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IDEOLOGY OF 'NEIGHBOR':

A THEOLOGY OF TRANSFORMATION

FROM A THEOLOGICAL-ETHICAL INTERPRETATION

OF LEVITICUS 19

BY

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I declare that the thesis which I am submitting to the University of Pretoria for the degree PhD has not been submitted by me to any other university for degree purposes; and

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A Summary of *Ideology of 'Neighbor:' A Theology of Transformation from a Theological-Ethical Interpretation of Leviticus 19*

Chapter one gives a proposed outline for the research that will develop the theological-ethical dimension of neighbor as discerned from Leviticus 19. This chapter will give the reader an understanding of the purpose, motivation, and a hypothesis for the proposed research. An outline of the impending study will also be highlighted.

In chapter two a brief discussion of two events and the evangelical denomination that have shaped my worldview will be highlighted. This chapter will also explore the diverse world of ideological criticism. A look at the wide ranging areas of specialties within ideological criticism will be the focus of this chapter. The way in which ideological criticism will be utilized as an interpretive methodology will be argued alongside Mary Douglas' ring composition as a function of socio-rhetorical criticism.

A grammatical analysis of Leviticus 19 will comprise chapter three. The Masoretic text of the Hebrew Bible will be the primary source for this analysis. The exegesis of Leviticus will be the foundation for the study of the proposed topic. The purpose for the historical setting of the writing of Leviticus 19 will be given as well as archaeological evidence describing the societal make-up of the time period.

An alternative interpretative emphasis will be argued in chapter four. Ring composition, as outlined by Mary Douglas, will be the tool utilized for this interpretation for Leviticus 19. This chapter will also explore the ways in which three New Testament characters utilized and contextualized passages from Leviticus 19.

Chapter five will spotlight the recent events of May 2008. This month demonstrated the explosive consequences of unleashed and uncontrolled xenophobic violence. This month saw some of the most terrifying events since the inception of democracy in South Africa. Commentary and deliberation on the causes that sparked this violence will be examined through the eyes of journalists, politicians, citizens, foreigners and religious leaders.

The reluctance of evangelicals to engage in social transformation will be critically analyzed in chapter six. Two movements that polarized the evangelical community will also be addressed. The thrust of this chapter will be the proposed theology of transformation. If this strategy of transformation might be utilized by the evangelical church, sustainable social justice could be possible. This strategy will be presented in a practical, applicable manner. The interrelationship between spiritual and social transformation will conclude this chapter. All of these will be encapsulated within the idea of *ubuntu* or African hospitality.

Chapter seven will bring to a conclusion the research. There is a short synopsis of past and present religious creeds and statements of faith. The *Hitler Effect* will be examined in the light of how people focus on the minute differences instead of celebrating their overwhelming similarities. The events of November 2008 in America will be viewed through the refining lenses of society and its effect within

greater society. This chapter will conclude with a summary of the study, reflections and future considerations.

Key Terms:
Ideological criticism; ring composition; Mary Douglas; Southern Baptist Convention; Civil Rights Movement; xenophobia; *ubuntu*; theology of transformation; evangelicals; social transformation

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Acknowledgments

I would like to express my gratitude to the Creator of all humanity for allowing me to realize a dream that I have had for 20 years. This journey has confronted and challenged many of my core beliefs and views on this researched topic. It has at times been uncomfortable acknowledging my xenophobic tendencies and stereo-types. I am grateful for the journey that continues and will continue until all things are made new.

I would like to also say thank you to my family. They have during the past few years been neglected and at times related through the eyes of stress and often frustration. This was all due to the reality of the demands of the study and ministry obligations. Thanks for your patience, and accept the apology withheld for any and every discomfort experienced as a result of the past few years. Without your support all of this would have fallen short or possibly never left the ground. Because of this, the completion of this project is on account of your inquiries and encouragement.

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To the University of Pretoria, I would also like to express my heartfelt gratitude for the generous bursary that was awarded to me. This unexpected monetary gift was indeed a blessing. I would have been able to complete this program without the bursary but it would have come as a financial burden for my family. This gift insured that my family would not have to sacrifice financially at the expense of my education.

Abbreviations of Journals/Periodicals/Commentaries/Dictionaries

AB = The Anchor Bible

ABD = The Anchor Bible Dictionary

AJET = Africa Journal of Evangelical Theology

AOTC = Apollos Old Testament Commentary

BI = Biblical Interpretation

CC = A Continental Commentary

CCM = The Christian Century Magazine

COT = Commentary on the Old Testament

CT = Christianity Today

DBI = Dictionary of Biblical Interpretation

DOTP = Dictionary of the Old Testament Pentateuch

DTIB = Dictionary for Theological Interpretation

Intr = Interpretation

ISBE = The International Standard Bible Encyclopedia

JNWSL = Journal of Northwest Semitic Languages

JPH = Journal of Planning History

JRE = Journal of Religious Ethics

JSOT = Journal for the Study of the Old Testament

JSOTS = Journal for the Study of the Old Testament Supplement

JTS = The Journal of Theological Studies

JTSA = Journal of Theology for South Africa

NAC = The New American Commentary

NG = National Geographic

NICNT = The New International Commentary on the New Testament

NICOT = The New International Commentary on the Old Testament

NIDOTTE = New International Dictionary of Old Testament Theology and

Exegesis

NIGTC = New International Greek Testament Commentary

NTC = New Testament Commentary

OTE = Old Testament Essays

PSP = Psychopathology and Social Prejudice

RevExp = Review & Expositior

RelTheo = Religion and Theology

Scr = Scriptura

SABJT = The South African Baptist Journal of Theology

TDNT = Theological Dictionary of the New Testament

Th = Themelios

ThV = Theologia Viatorum

TNIC = The Tyndale New Testament Commentaries

TOTC = The Tyndale Old Testament Commentaries

Trans = Transformation

TWOT = Theological Wordbook of the Old Testament

WBC = Word Biblical Commentary

WBE = The World Book Encyclopedia

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Chapter 1 – Outline for the proposed study of: Ideology of 'neighbor:' A theology of transformation from a theological-ethical interpretation of Leviticus 19

Again I saw all the oppressions that are done under the sun. And behold, the tears of the oppressed, and they had no one to comfort them! Qohelet 4:1

Remember the horror from which we come. Never forget the greatness of a nation that has overcome its division. Let us never descend into destructive divisiveness – Nelson Mandela

When we want to effect change, we almost always contact people with influence, prestige, and power. When God wants to save the world, he often selects slaves, prostitutes and sundry other disadvantaged folk – Ron Sider, professor of theology

1.1 – Purpose

Human migration has been a phenomenon since time immortal. Wars, famine, disease, natural catastrophe, etc. have been major causes of this migration. Thus human migration results in people of other cultures being meshed together in society. This often has disastrous effects.

One disastrous effect is resistance to societal transformation. A theology of transformation of society must be based on a system of justice. This system needs to give attention to those that are overlooked or marginalized within a society. Leviticus 19 is a pivotal chapter as it incorporates both ethical and religious responsibilities for the nation of Israel.

As America struggled with and continues to struggle with transformation, so South Africa is struggling with societal transformation. Americans discovered in the early 70s and beyond that government could not dictate transformation. It is correct to say that government can implement certain policies to encourage transformation,

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e.g. affirmative action, BEE[1] and so forth. But true, sustainable transformation can only occur when a person's or a nation's collective heart is inclined towards embracing transformation. Forced integration of schools has led to its own unique problems of transformation, as has the integration of suburbs.

Try as a nation might, without a transformed heart the implementation of social transformation is a failed ideology. This has been evidenced recently in the southern state of Louisiana when white students hung nooses from a tree that was deemed as a 'whites' only place after African-American students had lunch under this same tree.[2] South Africa is experiencing similar transformational growth pangs as witnessed globally through the eyes of the University of the Free State's mock integration ceremony video.[3]

Until the Christian community realizes the plight of the disadvantaged and marginalized, and acts upon this realization, there cannot be transformation. Government has failed, the education system has failed; has the Church also become impotent in addressing this issue? If God is a God of justice, surely God is a God of transformation. If so, then God's church must be an institution of transformation. Therefore, Christians are to be ambassadors of transformation. Transformation has seemingly failed from a top-down approach.

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[1] Black Economic Empowerment (BEE) is defined as: "Black economic empowerment is not affirmative action, although employment equity forms part of it. Nor does it aim to take wealth from white people and give it to blacks. It is essentially a growth strategy, targeting the South African economy's weakest point: inequality." <www.southafrica.info/business/trends/empowerment/bee.htm> Accessed on 9/07/09.

[2] See Associated Content, *The Jena Six: Racism in the South is Alive and Well*, September 10, 2007.

[3] See CNN.com, *Whites tricked blacks into consuming urine, university says*, February 28, 2008.

Maybe it's not to late to try transformation from the inside out. CNN.com in a February 29, 2008 article entitled, *S. Africa students sorry for racist video*, reports: "Dr. Zonke Majodina, deputy chairwoman of the South African Human Rights Commission (SAHRC), said the country has been in denial and it will take years before the racist mindsets are altered. 'We've taken for granted that just scrapping the old apartheid laws is going to make things work better in our vision for a nonracial South Africa but in fact its not going to happen overnight,' said Dr. Majodina." In reality, is time going to bring about the transformation that any country dreams and desires? America has been waiting since 1865, now 144 years later the remnants of hate and prejudice still exist. Must we wait another 5, 10, 50 or 100 years for transformation to occur?

South Africa seems to have become the 'melting pot' of southern Africa. With thousands of Congolese, Angolans, Somalis, and the current Zimbabwean crisis, South Africa is learning and struggling to assimilate and cope with thousands of immigrants on a daily basis. This same phenomenon is occurring in America.[4] Hundreds of immigrants a day arrive on our shores. With millions of illegal immigrants already in America, lawmaker and citizen alike are finding it hard to devise a plan of action to deal effectively with these people.

America is essentially a land of immigrants. (South Africans can claim the same status of immigrant if they are true to their history.)[5] All of us are not too many generations removed from our European or African heritage. Though the former group came at their own free will, the later group was forced to migrate. America

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[4] See washingtonpost.com, *One Nation, Indivisible: Is It History?*, February 22, 1998.
[5] See *A brief history of South Africa* <www.exploresouthafrica.net/history/index.htm > Accessed 9/07/09. Also see Oakes (1988:11, 12).

has been long known as the 'land of opportunity.' Its national motto is *e pluribus unum* – 'from many into one.' It also has the reputation of being the 'melting pot' due to the great influx of immigrants. This metaphor has changed to 'salad bowl' or 'mosaic' in the present societal context. These waves of immigrants are not being blended together into one 'pot,' but are transforming American Society into a truly multicultural mosaic.

The issue that is resonating in the streets of both South Africa and America is: Who is my neighbor and what is my responsibility to this person? The general purpose of this proposed study is to discover how we are reacting to those in our midst who qualify as a neighbor. Are our communities assimilating in a positive manner to the immigrants who are now becoming an integrated part of our neighborhoods? Are our countries living up to their reputations of being 'melting pots' for those who embark on our shores daily?

A theological-ethical interpretation of Leviticus 19 will be utilized for its religious and ethical mandates for the nation of Israel. It will also be used as a basis for a theology of transformation. The overarching motivation for the original audience will also be challenged. In this chapter of Leviticus, holiness has been accepted as the prime motivation for the nation. But could it be that the primary motivation is something else? The utilization of Leviticus 19:18a seems to indicate that 'to love one's neighbor' is another possible motivation. If this is the case, then the instructions for solidarity, holistic living and a change of ethos would impact the different layers of society on a different level due to this motivational shift.

Another question to be considered is: Who were considered neighbors in Israel? The society itself seemed to be a 'melting pot' of the ancient world. The descendants of Israel and the refugees who fled Egypt at the time of the Exodus, plus the other foreign nationals who participated in the nation of Israel, would have given Israel a 'mosaic' flair. This mosaic of nations within a nation would have created a multi-layered society with multi-faceted relationships. Ideological criticism will be utilized to disseminate how the author imagined this multi-layered mosaic society would have looked like from a religious and ethical viewpoint.

1.2 - Motivation

The researcher has lived as a foreign national in two countries in Africa for the past 12 years. He is interested in this topic due to the fact that many people live as refugees, asylum seekers, economic immigrants and immigrants seeking opportunities to improve their lives and the lives of their families. This study will shed light on how theology and societal dynamics interface and how theology informs society's decisions on how to respond to various circumstances.

This study will also provide an opportunity to engage the Bible from the aspect of transformation. Does the Bible actually speak rationally and practically into the world of the 21st century? And if so, how can society be organized around the principles and concepts being presented in Leviticus 19? These questions and others will be confronted as the Hebrew text is engaged and a theology of transformation is proposed and delineated.

1.3 – Research Questions

The research will determine ancient Israel's ideology of immigrants/neighbors and Israel's theology of transformation. The nation of Israel's history conditioned them to respond in certain ways. The text indicates that there were multiple layers within ancient Israel's society. They were to relate to each of these societal layers in a particular way. The author of Leviticus 19 imagined a society that would be organized in a certain way. This organization of the author laid the foundation for Israel's theology of transformation.

The researcher wants to determine what societal ideologies existed in ancient Israel. Did Israel have a developed or developing class system? How do the various layers of society function? The different terms used to address individuals in society seem to indicate a tier of varying societal relationships. This could be seen in modern society as the designation of permanent resident, temporary resident, asylum and refugee seekers. If this is the case, how are we to relate to individuals who have certain limited legal rights in modern society? The overshadowing question would be: What is the responsibility of the 'occupants' of the land to have toward these individuals?

All of these questions are summarized in one major issue: How does society address the problem of xenophobia? If xenophobia is not dealt with ethically then it becomes a grave human against human disaster. It is proposed that the dynamic of xenophobia can be effectively dealt with through a theological-ethical solution.

Leviticus 19 will be the source from which this solution will be drawn through a pertinent, modern day application.

1.4 – Hypothesis

Xenophobia has become a common, global occurrence. Almost daily there are reports of xenophobic violence taking place somewhere around the planet. Ethnic minority groups are protesting against majority ethnic groups over societal inequalities and abuse. Instead of becoming a fading trend the phenomenon continues to escalate.

Experts have attempted to deal with the phenomenon in various ways: academically, politically and educationally. All of these attempts have tried to define the causes of the phenomenon but have fallen short of the goal of eradicating the problem. If all these attempts have failed, is there not another way that needs to be implemented on a grander scale?

The researcher will propose an alternative method in which to deal with the problem of xenophobia. The method that will be presented is a theology of transformation. This methodology will serve as a moral compass for societal ethos. It will be composed of four components: *Imitatio Dei/Imago Dei* – ethos of equality/dignity, Pedagogical ethos as the portal for social transformation, Solidarity – Ethos of unity amid diversity and the creation of Islands of hope – Christian counter-cultural ethos.

1.5 – Methodology

The researcher will employ ideological criticism in which to examine the texts. The researcher will also view the texts from a synchronic (final form) approach. He will need to pursue a possible dating (or time period) of the texts to establish a historical setting for original audience. This will allow him to be able to gain a better understanding of the socio-historical setting in which the texts were composed.

The use of ideological criticism is beneficial for the interpreter to understand how others, especially the marginalized in a society, hear and understand the Bible. Once a critic is able to enter the 'mind' of the marginalized, he or she can then begin to visualize the difficulty they might have in accepting the final form of the text. This can then open dialogue between those of an 'advantaged' background to begin to see the distress some texts cause the 'disadvantaged.' Ultimately this type of dialogue can begin an ethos change, which can lead to the transformation of a society from the inside out. The researcher will utilize Mary Douglas's ring composition as the ideological device by which to interpret and understand Leviticus 19.

The approach to meeting the objectives of this thesis will be a study/survey of the literature such as monographs, journals, commentaries, Bible dictionaries, periodicals and other sources as they come available. In light of the recent xenophobic violence in South Africa[6], a review of articles from local newspapers as well as local magazines will also be employed.

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[6] See the articles *Black SA has turned old friends into foes* by Pius Adesanmi in *Cape Argus* February 22, 2008 p. 15; *Tale of two Mugzas butchered in xenophobic frenzy* by Beauregard Tromp in *Cape Times* May 23, 2008 p. 4; *Tutu told you so, Mr President* by Justine Gerardy in *Weekend Argus* May 24, 2008 p. 19.

1.6 - Outline/Research Structure

Chapter 2 – Ideological Criticism as an interpretive methodology

This chapter will include a brief examination of the researcher's background and those components that have conditioned him to read a text as he does. He will focus on two historical events (Civil Rights Movement and Desegregation) that have conditioned his thinking and he will also critically look at the evangelical denomination (Southern Baptist Convention) that has been a part of his life. In this chapter the researcher will also defend his reasoning for choosing to apply Ideological Criticism. This will come as a result of examining various types of ideological critics. A brief summary of how Mary Douglas's ring composition serves as a function of socio-rhetorical interpretation will conclude this chapter.

Chapter 3 – A Critical Analysis of Leviticus 19

In this chapter the researcher will take a look at the grammatical structure of Leviticus 19. This will include an exegesis of the Masoretic Text of the Hebrew Bible. He will also include a literal translation of the text. This will give the foundation for the discussions to follow. A proposed historical setting for the writing of chapter 19 will also be argued. A brief look at archaeological evidence about the societal make-up will be included in the section of the historical setting.

Chapter 4 – Contextualization of the 'neighbor' in selected New Testament texts

In chapter 4 the researcher will argue for another possible emphasis for Leviticus 19. Historically, the emphasis has been placed on 'being holy as YHWH is holy.' By utilizing Douglas's ring composition, new light will be shed on an alternative emphasis for Leviticus 19. In this chapter he will also look at how the New Testament figures – Jesus, the Apostle Paul and James – utilized Leviticus 19 in their socio-cultural setting. The ways in which they applied this in their contexts will shed light upon how the 1st century world contextualized the teachings of Leviticus 19.

Chapter 5 – From Philoxenia to Xenophobia: Denial or Discontent?

This chapter will focus attention on the present day social environment as a result of the recent May 2008 xenophobic violence in South Africa. A definition of xenophobia will be given along with an explanation of factors that aggravate the occurrence of xenophobia. The stated causes of the xenophobic outbreak of May 2008 will be given; prophetic voices that warned of the impending violence will also be 'heard;' as well as a composite xenophobic profile will be offered by utilizing the 2006 Southern African Migration Project survey.

