



**GREATEST
COMMANDMENT
IS LOVE**

Mark 12:28-37

Love Commandment In Mark

Joey R. Peyton



Love Commandment In Mark:

The Love Commandment in Mark George Keerankeri, 2003 This research work investigates the problem whether the texts of the love commandment of Mk 12 28 34 which are quotations of Deut 6 4 5 and Lev 19 18 have their original OT meaning in the gospel of Mark or whether they acquire besides this a specific Markan enrichment The study not only affirms such a specificity but also demonstrates its richness and depth It establishes that the distinctiveness of the Markan conception of the love commandment is closely linked to the person of Jesus and is expressed in a multiplicity of data both formal and thematic which can be discovered in an integral reading of the gospel The methodology employed is modern redaction criticism which differs from classical Redaction criticism in that it is synchronic and takes the text as it stands as a coherent and wholistic document to be understood in terms of itself and thus studies it in an integral reading The investigation has two parts involving four chapters and a general conclusion Part I comprising Ch I and Ch II dwells on the OT meaning and context of the texts of the love commandment and provides a lucid account of them which serves as the basis for its study in the gospel Part II researches the commandment in Mk in two chapters Of these Ch III represents the gospel's theoretical interpretation of the commandment and Ch IV Jesus fulfillment of it in the Passion his instruction by example Together they complete Mark's total interpretation of the love commandment Following this the general conclusion sees the Markan specificities in a unifying theological vision defined by the gospel's Christology and closes by drawing its consequences

George Keerankeri was born on 10 December 1944 at Kothanallur in Kerala India He entered the Society of Jesus in 1962 and was ordained a priest in 1974 He holds an M A in Social Cultural Anthropology and completed his Licentiate in Sacred Scripture LSS at the Pontifical Biblical Institute Rome in 1979 Ever since he is a lecturer of the New Testament at Vidyajyoti College of Theology the Jesuit Faculty of Theology in Delhi India

The Ethics of Mark's Gospel Dan O. Via, 2005-10-18 In seeking to develop a hermeneutic for doing ethics on a narrative base Via here focuses on Mark's ethics and suggests ways in which they interrelate with other significant motifs in the Gospel eschatology revelation faith and the messianic secret Via maintains that the middle of Mark's plot presents the paradoxical position of the disciple who is placed in the overlapping of the kingdom of God and the age of hardness of heart Here is a bold attempt to integrate several agendas in interpretation literary criticism biblical studies constructive theological ethics so as to draw out the implications of Mark's narrative for faith and conduct in the real world

Christological Rereading of the Shema (Deut 6.4) in Mark's Gospel John J. R. Lee, 2020-11-09 In Mark's Gospel the Shema language of Deut 6 4 is not merely reiterated in a traditional sense but reinterpreted in a striking way that links Jesus directly and inseparably with Israel's unique God Such an innovative rereading of the Shema must be understood in light of a various elements involved in and surrounding each of the three monotheistic references Mark 2 7 10 18 12 29 relating to their respective literary contexts and b Mark's nuanced complex and even paradoxical portrait of Jesus relationship to God throughout his gospel John J R Lee shows that Mark's use of the

