them, it is no wonder that Stalker[130] characterizes him as "the greatest thinker of his age, if not of any age."[131]

[60] It has been sufficiently demonstrated above that Paul possessed

121. Cf. passages listed under third and fourth paragraphs of this chapter, footnotes No. 3 to 51.

122. Cf. Gal. chs. 3, 4. This is especially characteristic of Paul in his two Corinthian Epistles, where he unveils his own heart as nowhere else. Cf. also II Tim. 2-4.

123. Gal. 4:19, 20; II Tim. 4:16 ff.

124. Gal. 5:19-24; Eph. 6:10-20.

125. I Cor. 9:1-27.

126. II Cor. 2:14; Rom. 7:25.

127.

128. Gen. 15:6; Hab. 2:4.

129. "The righteous shall live by faith." Rom 1:17; Gal. 3:11; cf. Heb. 10:38.

130. Stalker, *Life of St. Paul*, p. 105.

131. Dionysius Longinus (213?-273 A.D.) speaks thus of the eloquence of Paul: "The following men are the boast of all eloquence of Grecian genius, viz.: Demosthenes, Lysias, Æschines, Hyperides, Isæus, Anarchus or Demosthenes Crithinus, Isocrates, and Antiphon, to whom may be added Paul of Tarsus, who was the first, within my knowledge, that did not make use of demonstration, who made use of persuasion and pathos rather than argument."—*Tholuck*, Theologische Studien und Kritiken, p. 393. Hug (Introduction, Fosdick's translation, pp. 508-510) says, "I regard Paul as a master of eloquence, and should even like to compare him in this respect with celebrated men of ancient times; *e.g.,* with Isocrates, whose letters to Demonicus and some of those to Nicocles bear considerable resemblance to Paul's in design and purport."

not only a mental equipment of the highest order, but also a superlative emotional endowment. His eloquence not only sparkles with thought, but is warm, sometimes hot, with feeling. His "intensity of feeling"[132] gave him an entrance into the experiences of others,[133] and his fountain of "personal sympathy"[134131] flowed out of rich abundance to them.[135] "Who is weak and I am not weak? Who is caused to stumble and I burn not?" cried he. He stands in a high place among the leaders in the history of the emotional type.[136]

Paul is an extraordinary example also of the volitional type.[137134]

One need but read the hortatory portions of his Epistles[138] to be impressed that Paul was an exceedingly practical man. He was a *doer* as well as a *thinker*. He not only worked with his mind, and travailed in spirit, but toiled with his hands. He combined an "avocation" with his "profession."[139] He had "*definiteness of purpose*."[140134] "This one thing I do" was his watchword.[141] He had *"largeness of purpose."*[142134] He testified that he was appointed to carry the "good tidings"[143] before "the Gentiles, and kings, and the children of Israel."[144] [61] His horizon extended unto "all the nations."[145] He proposed to go even unto Spain. "But now, having no more any place in these regions, and having these many years a longing to come unto you, whensoever I go unto Spain (for I hope to see you in my journey, and be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)…"[146] He

132. Cf. Horne, *Leadership of Bible Study Groups*, pp. 8-11.

133. Cf. footnotes 120 and 125, and Acts 27, 28; I Cor. 11:29.

134.

135. Cf. footnotes 121, 126, and Acts 20:18-38, Rom. 12:11-14, I Thess. 5:17-27.

136. Cf. Horne, *Leadership of bible Study Groups,* p. 10, for a list of notable historical examples of this class, together with characteristics of this type.

137.

138. Rom. 12-16; Gal. 5-6; Eph. 4-6; Col. 3:5-25; 4:1-18; and his sound practical advice in his Pastoral Epistles: I Timothy, Titus, II Timothy.

139. Cf. Acts 18:1-4; 20:34; I Cor. 4:12; I Thess. 2:9; II Thess. 3:8.

140.

141. Phil. 3:13.

142.

143. The Gospel.

144. Acts 9:15. See also 22:21; 26:17; Rom. 11:13; 15:16; Gal. 1:16; 2:7 ff.; Eph. 3:2, 8; I Tim. 2:7; II Tim. 4:17.

145. Rom 1:5.

146. Rom. 15:23, 24.

had "*faith in his purpose*,"[134] and spent his whole life enlisting others in its accomplishment[147]. He had "*tenacity of purpose*"; [148][134] he considered no obstacle great enough to come between him and the accomplishment of it.[149] He had a will of iron, like that of Luther, who said, "I am resolved to enter Worms, although as many devils should set at me as there are tiles on the house-tops."[150]

One rarely finds a combination of mental, emotional, and volitional qualities of such high degree in a single individual. Yet Paul was superior in each of them! He seems well justified in calling himself a teacher: His active life was one teaching situation after another; he understood human nature; he knew and embodied what he taught; he had a high conception of the teacher's function; his physical presence, though possibly weak, was transfigured by a radiant personality; he had an effective voice and a speaking eye; his character is thoroughly human, predominantly positive in quality; his personality, was projected by means of a superior mental, emotional, and volitional endowment. (His teaching abilities as exhibited in experience will be set forth in succeeding chapters.) All these facts distinguish St. Paul as a teacher, and give him high rank among those who in their teaching

> "Seek to delight, that they may mend mankind,
> And, while they captivate, inform the mind."[151]

147. II Tim. 4:6.
148.
149. Acts 20:16, 22-24; 27:21-26.
150. Schaff, *History of the Christian Church*, Vol. VI, p. 298.
151. Cowper, Hope, 1. 770.

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Chapter 4

St Paul's Aims as a Teacher

[62]

A Selection from *The Pedagogy of St. Paul* by Howard Tillman Kuist

Our primary interest here, as throughout this entire study, is in St. Paul the teacher, rather than in the teachings of St. Paul. We propose in this chapter to study him as a teacher through the aims which prompted his teachings.

Dewey[1] defines an aim in education thus: "An aim implies an orderly and ordered activity, one in which the order consists in the progressive completing of a process. Given an activity having a time span and cumulative growth within the time succession, and aim means foresight in advance of the end, or possible termination."

In his letter to the Ephesians ("Its theme is *the Church*, and it contains all ecclesiology in a nutshell"[2]) there is a teaching which reflects a partial summary of Paul's aims as a teacher, aims toward which he worked in his teaching experience.

A paraphrase of this passage (4:11-16; Diagram and additional note at the end of this chapter giving an exegetical justification of this paraphrase) is as follows:

"And Christ gave (among other leaders) the Shepherd-Teachers who are to aim at the *practical ideals* of character perfecting, for service, with a view to Christian progress. They are to continue their activities toward such *ultimate attainments* as Unity—the goal of faith and knowledge of the Son of God; Maturity—the end of complete manhood; and Christlikeness—the ideal standard of the complete [63] life. *Consequently* they are to educate childish wills to follow after truth, and to seek for growth of love among all those whose head is Christ."