Chapter 6 – From Xenophobia to Philoxenia: Once we were blind, but now we can see!

The term philoxenia will be defined through the lens of the New Testament. It will also be conjoined with the African term *ubuntu* as it relates to the idea of hospitality/honor/shame. A section will also look at the reluctance Evangelicals have had in

engaging in social transformation for the past century. Following this, an outline for a proposed theology of transformation will be offered as a moral compass of societal ethos. This outline will consist of four major headings: *Imitatio Dei/Imago Dei*: Ethos of equality/dignity, Pedagogical ethos as the portal for social transformation, Solidarity-ethos of unity amid diversity, and Islands of hope: Christian counter-cultural ethos. This chapter concludes by presenting social and spiritual transformation as *amaqanda ehobe* – depiction of the dynamic interrelationship between social and spiritual transformation.

Chapter 7 – Conclusion

This chapter will draw this research topic to its conclusion. In doing this a brief review of how religious creeds and statements of faith have taken a shift from an emphasis on their vertical relationships to a more horizontal focus. An analysis of the *Hitler* effect will demonstrate how we concentrate on our minute differences instead of celebrating our overwhelming similarities. A condensed view of the fallout over the November 2008 election in America will be reviewed. This election, it will be argued, was and is a continuing refinement of American culture. This chapter will conclude with a summary of the research, personal reflections gleaned as a result of this research and as well as future considerations.

Chapter 2 – Ideological Criticism as an interpretive methodology

Ideology has very little to do with 'consciousness' - it is profoundly unconscious. Althusser, philosopher

It has been demonstrated that no system, not even the most inhuman, can continue to exist without an ideology. Joe Slovo, ANC leader

We can choose between the future and the past, between reason and ignorance, between true compassion and mere ideology. Ron Reagan, journalist

2.1 – Introduction

This chapter will be an exploration of the world of Ideological Criticism. This method of interpretation, as applied to biblical interpretation, has many facets. Each of these facets highlights a particular problem experienced by the inter-preter, e.g. feminist critics seeking to understand the dilemma imposed by anthocentric language used in the Bible. The research will also look at a historical event that has, and is continuing to have, a tremendous impact on my worldview and ideologies. The research will as well take a look at the evangelical denomination that has been the primary influence of how the researcher reads the Bible.

2.1.1 – The Road towards Civil Rights

The Civil Rights Movement began after World War II [*circa* 1945(8)] and ended *circa* 1965(8). Hakim (1999b:18, brackets and italics MB) states, "In 1945, we (*Americans*) were a Jim Crowe[7] nation." Especially in the South, everything was

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[7]Jim Crowe was a minstrel show character of the 1800s. Hakim (1999b:18) states: "Jim Crowe is a term used for rules and practices that discriminate along color lines."

divided along racial[8] lines. Restaurants, schools, public toilets, buses, phone booths and hotels were segregated. Even the military was segregated. Hakim (1999b:18) points out that, "In the U.S. armed services, blacks were allowed to die for their country – as long as they did it in segregated regiments".[9]

The proponents of Jim Crowe segregation stated that in society all things were separate but equal at the same time. This could be no further from the truth. Society was definitely separate but it was far from being equal. Even America's game, baseball, was segregated. The Negro league had to play in subpar conditions without their own stadium. They had to travel to and from their games any way they could. They also received much lower salaries than their white counterparts (Hakim 1999b:18). The African-American players may have lacked many things, but one thing which they did not lack, was talent. Hakim (1999b:18) states: "Out of 438 known all-star black vs. white games, blacks won 309 and whites won 129."

In 1896 the Supreme Court gave its ruling on Homer Plessy, whose crime was sitting in a whites-only railroad car. The ruling was based on the 14th amendment.[10] In the eyes of the court all people were equal but they could be prevented from

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[8] People group(s) would be more appropriate than race or racism due to the historical negativity that these evoke. This best describes a group of people with a similar heritage and social orientation. Garrison (2004:344) states: "More specifically an *ethnolinguistic* people group. Refers to a people having a shared sense of ethnic identity (*us*-ness) and a common language" (italics original).

[9] Hakim (1999b:32, 33) states: "In Mississippi, when some black soldiers returned home, they were dumped from army trucks and then beaten. In Georgia, a black man was shot and killed because he had voted…He (*President Truman*) sent proposals to Congress to stop lynchings (*unlawful hangings*), to outlaw the poll tax that kept some people (mostly blacks) from voting, and to end segregation in the armed services. He created a commission on civil rights" (italics MB).

[10] Amendment 14 - Citizenship Rights - All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

mixing. Hakim (1999b:65, italics original) states: "The *Plessy* v. *Ferguson* decision made segregation legal in schools, restaurants, hotels, and public places in the southern states." Jim Crowe had won the favor of the land's highest court. The law endorsed the policy of separate but equal. This was a landmark case that was not overruled until 1954[11].

The battle to declare that all Americans, regardless of ethnicity, be treated equally was known as the 'Civil Rights Movement.' A prominent historical civil rights personality entered the stage in 1954. Rev. Martin Luther King Jr. became pastor of the Dexter Street Baptist church in Montgomery, Alabama. In 1955 he received his PhD from Boston University in Systematic Theology. He wanted to pastor a small church in a quiet town. Little did he know the events that were about to thrust him into the limelight of this strategic movement.

Rosa Parks on December 1, 1955, had had enough of the segregation of Montgomery buses. After working all day and not feeling well, she sat in the back of the bus. The front of the bus was for whites only and the back of the bus was for blacks. After the seats filled up she was asked by the bus driver to give her seat to a white man (this was a typical act in Jim Crowe Alabama). She refused and was later arrested and sent to jail. This incident infuriated the local black leaders. After Parks' arrest, a one-day boycott was organized. Dr. King was asked to lead this boycott against segregation of the public transport system. He was a proponent of

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[11] The landmark case that was decided unanimously by the Supreme Court was *Brown* v. *Board of Education*. This ruling by the court stated that 'separate but equal' had no place in public education. The "*Washington Post* said the next day in an editorial, it was 'a new birth of freedom'" (Hakim 1999b:71, italics original). But change can be slow. Many southern schools shut their doors for as many as five years. Others simply refused to integrate. Hakim (1999b:72) continues: "Strong voices were shouting that the southern world they knew and loved would end if they agreed to integrate their schools. (It was the same message that had been used to defend slavery 100 years earlier)."

non-violence and he inspired others to act in non-violence[12]. The following year the Supreme Court prompted Montgomery to desegregate buses.

The year was 1963, exactly 100 years after Abraham Lincoln had signed the Emancipation Proclamation,[13] and it was decided that August 28 would be the day to march for freedom in Washington D.C. There was an estimated gathering of 250,000 people; two and one half times larger than anticipated. Rev. Dr. Martin Luther King Jr. began to address the crowd, not from his prepared speech, but from his heart. He delivered his famous *I Have a Dream* message.[14] He concluded his remarks with the words of an old Negro spiritual: Free at last. Free at last. Thank God Almighty, we are free at last (Hakim 1999b:104). This dream would not be fully realized by Dr. King.

The year Dr. King received the Nobel Peace Prize (1964), most blacks in the rural South still did not have the right to vote. Hakim (1999b:121) points out that: "When blacks tried to register to vote in Alabama or Mississippi or some other southern states, they were likely to be beaten, or to lose their jobs – even though the 15th Amendment to the Constitution states that every citizen has the right to vote." Selma, Alabama would be the next point of conflict for Dr. King and his non-violent revolution for the right of blacks to vote.

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[12] Hakim (1999b:81) states: "We are not here advocating violence. The only weapon that we have…is the weapon of protest…[and] the great glory of American democracy is the right to protest for right." This is in stark contrast to the white communities reaction to desegregation. They were vandalizing cars, setting off bombs, using racially charged rhetoric, and lynching 'trouble-makers.'

[13] This proclamation declared that all slaves were to be freed. This proclamation also prepared the way for the 13th Amendment to the Constitution (1865), which ended slavery in all parts of the United States.

[14] Dr. King won the Nobel Peace Prize in 1964 and was asked to be the first non-Anglican to preach at St. Paul's Cathedral in London. Hakim (1999b:121) asserts: "Newspaper columnist Ralph McGill, writing in the *Atlanta Constitution*, said Europeans understood King better than most Americans; they saw in him 'the American promise,' with its message for the whole world." King realized his non-violent message had become universal language when he heard Norwegian students singing 'We Shall Overcome.'

A 58-mile (93 kilometer) march was organized to protest black's right to vote from Selma to Montgomery. Thousands of people joined in this five-day march. This march was highlighted by the incidents of 'Bloody Sunday.'[15] President L.B. Johnson was mortified at the events that transpired on national television on this Sunday. He is quoted as saying: "What happened in Selma was an American tragedy. At times, history and fate meet in a single place to shape a turning point in man's unending search for freedom. So it was at Lexington and Concord. So it was a century ago at Appomattox. So it was last week in Selma, Alabama" (Hakim 1999b:126).

President Johnson announced on national television that he was sending to Congress a voting rights bill. Then he addressed the viewing audience, "*It's not just Negroes. It's really all of us who must overcome the crippling legacy of bigotry and injustice. And*, he finished with these words from the civil rights theme song, *WE SHALL OVERCOME*" (Hakim 1999b:127, italics original).

On April 4, 1968, Rev. Dr. Martin Luther King Jr. was assassinated on the balcony of the Lorraine Motel in Memphis, Tennessee, while preparing for another march. The day before his assassination he said these words: "I would like to live a long life. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the Promised Land. And I may not get there with you. But I want you to know tonight

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[15] On Sunday March 7, 1965 as marchers were crossing a bridge leading out of Selma, Alabama, police barricaded the bridge and beat and tear gassed marchers as they tried to pass. Dr. King addressed a rally before the state capital in Montgomery, Alabama for gaining support for blacks' rights to vote. Congress passes Voting Rights Act of 1965, which suspends (later bans) literacy tests and other restrictions to prevent blacks from voting.

that we as a people will get to the Promised Land…I have a dream this afternoon that the brotherhood of man will become a reality" (Hakim 1999b:159).

He ever had before him the dream of a united America. His dream remains unfulfilled in the beginning of a new century. Many see America as the Promised Land. Many who have come seeking refuge and an opportunity have been met with difficulties and exploitation. I long to see *ubuntu*[16] as part of the fabric of American society. But as long as the ideology of 'separate but equal' exists, this expectation of a united, United States may never become reality.

2.1.2 – A Critical Denominational view

The factor that has molded the way I read the Bible has been the denomination that I have had a lifetime association with. The Southern Baptist Convention (SBC) has had a long and colorful past. The SBC split from the Northern Baptist in 1845. The straw that final broke the camel's back was the disallowance of a slave owner to become a Home Missionary.[17]

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[16] This is the Xhosa term for humanity. It encompasses the idea of unity and brotherhood. It also involves helping those who are unable to help themselves. The idea is that of oneness among people. It is the idea of helping the individual with the intention of helping the community. It is the idea expressed in Leviticus 19:34. Sampson (1999:10) states: "Mandela was brought up with the African notion of human brotherhood, or '*ubuntu*', which described a quality of mutual responsibility and compassion. He often quoted the proverb '*Umuntu ngumuntu ngabantu*,' which he would translate as 'A person is a person because of other people,' or 'You can do nothing if you don't get the support of other people.'"

[17] The two events that solidified the split were the Georgia Test Case and the Alabama Resolution. The Georgia Test Case was construed to determine if a slave owner could become a missionary. McBeth (1990:256) states: "Troubled by rumors that the Home Mission Society would not appoint a slave owner as a home missionary, the Baptists of Georgia devised a test case to determine if the rumors were true. They nominated James Reeve, a slave owner, and raised the money for his salary." The Alabama Resolution was a response to the Georgia Test Case. McBeth (1990:257, 258) continues: "Troubled by rumors that no slaveholder could be appointed as a foreign missionary, and stung by the Georgia Test Case, Baptists of Alabama issued a militantly worded challenge to the acting board of the foreign mission society. Instead of a concrete case like James Reeve in Georgia, the 'Alabama Resolution' asked a series of hypothetical questions with a 'demand' that they be answered satisfactorily or Alabama Baptists would withhold their missionary offer-

To truly be able to grasp the deep-seated ideology of slavery (and white suprema-cy) that existed in the SBC, one must be acquainted with the Georgia Editorial on Race, 1883: 'Are We Orthodox on the Race Question?'

> The fact that we love some more than others does not prove that we have no love for the others. We love the English-speaking people of our own race, and more particularly the *American* English-speaking people of our own race, and still more particularly those known as the "Southern people" of that race…Our affection for peoples shades off according as they are more remote from us, either in race, or in nationality, or in geographical position. But we do not believe that "all men are created equal," as the Declaration of Independence declares them to be; nor that they will ever become equal in this world, and perhaps not in the world to come, for even there "one star differeth from another in glory."…We think that our own race is incomparably superior to any other, and that our distant cousins of the Aryan family in India are next best. The people of Terra del Fuego are perhaps the worst…As to the Negro, we do not know where to place him; perhaps not at the bottom of the list, but certainly not near the top…We think that the race-line is providential, and that Providence intended that it should be perpetuated unless a new dispensation should blot it out. It is our opinion that any great intermingling of these races, even without fusion, is a misfortune and an evil…This is our 'Confession of Faith.' We think that we are orthodox. If we are not so, we should be glad for some one to point out the heresy (McBeth 1990:285, 286).

In 1968, the SBC gave a statement of the crisis facing America at this time. This is the same year that Dr. King was assassinated in Memphis, Tennessee. McBeth (1990:523) states: "The SBC was one of the first major denominations in America to affirm the 1954 Supreme Court decision on school desegregation." The deci-sions made at the annual meeting of the SBC only reflected the views and ideolo-

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ings." The heated exchange that ensued due to these demands "precipitated the division of Northern and Southern Baptists" (McBeth 1990:258).

gy of those in attendance. Many SBC churches resisted the move toward desegregation and racial equality in America.

I have elaborated on these major events from my past to give the reader a general understanding of the environment and political climate into which I was born. Being unable to choose the environment, I was catapulted amid existent ideologies. The ideology that characterizes these two aforementioned events is the statement of 'separate but equal.' How is it possible for people to be separated politically, educationally, economically and socially and still be considered equal? In my experience it is categorically impossible! This has been the decisive factor in my view of others. Many of these same ideologies are alive and well in American society and religious institutions.[18]

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[18] In the southern state of Louisiana, David Dukes was elected to the Louisiana House as a Republican in 1989. He had also been the Grand Wizard of the Ku Klux Klan (the notorious white supremacy group that perpetrated many human rights violations, i.e. lynchings, bombings, cross burnings and other murderous acts against blacks, Jews and whites who supported the Civil Rights Movements) from 1974-1978. He was also invited by Iranian President Mahmoud Ahmadinejad in 2006 to participate in a Holocaust denier's conference (http://www.nndb.com/people/210/000024138/).

Dr. Jerry Vines, pastor emeritus of First Baptist Church Jacksonville, Florida, and former president of the SBC, vehemently attacked Islam. The *Biblical Recorder,* Friday, June 14, 2002 documents: "'Christianity was founded by the virgin-born Jesus Christ. Islam was founded by Mohammed, a demon-possessed pedophile who had 12 wives, and his last one was a 9-year-old girl,' Jerry Vines said to applause at the SBC Pastors' Conference" (http://www.biblicalrecorder.org/content/news/2002/6_14_2002/ne140602vines.shtml). This type of religious arrogance serves only to widen the divide between faith groups and slams the door shut on any type of meaningful dialogue.

CNN.com reported April 22, 2007 *First integrated prom for rural Georgia high school*. This high school had historically had two separate proms (matric dances) for black and white in spite of integration. This year marked the first school-sponsored prom for both black and white students. Traditions die hard in the 'Olde South' and only 2/3rds of the students purchased tickets. Many whites still attended their own private party a week earlier (http://www.cnn.com/2007/EDUCATION/04/22/integrated.prom.ap/index.html).

The Town Talk reported on September 6, 2006 *Jena High noose incident triggers parental protests*. This came after black students sat under a 'whites only' tree for lunch. Black students met with parents to discuss this incident. Two ropes fashioned into nooses were found hanging from this tree the next morning (http://www.thetowntalk.com/apps/pbcs.dll/article?AID=/99999999/NEWS/70916001). The black students who beat a white student after the racial charged incident surrounding the 'white only tree' were arrested. This has sparked mass protest from the African-American community. Allegations have also been leveled at the justice system, which is accused of punishing blacks more harshly than whites (http://www.usatoday.com/news/nation/2007-09-20-jena-rally_N.htm).

I grew up with the understanding that being white was a privileged position. This fostered the belief that those who were not white were not as privileged and did not deserve that which was owed to me. This has been a lifelong struggle. This has bred fear and suspicion of those who were not from the same region of the States and definitely from those of different skin colors. This ideology did not express itself through overt acts of hatred toward others but it did implant within my psyche a 'better than thou' attitude. This was also evident through my understanding of trusting others. If they were not from your family and specifically your immediate family, you were to immediately be suspect of his or her motives – 'trust everyone but trust no one' was a family motto.

The SBC, which has been the primary religious institution that has formed my theology or ideology of the Divine, is the only religious denomination I have ever been a member. It has used the Bible to justify all types of racial injustices. The comingling of the races has been a strong platform for the SBC in my region of the States. It has used Leviticus 19:19 as a proof text for this behavior. It was stated from pulpits that it's not of God for two different kinds of cattle or seeds or garments to mix, and then logically God does not want the different kinds of people (races) to mix either – 'separate but equal.'

When I approach a text I am consistently bombarded by these embedded ideologies of my past. Over the past years I have become more aware of the impact these ideologies have had on my perspectives of people of other cultures. Even the thought of using a hermeneutical method like ideological criticism arouses thoughts of betrayal and heresy, especially the notion of approaching the text with

suspicion. For me, this will be a tremendous exercise of exploring new avenues in the critical investigation of the Scriptures.