one God language implies that his Jesus is not merely one who as a Shema observant Jew speaks on behalf of God but also one whose status and significance fundamentally correspond to those of Israel's unique deity. *The Gospel of Mark* John R. Donahue, Daniel J. Harrington, 2005 In *The Gospel of Mark* Fathers Donahue and Harrington use an approach that can be expressed by two terms currently used in literary criticism intratextuality and intertextuality This intratextual and intertextual reading of Mark's Gospel helps us to appreciate the literary character its setting in life and its distinctive approaches to the Old Testament Jesus and early Christian theology Intratextuality means we read Mark as Mark and by Mark Such a reading expresses interest in the final form of the Gospel not its source or literary history and in its words and images literary devices literary forms structures characterization and plot Reading Mark by Mark gives particular attention to the distinctive vocabulary and themes that run throughout the Gospel and serve to hold it together as a unified literary production Intertextuality comprises the relation between texts and a textual tradition and also referring to contextual materials not usually classified as texts e.g. archaeological data Intertextuality is used to note the links of the text of Mark's Gospel to other texts especially the Old Testament and to the life of the Markan community and of the Christian community today *Gender and Timebound Commandments in Judaism* Elizabeth Shanks Alexander, 2013-04-22 The rule that exempts women from rituals that need to be performed at specific times so called timebound positive commandments has served for centuries to stabilize Jewish gender It has provided a rationale for women's centrality at home and their absence from the synagogue Departing from dominant popular and scholarly views Elizabeth Shanks Alexander argues that the rule was not conceived to structure women's religious lives but rather became a tool for social engineering only after it underwent shifts in meaning during its transmission Alexander narrates the rule's complicated history establishing the purposes for which it was initially formulated and the shifts in interpretation that led to its being perceived as a key marker of Jewish gender At the end of her study Alexander points to women's exemption from particular rituals Shema tefillin and Torah study which she argues are better places to look for insight into rabbinic gender *Saint Mark's Life of Jesus* Andrew Sledd, 1927 **The Second Commandment** Joey R. Peyton, 2024-02-07 In an increasingly broken world filled with hate and violence God's plan from the beginning was to save and restore the world to the glory for which he had created it This simple plan has not changed with the evolution of sin time or man's rejection of his creator Rather God's simple twofold plan of redemption included both a commandment to love the creator with all one's heart mind soul and strength and a commandment to love one's neighbor as one's self Neither commandment stands in isolation for one cannot fully love others without a consuming love for God and neither can one completely love God without a love for the neighbor created by God The answer to hate is love the answer to war is love the answer to violence is love and the answer to all of societal disfunction is love The answer is not a commandment to like God and others because one only likes others because of likeness Rather love is a choice A choice to love what you don't like A choice to love what you don't understand A choice to love until the God you love sets everything

right in eternity **The Sunday-school Times** ,1889 **Diatessarica (a series dealing with the interpretation of the Gospels). 10 pt. [with] Indices** Edwin Abbott Abbott,1910 *The Baptist Teacher for Sunday-school Workers* ,1906

The words of the Son of God, arranged for daily meditation by E. Plumptre Eleanor Plumptre,1877 **The Common Tradition of the Synoptic Gospels in the Text of the Revised Version** Edwin Abbott Abbott,William George Rushbrooke,1884 **Exegetical Dictionary of the New Testament, Vol. 1** horst Balz,Gerhard M. Schneider,2004-01-14
The English translation of the three volume Exegetisches Wrterbuch zum Neuen Testament this monumental work by an ecumenical group of scholars is first of all a complete English dictionary of New Testament Greek Going beyond that however EDNT also serves as a guide to the usage of every New Testament word in its various contexts and it makes a significant contribution to New Testament exegesis and theology EDNT s thorough lengthy discussions of more significant words and its grouping of words related by root and meaning with alphabetical cross references distinguish it from simpler Greek English lexicons Advancing the discussion of the Theological Dictionary of the Old Testament EDNT summarizes more recent treatments of numerous questions in New Testament study and takes into consideration newer viewpoints of linguistics

The Gospel Narrative of the Holy Week Harmonized Isaac Williams (Fellow of Trinity College Oxford.),1870 The Words of the Son of God Taken from the Four Gospels and Arranged for Daily Meditation Throughout the Year Eleanor Plumptre,1881 **Spiritual Studies in St. Mark's Gospel** Arthur Ritchie,1917 "The Son of Man"; Or Contributions to the Study of the Thoughts of Jesus Edwin Abbott Abbott,1910 **The Date of Mark's Gospel** James G. Crossley,2004
Challenging the view that Mark was written as late as 65-75 CE James Crossley argues instead for a date thirty years earlier basing this conclusion on the internal evidence supplied by the gospel itself After a concise overview of the external evidence The Date of Mark s Gospel goes on to critically examine the arguments which place the writing of Mark around the time of the Jewish war suggesting alternative historical contexts This leads to a discussion of modern literary criticism of the gospel as a whole outlining the main approaches and their protagonists Crossley then shows that while the synoptic gospels all portray Jesus as a law observant Jew Mark in particular writes assuming that he observed biblical law fully Arguing that such an assumption could only be made at a time when Christianity was largely law observant the author offers a comprehensive examination of the evidence on laws provided in the gospel concluding that this dates the composition of Mark to no later than the mid 40s Philadelphia Methodist ,1906 **Devotional Commentary on the Gospel Narrative: The holy week** Isaac Williams,1880

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