These aims may be stated pedagogically as follows (see conclusions at the end of Additional Note). In the economy of Christian activity, Christian education should be:

1. Dewey, Democracy in Education, p. 119.
2. Burrell, Paul's Letters, p. 59.

Moral—The Shepherd-Teachers are to aim at character.
Social—The Shepherd-Teachers are to promote service.
Intellectual—The Shepherd-Teachers are to strive for unity of faith and knowledge of the Son of God.
Spiritual—The Shepherd-Teachers are to point men to Christ, the ideal standard and dynamic of manhood.
Volitional (Moral)—The Shepherd-Teachers are to educate childish wills to follow after truth.
Emotional—The Shepherd-Teachers are to seek for growth of love among all Christians.

These aims, we repeat, are merely *reflected* in this passage, which is really an exhortation to unity. It is striking indeed that such suggestions as these should be reflected in an utterance which is not designedly pedagogical. But St. Paul practiced what he preached: "Thou therefore that teachest another, teachest thou not thyself?"[3] These ideals set before the Shepherd-Teachers and the other leaders spoken of were the very aims (together with others) for which he himself strove as a teacher.

Strictly speaking St. Paul had but one aim as a teacher. This aim was central and unique, yet it was as many-sided as life itself. Rousseau said, "We are educated by 'three kinds of teachers,—nature, man, and things; and since the cooperation of the [64] three educations is necessary for their perfection, it is to the one over which we have no control (*i.e.,* nature) that we must direct the other two.' Education must, therefore, conform to nature."[4]

St. Paul would have stated this doctrine by substituting "Christ" for "Nature," thus making it read: "And since coöperation of the three educations is necessary for their perfection, it is to the One whom we have committed our lives in faith that we must direct the other two. Education therefore must conform to Christ." Rousseau's cry was "Back to Nature." Paul's was "Back to Christ." Rousseau's method in the light of this aim was "Cultivate your natural powers." Paul's was "Dedicate your ransomed powers."[5] Rousseau's education began with the body (1 to 5), then the senses (5 to 12), the mind (12 to 15), and the heart (15 to 20). In this last period Emile is to become moral, affectionate, and religious.[6] Rousseau made religion an accomplishment of life in the educative process. Paul

3. Romans 2:21.
4. Graves, History of Education, Vol. III, p. 10, quoting from The Emile.
5. Romans 12:1, 2; cf. also Rom. 6:13, 16, 19; Col. 3: 5-11, 12-17.
6. Graves, p. 16.

considered religion the heart and center of all life and education, and the heart of true religion according to St. Paul is Christ.[7] A pure body,[8] a renewed mind,[9] an energized will,[10] refined emotions,[11]—all being developed, articulated, and equipped *in each period of life*; all *increasing* unto the measure of which Christ is the standard;—these are the marks of the complete man in the educative process as Paul taught and lived it.

St Paul's educational ideal may be compared [65] with the medieval ideal and Rousseau's ideal in a graphic way as follows:[12]

7. Cf. Chapter III, paragraph 7, and footnotes 69-72.

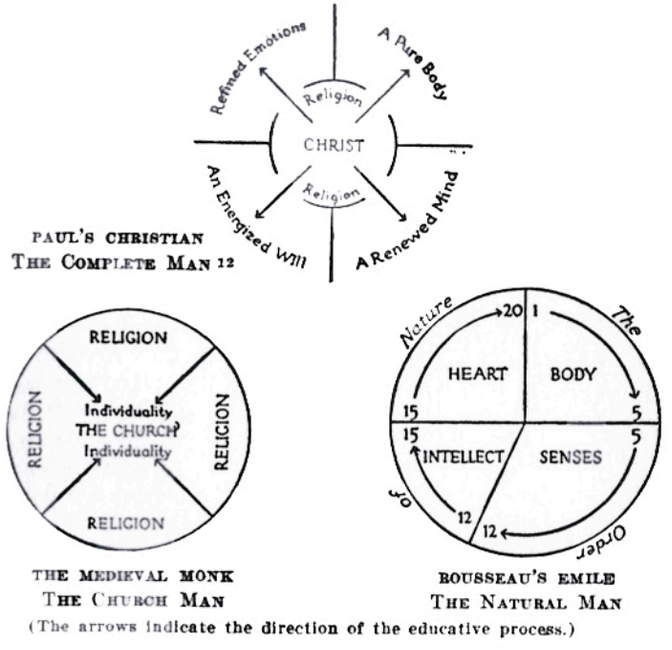
8. Cf. I Cor. 6:12-20, especially vv. 15, 19, 20; Gal 5:24; Eph. 5:23; Phil 1:20.

9. Rom 12:2; Eph. 4:23; Phil 4:8. "By this renewal the intellectual or rational principle will no longer be a νοῦς σαρκός (Col. 2:18), but will be filled with the Spirit, and coincident with the highest part of human nature (I Cor. 2:15, 16)."—*Sanday*, International Critical Commentary: Romans, p. 354.

10. Phil. 2:12, 13; Rom. 12:3; (Heb. 13:21).

11. Gal 5:22-24 (19-21); Eph. 5:19; Col. 3:16.

12. Eph. 4:13. Col 2:8-10 is of unusual interest at this point: "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fullness of the Godhead bodily, and in him ye are *made full*," i.e., complete. See also (Rom 16:10): "Salute Apelles, the approved man (τὸν δόκοιμον) in Christ." τὸν δόκιμον from δοκιμάζω, "means originally 'put to the test,' but in the N.T. generally conveys the added thought that the test has been successfully surmounted." (G. Milligan on II Thess. 2:4.) Cf. Rom. 1:28; 2:18. See also I Cor. 11:19; II Cor. 10:18; 13:7. Moulton and Milligan in Voc. Of Greek Testament Illustrated from the Papyri and Other Non-Literary Sources, cite (under δόκιμάζω) P. Fayûm 106:23 (c. A.D. 140), in which a plea for exemption from certain public services is put forward on behalf of physicians, and especially of those who have "passed the examination," like the petitioner.



These diagrams suggest the place that has been given to religion in the educative process:

Rousseau—Religion an accomplishment—in the educative process. (Religion has no place till the 15th year.)

The Medieval Ideal—Religion circumscribing and repressing individuality. (The arrows pointed in.)

St. Paul—Religion at the heart of educative process and releasing personality indefinitely. (The arrows pointing out.)

[66] St. Paul's aim stands in contrast also to the medieval ideal. His aim put religion at the heart of the educative process with the view of releasing personality indefinitely. The medieval aim circumscribed all education by religion and repressed individuality by ecclesiastical pronouncements. The schools taught only what the church approved and instruction was for church ends. St. Paul's aim implied supreme loyalty to a Person. The medieval ideal involved strict conformity to a system. Rashdall[13][12a] has aptly characterized this situation in these words: "Ideals pass into historic forces by embodying themselves in institutions. The

13.[12a] Universities in the Middle Ages, Vol. I, p. 5.

power of embodying its ideals in institutions was the peculiar genius of the medieval mind, as its most conspicuous defect lay in the corresponding tendency to materialize them." St. Paul's aim sought expression in life, not in form, therefore freedom was to be its accompaniment, not bondage. In his epistle to the Galatians he cries: "With this freedom Christ set us free: stand, therefore, and be not entangled in a yoke of bondage."[14][12b] On the other hand a great ecclesiastic once said that he favored the medieval ideal because it gave him an horizon for his thinking!