2.2 - Ideological Criticism as an interpretive methodology

This section will focus on understanding ideological criticism as a method for biblical interpretation. This section will look at various types of ideological criticism. We begin this discussion with Carroll's use of *Ideologiekritik*. A feminist understanding of biblical interpretation will follow this. Also a description of liberation theology in a South African context will be examined. This will lead to a natural progression in the realm of Black Theology in the same context. A look at two factors from a North American perspective will be considered: Native American and Slave ideology.

2.2.1 – *Ideologiekritik* of R.P. Carroll

Introducing *Ideologiekritik* as a method of studying the Bible is to determine the factors which condition the way a reader reads the Bible. Carroll (1995:26 italics original) reminds the reader "that nobody reads the Bible in a state of innocence or without a considerable amount of ideological baggage controlling any such reading…*Ideologiekritik* is therefore about *the reading processes* involved in the study of the Bible." The person reading and the place from which the reading occurs, all factor into the analysis of the Bible.

The researcher readily admits that many of Carroll's comments presents personal challenges. This has to do with his worldview and the idea of inspiration.[19] He suggests that the reader or scholar should approach the text with a deep sense of ignorance. This seems to be impossible due to the way in which every reader that approaches the text has been conditioned to 'see' a particular text or the Bible in general. He (1995:27) makes an insightful comment: "In my experience I find that biblical scholars in general and American biblical scholars in particular always get very upset when the words 'ideology' and 'Bible' are used in conjunction." This rings true, especially in fundamentalist[20] circles, because many American evangelicals border on a form of 'bibliolatry.'[21] The capitalist would also balk at the use of 'ideology' as another form of 'socialist' indoctrination. Since most American evangelicals would probably fit into both these categories, Carroll's perception is spot on.

Carroll confesses that *Ideologiekritik* is a controversial issue, possibly due to its highly critical suspicious approach in texts participation. For *Ideologiekritik* to be

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[19] Schussler Fiorenza (1992:791) states: "Inspiration is a much broader concept than canonical authority insofar as it is not restricted to the canon but holds that throughout the centuries the whole Church has been inspired and empowered by the Spirit…Inspiration has not ceased with canonization but is still at work today in the critical discernment of the spirits." Schaeffer (1972:35-36, italics original) commenting on inspiration states: "A Christian holding the strongest possible view of inspiration still does not claim exhaustive knowledge at any point…What the Bible tells us is propositional, factual and true truth, but what is given is in relation to men. It *is* a scientific textbook in the sense that where it touches the cosmos it is true, propositionally true…The Bible is *not* a scientific textbook if by that one means that its purpose is to give us exhaustive truth or that scientific fact is its central theme and purpose."

[20]Carroll (1995:30) states: "Reading the Bible *as if* history did not matter and *as if* the Enlightenment had never happened can only produce the false consciousness of ideologically induced blindness…The untransformed reading of the Bible breeds only fundamentalism and sociopolitical disasters" (italics original). He places his statement in the context of the apartheid regime. One could just as easy place this within the context of the Civil Rights Movement in America. These two historical examples prove the dangers of not reading the biblical text with the eyes of *Ideologiekritik*. Carroll also views liberation theology as a 'fundamentalistic' reading of the Bible. Carroll (1995:36 italics MB) conjectures: "It (*liberation theology*) singles out certain texts, treats them literally and makes no allowance for radical changes throughout history decontextualizing any such use of the Bible…therefore the Bible has to be subjected to *Ideologiekritik* in order to arrive at a critically determined notion of liberation." For Carroll, fundamentalism and liberation theology are viewed in mutual respect due to their shared common attitudes about the Bible.

[21] As Carroll defines 'ideolatry' as the worship of ideas, the researcher defines 'bibliolatry' as the worship of the Bible in place of the God of the Bible.

useful in biblical criticism, a hermeneutic of trust and the postmodern approach that suggests texts do not have ideologies simply cannot be employed (Carroll 1998:103). He (1998:104) comfortably treats the Bible "as a collection of ideological documents." Carroll (1998:104 italics original) also has "a personal *preference* of reading the Bible *as if* it participated in the ideological operations of second temple[22] power politics and read it accordingly."

A discussion on *Ideologiekritik* would be incomplete without mention of the use of language as a device to convey ideology. As soon as a person begins to express himself or herself, rhetoric and representation enters and things begin to get complicated. Carroll (1994:2) continues: "It is not just that we are all situated in language or that language is highly metaphorical and ambiguous, but we are also situated in particular languages which precede us and leave their traces on everything we say." The particular language we grew up under has preformed us as well as performed us. Carroll means by this that a person expresses themselves through idioms and other rhetorical devices handed down from one generation to another.

Carroll adheres to the belief that ideology is 'woven' into the very fabric of our being.[23] It is impossible to escape 'ideology' because it is to be found everywhere

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[22] Carroll (1994:9) states: "As ideological literature of the second temple period the Bible needs to be read critically and with an eye to *Ideologiekritik*. It may be the case that the people designated 'Canaanite' were an ideologically inscribed term used to create an artificial divide among the peasants of Palestine in order to discriminate between Israelites and Canaanites." The modern application can be seen in the way derogatory terms are used today such as Kaffir or Amakwerekwere in South Africa and Nigger or 'High Yellow' in America.

[23] Carroll (1995:27) defines 'ideology' as "a system or network of ideas and to the values in such a system which generate praxis…To say something is ideological is just to say that it belongs to a larger point of view or worldview involving general beliefs, outlooks, values and social practice." He sees ideology as being the 'big picture' of the shared beliefs by many people in a common culture.

and in everything. Carroll (1998:104) states: "It is the natural condition of our existence…We are all soaked in ideology. We cannot escape…[W]herever we go, there ideology is to be found."

His use of *Ideologiekritik* in approaching the Bible is, for Carroll (1998:106), a "return to the older definitions of ideology which related the term to denoting codes, networks and systems of ideas." He does not embrace the Marxist's ideas that have shaped the use of ideology in the past decades. Carroll (1998:106) discerns the "Hebrew Bible as possessing elements of a system of thought-praxis or an ideology wherein the biblical writers constructed their view of the world and how to live in it." *Ideologiekritik* is more concerned about the reader[24] response to the text as it stands than in the original production of the Bible.

Carroll (1995:28) emphasizes that a separation must exist between the text and the reader of that text: "One of the ways in which an *Ideologiekritik* perspective might be applied to the Bible would be to formulate and theorise the separation of text from the interpretative gaze which reads that text." He promulgates the idea of ideological traces, which leads to a double scrutiny of the text and its reception. By ideological traces Carroll (1995:28) means, "the ideology of the writer of the text…inscribed in the text and then there is the ideology (or ideological traces) of the reader of that text."[25] The text comes preformed with the writer's ideology and

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[24] Carroll (1995:38) states: "The least that an *Ideologiekritik* approach to the Bible can do is to ensure that readers read it with their eyes open, acutely aware of and reflecting on what they read…Selective readings of the Bible may enable the reader to avoid the obvious, but a proper *Ideologiekritik* reading of the book insists on the reader staring the obvious in the face. That is the great strength of such an approach."

[25] It becomes the function "of *Ideologiekritik* as applied to the Bible is to scrutinize both sets of ideological traces and to analyze critically all the ideological factors at play in any and every reading of the Bible" (Carroll 1995:28). Carroll (1995:34) states later in this article: "Self-scrutiny and self-criticism are the only controls we have to protect ourselves from the lure of the ideological." This is all an attempt to keep a safe critical distance from the ideologies of the text.

it becomes the function of *Ideologiekritik* to decipher what this might be. This owes its existence to the fact that texts' writers lived in a world constructed ideologically.

The list of ideological traces,[26] admits Carroll, is less full than he would have liked. This list is made and expounded upon by readers of the biblical text. The implementation of *Ideologiekritik* gives the reader a freedom to examine his or her past with the hope of a bright future of change and possibility. For Carroll (1995:41) *Ideologiekritik* "scrutinizes text, tradition and reading moment for concealed or assumed ideological factors and signals to the alert reader what has been detected." The success of this method is in the detection. This detection is viewed as a signal that something in the text or within the reader needs to be dealt with, as Carroll would say, with suspicion.

He introduces the idea of biblical ideolatry.[27] Carroll's intent (1998:107) is to use ideolatry as 'the worship of an idea' and, "It will function in this piece of reflective writing as shorthand for an ideology of YHWH(ism) in the Hebrew Bible or the worship of the idea of YHWH (as god)." Carroll uses this term to focus on one specific ideology of the Bible. His use of this term guides his explanation of 'ideological' as found within the text. 'Ideological' is for Carroll the equivalent of what most scholars identify as 'theological.'

Carroll sees the Bible as the 'works of human hands' and not 'divine words.' When these are confused he labels this confusion as 'idolatry.' His approach to

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[26] Carroll (1994:3) concludes: "As a shaping force in the evolution and construction of Western European civilization (including its offspring the United States of America) the bible has already left many ideological traces on our culture by means of its reception-history."

[27] Carroll (1998:107) suggests: "The word is formed partly from the *idea* aspect of ideology and partly from the *latry* aspects of liturgy and worship."

the Bible and the utilization of ideology "is due to a desire to see the political" (Carroll 1998:107). This approach allows Carroll to flee the temptation of viewing the human words, which express ideas about 'god,' as being divine words outside the experience of humanity.

Due to the fact that there exists many images and descriptions of God in the biblical material, Carroll (1998:108) favors "treating all biblical statements about the divine as contestable and contested. None is to be absolutized." Carroll defines a privileging process as when a reader[28] gives precedence to one writer's version of 'god' and then places it in judgment above all other descriptives about 'god.' Carroll (1998:108) states: "I would want to maintain that such a privileging process is precisely of the essence of ideology when it is used by the conventional approaches of traditional theologians reading the Bible in harmony with their own theological (ideological) foundational holdings."

Carroll (1998:112) agrees that reading the Hebrew Bible from an *Ideologiekritik* point of view "may be said to have a single fundamental ideology behind it, it would be the ideology of belief in YHWH as a single, solitary god." He continues that this belief is a detrimental ideology due to the plurality of viewpoints in the biblical writings. Carroll (1998:113) explains, "Furthermore, the representation of YHWH as one, single, solitary god has proved to be a most destructive form of

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[28] Carroll takes issue with the misjudgments made by biblical scholars about representation in the Bible. He means by representation that what is said and what that speech purports to represent are two opposing realities. The fact, plain and simple, is that biblical scholars were 'conditioned' to believe in a specific way prior to becoming academics. He (1994:11) concludes: "[T]hey have their own ideological commitments before they become scholars and they regularly use that acquired scholarship to underwrite their prior beliefs (about the Bible)."

ideology both in the pages of the Bible and in its subsequent receptions by religious communities."

2.2.2 – Feminist theology

The attention of the research will now shift into the realm of the various branches of ideological criticism. The first branch that will be examined is feminist hermeneutics. Schussler Fiorenza is to be commended on her straightforward definition of feminist hermeneutics. She (1992:783) states: "Yet feminist inquiry is not more, but less ideological because it deliberately articulates its theoretical perspective without pretending to be value-free, positivistic, universal knowledge." In her understanding, this hermeneutical approach is less ideological[29] than the other approaches to be mentioned. She states up front that it is not value-free but the agenda of feminism is its value and approach.

Schussler Fiorenza (1992:784) states that though there are many diverse ways of defining feminism it is generally agreed upon "their critique of masculine supremacy and hold that gender roles are socially constructed rather than innate." The contrast between masculine supremacy[30] and feminine inferiority are legitimated by the binary oppositions or complementary poles in a binary gender system: subject/object, orthodoxy/heresy, and man/woman.

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[29] Barr (2000:136) states: "I think it regrettable that, in the process in which women have become much more prominent in both religion and education, so many women scholars – certainly not all, but a substantial proportion – have so totally and consciously embraced ideology as their key instrument for the understanding of the world – an action which is likely to have negative effects upon the position of women in the long run."

[30] Exum (1995:65, 67) states "feminist criticism seeks to expose the strategies by which men have justified their control over women…If the Bible presents us with men's views of women – what men thought women were like, or what they wished them to be – the feminist critic must ask how, if at all, a woman's perspective can be discovered in, or read into, this androcentric literature"

Feminist scholarship's agenda appears to be in the rooting out of the androcentric[31] language of biblical interpretation. An issue has been raised among African-American feminists (womanists) concerning this. Even though womanist critics have become skilled at "detecting the androcentric language and patriarchal contextualizations of malestream theory and biblical interpretation, it does not always pay attention to its own inoculation with gender stereotypes, white supremacy, class prejudice, and theological confessionalism" (Schussler Fiorenza 1992:784). The idea of 'knowing oneself' and the prejudicial stances are all crucial information for any critic before embarking on the shores of interpretation.

Haney, commenting on women's experience as a source for feminist theology, includes women from many different strata of society. This location in society is characterized by how these women have been viewed by others (men) and treated by the same. This of course conditions the way in which they view and experience God. Haney (1998:40) compares how womanists and white feminists experience God:

> My reading of womanists suggests that the experience of God is not of a God who imposes further limits or constraints, who is over against, but who is *with* them in the struggle. Much of life is a struggle for survival, but power for that struggle is deepened and sustained by God's presence. My reading of white feminists and my own experience point to a somewhat different experience of God. God is one in whom we delight, from whom we receive delight, with whom we are bound in mutual embrace. Our relationship with

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[31] Schussler Fiorenza (1992:785 italics original) emphasizes that androcentric texts and language do not describe and comprehend reality: "Rather they are ideological constructs that produce the invisibility and marginality of women. Therefore a critical feminist interpretation insists on a *hermeneutics of suspicion* that can unmask the ideological functions of androcentric text and commentary."

God is an experience of mutuality or friendship, and it is not accidental that friendship has been a theme in white feminist writing much more than in womanist writing.

Schussler Fiorenza's emphasis in her introduction in *Wisdom Ways* is to read a text in light of feminist theory of justice and a feminist movement of change. She (Schussler Fiorenza 2001:1, 2) states "feminist scholars and activists in religion have developed new ways of interpreting the bible in order to prevent biblical knowledge from being produced in the interest of domination and injustice." This interpretation is concerned with contextualizing women's issues, which are embedded in structures of dominance.

Exum (1995:69) offers some helpful questions to ask of a text. These questions asked of a text reflect the interpreter's interests, known or unknown, which lead to one's interpretation of a given text. The questions a feminist literary critic might ask are:

1   Is there a woman or a woman's point of view in this text?

2   How are women portrayed in this text? Do they speak? Are we given access to their point of view?

3   Who has the power in the text? How is power distributed? How do women get what they want? And what do women want?

4   How does the text represent uniquely female experiences, such as childbearing, or traditionally female experiences, such as child rearing?

5   How have women's lives and voices been suppressed by this text? Are women made to speak and act against their own interests?

6   What hidden gender assumptions lie behind this text?

Since some biblical texts are androcentric, women often act and speak contrary to their own interests. Because of this, Exum (1995:70) gives strategic questions that need to be asked of the text: "What androcentric agenda does this text promote? Does it, for example, function to keep women in their place, under the control of men? Does it show male control of women as something necessary for society to function smoothly, or as something women desire? What buried and encoded messages does this text give to women?"

Schussler Fiorenza's thrust is to liberate a text from varying forms of dominance and injustice. Her model for this type of liberation is 'rhetorical-emancipatory.'[32] This model conditions an interpreter to recognize the rhetorical features (persuasive elements) within a text that perpetuate dominance and injustice issues. For Schussler Fiorenza (2001:3) it is a matter of "becoming conscious of structures of domination and for articulating visions of radical democracy that are inscribed in our own experience as well as in that of the text." A feminist biblical scholar focuses on a critical investigation of the Bible[33] ever mindful of the ability to articulate feminist values and perspectives of the feminist movement.

Schussler Fiorenza seems to insist on a 'non-violent' struggle for emancipating biblical texts. This is a process of seeking deeper meaning and understanding not

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[32] Schussler Fiorenza (1992:785 italics original) states: "[F]rom the vantage point of an emancipatory standpoint makes it possible to 'imagine' a *different* interpretation and historical reconstruction." Schussler Fiorenza declares for real change or liberation to take place all the values and vision of the 'Western Man' must be claimed by women and other nonpersons.

[33] Schussler Fiorenza (1992:785) states: "Not to defend biblical authority but to articulate the theological authority of women is the main task of a critical feminist hermeneutics." The impetus behind the feminist critic is to reinterpret or transform biblical traditions and interpretation from the sociopolitical religious location.

just of the Bible by feminists, "but also into the self and the world in order to engage in struggles for survival and justice" (Schussler Fiorenza 2001:3). The consuming drive of the feminist Bible scholar is to interact with a text to free it from its 'chauvinistic' biases.

Her appeal is to begin to 'undo' or 'unthink' one's ideas about the historical stance the Bible demonstrates toward women. The feminist biblical scholar is challenged "to give up long-held convictions, such as the views that the biblical text is an unclouded window to the historical reality of wo/men, that G*d has written it, that it is a historical source-text providing data and evidence which document wo/men's reality, or that it contains biblical injunctions and prescriptions as timeless revelation and fixed norms given once and for all" (Schussler Fiorenza 2001:4). The ideology of this statement is that the feminist critic must abandon any preconceived ideas they may bring to a text. This is the hallmark idea of ideological critics. The reader must recognize and examine herself before embarking on a serious study of the text.

Schussler Fiorenza stresses the idea of a new emerging paradigm. This field, emancipatory biblical criticism, has been 'initiated, shaped, and pioneered' in the realm of feminist biblical studies. This paradigm must be recognized as engaging in 'emancipatory rhetoric' because "ideology criticism as well as postcolonial and cultural biblical criticism have for the most part not made *wo/men* subjects of interpretation, connected intellectuals, or historical agents central to their theoretical frameworks" (Schussler Fiorenza 2001:5 italics original). This stems from the fact that gender issues have not been factored into the equation for developing an eth-

ic of interpretation which would take into consideration women's experiences when analyzing 'social location and the operations of power in a discourse.'

For hermeneutics to become emancipatory biblical criticism, one must adopt new labels for the interpretive process. Instead of utilizing 'reading' for 'exegesis' the biblical scholar must use 'interpretation.' Schussler Fiorenza (2001:6) suggests that this "shift from reading to interpretation, from gender analysis to feminist analysis, initiates the shift from a text-centered to an emancipatory methodology of conscientization." This 'shift' enables the interpreter to begin to dismantle traditional biblical understanding for modern discourses that are interested in political analysis of biblical traditions as well as social critique. This all leads ultimately to the liberation of the texts from gender biased viewpoints.

