



**GREATEST
COMMANDMENT
IS LOVE**

Mark 12:28-37

Love Commandment In Mark

K Morrison



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 Kothanalloor 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 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 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 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.

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 Jesus Handbook* Jens Schröter,Christine Jacobi,2022-11-17 An authoritative handbook on Jesus his world the outcomes of his life and the quests to locate him in history The Jesus Handbook is an indispensable reference work featuring essays from an international team of renowned scholars on the significance and meaning of the life of Jesus of Nazareth Rooted in historical critical methodology it emphasizes a diversity of perspectives and provides a spectrum of possible interpretations rather than a single unified portrait of Jesus The Handbook s dozens of authors Jewish Roman Catholic and Protestant all remain committed to the principle of interpreting the life of Jesus in context while also giving due diligence to the implications of archaeological evidence and recent discourses in the hermeneutics of history After an introduction that lays out the considerations of the task at hand the authors survey the history of Jesus research and take a close look at the historical material itself textual and otherwise From this foundation the Handbook then details the life of Jesus before at last exploring the reception and effects of Jesus s life after his death especially in the first centuries CE With this wealth of information available in a single volume scholars and students of the New Testament and early Christianity and anyone interested in the search for the historical Jesus will find The Jesus Handbook to be a resource that they return to time and again for both its breadth and depth

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has an active ministry in adult Christian education particularly Bible teaching He holds a B A 1967 Wheaton College B D 1970 Princeton Theological Seminary Ph 1975 University of Durham England and has served in various pastorates as well as being on faculty at Columbia Biblical Seminary and School of Missions since 1975 He also served on the Bible Translation Committee for the NLT

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 Son of Man*"; Or Contributions to the Study of the Thoughts of Jesus Edwin Abbott Abbott,1910 **The Common Tradition of the Synoptic Gospels in the Text of the Revised Version** Edwin Abbott Abbott,William George Rushbrooke,1884 *Selections from the Commentaries and Homilies of Origen* Origen,1929 *Christian Advocate and Journal and Zion's Herald* ,1901 **What the Bible Teaches** Reuben Archer Torrey,1898

What the Bible Teaches is a classic volume that provides numerous outlined studies of what the Bible has to say on over fifty major doctrines of the Bible The work examines what the Bible teaches about God Jesus the Holy Spirit man angels Satan prayer worship faith and more In this work Torrey has made an attempt at a careful unbiased study and statement of biblical truth based upon a careful study of the original text Beginning with one or more Scripture references as a starting point these studies furnish a thorough analysis of a specific doctrinal truth This orderly systematic and thorough handbook is ideal for use as a reference work or in devotional study It has been completely reformatted and the language has been updated to provide a useable study reference book for today s students of the Bible

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