The question naturally follows: Has modern education anything to learn from St. Paul's ideal?

St. Paul's ideal aims of religion and education [67] really fall together. Both focused in "the scriptures." Follow him on his journeys and this becomes evident. One teaching situation after another reveals this. Observe him at Antioch of Pisidia,[15] at Thessalonica,[16] at Beræa,[17] at Ephesus,[18] before King Agrippa,[19] at Rome,[20] in each case this fact is patent. In this respect St. Paul's ideal anticipates a statement of the modern ideal as Henry Churchill King has framed it:[21]

"I think it must be said that the ultimate *aims* of religion and education are essentially the same. For, on the one hand, the best education seeks to call out the whole man in his highest harmonious development. That education often falls short of this highest aim, must of course be granted; but to this ideal it must nevertheless be held, and any education must be regarded as defective in just the degree in which it fails to accomplish this aim.

"Religion, too, at its highest, as looking always to the fulfillment of the supreme personal relation, involves everywhere the full personality in its highest possible response; and just so far as it attains its aims, must touch and quicken every faculty, must call out the entire man—volitionally, emotionally, intellectually. In the concrete case, doubtless, religion also fails all too often to reach its final goal; but the power of the genuine religious experience to quicken its best the entire personality of the man, cannot be doubted. The ideal aims, therefore, both of education and religion, surely fall together."

14.[12b] Gal. 5:1 (Burton).
15. Acts, ch. 13.
16. Acts 17:2, 3.
17. Acts 17:10, 11.
18. Acts 19:8 ff.
19. Acts 26:27.
20. Acts 28:23, 30, 31.
21. Personal and Ideal Elements in Education, pp. 71, 72.

If the ideal of early Christian education may be described as "other-worldly," is it true that this was the ideal for which St. Paul strove?[22]

St. Paul's aim as a teacher was central and unique,—but it was as many-sided as life itself. Commenting on Ephesians 4:12, Moule speaks of this ideal as "a noble process, with a glorious goal! All was to be aimed at nothing short of the production of an ideal community of ideal members, each and all alike animated and sanctified by saving reliance on the Head."

St. Paul's experiences recorded in the Acts, and especially the practical and hortatory sections of his Epistles, fairly bristle with aims. In these aims we can feel the pulse-beat, the heart-throb of this great teacher. They reveal the all-inclusive motive that [68] urged him on and on, and make us feel that Paul, the man himself, is the Epistle we are reading. Here a great soul is revealed. Here personality is released. Here stands a man among men. Here stands a TEACHER.

Whatever may be said about St. Paul's teachings concerning the future life, an examination of the sources reveals the most sternly practical aims for every-day life. What then were these contributory, practical aims, for which St. Paul strove as a teacher?

One cannot but be impressed with the *moral* aim: St. Paul aimed at *character*. Note the various elements of character, in the complete man, as they are delineated by his teachings (Moffatt's translation):

Love: "Let your love be a real thing, with a loathing for evil and a bent for what is good." Rom. 12:9.

Truthfulness: "Lay aside falsehood, then, let each tell his neighbor the truth." Eph. 4:25.

Kindness: "Always aim at what is kind to one another and to all the world." I Thess. 5:15.

Hospitality: "Contribute to the needy saints, make a practice of hospitality." Rom. 12:13.

Temperance: "And do not get drunk with wine—that means profligacy—but be filled with the Spirit." Eph. 5:18.

Industry: "Attend to your own business, and—as we charged you—work with your hands, so that your life may be correct in the eyes of the outside world, and self-supporting." I Thess. 4:11-13. (And this in one of Paul's most "other-worldly" epistles!)

Prudence: "Keep harmony with one another: instead of being ambitious, associating with humble folk."

22. See Graves, Vol. I, pp. 278, 279; Cubberley, p. 87 ff., *et al.*

Rom. 12:16.

Patience: "Never lose your temper with any one." I Thess. 5:14. See also Rom. 12:12.

Obedience: "Children, obey your parents at every point." Col. 3:20.

Christlikeness: "Put on the character of the Lord Jesus Christ." Rom. 13:14. (This is the verse that changed Augustine's life.)

Forbearance: "Let your forbearance be known to every one." Phil. 4:5.

Sympathy: "Rejoice with those who rejoice, and weep with those who weep." Rom. 12:15.

Diligence: "Never let your zeal flag." Rom. 12:11.

Thrift: "Buy up the time" (lit.) Eph. 5:16.

Meekness: "Never be self-conceited." Rom 12:16.

Loyalty: "Rally around me, by praying to God for me." Rom 15:30.

Perseverance: "Bless those who make a practice of persecuting you; bless them instead of cursing them." Rom. 12:14.

Mercy: "Never pay back evil for evil to any one." Rom. 12:17.

Forgiving spirit: "Be angry, but do not sin, never let the sun go down upon your exasperation." Eph. 4:26.

Hopefulness: "Let your hope be a joy to you." Rom 12:12.

Joyfulness: "Rejoice in the Lord always; I will say it again, 'Rejoice.'" Phil. 4:4. See also I Thess. 5:16.

Thankfulness: "Thank God for everything." I Thess. 5:18.

Humility: "Be forward to honor one another." Rom 12: 10.

Honesty: "Lead an honest life and you will be commended for it." Rom. 13:3.

Spirituality: "Maintain the spiritual glow." Rom 12:11.

Prayerfulness: "Attend to prayer." Rom. 12: 13. Col. 4:2.

Respectfulness: "Aim to be above reproach in the sight of all." Rom. 12:17.

Peaceableness: "Be at peace with all men, if possible, so far as depends on you." Rom. 12:18.

Self-Control: "Do not let evil get the better of you; get the better of evil by doing good." Rom 12:21.

This list might be continued to include almost every adjective descriptive of character.

[70] We see in St. Paul's teachings also the *social* aim: He sought to ennoble social relationships in:

Good citizenship: "Every subject must obey the government-authorities..Any one who resists authority is opposing the divine order, and the opposition must bring judgment on themselves… Pay them all their respective dues, tribute to one, taxes to another, respect to this man, honor to that." Rom. 13:1-7.

Sound business: "Be in debt to no man—apart from the debt of love one to another." Rom. 13:8.

Good ethics: "You must not commit adultery, you must not kill, you must not steal, you must not covet; these and any other command are summed up in the single word, You must love your neighbor as yourself." Rom. 13:9.

Respect for the rights of others: "So let us stop criticizing one another; rather make up your mind never to put any stumbling-block or hindrance in your brother's way." Rom. 14:13.

Neighborliness: "We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please ourselves. Each of us must please his neighbor, doing him good by building up his faith." Rom: 15:1, 2.

Thoughtfulness: "I want you to be experts in good and innocents in evil." Rom. 16:19.