A South African feminist voice, Claassens, states that feminist biblical interpretation has a twofold task. The first task confines itself to deconstructing[34] interpretations. The aim is to deconstruct interpretations that contribute to "hierarchies with regard to race, class, and gender are not only tolerated but also actively propagated" and a second task is "to reconstruct interpretations…that offer a vision of God's relationship to the world that is committed to end oppression and injustice in a deeply wounded society" (Claassens 2006:326).

Derrida before Schussler Fiorenza and Schussler Fiorenza before Claassens all utilized the masculine supremacy-feminine subordinate binary oppositions.

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[34] Mohler (2005:61) states: "Deconstructionists subject the Bible to radical reinterpretation, often with little or no regard for the plain meaning of the text or the clear intention of the human author. Some texts are simply identified as texts of terror, worthy only to be deconstructed so that humanity might be liberated from their tyranny. Any text that is not pleasing to the postmodern mind is rejected as suppressive, patriarchal, heterosexist, homophobic, 'speciesist,' or similarly deformed by some other political or ideological bias. The authority of the text is denied and the most fanciful and even ridiculous interpretations are celebrated as affirming and therefore authentic."

Claassens sees Derrida's contribution as 'particularly relevant to feminist biblical interpretation.' She (2006:327) concludes "one member of each pair of binary oppositions is ordinarily regarded as positive or the norm, while the other is viewed in a negative fashion constituting the derivative. More often than not male, reason, spirit, mind and culture are viewed as essentially positive, whereas female, emotion, nature, body and matter are all seen as inherently negative concepts." She sees this regard of one binary opposition positive while the other is negative as a way of formulating hierarchical patterns of dominance.

These hierarchical patterns of dominance logically lead to the rationale that the 'other' will be viewed in a negative manner. The 'other' "who is different from the norm is viewed in a negative light and even demonized for being of a different race, gender, class or sexual orientation" (Claassens 2006:330). Because of this pattern, Claassens affirms deconstructive criticism's role in feminist biblical criticism's relationship to a text. Classens (2006:330) continues: "Deconstructive criticism provides a helpful tool to deconstruct potentially harmful interpretations of the binary oppositions…by challenging the central/marginal dichotomy held up in the text and its interpretations."

2.2.3 – Brueggemann's Imaginative Hermeneutics

Brueggemann utilizes similar language as Schussler Fiorenza[35] when he speaks of an 'emancipated imagination which is obedience.' For Brueggemann (1985:27)

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[35] Schussler Fiorenza states that androcentric texts must undergo historical reconstruction. She suggests that as feminist critics enter into the androcentric discourse of the marginalized and subjugated they must also participate in the democratic dialogue of freedom and justice. She states that this process must be 'imagined differently.' She (1992:788) continues: "Such 'imagination' is, however, not pure fantasy but historical im-

taking "the texts most seriously is to see that they are indeed acts of imagination."

These 'acts of imagination' are reminders of Yahweh's sovereignty. For Brueggemann (1985:29), humanity, like God, "is a generator of *images* that lead to *alternative acts* and *social possibilities*" (italics original). This generation of new images/metaphors is the *modus operandi* that will "challenge, delegitimate, deconstruct old stable realities, and which anticipate and evoke the shape of new realities" (Brueggemann 1985:15).

Brueggemann states that the biblical writers were able to use their imaginations[36] to 'foresee' a different future than those people around them, a monarchy that would be different and a society that would be structured in such a way as to eliminate a class system. Did this occur? No, it did not. But this is not to say that the writers did not imagine a future 'brighter and better' than the past. Brueggemann views the book of Deuteronomy as a copy of the Torah. He (1985:22) states: "But it seems obviously the case that it is an inventive, imaginative act – a new statement 'formed' in the heart/mind of these teachers and preachers, a bold act which challenges old givens." He also utilizes the potter image in Jeremiah 18 and 19. Brueggemann (1985: 17) continues: "But it is equally clear that there is a forming

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agination because it refers to a reality that has been accomplished not only in discourse but also in the practices and struggles of 'the subjugated others.'" Claassens utilizes phrases like 'a playful outlook' and 'imaginative interpretation' when dialoging with Rutledge in regards to rabbinic midrash in opening up new interpretations of the Hebrew Bible for a new generation. She (2006:331) states: "This mode of interpretation gives rise to imaginative interpretations that may help to deconstruct fixed schemes held up by the text" and continuing Claassens quotes Rutledge: "Feminist biblical interpretation requires a leap in exegetical imagination…conjuring meaning to rise out of the white spaces between the letters of the biblical text and be shaped according to the needs of the interpretative community."

[36] Dever (2001:173) states: "Archaeology at its best provides a graphic illustration of the everyday masses, the vast majority of ordinary folk, their brief lives forgotten by the biblical writers in their obsession with eternity, their voices long muted until modern archaeology allows them to speak again to us. It was these anonymous folk – not just kings and priests and prophets whom we know by name – who made Israel what is was. Their world, their situations, are different from those who wrote the Bible, but no less important for that. Indeed, the *lack* of convergences here may be the most revealing of all the data that we have now for writing a realistic history of Israel – not the 'ideal Israel' of the imaginations of the biblical writers but an 'Israel, warts and all.'"

that takes place prior to the work of hand with clay. That 'forming' may be said to take place in the 'mind' or 'heart'…Thus the term 'forming' leads to 'forming' in the mind, hence imagination…The potter must also be able to envision, to plan ahead, foresee the shapes, to call into being in 'mind's eye' what does not yet exist. That is, good potting requires *imagination* as well as *physical skills*" (italics original). He also references an event out of the researcher's historical past. Brueggemann (1985:26) observes: "To be able to anticipate 'there shall be no poor among you' in either the ancient or the modern world is almost as though one were to say, 'I have a dream'. Indeed, it would not take much to recast the entire piece into rhetoric like that of Martin Luther King, for it is all a dreaming vision of how social criticism can be made of a hierarchical community together with an alternative proposal."

Utilizing an interpreter's imagination to interpret a text must be carried out with caution. Utilizing imagination[37] needs to be grounded in what one knows of the character of God of the Bible. If not, one is liable to drift in a sea of creative fraudulence. One is likely to create a theological 'Java man,' who came to life as a 'missing-link' with only a skullcap, a femur and three teeth and a heaping dose of imagination. Brueggemann (1985:30) emphasizes: "Thus, the ultimate measure of every imaginative thought, imaginative text and imaginative social possibility is how it corresponds to the character of God."

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[37] Vanhoozer states that imagination has a place in theological service. Imagination has been given a 'bad rap' in evangelical scholarship. Vanhoozer (2005:121) defines imagination as "the power of synoptic vision – the ability to synthesize heterogeneous elements into a unity." The imagination is the component for the reader to be able to see the unity of seemingly unrelated parts. Stories are the avenues by which the reader sees the imagination in action. Vanhoozer (2005:121, 122) continues: "Where reason analyzes, breaking things (and texts) up into their constituent parts, imagination synthesizes, making connections between things that appear unrelated…Scripture summons the intellect to accept its rendering of reality, but it also summons the imagination to see, feel, and taste the goodness of God."

2.2.4 – Slaveology and Native American Liberation Theology

Having been 'programmed' to read and interpret a text from a southern American point of view, the researcher felt it only justifiable to dialogue with two specifically North American liberation theologians. The first theologian is Katie Cannon. She is a womanist (feminist of color) and her "particular concern as a liberation ethicist is to unmask the hermeneutical distortions of White Christians, North and South, who lived quite comfortable with the institution of chattel slavery for the better part of 150 years" (Cannon 2001:196).

Those who passively or actively accepted slave ideology did so because of the monetary benefits and power brokerage of the day. Cannon (2001:196) remarks: "If the powerbrokers of the antebellum society were to continue benefiting from the privileges and opportunities the political economy provided, then the slaveholding aristocrats must, as a basic precondition, maintain their domination over the ideo-logical sectors of society: religion, culture, education, and media." The landowners (occupants of the land) knew they would need a large pool of cheap labor to drive the industrial/agricultural machine. This sounds awfully familiar in regards to the immigration policies being enacted in America today.

Cannon embarks on the ideological myth that existed in Christian antebellum (The Olde South) society. This myth reasoned that the black race was in essence not members of the human race. To justify slavery, white Southerners had to appease their biblical consciousness of equality of all people in God's sight. To do this "[t]he humanity of Black people had to be denied, or the evil of the slave system would

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be evident" (Cannon 2001:197). The drive for cheap or free labor clouded the conscious of Christian slaveholders in such a way that the oppression and injustice of this system was easily overlooked.

The story of Ham in Genesis 9:25-27 has been used on more than one continent to justify the demoralization of the black race. White supremacist and proslavery proponents, in order to legitimize the enslavement of blacks, embraced this story for such a cause. Cannon (2001:198) states: "Central to the whole hermeneutical approach was a rationalized biblical doctrine positing the innate and permanent inferiority of Blacks in the metonymical curse of Ham."

The segregation of the black and white races was based on the 'separate but not equal' policy adopted in the 1940's. The adoption of the eighteenth century *partus sequitur ventrem* demonstrates all the more how macabre the issue of slavery had become. This eighteenth century state law stated that the children follow the plight of the mother, no matter the race of the father. Cannon (2001:198) continues: "Hence, the Black woman as the carrier of the hereditary legal status extended the status of slave to her children and her children's children, supposedly to the end of time." Basically, black women became 'breeding stock' for black men. They also became victims of rape by white men. A black woman's life was estimated by the fact of her capacity to reproduce more of her kind. This was the cheaper option, since purchasing new slaves on the open market became harder and more expensive than producing your own.

The Church became the agent of evil in this whole process of slavery. They supported and endorsed laws and legislation to insure the position of the slaveholder was not jeopardized. The Olde South Church refused to see or simply turned a blind eye to the injustices and dehumanizing aspects of the slave trade. Cannon (2001:199) reiterates this as: "Ideas and practices that favored equal rights of all people were classified as invalid and sinful because they conflicted with the divinely ordained structure that posited inequality between Whites and Blacks."

In light of the gross injustices meted out by Bible-believing fundamentalist Christians during this era, one is led to seriously contemplating anew the idea of infallibility of Scripture. Infallibility has the idea 'of not being able to mislead.' (This needs to be a driving force for any person desiring a modern day application of the Bible to conduct a demythologizing hermeneutic of the Bible so as to eliminate fictitious theories or beliefs surrounding a given text.) It was this very "doctrine of biblical infallibility (*that*) reinforced and was reinforced by the need for social legitimization of slavery" (Cannon 2001:199 italics MB). Due to the ideology of scriptural infallibility, Christians readily accepted that slavery was the logical fulfillment of the curse of Ham found in Genesis. Cannon (2001:199) states: "This had the effect of placing the truthfulness of God's self-revelation on the same level as Black slavery and White supremacy."

A second ideological process Cannon brings to the forefront is the mythologizing of enslavement. Christian slave owners bathed their religious consciousness in the idea that they were actually performing a godly act by releasing Africans from their superstitions and ignorance. Cannon (2001:199) reveals that proponents of

slavery were: "Using gross caricatures, slave apologists mounted an ideological offensive in justification of the ravishing of the entire continent of Africa." These same Christians needed to believe that these poor savages would consider it a privilege to be a captive in a foreign land.

It is a truism that Christians in North America exposed Africans to Christianity. The demonic side to this was Christians believed that the conversion of Africans would make them better servants of God and better servants of men. Cannon (2001:200) states: "The prevailing sentiment of American Christians – Presbyterians, Congregationalists, Roman Catholics, Quakers, Lutherans, Baptists, Methodists, and Anglicans – was that African peoples deserved imperial domination and needed social control." Cannon's (2001:202) reflection on this heinous ideology leads her to conclude: "I believe that it is important for us to trace the origin and expansion of these myths because the same general schemes of oppression and patterns of enslavement remain prevalent today and because the biblical hermeneutics of oppressive praxis is far from being dead among contemporary exegetes."

This one historical act alone should drive each serious biblical interpreter to exorcise any and every demon of oppression from the text, so that the biblical texts will be able to function as a liberating force in the generation we are living. If not, we are bound to repeat the past. As Cannon rightly points out, at least five generations of white Americans were convinced that slavery was a protected privilege and the constitution endorsed this widely held belief that 'all men are not created equal.' Kuykendall (2005:25) emphatically states that the institution of slavery in

America created an ethos for race relations: "Racism was established as an ideology to make this social inequality acceptable. Religion was used to support slavery and segregation; science has been used to justify a racial hierarchy; and meritocracy has been used as proof that African Americans lack intelligence, industriousness, motivation, and ambition to take advantage of opportunities."

An equally heinous act was the treatment of Native Americans by the early European settlers. This treatment came as lust for land expansion loomed on the horizon. The only way these settlers could deal with the Native American problem was to round them up and put them in reservations. This was all well and good until gold was found on one of the reservations and this land was deemed immediately 'white' for the exploitation of the gold.

Warrior, an Osage Indian, ascribes to a Native American theology of liberation. He is also the progeny of a Native American and a white. Warrior (2001:189) admits: "The inclusion of Native Americans in Christian political praxis is difficult – even dangerous." He has first-hand experience of the difficulties 'marrying' Native American and white causes for injustice and liberation. The difficulties lie in the way in which these two people groups reach decision, their views of relationship and leadership, as well as the relationship between religion and politics.

He says that the problem with applying a liberation theology hermeneutic to the Native American situation is the preoccupation these liberators have with the Exodus story. Warrior (2001:190) believes "that the Exodus story is an inappropriate way for Native Americans to think about liberation." He continues his explanation by using the metaphor of God as conqueror.

Yahweh as conqueror or deliverer is for Warrior an incomplete assessment. Warrior (2001:190) continues: "A delivered people is not a free people, nor is it a nation." A liberated people dreams or constructs a vision of a place free and far away from their oppressors as possible. This vision became for Israel the land flowing with 'milk and honey' - Canaan. Warrior echoes the words of Carroll when he stated that no sooner had Israel been granted their freedom they began to organize laws and legislation for the ownership and treatment of slaves. The Israelites began to use "the same power used against the enslaving Egyptians to defeat the indigenous inhabitants of Canaan" (Warrior 2001:190). This becomes the crux of the argument for Warrior. He sees the Native Americans in general and the Osage nation specifically, as being 'the Canaanites' in their own land – America.

The stark reality that jumps off the page is that many readers read the story of the Exodus as a tremendous victory for the oppressed and Yahweh is the mighty conqueror. It is through the eyes of Native American liberation theology that we see the indigenous people being ruthlessly oppressed and slaughtered. There are many scholarly explanations and theories as to how the land was settled. Warrior (2001: 191) recounts some of these:

> The Canaanites were not systematically annihilated, nor were they completely driven from the land. In fact, they made up, to a large extent, the people of the new nation of Israel. Perhaps it was a process of gradual immigration of people from many places and religions who came together to form a new nation. Or maybe, as Norman Gottwald and others have argued, the peasants of Canaan revolted against their feudal masters, a re-

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volt instigated and aided by a vanguard of escaped slaves from Egypt who believed in the liberating god, Yahweh.

Whatever the fate of the Canaanites might have been, they were, as scholars agree, intimately involved in this process.

It is through the eyes of the Canaanites that Warrior, a member of a tribal nation of indigenous people, reads the Exodus story. Parry (2005:315) states: "A Native American reader may find such texts oppressive and wish to subvert them, especially as such texts were used by European settlers to justify their taking of land." The biblical critic needs to be cognizant of the fact that he or she needs to read the text from the point of view of the colonized and not the colonizer. Warrior puts this into perspective from his unique point of contact with the text.

Warrior directs us to ask the fatal question: Whose narrative? It is at this very juncture that the reader is reminded that Christian and Native American activism begins. The Exodus narratives demonstrate what happens when powerless people come to power. Warrior (2001:192) continues: "Historical scholarship may tell a different story; but even if the annihilation did not take place, the narratives tell what happened to those indigenous people who put their hope and faith in ideas and gods that were foreign to their culture." This caused the Canaanites to lose their story of oppression and exploitation. Warrior (2001:192) drives the nail in the coffin when he states: "Whatever dangers we identify in the text, the god represented there will remain as long as the text remains." What a somber reality

that some oppressed communities are unable to distinguish between the god of conquest and the liberating god.

Warrior offers two solutions to this problem. First he (2001:193) states, "the Canaanites should be at the center of Christian theological reflection and political action." If this occurs, then it is possible that the reader will read the entire Bible and not just the parts that evoke inspiration. This will allow the reader to become involved in the human rights violations that occurred with the land grab of Canaan.

In second place Warrior (2001:194) admonishes the reader "to be more aware of the way ideas such as those in the Conquest narratives have made their way into Americans' consciousness and ideology." The Church again failed miserably in reaching out to Native Americans. These narratives were used to label Native Americans as people to be annihilated if they would not be converted. Warrior (2001:194) reminds us that, "Many Puritan preachers were fond of referring to Native Americans as Amelkites [*sic*] and Canaanites."

Finally Warrior attests to the fact that the Canaanites put their trust in a foreign god and due to this their identity and their ancestry was absorbed into another people's identity. He presses the issue of whether people of one nation (tribe) are willing to enter into the struggle of another people, allowing their story to remain at the forefront of the liberation. Warrior (2001:194) leaves one with a hollow echo:

> But perhaps, if they are true to their struggle, people will be able to achieve what Yahweh's chosen people in the past have not: a society of people delivered from oppression who are not so afraid of becoming victims again

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that they become oppressors themselves, a society where the original in-habitants can become something other than subjects to be converted to a better way of life or adversaries who provide cannon fodder for a nation's militaristic pride.

2.2.5 – African Liberation Theologians

Since this research is occurring on (South) African soil, it is only just to 'hear' from African hermeneutical perspectives. Jonker (2005:637) states: "An African herme-neutic is therefore comparable to a feminist or liberationist hermeneutic." This be-ing the case, it is appropriate to include this hermeneutical approach in this sec-tion of ideological criticism.