No partisanship: "I beg of you to drop all these party-cries. There must be no cliques among you; you must regain your common temper and attitude." I Cor. 1:10.

No class rivalry: "You are not to be puffed up with rivalry over one teacher as against another." I Cor. 4:6.

Good company: "Expel the wicked from your company." I Cor. 5:13.

Lawsuits: "When any of you has a grievance against his neighbor do you dare go to law in a sinful pagan court, instead of laying the case before the saints?...Even to have lawsuits with one another is in itself evidence of defeat. Why not rather let

yourselves be wronged?" I Cor. 6:1, 7.

Industry: "Keep a check on loafers." I Thess. 5:14. "Shun any brother who is loafing." II Thess. 3:6. "If a man will not work, he shall not eat." II Thess. 3:10. "Brothers, you recollect our hard labor and toil, how we worked at our trade night and day when we preached the gospel to you, so as not to be a burden to you." I Thess. 2:9.

Instances of good social use might also be multiplied indefinitely.

The *intellectual* aim is also evident. St. Paul aimed *to inform the mind, awaken the understanding, stir the reason, quicken the judgment*. The Revised Version used the following words to translate the verbs in the Acts used to describe his appeal to the intellect with this aim in view: Expounded (28:13), exhorting (20:1), disputing (9:29), reasoning (19:8, 9), persuading (28:23), discoursed (20:7), declaring (20:20), testifying (23:11 *et al*.), preaching (20:25), admonishing (20:31), commending (20:32), rehearsed (21:19 *et al*.), make defense (24:10 *et al*.).

St. Paul directed the mind to the most *ennobling and exalted thoughts*. "Finally, brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit." (Phil. 4:8, 9, Moffatt's translation.) Yet he *warned against speculation*: "Avoid the profane jargon and contradictions of what is falsely called knowledge." (I Tim. 6:20, Moffat's translation.) "Shut your mind against these profane, driveling myths; train for the religious life." (I Tim. 4:7.) "Shut your mind against these profane, driveling myths; train for the religious life." (I Tim. 4:7) "Shut your mind against foolish, popular controversy; be sure that only breeds strife." His *Pharisaic conservatism* crops out: "But hold to what you have been taught, hold to your convictions, remember who your teachers were, remember you have known from childhood the sacred writings that can impart saving wisdom by faith in Christ Jesus." (II Tim. [72] 3:14, 15.) He aimed to train in *exactness and readiness of thought*: "Learn how to answer any questions put to you." (Col. 4:6.) He sought also to make individuals *independent in their thinking*: "Let no one deceive you with specious arguments; these are the vices that bring down God's anger upon the sons of disobedience." (Eph. 5:6.) He encouraged *application in study*: "Give diligence to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (II Tim. 2:15, R. V.)

Paul's aim as a teacher was also *spiritual*. He sought *to spiritualize life* by bringing men into fellowship with God by faith in Jesus Christ. "My aim," said he, "is to make the Gentiles an acceptable offering, consecrated

by the Holy Spirit. Now in Christ Jesus I can be proud of my work for God." (Rom. 15:16.) He sought to do this in places where no one else had ever done it. He was a *pioneer*. (Rom. 15:20.) He aimed *to touch and cultivate man's spiritual nature*: "We interpret what is spiritual in spiritual language. The unspiritual man rejects these truths of the Spirit of God; to him they are 'sheer folly,' he cannot understand them. And the reason is, that they must be read with spiritual eye." (I Cor. 2:14.)

St. Paul's aim was also *volitional*. He sought to *move men to action*. One need but note the almost continual use of the imperative mood in his speeches and letters to be convinced of this. He also aimed at *firmness of will*: "Well, then, brothers, stand firm and hold to the rules which you have learned from us orally or by letter." He endeavored to establish *stability of purpose*: "Watch yourself and watch your teaching; stick to your work; if you do that you will save your hearers as well as yourself." (I Tim. 4:16.) He endeavored also *to educate weak wills to follow after truth*: "Only we must let our [73] steps be guided by such truth as we have attained." (Phil. 3:16.) To this end he invited *imitation* of himself: "Practice also what you have learned and received from me, what you heard me say and what you saw me do." (Phil. 4:9.)

The *emotional* aim also guided his efforts as a teacher. St. Paul endeavored not only to stir men to right action; he also was not unmindful of the *reservoir of feeling* in individuals:

Joy: "Rejoice at all times." I Thess. 5:16. His Epistle to the Philippians is an Epistle of Joy. The four chapters have been entitled: Joy in Suspense, Joy in Fellowship, Joy in the Race, Joy in Prayer. The word "rejoice" occurs 19 times in the 104 verses.

Peace: "Never be anxious, but always make your requests known to God in prayer and supplication with thanksgiving; so shall God's peace, that surpasses all our dreams, keep guard over your hearts and minds in Christ Jesus." Phil. 4:6, 7.

Love: St. Paul's classic on Love, I Corinthians 13, prompted Drummond to speak of Love as "The Greatest Thing in the World."

Sympathy: "Rejoice with those who rejoice, and weep with those who weep." Rom. 12: 15.

Cheerfulness: "I now bid you cheer up." "Cheer up, men!" "Then they all cheered up and took food for themselves." Acts 27: 22, 25, 36.

Thankfulness: "Thank God for everything." I Thess. 5:18.

Hopefulness: "May the God of your hope so fill you with all joy and peace in your faith, that you may be overflowing with hope by the power of the Holy Spirit." Rom. 15:13.

Confidence and repose: "Of this I am confident, that he who has begun the good work in you will go on completing it until the day of Jesus Christ." Phil. 1:16.

Reverence: "Work all the more strenuously at your salvation with reverence and trembling." Phil. 2:12.

Some of the feelings enumerated above also involve the will, but they are also of the emotions.

[74] St. Paul sought for emotional response in music and song: "Teach and train one another with the music of psalms, with hymns and songs of the spiritual life." (Col. 3:16.) "Praise the Lord heartily with words and music." (Eph. 5:19.) "But about midnight, as Paul and Silas were praying and singing to God, while the prisoners listened," suggests how he lived this aim even in a distressing experience. (Acts 16:25.)