The first voice is that of African womanist Madipoane Masenya. She quotes a Northern Sotho proverb: *dinaka tsa go rweswa ga di gomarele hlogo*, which trans-lates, as 'counterfeit horns cannot stick permanently on a different head.' Ma-senya's search is for an African hermeneutic within South Africa. Masenya (2005:742) declares: "I have argued that the theological curricula as well as those of Old Testament Studies in South Africa, still rely heavily, if not totally, on the West rather than on Africa itself."[38] Her pursuit of this 'contextualized' hermeneutic results from her experience with Old Testament graduates who remain irrelevant[39]

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[38] Masoga is critical of trained African scholars who imitate Western biblical hermeneutics. Masoga (2002:98, italics original) states: "Ostensibly so, Western scholarship draws much attention that the African life orientation occupies a peripheral position. The African trained scholar occupies the central position and continues to echo Western training scholarship and dominates the *space*."

[39] Masenya (2005:742) addresses the issue of what she refers to as 'insider-outsider' status: "One becomes an insider as one is being trained as a student, an insider to the theologies which are foreign to oneself, an insider as one trains African students in Western-oriented studies of the Bible…If the research conducted is not played according to the rules inside the game, it will not earn this 'insider/outsider' accreditation to Western academic status quo, which itself remains basically an outsider to the African status quo." This 'in-

to the South African context. Masenya (2005:742) states this is "a situation which is alarmingly similar to what used to be the case in *apartheid* theology during *apartheid* South Africa."

Masenya describes her hermeneutical approach to biblical studies as the *bosadi* (womanhood) concept. This approach is the process of removing the 'artificial horns' of women's issues. This methodology "critiques both cultures and texts not only in terms of gender concerns. It also includes issues of class, 'woman-as-strange' and 'Africans-as-strange'" (Masenya 2005:745). The *bosadi* approach does not accept the Bible uncritically as the word of God[40]. This approach recognizes the exploitation imposed upon blacks during *apartheid* whose regime justified these actions by employing a theology of Israel's election.

The *bosadi* method of Bible reading allows women to be affirmed in their reading of texts. Masenya declares that this methodology is an African woman's liberation hermeneutic. Masenya (2005:747) states: "As in liberation theologies the experiences of the marginalized, in this case African-South African women, and not the contexts which produced the Bible, serve as the starting point of one's encounter with the biblical text."

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sider-outsider' status is seen as an 'othering' of Africa in South Africa. Her (2005:743) observation of how this 'othering' of Africa and African people by Africans should sound an alarm: "The negative appellation *'makwerekwere'* to refer to fellow African persons from other parts of Africa has said it all. It denotes the hate and denigration of African-South African peoples for fellow African peoples. This is an unfortunate xenophobic situation indeed, particularly given the important role which some of them played for many African-South African exiles during the apartheid era."

[40] Farisani (2003:48) commenting on the renewal and transformation project in Africa states: "First, it warns against any uncritical reading of the biblical text…By uncritical reading, we refer to any reading of the Bible which does not engage in an in-depth manner with the text. Any uncritical reading of the biblical text tends to further oppress and sideline the poor and marginalized by appropriating the ideologically undifferentiated biblical text as the 'revealed word of God.' Instead of empowering the poor and marginalized, an uncritical reading of the text disempowers and weakens them."

If the texts are the starting points in Bible reading, one should understand the function the Bible serves within the confines of this approach. The Bible is acknowledged in a positive light in the lives of African-South African women believers. Though the Bible is emphasized as the word of God in a positive sense, the recognition of the oppressive way the Bible[41] has been used is also admitted. Masenya (2005:748) continues: "However, given the harsh reality of the use of the Bible to endorse patriarchal domination in South Africa, the *bosadi* concept is somewhat cautious about the notion of the Bible as 'Word of God.'"

In light of the cautious nature of the *bosadi* concept in viewing the Bible, it is seen as having the power to change the lives of women in a positive way. Masenya (2005:748) states "the Bible is approached with hope, with a view to transformation by its liberative power." Having this view of the Bible will lead the scholar to engage the marginalized with openness to their viewpoints.

Mosala believes that an anti-populist reading of the Bible is necessary not only to liberate the Bible but also for the Bible[42] to be a liberating force. During the 1980s in South Africa, Mosala came to understand that the Bible became void in the process of liberation. He states that the Bible became impotent not as a result of the inactivity or non-political involvement of the churches but it was a result of these activities "that accounted for this impoverishing of the Bible's role in the

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[41] Dube (2002:54, 55) states: "I have repeatedly argued that current feminist biblical practice is working within a colonizing framework because of its lack of attention to religious diversity or acknowledgment of how the Bible has functioned as a tool of suppressing other cultures…The work of African women has been credited with sharpening the political edge of biblical and theological hermeneutics."

[42] West (2000:145) quotes Mofokeng as saying: "Young blacks in particular have categorically identified the Bible as an oppressive document by its very nature and to its very core [and the best option] is to disavow the Christian faith and consequently be rid of the obnoxious Bible." This is this generation's reaction to the oppressive use and subversive nature in which the Bible has been used and applied to the (South) African situation.

struggle for human liberation in South Africa" (Mosala 1991:267). He sets out in this article to enunciate the reasons for this impoverishment.

His primary concern as a black theologian is liberation efforts on behalf of the marginalized have occurred within the hermeneutical auspices of the 'dominant bourgeois biblical scholarship.' Mosala (1991:268) argues, "that this enslavement to dominant ideology does not make for liberation of the oppressed." He (1991:268) also contends the tools being utilized for biblical studies are taken from the "oppressive culture and ideology themselves."

Mosala (1991:270) stresses that discernment for what is recognized by biblical scholars, as the will of God, "must of necessity happen in the context of struggles between classes, between races, between genders, and between generations." The way in which this statement of human emancipation is to be engaged is through "a critical and liberatory hermeneutics of the Bible" (Mosala 1991:270). This will be the only satisfactory way in which the un-liberating prejudices of the Bible can be exposed and overcome.

Mosala (1991:271) is adamant that "an anti-populist approach to the texts of the Bible is necessary if the potency of the Bible as a weapon of struggle for op-pressed and exploited people[43] is to be restored." He emphasizes the fact that post-exilic theology is simply another form of populist biblical interpretation. This

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[43] West quotes a familiar anecdote, which is told with 'particular hermeneutical force in South Africa' – *When the white man came to our country he had the Bible and we (Blacks) had the land. The white man said to us 'let us pray.' After the prayer, the white man had the land and we had the Bible* (italics MB). This statement shows "the central position which the Bible occupies in the ongoing process of colonization, national oppression and exploitation…[and] the incomprehensible paradox of being colonized by a Christian people and yet being converted to their religion and accepting the Bible, their ideological instrument of colonization, oppression and exploitation" (West 2000:144).

type of theology will not have a liberating effect on the black population of South Africa from white colonist oppressive control. This type of theology might usher in a black government to rule the people but liberation of the people will be another matter. Mosala (1991:274) continues: "In order to recover that God (*the God of whom Norman Gottwald wrote in <u>The Tribes of Yahweh</u>*), the Bible must be read differently, taking into account class, racial, gender, cultural, and political issues in our analysis of its texts" (italics MB).

Frick focuses on the work of Mosala because he is knowledgeable about the recent developments in Europe and North America in social critical biblical scholarship. It was Mosala who introduced Frick to apartheid in the black townships in Cape Town during a visit in 1988. Frick sees Mosala as one who has been able to flesh out a biblical hermeneutic in the South African context.

Frick (1991:232) begins by suggesting that Mosala criticizes "those hermeneutical schemes of black theologians in South Africa that give priority to the Bible as 'The Word of God.'" Mosala continues (1991:232) by stating "any hermeneutics that begins with a belief in the Bible as the 'Word of God' is anti-black working class and anti-black women and merely 'bourgeois exegesis applied to the working class situation.'" What Mosala is advocating is a new starting point for doing biblical exegesis.

Mosala expounds several reasons for developing a biblical hermeneutics of liberation. He (1989:32) states: "I will argue that this struggle[44] is a key category in developing a biblical hermeneutics of liberation." Within this struggle exist tension between classes. This class struggle exists to "harmonize the contradictions inherent in the works and events or to highlight them with a view toward allowing social class choices in their appropriation" (Mosala 1989:32).

Another reason cited by Mosala in the development of a biblical hermeneutic of liberation is the uncritical approach of a cultural worker[45] to a given text or set of text. An uncritical approach to various themes such as the Exodus, the prophetic and the Jesus traditions is to "enlists the rhetorical structures that inhere in and circumscribe those themes – and which have an inbuilt proclivity to produce politically undesirable effects – on the side of the struggle for the liberation of the oppressed" (Mosala 1989:33). The uncritical approach blindedly overlooks the colonized and colonizers and fails to detect the oppressors and oppression that might be lurking in the text.

Mosala also includes a historical-critical exegesis of the text in order to develop a sound biblical hermeneutic of struggle[46]. The ongoing social struggle demands that this form of exegesis be the starting point in an approach to a text. This leads

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[44] Mosala (1989:32) states: "My fundamental objection to the biblical hermeneutics of black theology is that not only does it suffer from an 'unstructural understanding of the Bible,' but – both as a consequence and as a reason – it also suffers from an unstructural understanding of the black experience and struggle."

[45] Eagleton lists three tasks of a revolutionary cultural worker. These are: '1) participate in the production of works and events, thereby intending those effects commensurate with the victory of socialism; 2) function as a critic, exposing the rhetorical structures of works and combating whatever deceptions are intended through them; 3) interpret works and events 'against the grain'" (Mosala 1989:32).

[46] West characterizes Allan Boesak and Desmond Tutu as proponents of a hermeneutics of trust. West (2000:144) describes how the Bible is viewed in a hermeneutic of trust: "[T]he Bible is considered to be a primary source of Black Theology…[and] the Bible is perceived to be primarily on the side of the black struggle for liberation and life in South Africa."

naturally to the formulation of questions of the text such as: "what are the social, cultural, class, gender, and racial issues at work in this text? what is the ideological-spiritual agenda of the text, that is, how does the text itself seek to be understood" (Mosala 1989:35)?[47] This indicates that the writer build in to the text various rhetorical features that must be investigated if the historical meaning for the recipients of the text is to be recognized. For a proper social application to be constructed, the investigation of these questions is imperative.

Mosala was writing during a tumultuous time in South Africa. Many changes had taken place and the blacks of South Africa were again being sidelined in their role in society and government. This intentional neglect led to an increase of violence and unrest within the country. These socio-political[48] factors led Mosala to utilize language of his day. Frick (1991:233) comments: "For Mosala, the key word in biblical hermeneutics is the word *struggle*."[49]

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[47] Mosala (1991:233) asks a probing question in understanding the social struggle for biblical hermeneutics: "What is the ideological-spiritual agenda of the text, that is, how does the text itself seek to be understood?" This statement seems to suggest that the text has an inherent will of its own. It has a desire to be understood and applied in its own way. Where does this will/desire originate? The writer made a decision in writing in a particular way/style and the readers throughout generations have likewise taken sides on the meaning and application of texts.

[48] In July 1984 was the final sitting of an all white parliament in South Africa. The tricarmeral system of government was introduced. The objective of this system "was to 'accommodate the coloured people and Indians without detracting from the self-determination of the whites'" (Oakes 1988:467). The majority African voice was not given a place in the new legislative construction. Oakes (1988:466) reiterates: "[T]he apartheid master plan had already decided that their political rights could be legally expressed only through the 'homeland' to which they could be ethnically linked." The exclusion of Africans in the decision-making process erupted into an era of violence not seen since the days of June 1976. The violence escalated until a state of emergency was announce by P.W. Botha (Executive State President) in July 1985. Winnie Mandela announced, "the time for speeches and debate has come to an end" (Oakes 1988:480). She proclaimed that the year 1986 would be the "liberation of the oppressed masses of this country. We work in the white man's kitchen. We bring up the white man's children. We could have killed them at any time we wanted to. Together, hand-in-hand with our sticks and our matches, with our necklaces, we shall liberate this country" (Oakes 1988:480). It was out of this environment, the place of reading for Mosala, that the language of struggle can be understood in his biblical hermeneutics.

[49] Frick (1991:238 italics MB) concludes his article by quoting Mosala: "The Bible is the product, the record, the site, and the *weapon* of class, cultural, gender, and racial *struggles*…Once more, the simple truth rings out that the poor and exploited must liberate the Bible so that the Bible may liberate them."

He continues by emphasizing the 'decoding' of the text and the 'encoded' struggles within groups and positions of these groups in society. This struggle is seen as the force behind the written text. After this 'decoding-encoding' process is reckoned with, "the biblical interpreter must take sides in the struggle" (Frick 1991:233). Mosala is advocating that the text reader must be aware of the decision that he or she is making as they interact with the text.

Dube addresses inculturation hermeneutics that was embraced by scholars in an attempt to hold in tension their Christianity and identity as Africans. She (2002:51) states: "Inculturation followed or even started during colonial times. It sought to resist the colonial reading/interpretations that began by dismissing all aspects of African Religions as pagan, exotic, savage, ungodly, childish and dangerous. The proponents of inculturation sought to resist this colonizing missionary[50] approach by adopting different strategies of reading towards the Bible and African Religions/cultures." This hermeneutical method had as its focus decolonization and liberation. She also classifies this approach to inculturation as 'inculturation from above.'

Dube continues by discussing a much older approach to inculturation, which began with the African Initiated Churches (AICs). Inculturation from below sought open rebellion against the government as well as refusal to continue with missio-

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[50] Boone (2007:4) states: "The early missionaries understood conversion to Christianity among Africans in a very Western way. If an African came to church with Bible in hand, wearing Western clothes and participated in Christian worship practices they were assumed to be born again and baptized, becoming a member of that church. But in reality the majority of these people heard the missionary's presentation of the gospel, but due to the language barrier, the message was often misunderstood." Schwartz (1989:5) recounts an incident at the International Conference of Lausanne '74: "Sir, what you have said about conversion deeply moves me, because I must confess, I have not been converted that way. My deeper African values have not been changed. I have merely become an imitation European on the outside. I have not learned to listen to the Holy Spirit, but I have been trained to listen very carefully to what the missionary wants."

nary churches. Another characterization of inculturation from below was "an articu-lation of black theology that critiqued white images of Christ and held that Christ and his disciples were black" (Dube 2002:52). Inculturation from below lent itself to a syncrenization[51] of the gospel within the African liberation context. Dube (2002:53) states: "Inculturation from below adopted a radical and nonapologetic hybridity as a stance of resistance and continues to hold this stance."

Dube places her hermeneutical approach to biblical interpretation in the incultura-tion from below category. She argues that colonialism, and imperialism, depend upon the suppression of canons of other traditions. For this reason alone biblical hermeneutics, by necessity of diversity, must become 'multicultural.' She (2002:54, 55) comments: "I have repeatedly argued that current feminist biblical practice is working within a colonizing framework because of its lack of attention to religious diversity or acknowledgment of how the Bible has functioned as a tool of suppressing other cultures." The multicultural aspect, according to Dube, is for the oral and written canons of various cultures to be given a hearing. This will allow for diversity within biblical criticism and allow the Bible to function in the role of cultur-al liberation.

2.2.6 – North American Anti-populist

All of the aforementioned voices are in unison in regards to interpreting the biblical texts from a non-traditional hermeneutical perspective. At this juncture, a voice that contributes another anti-populist view on the matter of biblical interpretation

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[51] Syncretism, as defined by *Websters New World College Dictionary 4th ed page 1452*, is "a combination, reconciliation, or coalescence of varying, often mutually opposed beliefs, principles, or practices, esp. those of various religions into a new conglomerate whole typically marked by internal inconsistencies."

will be injected into the conversation. This voice comes from R. Albert Mohler, president of The Southern Baptist Theological Seminary, Louisville, Kentucky, USA.

Mohler suggests that, in regards to truth, people are expecting to be lied to. This ethos of dishonesty is a result of misleading advertisements from the media as well as cultural leaders. Mohler (2005:54) quotes Barnes, a Sociologist, "that people have grown so accustomed to untruth that many postmodernists now claim that lies are actually 'meaningful data in their own right.'" It would appear that this 'ideology' of being intentionally lied to, has crept into the abovementioned writers' ethos as applicable to biblical studies.

Mohler continues by tracing a brief history of how truth could be known by rational-ists, empiricists and science. He (2005:55) states:

> In the background to all this, of course, were those whom Paul Ricouer called the 'high priests and prophets of the hermeneutics of suspicion.' Friedrich Nietzsche, Karl Marx, Sigmund Freud, Charles Darwin, and their heirs intentionally attacked the reigning truth claims of the day in an effort to subvert them, transform them, and ultimately replace them with a very different understanding of reality.

The phrase 'hermeneutics of suspicion'[52] has become the standardized approach with some biblical scholars when a reader engages the biblical text. Mohler admo-

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[52] Dever, (2001:x, 128) a self defined secular humanist who converted to Judaism during the mid 1970s, states: "How is it that the biblical texts are always approached with postmodernism's typical 'hermeneutics of suspicion,' but the nonbiblical texts are taken at face value? It seems to be that the Bible is automatically held guilty unless proven innocent."

nishes the reader not to dismiss this idea but it should raise concern not only for the academic and elite guard but also the non-academic Bible reader as well.

The feminist's voice declared that the text must be deconstructed of oppressive meanings and then reconstructed with social and justice issues as the driving force behind biblical interpretation. Mohler states that the deconstruction of the truth is one of many challenges facing the church today. Truth, in the mind of postmodernism, is not objective and certainly not absolute. Mohler (2005:58) continues: "Instead, postmodernists argue that truth is socially constructed, plural, and inaccessible to universal reason, which itself does not exist anyway." Those who approach the Bible as deconstructionists understand the truth as social construct. Truth in actual fact comes via social groups with the intent of serving their own interests. For Mohler (2005:59) truth historically "understood and affirmed…argue these postmodernists, is really nothing more than a convenient structure of thought intended to oppress the powerless."

The aforementioned writers also suggested that one should not accept the Bible as the Word of God uncritically. This logically leads one to accept the notion that granting meaning and authorship to a text is fallacy. Mohler describes this worldview as *the demise of the text*. He states that in the eyes of those who view the text in this way reject the meta-narratives as dead and thus implies that the texts behind these meta-narratives are dead as well. Mohler (2005:60) continues: "According to their thought, it is the reader of a text who establishes meaning, and there are no controls to limit the interpretation a reader might give." The only limitation is one's imagination, that has been shaped by their experiences, and with-

out this being grounded in the character of God, theology is destined to become shipwrecked – devoid of a central truth and ethical grounding.

Mohler (2005:67) concludes: "We are faced today with two trajectories for the future of evangelical theology, two paradigms of truth and theology, two competing apologetics, two readings of evangelical history, two (or at least two) definitions of evangelical identity, and two models for engaging the culture." The question the evangelical community must ask is what evangelical theology will be handed to the next generation? To engage the current culture suggests that the worldview of the age must be engaged. One way of engaging current culture is to understand the church as "the product of the divine revelation, and not the producer of the divine revelation" (Mohler 2005:70). This could lead to a renaissance in ecclesiology.

2.3 - Utilization of Ideological Criticism

The Masoretic text (Mt) of the Hebrew scriptures will be viewed synchronically. Synchronic is understood as the 'final form' of a text under review. Saussure, a Swiss linguist, analyzed language as a system in a synchronic way. Synchronic linguistics is the study of language at a given moment in history. This approach to language is in contrast to diachronic linguistics, which is the study of the changing state of a language over time.

Barr suggests that it is possible to view the Mt in a synchronic way. He (1995:4) states: "The Masoretic text does not give us direct and precise access to any one

synchronic state of ancient Hebrew. The materials lie in layers which represent differing states of analysis and registration over a long time." In viewing the Mt as a 'final form' representation, it is imperative that the interpreter realize that this preserved form is a compilation over an extended period of time.

The goal of utilizing the Mt is for exegetical purposes. In so doing, Barr suggests two trains of thought in which the exegete may approach the Mt for these purposes. The interpreter can ignore the historical circumstances in which the text was composed and disregard the motivation of the writer or writers for creating the text in a given form. Barr (1995:9) emphasizes: "The text itself, and not the background or mode of its origin, should be central to exegesis." Another approach to exegesis could be the realization that two or more sources were combined to produce the final format of the text. Barr (1995:9) continues: "In this case the idea of synchronic exegesis is that only the final text matters and that the existence of previous versions is irrelevant."

The approach that will be adhered to in this research is the second approach to exegesis that Barr explains. The awareness of the historical situation in which the text was composed and addressed is of importance when attempting to understand the motive for writing a text and the utilization of specific words or phrases and the addressees. It is also of importance to focus on the final form in which a text has been handed down. To speculate on what source or sources a text could have been composed of could easily become an exercise in futility. Accepting a text in its final form can also have the effect of a text being the inspired form from which matters of faith and practice are to be extracted.

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The text to be considered will not be viewed with 'suspicion' as understood from a hermeneutic of suspicion ideology. What will be considered will be the way in which texts have traditionally been interpreted. The hermeneutic of suspicion will be applied to the interpretation of texts and not the texts themselves. The Church on occasion has employed interpretations of texts in order to continue a system of oppression. A prime example used was the interpretation the colonial church in America applied to Genesis 9:25-27 to justify the enslavement of Africans. (This was also true within the South African context.) The idea of infallibility as interpreted by fundamentalists needs to be revisited. Since infallibility suggests not being able to mislead, then there exists interpretations of scripture that need to be re-interpreted or deconstructed in light of ideological criticism's watchful eye.

A strength of ideological criticism is its focus on the reader of a text. The reader or interpreter of a text must be aware of his or her biases and social conditioning before embarking upon textual criticism. This methodology directs a person to examine their past with a hope of engaging biased interpretation. One should also be aware that an unbiased approach to interpretation is impossible. The best an interpreter can accomplish is to have a self-awareness of the environmental and social factors in which he or she was formed. This will alleviate much animosity created by an individual who refuses to scrutinize their traditionally biased interpretations.

All of the ideological critics considered brought to light specific issues and injustices that adversely affect their particular area of emphasis. It would serve the evangelical church well to consider the issues being raised by these ideological critics.

Feminist critics, womanist critics, Slaveology critics, Native American critics, Black Theologians, Liberation Theologians, etc., are all attempting to shed light on issues the evangelical church has neglected or simply viewed as not the most pressing issue of concern. Evangelicals have taken the position of bringing a person to Christ and afterwards initiating change or anticipating change would occur when a person became a loyal follower of the teachings of Christ. Evidently, this has not been adequate for solving the greater problems of society.

Imagination[53] will be utilized to envision a world the writer might have had in mind when writing a text. In the words of Vanhoozer (2005:121), "Narratives do more than convey propositions; they configure the past in a certain way and say, 'look at the world like this.'" When imagination is invoked, it will be understood that the author of a text is wanting the readers and audience to see the world in a certain way. Chapter six will allow for the imagination to project a particular view of the world. This chapter will configure a theology of transformation from a theological-ethical interpretation of Leviticus 19. Social transformation or development will not be the thrust of this chapter but imagining an alternative society taking root in the existing social structure. Vanhoozer (2005:122) states: "Scripture summons the intellect to accept its rendering of reality, but it also summons the imagination to see, feel, and taste the goodness of God." The devising of a theology of transformation will focus the imagination to experience the goodness of God through the formation of an alternative society.

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[53] Haney (1998:26) states: "Jesus envisioned a society in which the power hierarchies and social barriers of his day would be ended, a society in which the poor and marginalized and despised have food, power, and dignity and are no longer outcast. He envisioned a society of health, a society in which all of us love God from our hearts and love our neighbors as we love ourselves (and we are learning to love ourselves) and in which we live mercifully, gracefully, with one another."

Haney, a feminist, adds an interesting insight on the use of imagination in understanding women of the early church. Haney (1998:51) states that "immersion within goddess-constructed reality can put us imaginatively in touch with the women of the early church, as well as with the people Israel conquered." She suggests that this type of imaginative utilization can assist in recovering more of one's past. Haney (1998:52) continues: "This kind of imaginative reconstruction of our past helps us to claim our whole past—its ambiguity and complexity—or at least more of it than we have been given by the fathers."

What is to become of the interpretive community?[54] Will it have any input in the interpretive process? At the risk of being misunderstood, the interpretive community has a tremendous task in this process. The receptive community has the responsibility to implement the application of a text in its cultural setting. Vanhoozer (2005:122) clarifies this role: "The theological interpreter inhabits the world of the biblical text – not some cleverly devised modern or postmodern myths, but true myth, myth become redemptive history, myth become – dare I say it? – fact." Viewing the text synchronically, allows the community to understand the text as true myth which will allow them to find 21st century application from the scripture.

2.3.1 – *Excursus* – Douglas' Ring Composition as a function of socio-rhetorical interpretation

Ring composition will be applied to the text as an interpretive methodology in an attempt to disclose a possible ideology espoused by the writer of Leviticus 19. The

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[54] Harrington (1996:229) states, "the way in which a worship community resolves the ambiguities of Scripture reveals its own identity. A community's biases, culture and traditions often find expression between the lines of Scripture."

argument will be put forth that the thrust of this chapter in Leviticus is not exclusively holiness, but loving one's neighbor or an emigrant/immigrant through deeds performed on his or her behalf – initiating one's journey towards holiness. It will be demonstrated that the writer could have possibly employed this ancient rhetorical device to place implicit emphasis (rhetorical clues that were evident to the recipients) on loving the 'other' while explicitly accentuating personal holiness – based on the example that YHWH is holy. This argument echoes the words of Robbins' (1996:1) discussion of socio-rhetorical criticism: "Rhetorical analysis and interpretation give special attention to the subjects and topics a text uses to present thought, speech, stories, and arguments." The application of ring composition will give modern readers an alternative implication for belief and practice as was possibly evident to the original audience. The use of ring composition will also create a new convention for the modern reader as the author could have been attempting to establish distinct traditions for the original recipients. The use of ring composition will allow the modern reader to have the opportunity to imagine a wealth of applications for this passage.

The function of ring composition will be to unravel multifaceted layers of textual criticism. This rhetorical device will guide the interpreter to see the societal structure as well as the ideas/beliefs of the writer. Robbins (1996) describes five textures in a text: inner texture, intertexture, social and cultural texture, ideological texture and sacred texture. Ring composition as a rhetorical device acknowledges these textures in chapter 19 of Leviticus.

Robbins (1996:7) describes inner texture as "features in language of the text itself, like repetition of words and use of dialogue between two persons to communicate the information." Ring composition accentuates this aspect by its use of parallelisms. This rhetorical device confines the multiple meanings of words and phrases (Douglas 2007:14). Douglas (2007:22, 92) states: "In ring composition repetitions are markers of structure. These repeated answers have made a parallelism…The repeated double emphasis…tells the reader to anticipate the…outcome…And remember that we are not interested in thematic correspondences unless verbal indicators support them in both of the paired sections, and remember that it is word clusters that count, not isolated words." The purpose of inner texture according to Robbins (1996:7) "is to gain an intimate knowledge of words, word patterns, voices, structures, devices, and modes in the text, which are the context for meanings and meaning-effects." For Douglas, this is what gives a well constructed ring composition its verification. She (2007:27) continues: "The elaboration is not just for fun; it is the way to say that something is important, something serious needs to be said, there is a message that must be heard."

As the argument will proceed that loving the neighbor or emigrant/immigrant is an equal focus of Leviticus 19 as holiness; ring composition gives the reader a clue as to why this conjecture can be made. Douglas (2007:109) states: "The mid turn is the 'central place'…All the meaning is to be found there." It will be argued that chapter 19 is a double 'micro-ring' construction. Verses 17 and 34 comprise the mid turns of the two rings. Douglas suggests that the mid turn is where the meaning of the text is to be found. If this is the case, then the intended meaning of the

text in the mind or imagination of the writer was for the assembly of Israel to love the neighbor and the emigrant/immigrant as they love themselves.

Robbins acknowledges that inner texture needs to be 'supplemented' in order to ascertain the full meaning of a given text. Because of this he addresses other aspects of texture. Robbins (1996:3) states: "Intertexture concerns a text's configuration of phenomena that lie outside the text." This aspect of socio-rhetorical criticism is attentive to material that is found 'outside' of the text. Inner texture utilizes language that exists in another text and recontextualizes this material. Robbins (1996:48) declares "recontextualization presents wording from biblical texts without explicit statement or implication that the words 'stand written' anywhere else." For instance, all of the 10 commandments are either quoted or alluded to indirectly. The author of Leviticus 19 utilizes these familiar statements to hone the audiences' attention and sentiment toward the mid turn which culminate in deeds done as an expression of love for the 'other.' The motivational clause, that is repeated 16 times, 'I am the Lord (your God),' serves as the central tenant for the religious and ethical behavior of the congregation of Israel.

It is possible, if the reader or interpreter accepts a late (post-exilic) writing of the text, to grasp the rationale behind the writer employing an obsolete rhetorical style. By suggesting that YHWH spoke directly to Moses and by the employment of the phrase 'I am the LORD your God, who brought you out of the land of Egypt,' or 'for you were aliens in the land of Egypt,' these serve as a reconfiguring or recontextualization of this body of material as originating from the time of Moses. These words and phrases would serve as an 'echo' which "evokes, or potentially

evokes, a concept from cultural tradition" (Robbins 1996:60). This would assist the writer to participate in what Robbins (1996:48) states as "attributed speech." Ring composition would, as Robbins (1996:50) continues, reconfigure "a situation in a manner that makes the later event 'new' in relation to a previous event." The use of the phrase 'sons of Israel' is only found in chapter 19 of the Holiness Code. The application of this phrase would signal for the Israelites the delivery of the commandments to the congregation by Moses at Mount Sinai. The utilization of this phrase would also serve to recreate a nostalgic setting for a covenant renewal ceremony.

Another textural layer that is contained within a text is the social and cultural texture. Robbins (1996:3) states: "Social and cultural texture…concerns the capacities of the text to support social reform, withdrawal, or opposition and to evoke cultural perceptions of dominance, subordinance, difference, or exclusion." The hallmark of ring composition is parallelism. This rhetorical device unravels several important components of the Israeli social and cultural practices. When the two ring format is presented, a number of ethical topics rise to the surface. Robbins (1996:71) affirms: "Specific topics in the text reveal the religious responses to the world in its discourse." The implementation of ring composition with its unique accentuation within parallelism supports a variety of social reforms that entreat religious responses. For instance, the first ring (verses 2-25, 31) enunciates holiness, offerings and gleaning issues. The parallelism features holiness as a characteristic of both people and produce. The highlighting of offerings through parallelism, emphasizes the procedure by which the worshiper will be accepted and atonement procured through an offering guarantees a person's acceptability be-

fore YHWH. The areas of reaping and sowing reveals that certain procedures must be carried out to ensure the holiness of God. The second ring (verses 26-30, 32-37) illustrates similar religious and social responses in the realm of keeping (Sabbaths and ordinances), and respect and dignity to be shown to a variety of relations in society (daughters, emigrant/immigrant, aged, old and business dealings).

A fourth texture to be acknowledged by ring composition is ideological texture. Robbins (1996:4) states that ideological texture "extends beyond social and cultural location into particular ways in which people advance their own interest and well-being through action, emotion, and thought." The revelation that comes to the forefront through ring composition is the interrelatedness of holiness and love. For a person to be holy as YHWH is holy, specified deeds must be done. When a person performs these deeds for those around him or her, neighbor or emigrant/immigrant, this jumpstarts the individual down the road of holiness. Since the mid turn of the ring composition is where all the meaning is to be found, then the ideology of the writer is to be found in this location as well. This would indicate that love is the overarching ideology which the writer is attempting to convey to the recipients and the ancient text, through ring composition, is still endeavoring to communicate to the modern reader.

The final texture of a text described by Robbins is sacred texture. This is the search for the divine in any given text. Since the Bible is ascribed as being a book about the divine, seeking the divine in a text must be an objective in the interpreter's mind as he or she approaches a text. Douglas (2007:36) declares the prolo-

gue "states the theme and introduces the main characters…It tells of a dilemma that has to be faced, a command to be obeyed, or a doubt to be allayed." The writer of Leviticus pronounces in the beginning of the covenant renewal ceremony the aim of this renewal is to imitate God (*imitatio dei*). They are initially given a list of commands that will evidence this imitation of the divine. Robbins (1996:120) states: "Describing the nature of God can be a first step toward analyzing and interpreting the sacred texture of a text." The writer of chapter 19 sets about emphasizing the essence or quality that belongs to God – holiness.

Robbins (1996:127) affirms another aspect of sacred texture through the "formation and nurturing of religious community. In other words, human commitment regularly is not simply an individual matter but a matter of participating with other people in activities that nurture and fulfill commitment to divine ways." Ring composition accentuates this aspect of sacred texture through the use of parallelism that gives the writer "opportunities of taking the text to deeper levels of analogy" (Douglas 2007:36). This is demonstrated by the admonition for the assembly of Israel to *imitatio dei*, the praxis oriented ways that offerings are to be handled and by sowing and reaping one's field in particular ways. This is also demonstrated through the interchanging use of the 2mp and 2ms. Some of the stipulations are directed to the entire assembly (2mp) while others are aimed at individuals (2ms) within the assembly. Robbins (1996:130) states: "As an interpreter works carefully with the nature of language itself in a text, with the relation of a text to other texts, and with the material, social, cultural and ideological nature of life, a thick description of the sacred texture of a text emerges."

2.4 – Summary

America has been attempting social transformation and development since the end of the Civil War in 1865. Mindsets and attitudes are still rigidly set in pre-Civil Rights molds. Having been a part of a multi-racial Pastor's group in North Carolina, the researcher heard first-hand that these demons of supremacy and racism – dare to suggest, Xenophobia – are still alive and well. What is needed? Transformation of education, affirmative action, integration, government intervention, all have fallen short of their targeted goals. For true transformation to occur, there must be an ethos change. The fundamental characteristics and distinguishing attitudes, habits and beliefs of American society must change. This will include more than just social transformation and development. These two components will get society started down the road to transformation, but they, or at least thus far in American history, will not bring about the necessary desired social change. For instance, when a female Jamaican American, who has attained the academic credentials to gain admission to a prestigious American university, but is advised by an academic counselor to pursue a less 'taxing' degree. This advice was given due to the prevailing attitude that 'black' Americans are unable to cope with the demands of a particular professional degree program. This current attitude signals that social transformation has failed and calls for an ethos change within all aspects of society.

Ideological criticism will be the guide to extract a theology of transformation that will impact and challenge the prevailing societal ethos of a nation. The inclusion of a multicultural approach to biblical interpretation will help to transform the preva-

lent ethos. It has been suggested that the integration of primarily white theological training institutions would bring to the surface the predominate ethos of a particular region or province or nation. This approach would allow the Bible to have a role in liberating inhabitants of the land from an oppressive national ethos. It would also allow for dialogue and understanding between those who experience marginalization from a dominant culture. The inclusion of more women would also allow for conversation on the role of women in theology and society as a whole.

The research in this chapter began by examining two factors that have shaped the way the researcher views the world and the way in which he reads the Bible. His worldview has been shaped by the phrase 'separate but equal.' This phrase contains, for him, the ideology of superiority/inferiority among people groups. The ideology of segregation holds within its grasps the notion of supremacy and dominance. A self-awareness of the embedded worldview of segregation is of primary importance as he approaches a text with the idea of allowing the Bible to be a liberating force.

The SBC has been the primary religious force in determining how the researcher reads and interprets the Bible. It has had a history of endorsing slavery and white supremacy. Some of its leaders continue to use public rhetoric to express a doctrine of white supremacy in or at denominational gatherings. These sorts of ideologies contain the oppressive attitudes that have characterized America since its inception as a British colony and are long from being exorcised from the fabric of American society.

All this being said, it is imperative that the researcher has a continual awareness of the influences these two factors exert upon his worldview and ideology. It is of utmost importance to realize that these factors have predisposed him to think and respond/react in a certain way to specific individuals and under specific circumstances. As he begins to excavate the text, it will be necessary to recognize where his ideology begins and the ideology of the text starts. The desire is for the text to serve as a liberating force to those who cannot give a voice to their oppressive circumstances. The present day application needs to attend to the injustices and domination that have existed. The way in which countries, governments or religious institutions have utilized the Bible as a weapon of oppression needs to be the primary objective of the biblical interpreter for releasing the captives.