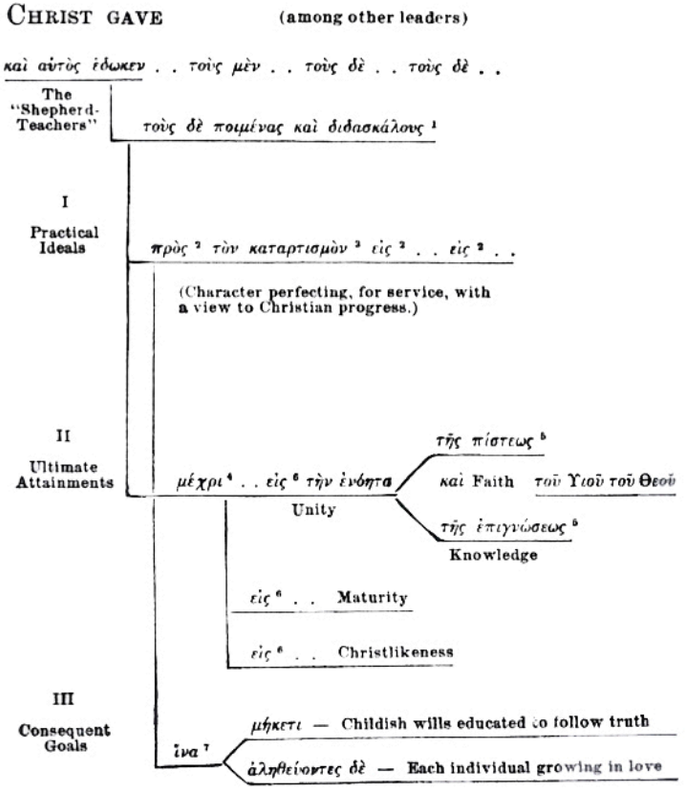
The *physical* aim claimed his attention as a teacher. In several experiences he actually *healed the bodies of men*, e.g., at Lystra (Acts 14:8-10), at Philippi (Acts 16:16-18), at Troas (Acts 20:7-12), at Melita (Acts 28:7-9). One of Paul's *closest companions* was a *physician*, and he accompanied him on many of his journeys. Paul sought to teach men to regard their bodies with *reverence*: "Do you not know you are God's temple and that God's Spirit dwells within you? God will destroy any one who would destroy God's temple, for God's temple is sacred, and that is what you are" (I Cor. 3:17); and *keep them pure*: "The body is not meant for immorality but for the Lord, and the Lord is for the body;…shun immorality! Any other sin that a man commits is outside the body, but the immoral man sins against his body.…You are not your own, you were bought for a price; then glorify God with your body." (I Cor. 6:13, 18, 20.) And yet he said: "Train for the religious life; the training of the body is of small service, but religion is of service in all directions." (I Tim. 4:8.)

Our study reveals that St. Paul's aims as a teacher touched every side of man's nature, and all of them focused in one unique, central aim, an aim which united religion and education toward the realization of complete manhood in this life (and as his teachings further show, in the world to come), the perfect standard and dynamic of which is Christ.

[75] ADDITIONAL NOTE TO CHAPTER IV

Ephesians 4:11-16

The development of thought in this much involved and much disputed sentence, as based upon its grammatical construction, seems best diagrammed as follows (see exegetical justification):



[76] Exegetical justification of this diagram showing development of though in this passage.

(1) τοὺς δὲ ποιμένας καὶ διδασκάλους. Critical authorities both ancient and modern are divided on the question as to whether these two terms point out two different classes of office-bearers, or merely describe one class by two combined characteristics. Those holding the former view are Theophylact, Ambrose, Pelagius, Calvin, Beza, Zanchius, Calixtus, Crocius, Grotius, Meier, Matthies, de Wette, Neander and Stier. Among those favoring the latter are Augustine, Jerome, Œcumenius,

Erasmus, Piscator, Musculus, Bengel, Rückert, Harless, Olshausen, Meyer, Davidson, Eadie, Hodge, and Salmond.

Two considerations seem to establish the latter view. 1. τοὺς δὲ is not repeated before διδασκάλους. St. Paul's usage of the Greek article (cf. II Cor. 1:3; 11:31; Eph. 1:3; I Thess. 1:3; Col. 1:3) would indicate that here also ποιμένας and διδασκάλους form but one class. 2. The possible use of καὶ epexegetically. While Winer (Grammer of N.T. Greek, ed. VII, p. 437) says that the epexegetical force has been attributed to καὶ in too many passages, yet comparing this passage with the others mentioned above (and with I Cor. 3:5, Eph. 6:18, and Gal. 6:16, where the epexegetical force of καὶ is distinctly used, according to both Thayer and Winer) it would seem that it has that force here: "ποιμένας, yea, διδασκάλους"; or "ποιμένας, indeed διδασκάλους." This idea is further substantiated by such passages as Titus 1:9 and I Timothy 5:17. Jerome said: *"Nemo.… pastoris sibi nomen assumere debet, nisi possit docere quos pascit."* "The ποιμήν would naturally also be a διδάσκαλος; but there is not the same reason for supposing that every διδάσκαλος would be a ποιμήν ." (Salmond.) The epexegetical καί would clearly indicate this.

[77] Therefore Paul's striking combination of these terms in this passage, both governed by a common article; the later explicating the former; an idea expressed in other passages, would indicate that he conceived of the teaching function as going hand in hand with and as an essential part of Christian leadership. Would not this also indicate that since Paul united both of these functions in one person, he considered the ideal aims of both of religion and of education to fall together?

(2) πρός, εἰς, εἰς. Ellicott (on Titus 1:1, discussing the relation of πρός, εἰς and κατά) concludes, "We might perhaps say εἰς marks immediate purpose, πρός ultimate purpose. The distinctions must however be applied with great caution." Moulton (Grammar of N.T. Greek, p. 218, considering εἰς τό and πρὸς τό with infinitive, after citing numerous examples from the N.T., and first and second century papyri) says, "Like the rather commoner πρὸς τό, it (εἰς τὸ) seems to carry the thought of a remoter purpose, the tendency toward an end." Keeping these possible distinctions in mind, we note the following endeavors to relate the clauses successively introduced by these prepositions:

1. The A.V. translates each of these prepositions "for" (following Chrysostom, Zanchius, Wolf, Bodius, Bengel, *et al.*); but the change of prepositions and the omission of the article before ἔργον and οἰκοδομήν does not allow this. Cf. Rom. 5:10 and 15:2. According to this view the three clauses would be coördinate and dependent on ἔδωκεν.

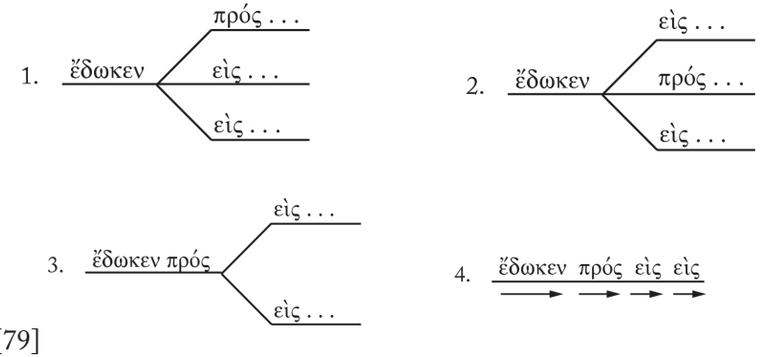
2. Grotius, Calovius, Rollock, Michaelis, Koppe and Cremer do

violence to these clauses by transposing them: "for," "the design of which," "and." But such a transposition is arbitrary.

3. Lachmann, Harless, Tischendorf, Bleek, Hofmann, Meyer, Ellicott, Alford, *et al.*, take πρός expressing remote end, and the two εἰς's as [78] immediate ends. Thus the two clauses introduced by εἰς would be coördinate or parallel to each other. The sense then becomes, "For the sake of the full equipment of the saints, Christ appointed these teachers for their work of service, for the edification of His Body." The aim then might be stated in modern terminology as Service and Christian progress for the sake of character perfecting. But this is clumsy.

4. Erasmus, Luther, de Wette, Rückert, Weiss, Haupt and Salmond make the three clauses successive and dependent on ἔδωκεν. The sense thus becomes: "Christ gave some…pastors and teachers with a view to the full equipment of the saints for their work of service in order to the building up of the body of Christ." Salmond says concerning the passage: "The building up of the Church—that is the great aim and final object." If this last view be taken, then the development of this religio-educative aim is: *Character perfecting, for service, with a view to Christian progress.* This gives the best sense. It is in keeping with the development of the whole context, beginning at verse 1 and continuing through verse 16. It is climactic in order, one clause unfolding naturally into the next, with an ultimate object expressed finally. Salmond points out that this is the only view "which does justice to the ἑνὶ δὲ ἑκάστῳ at the beginning of the statement (verse 7) and the ἑνὸς ἑκάστου at its close (verse 16)." Thus the individual is properly related to the group.

The four views discussed above might be diagrammed thus:



[79]

(3) καταρτισμόν occurs here only time in N.T. G. Milligan, in "Greek Papyri" (Cambridge, 1920), p. 29, reproduces Tebtunis Papryi 33, B.C. 112, καὶ τ[ὰ] εἰς τὸν τῆς αὐλῆς καταρτισμόν, which he translates "the things for the furnishing of the guest chamber," etc. The verb καταρτίζω occurs 13 times in the N.T., (5 by Paul;) *e.g.,* Matt 4:21, "mending nets"; Gal. 6:1, "restore such an one"; Heb. 11:3, "framed the worlds." The derivation of the verb, κατά + ἄρτιος, suggests "that by which a thing or person is made fit, or whole." "The idea is of mending a breach, completing a connection, putting the dislocated in order" (Moule). The word is used by Galen of setting a broken bone. Our English word "articulate" comes from the same root. "Character perfecting" might be a good equivalent for this phrase here.

(4) μέχρι. Harless (Jelf: 841:3) correctly connects καταντήσωμεν, aorist subjunctive, with principle verb ἔδωκεν as expressing a future aim. μέχρι suggests the length of time during which the gift spoken of will continue in the church. See Beet, *in loco*. "It is questioned whether St. Paul here conceived this ideal as one to be realized in the present life or only in the future. Amongst the ancient Chrystostom, Theophylact, Œcumenius, and Jerome took the former view, Theodoret the latter. It would probably be an error to suppose that the apostle meant definitely either one or the other. He speaks only of an Ideal which may be approximated. But though it may not be perfectly attainable, it must be aimed at, and this supposes that its attainment is not to be represented as impossible. See Dale, Lecture XV, p. 283." (Abbot, on [80] Ephesians, in International Critical Commentary Series, p. 121.)

(5) τῆς πίστεως and τῆς ἐπιγνώσεως. εἰς marks the *terminus ad quem* and the genitive τοῦ υἱοῦ τοῦ θεοῦ is governed both by πίστεως and ἐπιγνώσεως. Cf. Rom. 3:22 and Gal. 2:16. ἐπιγνώσεως is not epexegetical, being precluded not by καί but by the fact that πίστις and ἐπίγνωσις are two different notions. Cf. Meyer *in loco*. Paul has used not γνῶσις but ἐπίγνωσις, which indicates "true, fully developed spiritual knowledge." Cf. Thayer, Trench.

(6) In each case εἰς is in apposition to and expounding the phrase introduced by μέχρι. Beet, Meyer, Spence, *et al.*

(7) ἵνα. The relation of this sentence expressive of aim, to the preceding is as follows (as against Harless, who holds to coördinate relationship to v. 13): "While in verse 13 there was expressed the *terminus ad quem*, which is appointed to the labor-task contained in v. 12, of the teachers given according to v. 11 by Christ, there is now adduced *that which is aimed at in the case with a view to the ultimate attainment of that terminus ad quem,* namely the *change*, which meanwhile, in accordance with

that final aim, is to take place in the—till then still current—condition of the church. This change divinely aimed at, is characterized in v.14 in its negative nature (μήκετι) and v.15 in its positive nature (ἀληθεύοντες δέ)." –Meyer, p. 460.

CONCLUSIONS.

[81] The findings of this exegetical study yield the following analytical re-statement of Paul's thought:

Christ has "gifted" some leaders (among other) as Shepherd-Teachers, who are to devote themselves to

PRACTICAL IDEALS (toward Christian progress).
- Character.
- Service.

ULTIMATE ATTAINMENTS.
- Unity—the goal of faith and knowledge.
- Maturity—the end of full-grown manhood.
- Christlikeness—the ideal standard.

CONSEQUENT GOALS.
- Childish wills educated to follow truth.
- Each individual growing in love.

Pedagogical applications.

In the economy of Christian activity, Christian education should be:

Moral—The Shepherd-Teachers are to aim at character.
Social—The Shepherd-Teachers are to promote service.
Intellectual—The Shepherd-Teachers are to strive for unity of faith in and knowledge of the Son of God.
Spiritual—The Shepherd-Teachers are to point men to Christ the ideal and dynamic of manhood.
Volitional (Moral)—The Shepherd-Teachers are to educate childish wills to follow after truth.
Emotional—The Shepherd-Teachers are to seek for growth of love among all Christians.

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Epistles written during the period of his missionary activity (45-63?):

[152] To the Thessalonians. I.
To the Thessalonians. II.
To the Corinthians. I.
To the Corinthians. II.
To the Galatians.
To the Romans.

Epistles written during his first imprisonment (63-?)

To the Philippians.

To the Ephesians.
To the Colossians.
To Philemon.

Epistles written during his second imprisonment (-65?)

To Titus.
To Timothy. I.
To Timothy. II.

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Finding a Comfortable Home in Biblical Hermeneutics: The Hospitality and Expansiveness I Found in Inductive Biblical Studies[1]

Michael D. Matlock

I grew up in a small rural farming and factory town in the foothills of North Carolina, about fifty miles north of Charlotte. My mother and father were singers in a ten member gospel choir which came out of our home church, New Salem Presbyterian Church, and traveled each weekend to churches in various denominations (Presbyterian, Methodist, Baptist, Pentecostal, etc.). Sadly, the choir's determination to sing the gospel message in other churches was partly in response to the decline in evangelical leadership in our church. As a young elementary-age boy, I traveled with my parents' choir for about seven years. When my parents were not singing themselves, we were often at other gospel singing services on the weekends. I heard the gospel so many times in song and sermon and from a host of different denominational perspectives that I knew I was without excuse for rejecting the good news of Jesus Christ. Thus, during the early years of elementary school, I had a spiritual rebirth and became a follower of Jesus Christ.