Looking at ideological criticism we heard from many different voices addressing this issue. The use of ideological criticism helps the critic determine factors that condition a reader to read a text the way he or she does. Ideological criticism is most concerned with the reader response to a text. For ethical applications of texts it is of the utmost importance for the reader to be aware of his or her predispositions as they approach a text. What is happening is two distinct ideologies are converging as a text is read. The ideology of the writer as expressed in the written text and the ideology the reader brings with him or her form a confluence of meaning. The function of ideological criticism is to decipher the writer's ideology and the reader must have an understanding of his or her own ideology simultaneously. In this process, detection is the key element in the pragmatic role of ideological criticism.

The primary concern of the feminist critic is the removal of the androcentric language of biblical interpretation. Masculine supremacy is viewed as socially constructed – instead of being innate. The feminist critic is concerned with contextualizing women's issues amid embedded structures of dominance. The critical investigation of the Bible has as its objective to articulate feminist's issues. This approach to biblical criticism is viewed as less ideological than other approaches because it states at the onset that it is not value free but has the feminist agenda as its value and approach.

The use of the imagination grounded in the character of God is appealing and refreshing in this sea of ideological criticism. Ideological critics place the crux of their discussion on the reader and the humanistic construction of the text. The use of the imagination is appealing in that it allows the reader to consider the writer's intent on envisioning a different world of reality. Instead of insisting on the idea that the writer of a text was imposing a particular ideology of power, it is possible to imagine a society based upon justice and equality. As it is possible to think that God utilized imagination in creating the world, it is also possible to think that writers of texts utilized their imagination in constructing a world much different than what was realized. This imaginative process of the writer can be viewed in their understanding of the character of God as they understood it.

The discussion then focused on two North American liberation theologians. Slave ideology was the first liberation hermeneutic that was viewed. This ideology is deep-seated in the psyches of white Southerners. This ideology permeated all aspects of American society, even the Christian sector. The Bible was used as a

weapon to demoralize the black race. This served as a 'dummy' (pacifier) to the Christian population in that they were able to view the black race as sub-human, even denying their humanity to justify the slave trade. In this regard, the Church became an accomplice of evil in the slavery issue. The disregard for and the perpetuation of human rights violations characterized the unwillingness of Christians to accept their responsibility in the oppression of blacks through the slave trade.

The Native American liberation theologian relates to the conquered indigenous people when reading a text. This being the case, utilizing the Exodus story as a means by which to think about liberation for the Native American is not the path to tread. This reality reiterates again that a reader must be cognizant of the view of the colonized people. If the critic is unaware of the point of view of the colonized, or indigenous people, the same oppressive ideologies will become a part of the psyche of the next generation. This view of the text gives a skewed view of God. If the oppressive and exploitative nature of the text remains, the god represented in the text remains also.

It is appropriate, since the researcher is writing this document on African (South African) soil, to 'hear' from African liberation theologians. A concern expressed by these African 'voices' is that biblical interpretation (hermeneutics) is not being contextualized by African students upon graduating from institutions of higher learning. This causes these theological graduates to be irrelevant to the African context in which they live. This is resultant from the fact that African students desiring degrees from Western-oriented institutions must play the academic 'game' in order to

receive recognition from these institutions. The trained African scholar, instead of contextualizing the biblical texts, simply resonates Western scholarship.

The Bible has been viewed in both a positive and negative light in regards to its liberative potential in the African context. The Bible is emphasized as the word of God in a positive understanding. The way the Bible has been used to oppress Africans is strongly affirmed as well. The Bible is also viewed as having the ability to transform and offers hope through its liberative power. The Bible is viewed negatively in that it proved impotent during the struggle for liberation in South Africa. This is due primarily to the fact that the churches were inactive or did not involve themselves politically during this struggle. Because of this inactivity the Bible lost its potential to be a liberating force.

It appears that what is being advocated by black theologians is a new hermeneutical approach to biblical interpretation. This is due to the fact that the current process is biased toward the colonizer in its application of the text. The blinders[55] will need to be removed in order for a broader understanding of how the 'language' of the text is 'heard' by those reading from a marginalized perspective. For this to be solidified in the thinking and application by un-marginalized Bible scholars, dialogue with the marginalized must take place. This dialogue will need to empower class, gender and others to be able to express how they are affected by the past and present application of the biblical texts. It has been a struggle for young seminary students from disadvantaged backgrounds to disclose how they 'hear' not only texts but also articles that have a 'colonized' slant. These students

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[55] Blinders are defined as "two flaps on a bridle that keep the horse from seeing to the sides, esp. as worn by a racehorse that tends to shy" (Websters New World College Dictionary 4th ed., p. 155 under *blinker n. 2a*).

either are non-responsive or they overreact and thus lose credibility with their advantaged background peers. Is this an indication that disadvantaged background students have not been sufficiently empowered with the tools to vocalize their personal theological struggle, as well as being able with freedom to express these struggles in an academic setting among an ethnically diverse group?

The impression that stays with the researcher is that everyone is shaped and directed by their individual ideologies. These ideologies are also what define the world for all. When these are being threatened or in peril of being taken away we cling to them and defend them to the death. An awareness of these is of utmost importance. Also, an understanding of how oppressive societal or religious applications affect the marginalized is of great importance. We need to begin to hear how others are hearing and interpreting events in society. In some way we need to, especially the Church, give a voice to the marginalized in society.

A brief overview was presented of how ring composition acknowledges the five textures within socio-rhetorical interpretation. It will be argued that the implementation of ring composition by the author of Leviticus 19 was to emphasize loving one's neighbor and the emigrant/immigrant which sets an individual out upon the road of holiness. The use of parallelisms in ring composition accentuates the reality of the mid turn by confining the meaning of words and creates an atmosphere of anticipation of what ideological stance the writer was trying to design. The use of ring composition exhibits a praxis oriented ethical and religious focus of Leviticus 19. It outlines what is expected of a 'son' of Israel in his or her relationship to YHWH or neighbor or emigrant/immigrant.

The researcher is also struck by the fact of how male and white many of the social constructs of society are based. This gives rise not only to recognition of biases toward ethnic groups but also gender biases need to be examined. The empowering of ethnic and gender groups will be an added threat to the white male ego (ideology). What need we have of humbly admitting our supremacy attitudes and adopting a stance of giving opportunities to those groups that have been squashed by White Supremacy?

In chapter three attention will be given to the text of Leviticus 19 from the Masoretic text of the Hebrew Bible. A literal translation will be offered of the text and an explanation that falls within the segmented *inclusios*. The text will be viewed synchronically and a historical setting for the writing of Leviticus will be given as well.

Chapter 3 – A Critical Analysis of Leviticus 19

Holiness, not happiness, is the chief end of man – Oswald Chambers, Scottish theologian

No, the holiness the New Testament is concerned with is centered on being Christlike, living in outrageous, self-sacrificial love. If you make this your life aspiration, you will certainly be peculiar – about as peculiar as a Messiah dying on a cursed tree! You will be a'resident alien' – Gregory Boyd, senior pastor, Woodland Hills Church

3.1 – Introduction

Chapters 17-27 comprise what is commonly known as the Holiness Code and is referenced as (H) in the literature. The motto of Leviticus, as dubbed by Wenham (1979:18), is 'Be holy, for I am holy.' Milgrom (2000:1596) emphasizes: "The call to holiness is found only in chapters 19-22 and in two other H passages (11:44-45; Num. 15:40)." He (2004:213) states: "Leviticus 19 provides the prescription to effect a transformation to holiness." Kiuchi (2007:40, 41) suggests three conclusions in regards to holiness throughout the book of Leviticus: "The sacrificial idea intimates that the essence of holiness lies in death, especially the death of one's egocentric nature; when one is pronounced clean, this is only a temporary state, and the egocentric nature, symbolized by the leprous disease, remains latent; 'Love your neighbour as yourself,' in 19:18b can be observed only when one dies to one's egocentric nature."

Kiuchi suggests that for holiness[56] to be achieved, the egocentric nature must be eliminated. The egocentric nature, according to Kiuchi (2007:34) is the *nephes*. He

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[56] Sider writing about salvation in the NT suggests that transformation must be realized in all relationships of one's culture. He (2005:65) states: "In the power of the Holy Spirit, God creates a new social order, a new

states that the *nephes* is connected to the *karet* (cutting off) penalty and is not directly associated with *mwt* (death). Kiuchi (2007:35) continues: "That *nephes* is not directly associated with *mwt* may well reflect the circumstance that it is a term referring to a person's spiritual side, which does not perish or disappear with the person's physical death." He equates *nephes* with a person's soul, that aspect of a person that does not cease to exist after death. He (2007:35, italics MB) understands "that it (*nephes*) essentially refers to the egocentric nature that assumedly appeared after the fall. With the 'sin' of the first man and woman their souls were dead, separated from an intimate presence of God." With this in mind, the *nephes* has the potential toward sin and for defiling itself. Because of its propensity it reacts "consciously or unconsciously, against God. Therefore I use 'egocentric nature' to explain the term, but in translation, 'a soul'" (Kiuchi 2007"36).

A critical examination of the concept of holiness in P (chpts. 1-16) compared to H's depiction of holiness produces stark differences. Milgrom (1996:67) comments:

> H introduces three radical changes regarding P's notion of holiness. First, it breaks down the barrier between the priesthood and the laity. The attribute of holy is accessible to all Israel. Secondly, holiness is not just a matter of adhering to a regimen of prohibitive commandments, taboos; it embraces positive, performative commandments that are ethical in nature. Thirdly, Israel as a whole, priests included, enhances or diminishes its holiness in proportion to its observance of all of God's commandments.

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community of believers, where all relationships are being restored to holiness." For him, holiness is something that has been lost in relationships and must be regained through a life of discipleship.

Kiuchi takes issue with Milgrom over his interpretation of the differences in P and H. He (2007:45, italics original) states: "Milgrom's third postulate is not true to the test; unless one observes *all* the commandments one is not holy…The second postulate is inexact; for instance, Lev. 1 does not belong to 'taboo'. The first is, in my view, wrong and derives from an unawareness of the relationship between outer and inner holiness." For Milgrom holiness is derived from a works or observance of commandments ideology. While Kiuchi (2007:45) sees holiness as a gradual movement of "inner holiness of the Israelites and the priests in the following way."

Milgrom sees holiness as attainable by all Israel and is accomplished by the ethical[57] commandments contained within H. Kiuchi on the other hand visualizes the Law as a means for the Israelites to become aware of their egocentric nature. He (2007:46) reiterates the destruction of the egocentric nature will lead "them to a state of holiness characterized by a heart free of selfish motives…[W]ithout uncovering oneself any efforts made toward holiness become futile and hypocritical, and places one within the vicious realm of legalism." The journey of holiness for Milgrom (2000) is adherence to the commands of YHWH, while Kiuchi (2007) emphasizes an introspective journey for the one seeking to be holy as YHWH is holy.

The following grammatical analysis of Leviticus 19 will be divided into two units with eight sections. Four sections (vv. 2-10; 19-25; 31; 33-34) contain the longer

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[57] Douglas (2000:129) states: "The impression given is that the priestly writer of the first part of Leviticus did not spontaneously support ethical principles. P's idea of holiness did not entail righteousness; he would have been surprised when Isaiah spoke of holiness and righteousness in one breath." Commenting on how *tame* (impure) relates to holiness, Douglas (2000:146) states: "The danger is two-edged: the people might break through or the Lord might break out, and in either case people will die. This is the effect of holiness."

formula אֲנִי יְהֹוָה אֱלֹהֵיכֶם - 'I am YHWH your God' - and four sections (vv. 11-18; 26-30; 32; 35-37) contain the shorter formula אֲנִי יהוה – 'I am YHWH.' Each of these units is divided by religious (cultic) duties (long formula אֲנִי יְהֹוָה אֱלֹהֵיכֶם) and ethical duties (short formula אֲנִי יהוה).

Hartley (1992:308) divides the chapter around three topics: "faithfulness in worship (vv 3a*β*-8, 12,21-22, 27-28, 30-31), expression of love and respect in interpersonal relationships (vv 11, 13-14, 17-18, 19-20, 29, 32-34) and practice of justice in business and at courts (vv 15-16, 35-36)." He indicates (1992:308) that the verb שמר (to keep) signals the three divisions of this speech: 'keep my Sabbaths' at the beginning of the first and third divisions (v.3a*β* and v. 30a*α*) and 'keep my decrees' (v. 19a*α*) along with the conclusion in v. 37.

Milgrom (2000:1596) suggests this chapter contains three sections and is subdivided into 16 units. He (2000:1597) states these 16 units are "equally divided between those that end with אֲנִי יהוה and those that close with the longer formula אֲנִי יְהֹוָה אֱלֹהֵיכֶם." He concurs that the longer formula indicates the religious duties and the ethical duties are represented by the shorter formula. He points out four units that do not end with this formula (vv.5-8, 19, 20-22, 29). Milgrom (2000:1597) states that "v. 1-18 and 30-37 represent two parallel panels with two of the elements in chiastic relation, thereby locking the panels…The chapter, therefore, takes on an AXA' pattern, the center X being the intermediate vv. 19-29." As pro-

posed above, the following grammatical analysis will divide the text according to the long or short formula.

Commentators have viewed this chapter to be either the most important chapter in the entire book (Douglas 2000:239) or the source (Milgrom 2000:1366) of the Holiness Code itself. Whatever the case, these statements reiterate the fact that this chapter is an important section within the Holiness Code. With an allusion to the Decalogue[58], personal purity is emphasized through religious and ethical instructions within the community of Israel. The sons of Israel are contrasted by the holiness of YHWH. The sons of Israel, as holy, are a presentation of a holy sacrifice in a material sense, while YHWH is by his very essence in a continual state of holiness.

3.2 – YHWH speaks to the sons of Israel in verse two[59].

2 דַּבֵּ֞ר אֶל־כָּל־עֲדַ֧ת בְּנֵֽי־יִשְׂרָאֵ֛ל וְאָמַרְתָּ֥ אֲלֵהֶ֖ם קְדֹשִׁ֣ים תִּהְי֑וּ כִּ֣י קָד֔וֹשׁ אֲנִ֖י יְהוָ֥ה אֱלֹהֵיכֶֽם׃
Personal Translation 2 You speak to the entire congregation of the sons of Israel, and you will say to them: Holy to God you will be (are), for holy am I YHWH your God.

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[58] Milgrom (2000:1602) states: "Thus, the first five commandments are accounted for. It therefore stands to reason that the author of Lev. 19 knew the Decalogue and made use of it." Other commentators (Hartley 1992:310; Clendenen 2000:252; Wenham 1979:264) are willing to find evidence that all ten of the commandments are quoted or at least alluded to in this chapter. Hartley (1992:311) suggests, "it may be stated that in its canonical context this speech is an exposition of the Decalogue."

[59] The *Personal Translation* will follow a formal equivalence translation. This is a word-for-word or literal translation. At times the phrases may be shifted to give an 'easier' reading. The intention is for the reader to get a 'feel' for how the audience would have heard the text read publicly. The desired effect is for the emphasis to fall where the original author intended.

The following text (vv. 2-10) will be divided into four parts by the *inclusio* אֲנִי יְהוֶה

אֱלֹהֵיכֶם that occurs in the Hebrew text. Each section will be dealt with in the con-

fines of these *inclusios.* Verse one is an address to the community or congrega-

tion of the sons of Israel, as are all the chapters of the Holiness Code, excluding

chapter 26. Clendenen (2000:251) states: "That a new section begins with chap.

19 is apparent, given the characteristic formula of divine speech: 'The LORD said

to Moses.'" Verse one employs the *waw* consecutive, which serves as a narrative

function (Kelley 1992:211). This rhetorical device is utilized 17 times in chapter 19.

The narrative element attributes this section to a divine utterance to the entire

congregation of the sons of Israel through the prophet Moses.

This chapter opens with YHWH instructing Moses to speak to the עֲדָת בְּנֵי־יִשְׂרָאֵל –

assembly of the sons[60] of Israel. This is the construct form of the noun עֵדָה. Hartley

(1992:303) states: "This is the only place that עֲדָת, the official assembly of Israel,

occurs in a commission-to-speak formula in Leviticus." Schultz (1980:649) defines

this noun as: "Used only of things posited to establish permanence and unequi-

vocal facts such as ownership, an agreement and a covenant with God." This de-

signation for the sons of Israel is not used again in the Holiness code. Hartley

(1992:312) states: "The content of this speech, laws for the oral instruction of the

community in the requirements of living a holy life, definitely fits the setting of a

covenant renewal ceremony like other speeches in Lev 17-26." Milgrom

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[60] Joosten (1996:31) states: "Although women are made subject to the law, it is the men that are made re-
sponsible for their observance of the laws. The intention behind the use of the phrase עֵדָה בְּנֵי־יִשְׂרָאֵל is not,
therefore, to exclude women – as if they should not hear or keep the laws – but rather to subsume them under
the person of the man in whose household they live." Or it is simply a collective noun used generically.

(2000:1603) sees the utilization of עֲדַת as significant due to the fact that the legis-

lations that follow are the means by which the nation can become holy.[61] Joosten

(1996:39) suggests: "We will not be far wrong, therefore, if we ascribe to the *'edah*

a social, even a political function. As a result, we may say without exaggeration

that Lev 19:2 lays down the blueprint for a nation."

The עֲדַת [62] of the sons of Israel will be holy due to the holy essence of YHWH. The

lemma תִּהְיוּ[63] is qal active imperfect 2mp. The imperfect can be translated in two

ways. It can be translated in the simple future – 'you will be' – or in the ongoing

present (Futato 2003:64) – 'you are.' The future would indicate a state of being to

be anticipated. The ongoing present is a state of being realized now, and its con-

tinuation is dependent on the holy essence of YHWH.

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[61] Milgrom comments that holiness is used both positively and negatively in this chapter. He (2000:1604, italics MB) states: "Thus holiness implies not only a separation from but separation to, and since YHWH is the standard by which all holiness is measured, the doctrine of *imitatio dei* (*God is different from humans so Israel is to be different from the nations*) takes on wider dimensions…[T]he observance of the command-ments will lead Israel, negatively, to be set apart from the nations,…and, positively, to acquire those ethical qualities, such as those indicated in the divine attributes enumerated to Moses."