My family left the Presbyterian Church when I was twelve years old in order to find an evangelical church. I still remember one of our final Sunday morning sermons when our pastor, after reading from the Scripture lessons, closed his Bible and then picked up a secondary resource and read from it. He claimed that this other book more accurately portrayed the historical events recorded in his sermon text. My father, who has always possessed a high view of the authority of the Scriptures and has been a

1. I am grateful and honored for the invitation by the editors to write this autobiographical essay that portrays my experience with inductive Bible study.

serious student of the Word of God from his teenage years, told our family that we would be looking for a new church fellowship. Although I did not fully understand all the major issues at stake in interpreting Scripture, I was observing a struggle between my pastor's unsatisfactory rigid historical-critical method of understanding of the Bible and my father's unsophisticated and (sometimes) naïve historical comprehension of the final form of Scripture. I was gaining a rudimentary apprehension of some of the stakes in biblical hermeneutics.

In our search for a different church, geography and a warm reception played a key role; our new church home was the next closest church to where we live, and the sisters and brothers in Christ showed a generous receptivity for us. We began attending a Wesleyan Methodist church (now Wesleyan) where my father and mother felt comfortable worshipping and growing in their faith commitment. To this day, my parents are members and actively serving in this church. The Wesleyan denomination coordinated their quadrennial youth convention that next year, and it was at this convention in Urbana, Illinois at age thirteen that I responded to the call of God and dedicated myself to the pursuit of a life of full-time ministry. The next summer, a new pastor, came to serve our church. His name was Tony Dowdy; he had just graduated from Asbury Theological Seminary. I characterize his ministry as patient, non-flamboyant, steady, loving, and Scripturally centered. In just three brief years, he played a large part in shaping my life and gave me a really solid model of biblical and pastoral leadership, especially through the upcoming dissonant teenage years of my life.

I very much enjoyed our Wednesday night Bible studies that Rev. Dowdy taught, for I was eager to understand the Scriptures in their original historical and literary contexts. During his tenure as the shepherd of our flock, he methodically instructed us in numerous books of the Bible. Once the Bible study was announced, Tony would give us an outline or roadmap of what we would be covering each week and the number of weeks we would be studying each book. Thus, he had broken down the biblical book into structural units (not chapters!) for us so that we were ready to notice literary structures and answer his guided interpretive questions by noting literary context, scriptural testimony, and historical background. Sometimes, he would introduce us to an exegetical commentary by reading portions of an interpretation and then ask us to assess the conclusion in light of our own understanding of the text. Towards the end of the study, we would consider how the interpretation of the passage could be appropriated into our lives or another suitable context.

After high school, for almost three years, I worked as a customer

service agent for Piedmont Airlines, which merged with USAir before I left this industry. My career goal was to become an airline pilot until I had a crisis moment in my life that was precipitated by my unwillingness to remain obedient to my divine call into full-time ministry. One summer day, I was driving my fifty-mile commute to work, when the Holy Spirit was ministering to me in a forceful way. I had to pull off to the side of the road because I was sobbing so profusely. The Lord brought me to a point of surrender. Now, in my early twenties, I was ready to respond appropriately to the same God-given call that I received as an early teenager. Although I was still unsure of the specifics of the divine summons, one thing was certain. I needed a liberal arts college education to gain a broad general knowledge and develop general intellectual capacities in the arts and sciences and to further develop my critical thinking skills.

At Central Wesleyan College (now Southern Wesleyan University), I studied New Testament Greek for three years and earned a BS degree in Philosophy & Religion with a focus in Christian ministry. Overall, this degree prepared me well for the next step of my education, namely seminary. Unfortunately, many of my courses in Bible were more content based, deductively oriented, in which the professor offered the students ready-made interpretive conclusions designed to tell us what to think the Biblical texts and books meant. On the other hand, I took one capstone exegetical course in Synoptic Gospels that did incorporate elements of what I would come to understand as inductive biblical studies in my seminary education. The professor was a graduate of Asbury Seminary and had taken several courses in inductive Bible study. He taught us the foundational knowledge needed in book survey, structural analysis, and forming interpretive questions of the text as well as how to engage these elements of Bible study. My education in NT Greek and this one exegetical course with an inductive focus had whetted my appetite for more rigorous inductive Bible study.

During the last two years in college, I came to realize that regardless of the type of ministry which I would participate in my life's work, I needed additional education in Bible and theology. I considered about five different seminaries and graduate schools. I made the decision to attend Asbury Seminary after visiting the campus during my junior year in college and receiving encouragement from three of my college professors to consider the Asbury option. Within my M.Div. degree program, I was able to take a disproportional amount of Old and New Testament exegetical courses, Old and New Testament inductive Bible study courses, and theological courses because I received advanced standing in courses like church history, evangelism, counseling, and other theological disciplines. My seminary

degree program permitted me to explore the areas of Scripture study and theology in great depth. I became particularly interested in inductive Bible study courses and took almost every course offered during my time in the degree program: Pentateuch, Historical Books, Minor Prophets, Matthew, Acts, Romans, Pauline Epistles, General Epistles, and Hebrews. The hermeneutical finesse I was learning in these courses was particularly winsome for me.

Robert Traina had recently retired, so I did not have the pleasure of having him as my direct teacher. However, it became clear to me that Traina's inimitable voice was still speaking through the current inductive Bible study professors.[2] I had the opportunity to take inductive Bible study courses from three uniquely gifted professors—David Bauer, Joseph Dongell, and David Thompson—and at least two courses from each one. My first two courses helped me to learn the overarching rationale and specific ways to implement the major steps of the inductive Bible study process—observation, interpretation, evaluation, appropriation, and correlation—although I should hasten to add that I had had some preparation from my one inductive focused exegetical course in college. During my first course, I was encouraged to increase my attention to and acumen in the structural analysis of biblical texts both in terms of structural units and literary relationships and the interplay and connection between the two components. I also established skill in raising intelligent, perceptive interpretive questions from my observations of the biblical text. I discovered how to ensure that I was drawing from sources of evidence before I formed inferences in answering my questions as well as how to weigh the importance of different types of evidence.

In my second course in Historical Books, I gained needed competency in book survey, and found ways to interpret whole books or large divisions of books by answering my interpretive questions in survey. Moreover, I began the discovery process of evaluating my interpretation of specific passages in light of the canonical dialogue and other evidentiary sources like the progress of revelation. Engaging the step of inductive evaluation helped me to understand more clearly why Christians disagree on a plethora of theological issues such as pacifism, predestination, women in ministry, and the sanctification of the Christian. AlthoughI was still not supremely confident in my ability to fully engage the step of evaluation

2. Traina's book, *Methodical Bible Study: A New Approach to Hermeneutics*, (New York: Ganis and Harris, 1952), although dense and in need of significant updating was the primary foundational text for all of my courses. The secondary text that was required reading in some of my coursework was David L. Thompson, Bible Study That Works (Nappanee, IN: Evangel Publishing House, 1994).

and appropriation in Bible study, I did develop a general evaluation of Old Testament texts which contained two notions: 1) God is unchanging whether evaluating Old or New Testament interpretations, and 2) God's covenant community in ancient Israel, Judaism, and Christianity provided models both to follow and to reject in the interest of the community of faith in the present age.

The other seven inductive Bible study courses gave me the opportunity to delve deeply into the intricacies of each step of the Bible study process and solidify my understanding and praxis of the entire hermeneutical process. Professors in these courses also taught me to move on from biblical interpretation and evaluation in the canonical dialogue concerning the interpretation to the shaping of my interpretation into a sermon and other modes of Christian education. My courses in inductive Bible study gave me a very important synchronic way of understanding Scripture. While in seminary, my calling to teach Scripture study continued to take greater and greater form.

Subsequent to my graduation from seminary, I was hired as a biblical language teaching fellow. I was hired primarily to teach Hebrew but also a few Greek courses. My great love for the Hebrew language was cemented. My three years of teaching biblical Hebrew afforded me a much greater facility with the original languages of Scripture and an easier facility to use Hebrew for structural and grammatical analysis of a text, a key component of the inductive Bible study method.

The next phase of my educational journey consists of my time in the doctoral program at Hebrew Union College-Jewish Institute of Religion in Cincinnati, Ohio. I completed three years of course work in Hebrew Bible, Semitic languages, Second Temple Judaism, Rabbinics, and the History of Interpretation. After my comprehensive exams, I completed my dissertation in the area of the History of Interpretation in Hebrew Bible and Second Temple Jewish literature studying the theology and ideology of lengthy prose prayers. During course work and completing my dissertation, I explored critical methods for diachronic study of Scripture to which I had only minimal exposure while in seminary. I chose Professor Stephen Kaufman to be my dissertation advisor for several reasons. I will briefly mention two of them for the purposes of this self-reflection essay.

First, Kaufman's approach to understanding Semitic languages and more particularly to interpreting the Hebrew Bible contained an inductive posture or attitude. He challenged all of his students never to begin our study with quoting "the experts." Indeed, he made it his mission to scourge many a so-called scholarly consensuses of interpretation. Second, and very much related to the first, Kaufman would demand that

his students provide evidence from the biblical text first and then from our evidentiary consultation with and evaluation of secondary resources as the basis of our interpretive conclusions. One of my favorite quotes from him is one in which he admonishes scholars to repel the dangers of superficiality on the one hand and over-specialization on the other hand and to become synthetic thinkers: "What, then, do I see for the twenty-first century? ... I see a field where a lot of people know a lot of nonsense about very little, while fewer and fewer learn how to learn the truth about a lot more. I urge all of my colleagues, as scholars and, more importantly, as teachers, to prove me wrong."[3]

As I was nearing the end of my dissertation writing, I interviewed for two teaching posts at Christian universities. I would have had the opportunity to teach inductive Bible study courses at both institutions to college students. I was offered a position at one of these schools, but I declined the invitation. I needed one more year to complete my dissertation and the institution was not willing to extend me the course reductions I needed to finish my dissertation. Thankfully, by not accepting the position, I had the time necessary to finish my dissertation without the rigors involved in the first year of teaching. The next year, I applied for my current teaching position at Asbury Theological Seminary in inductive biblical studies and Old Testament. Throughout my doctoral program, I had sustained the hope of teaching Scripture through the inductive Bible study method that I had learned in seminary and honed while in doctoral studies. But I had not imagined that I would get the wonderful opportunity to teach at the seminary where I formally learned inductive Bible study and become a part of the instruction that has been a mainstay since the 1940s.

Now in my seventh year of teaching inductive Bible study at Asbury, I endeavor to balance the same rigor of induction modeled for me with the graciousness that was afforded me by my seminary teachers of this hermeneutical method. My teaching has been enriched by a new collegial relationship with my former teachers—David Bauer, Joseph Dongell, and David Thompson—as we serve together in the fertile field of inductive Bible study. When David Thompson retired from full-time teaching at the end of the 2012-13 academic year, I cheerfully and eagerly accepted the invitation to become the chair of the Department of Inductive Biblical Studies. Certain administrative responsibilities have given me added

3. Stephen A. Kaufman, "Semitics: Directions and Re-Directions," in T*he Study of the Ancient Near East in the Twenty-First Century* (ed. Jerrold S. Cooper and Glenn M. Schwartz; Winona Lake, IN: Eisenbrauns, 1996), 273–82 (282).

opportunities to promote the study of inductive Bible study among our student body.

I will briefly mention two resources that were not available to me as a student but have enhanced my teaching of inductive Bible study. First, my students have greatly benefited from the recently published inductive Bible study book by David Bauer and Robert Traina, Inductive Bible Study—the long awaited update of Robert Traina's text, Methodical Bible Study.[4] Moving beyond the annotated syllabus style of Traina's former text, this new book provides a rich narrative description of the theoretical foundation and steps of the method as well as numerous illustrations of this type of Bible study. Second, I have also utilized the online course platform, Moodle, to leverage varied and more robust feedback that I offer to student as they learn the methodology through praxis.

As a teacher of inductive Bible study, I want the hermeneutic we teach to be assessed by the current value these courses create in students' lives and ministries now and in their years to come as they apply the ideas, procedures, and skills taught in the courses. Teaching and learning this Inductive Bible Study method can be compared to the young married couple that needed a place to live.[5] After looking at many apartments for rent, they found the place they liked and signed a lease with the landlord. They wanted their apartment to be their home, not just a couple of rooms to rent. So, with a little imagination, the couple began to picture what the apartment would need to look like in order to feel like their home. But they had to keep in mind that this was a furnished apartment, and they must consult the landlord in order to keep the covenant lease that they had signed together. If the light fixtures, the color of the curtains and walls, the type of carpet, and the furniture were to be changed, the landlord must be consulted and they would soon find out that some things could be changed while others most certainly could not. The negotiation between the landlord and the renter must be worked out.

So, too, within the hermeneutic I teach in my Inductive Bible Study courses, this negotiation must occur. God is the "landlord" of the Scriptures, and we, the Bible students, are the "renters." Therefore, my goal is to teach my students to read well by paying careful attention to the details of the Scriptures of Israel and the Church and paying homage to the

4. David R. Bauer and Robert A. Traina, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics* (Grand Rapids, MI: Baker Academic, 2011).

5. In the remaining paragraphs, I am drawing from my recent magazine article, "Inductive Bible Study Undergirds the 2023 Strategic Plan," *Asbury Herald*, Spring 2013.

inspiration of the Spirit and the authors of the texts. In order for the gaps of appropriation to be filled in by a Christian reading of Scripture, Bible students must address the many author-reader gaps such as the linguistic, literary, theological, cross-cultural, historical, and the social gaps. I want my Bible students to discover how much latitude there is for re-reading, or what we call evaluating and appropriating the texts, taking note of what can be changed and what must stay the same to "live in" the Scriptures.

Much more could be said about my pilgrimage in the inductive Bible study method, but I hope these selected recollections will provide the essence of my odyssey up to this point in my life. In sum, the hospitality and expansiveness I have found in inductive biblical studies has been first-rate in mining the depths of what a biblical text has meant as well as what it can and does mean.