[62] Joosten (1996:36-38) argues that the utilization of the noun עדה was "common in priestly texts, where it is used mainly as a designation for the Israelite community…Since the noun occurs already in Ugaritic with the precise meaning of 'assembly,' one may no longer claim that it was invented by priestly writers in the ex-ile…The view that P created the term in exile may be countered by three arguments. Firstly, the description P gives of the *'edah* is not exactly one of a religious community…Secondly, the word *'edah* is never used in those parts of the OT known to date from the exilic or post-exilic period…The later biblical books use the word *qahal* instead of *'edah*…This indicates that *'edah* in the sense of 'assembly' is an older word that fell from use in the exilic period…Thirdly, the sporadic occurrence of the word in the historical books accord with the conception of P."

[63] Hartley (1992:312) affirms "the use of the verb היה, 'be, become,' captures the maturing dimension of holiness on the human plane."

The condition for a possible covenant renewal will be based on the essence of YHWH – holiness.[64] The עֲדַת of the sons of Israel are to be holy[65] (קְדֹשִׁים) unto God because his character is a perpetual state of being holy. Procksch (1983:92) states: "The thought of the holy people emerges even more clearly in the Holiness Code (Lv. 17–26) than in Deuteronomy. Here everything derives from the basic statement in Lv. 19:2: Ye shall be קְדֹשִׁים כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם. Yahweh's holiness demands the holiness of His people as a condition of intercourse. If the cultic character of holiness is prominent in this code, chapter 19 shows us that cultic qualification is inconceivable without purity. Cultic purity, however, demands personal purity." Harrington (1996:215) elaborates the personal dimension of holiness: "Thus, holiness is not an innate condition inherent in one's classification as a priest or Israelite. The power of the human will is essential to the creation of holiness in this world. God defines and requires holiness, but its actualization is under human control." Wenham (1979:265) quotes Hertz who captures the spirit of a theology of transformation:

> Holiness is thus not so much an abstract or a mystic idea, as a regulative principle in the everyday lives of men and women…Holiness is thus attained not by flight from the world, nor by monk-like renunciation of human relationships of family or station, but by the spirit in which we fulfill the obligations of life in its simplest and commonest details: in this way – by doing

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[64] Hartley (1992:312) emphasizes: "Holiness is the quintessential quality of Yahweh. In the entire universe, he alone is intrinsically holy. The nominal sentence, Yahweh is holy, points in this direction…God's holiness is contagious. Wherever his presence is, that place becomes holy."

[65] Maccoby (1996:154) states: "The holiness of Israel means that Israel shares in the holiness of God, so that Israel in its land functions like priests in a Temple where God's presence rests; or, if the royal metaphor is adopted, like courtiers in the palace which is the special residence of the King. Thus all the purity regulations may be likened to the special procedure and vestments of priests or courtiers – a kind of etiquette or protocol of Temple or palace."

justly, loving mercy, and walking humbly with our God – is everyday life transfigured.

Procksch (1983:89) continues: "The root קדש is probably not originally Hebrew but Canaanite being thus taken over from an alien religious circle" and "most closely related materially to קדש or holiness is the term טהר ('purity')." This signifies that these two terms are different from the ethical, which exist in the realm of persons. Procksch (1983:89) states: "From the very first קדש is very closely linked with the cultus. Anything related to the cultus, whether God, man, things, space or time, can be brought under the term קדש."

קדש is not used in the Genesis account where the cultus does not have a central role. But קדש is found "frequently in the story of Moses" (Procksch 1983:90). In Exodus 3:5 אַדְמַת־קֹדֶשׁ ('the ground which is holy') is used of the area around the burning bush that is declared holy. This is an early occurrence of this word at the Sinai experience.

כִּי indicates a clause that "provides the reason for a preceding expression or expressions by marking with כִּי the *motivation given by speakers* to explain something they have said. The causal relation is thus not due to natural laws but is due to the speaker's own reasoning. כִּי can usually also be translated *for*. Speakers base their motivation for a *directive action* (request, command, summons, exhorta-

tion, etc.) on *what they or someone else is doing, has done or will do*" (Van der

Merwe, Naude & Kroeze 1997:302, italics original). The phrase קְדֹשִׁים תִּהְיֻו כִּי קָדֹוֹשׁ

אֲנִי יְהוָה אֱלֹהֵיכֶם is based on the author's understanding of the essence of YHWH -

holiness. This phrase is an exhortation/command for the sons of Israel קְדֹשִׁים תִּהְיֻו

for קָדֹוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם. This phrase also clearly demonstrates the author's intent

based on the imperfect lemma תִּהְיֻו. The author's explanation for his directive ac-

tion by the nominal clause for the sons of Israel is founded in קָדֹוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם.

Milgrom stresses this exhortation קָדֹוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם gives understanding to *imita-*

tio dei as to live a godly life. This style of living is seen through acts of love or

compassionate deeds by providing the basic essentials of life – namely food and

clothing (Milgrom 2000:1605). Milgrom (2000:1605) stresses "Israel should strive

to imitate God, but, on the other hand, it should be fully aware of the unbridgeable

gap between them." The concept of *imitatio dei* is "the observance of the divine

commandments leads to God's attribute of holiness, but not to the same degree –

not to God, but to godliness" (Milgrom 2000:1606).

**3.3 – The sons of Israel are admonished to reverence their mother and father
in verse three.**

3	אִישׁ אִמֹּו וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ אֲנִי יהוה אֱלֹהֵיכֶם׃

Personal Translation
3 Each of you will reverence your mother and your father and you will keep vigi-
lantly my Sabbaths, I am YHWH your God.

This verse provides two indications of personal purity for the sons of Israel. Since holiness is a state of being for the sons of Israel, purity is an outward manifestation of this state. The first part of this verse reverses the word order from the Exodus and Deuteronomy account (אֶת־אָבִיךָ וְאֶת־אִמֶּךָ) of the fifth commandment. The Leviticus account has mother preceding father. This seems odd in the midst of a patriarchal society (Hartley 1992:304). [The author possibly inverted the order to maintain the chiastic structure (Milgrom 2000:1608)]. Could it be that women, or more especially mothers, were being neglected or is the purpose of this to demonstrate the importance of women in this patriarchal society? For personal purity and cultic holiness to be relevant and for the sons of Israel to be different than the surrounding culture, they must honor/fear women within their society.[66]

The writer of Leviticus chose יָרֵא whereas the writers of Exodus and Deuteronomy utilized כַּבֵּד to describe the manner in which children should relate to their parents. כַּבֵּד is derived from כֹּבֶד which conveys the meaning of 'heaviness like a stone.' This depicts a child 'weighing' their parents down with honor and respect, while יָרֵא has the connotation of standing in awe of a person.[67] A person can stand in reverential awe of YHWH or of their parents. Wenham (1979:265) suggests: "As far as a child is concerned, his parents are in the place of God: through them he

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[66] Milgrom (2000:1610) commenting on the inversion of fourth and fifth commandments states: "An ancillary purpose may have been to illustrate from the start that ethics (respect for parents) and ritual (observance of the sabbath) are of equal importance."

[67] Milgrom emphasizes that the difference between יָרֵא and כֹּבֶד cannot simply be ignored. He (2000:1608) states: "The verb *yare* acknowledges that inferiority of the subject; the verb *kibbed* acknowledges the superiority of the object." The verb כֹּבֶד is used in a positive sense of giving homage or acting on behalf of someone and the verb יָרֵא is used negatively in the sense of punishment for wrong acts.

can learn what God is like and what he requires." Durham (1987:291), commenting on the use of these two verbs, states:

> To 'give honor' to father and mother means more than to be subject to them, or respectful of their wishes: they are to be given precedence by the recognition of the importance which is theirs by right, esteemed for their priority, and loved for it as well. As Yahweh is honored for his priority of all life, so father and mother must be honored for their priority, as Yahweh's instruments to the lives of their children. Lev. 19:3, in the chapter of the Holiness Code that gives special application of the Decalogue, even uses יָרֵא 'have reverence for, stand in awe of,' instead of כַּבֵּד in the repetition of the fifth commandment.

Kiuchi (2007:349) commenting on the use of כַּבֵּד states: "'Fear' is normally used to describe one's attitude towards God…(but) it is the Lord's intention to push the Fifth Commandment to its extreme by commanding people even to fear their own mother, who is usually the object of affection, not fear."

The second half of this verse deals with שַׁבְּתֹתַי. This phrase is translated 'my Sabbaths.' This is an expansion of the phrase אֶת־יוֹם הַשַּׁבָּת in Exodus and Deuteronomy – 'the day of the Sabbath.' Clearly the Exodus and Deuteronomy accounts are focusing solely on the seventh day that was set aside as a day of rest for all the people and livestock in the care of the sons of Israel. But the Leviticus account has expanded this to mean more than the seventh day only. Kiuchi (2007:349) states: "*Sabbatot* (pl.) includes not just the seventh day, but also the various fes-

tive days dealt with in ch. 23. On these occasions the Israelites are to rest completely, but here 'my' is important: those days belong to the Lord, not to the Israelites."

This being the case, YHWH has now included the observance of all the festivals as an indication of purity that flows from personal holiness. This would be an outward signal to those around Israel that their allegiance is to YHWH alone. Along with honoring/fearing one's parents as a sign of obedience, observation of ritual festivals would also be an indication of one's humility in worshipping YHWH. YHWH also acknowledges that these Sabbaths belong to him. This would give added emphasis in the way in which these days are to be observed. Now a holy God is in possession of these 'holy days.' This fact in itself would invoke the sons of Israel to approach these days with reverence and awe.

Milgrom reiterates his understanding that observances of the commandments will transform the nation into a holy nation. The guarding of the Sabbath indicates one's obligation to God.[68] The word translated 'guarding' is the verb שמר and in "the context of the Sabbath, it connotes the existence of prohibitions that must not be violated" (Milgrom 2000:1611). Kiuchi sees the plural שַׁבְּתֹתַי as referring to the holidays while Milgrom (2000:1611) states: "*samar* is never used with the holidays. Rather, *samar* is a stylistic earmark of H[69] and the passages influenced by H." Hartley (1992:313) points out: "In the Decalogue the command is 'to remember' זכר the Sabbath so as to observe it as a holy day to worship Yahweh. Here

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[68] Milgrom (2000:1612) states: "The contrast of *his* parents, *my* Sabbaths, and *your* God emphasizes the covenantal relationship between a person and his parents, on one hand, and between Israel and its God, on the other."
[69] This is a representation for the Holiness Code.

the verb is שמר, 'to keep,' meaning to observe the special customs and practices

of that day."

3.4 – The Israelites are commanded not to worship idols and molten images in verse four.

4 אַל־תִּפְנוּ אֶל־הָאֱלִילִים וֵאלֹהֵי מַסֵּכָה לֹא תַעֲשׂוּ לָכֶם אֲנִי יהוה אֱלֹהֵיכֶם:

Personal Translation
4 Do not turn to worthless idols, and you will not make for yourself gods of cast metal, I am YHWH your God.

The imperfect lemma תִּפְנוּ is qal 2mp and is prefixed with the negative particle אַל־.

Practico and Van Pelt (2001:170) state: "The negative particle אַל is also used with

an imperfect verb to express an immediate, specific and non-durative prohibition."

The אַל־ particle differs from the לֹא in its translation. The אַל־ particle is translated

'do not' while the לֹא particle is translated 'will not' indicating, "prohibitions (that)

are permanent and absolute" (Practico and Van Pelt 2001:170) as in the case of

the Decalogue. Milgrom (2000:1612) states: "Also it is possible that אַל was cho-

sen over לֹא to indicate that this prohibition is only a warning, since there is the

lesser, divine penalty of *karet*[70] for 'turning' to idols, but not the death penalty mandated for serving as a necromantic medium."

פָּנָה has the idea of 'turning one's face' or 'facing in the direction' of something. 'Turning one's face' towards something or someone has the connotation of worshipping the object one might be facing. This would be a clear violation of the first and second commandments. Hartley (1992:313) states: "Possibly the choice of the verb פנה, 'turn,' is to call to mind the phrase עַל־פָּנַי 'before me,' in the first commandment. פנה אל means to change directions; in passages with worship it means to focus one's attention on serving another deity." That which the people are not to turn to is אֱלִיל. This noun is used as a derogatory and diminutive term – 'little god' or 'godling.'

The lemma תַעֲשׂוּ ('you will make') is qal active imperfect 2mp and is prefixed with לֹא particle. This particle, according to Practico and Van Pelt (2001:170), indicates prohibitions that are permanent and absolute. The sons of Israel are commanded not to fashion any representative image out of molten metal[71] מַסֵּכָה. This would have reminded the sons of Israel of the מַסֵּכָה calf Aaron made in Exodus 32:4

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[70] Douglas (2000:146) characterizes *karet* as: "The holy thing that is not correctly guarded and fenced will break out and kill, and the impure person not correctly prepared for contact with the holy will be killed." YHWH's punishment is meted out to the individual that breaks divine law or approaches the holy in an impure state.
[71] Clendenen (2000:254) states: "Small bronze images of Baal and Resheph and other deities have been uncovered at different archaeological sites."

(Hartley 1992:313). They would have also been reminded of how their forefathers worshipped this מַסֵּכָה calf as their deliverer from Egypt (Milgrom 2000:1613).

3.5 – Stipulation are given in verses 5-10 for peace offerings, gleaning and reaping.

5 וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לִרְצֹנְכֶם תִּזְבָּחֻהוּ׃

6 בְּיוֹם זִבְחֲכֶם יֵאָכֵל וּמִמָּחֳרָת וְהַנּוֹתָר עַד־יוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֵף׃

7 וְאִם הֵאָכֹל יֵאָכֵל בַּיּוֹם הַשְּׁלִישִׁי פִּגּוּל הוּא לֹא יֵרָצֶה׃

8 וְאֹכְלָיו עֲוֹנוֹ יִשָּׂא כִּי־אֶת־קֹדֶשׁ יְהוָה חִלֵּל וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ׃

9 וּבְקֻצְרְכֶם אֶת־קְצִיר אַרְצְכֶם לֹא תְכַלֶּה פְּאַת שָׂדְךָ לִקְצֹר וְלֶקֶט קְצִירְךָ לֹא תְלַקֵּט׃

10 וְכַרְמְךָ לֹא תְעוֹלֵל וּפֶרֶט כַּרְמְךָ לֹא תְלַקֵּט לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

Personal Translation
5 And supposing you will slaughter a sacrifice of peace offerings for YHWH, you will slaughter it for your acceptance. 6 On the day you sacrifice, it will be eaten and the day after, and that which is left on the third day will be burned by fire. 7 And if any part of it will be eaten on the third day, he will be ceremonially unclean and he will not be accepted. 8 And the one who eats it will bear the punishment of his iniquity, for he defiled the holiness of YHWH and the breath of life was cut off from her peoples. 9 And when you are reaping the harvest of your land, do not finish the edge of a cultivated field by cutting down and gathering and do not glean your crop. 10 And do not go over your vineyard a second time and do not glean the fallen grapes in your vineyard; you will relinquish the poor and the emigrant, I am YHWH your God.

Both Milgrom and Kiuchi divide this unit (vv. 5-10) into two separate units (vv. 5-8 and vv. 9-10). Milgrom (2000:1623) offers an explanation for this division: "Why is the closing formula missing here? As has been pointed out by Schwartz, it occurs in only second-person prescription; as indicated by the second-person suffix on אֱלֹהֵיכֶם, it has to be directed to 'you.' It would, therefore, be incongruous grammat-

ically to attach it to a prescription ending in the third person. That is why this formula is absent in vv. 19, 22, and 29."

Another possible way of viewing these verses is consideration of the five *waws* that occur at the beginning of these six verses. The *waw* has as one of its functions the concept of joining together ideas (Futato 2003:51). The previous three units function independently and are devoid of the *waw* conjunction and each unit ends with the divine formula. Verses 11 and 12 are joined together with the *waw* conjunction and end with the divine formula. If the author was joining these two pieces of legislation concerning food regulations (eating of peace offering and gleaning), then it is plausible to consider these six verses as one unit. The proposed unitary division echoes the joining of the ethical and religious aspects as was seen in verse three. The regulations concerning the peace offering reflect the vertical or religious aspect of the cultus while the gleaning stipulations focus on the horizontal or ethical demands within the community.

Verse five begins with the conditional participle and *waw* conjunction וְכִי. The protasis and apodosis verbs are both in the imperfect. Therefore when it is offered, it should be offered in such a way that the one offering the sacrifice would be accepted. The peace offering is not placed in a position of acceptance but the worshipper who is giving the sacrifice. Kiuchi (2007:349) states: "This offering, by presenting its symbolic depiction of its offerer's egocentric nature's destruction, concerns a person's spiritual salvation before the Lord." Hartley (1992:313) presents another explanation for the occurrence of the peace offering in this context: "Laws about זֶבַח שְׁלָמִים 'the sacrifice of well-being,' may occur here because humans of-

fer this type of sacrifice as a spontaneous or promised response to God's bless-

ing."

Verses six and seven give stipulations for the consumption of the זֶבַח שְׁלָמִים. Even

eating the peace offering must be broached by awe that exudes from personal

purity, stemming from one's obedience towards a God whose essence is holiness.

In verse seven, יֵרָצֶה is translated as 'it will be accepted' by the New Living Trans-

lation (NLT) and English Standard Version (ESV). These translations view the of-

fering as what is being accepted instead of the worshipper. If the 3ms prefix is in-

stead translated 'he,' then the verse takes on an entirely different meaning. It

would indicate that the worshipper has intentionally been put in a position of not

being accepted.[72] As Kiuchi (2007:348) states: "The key to understanding the idea

of holiness is found in the holiness of sacrifices and offerings that symbolize the

existential condition of the offerer, and refers to the condition of the human heart."

It seems that verse eight is a cruel and unusual punishment for the crime of eat-

ing. For Kiuchi (2007:350), "The severity of the punishment associated with this

rule suggests that the Lord's holiness must not be infringed upon even when offer-

ing what was apparently the most common sacrifice." According to Milgrom and

Kiuchi this seemingly common offering held more internal importance for the wor-

shipper than meets the eye. This זֶבַח שְׁלָמִים (well-being offering) "is the only holy

object that the lay person is allowed to handle" (Milgrom 2000:1615). This offering

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[72] Milgrom (2000:1620) states: "In typical priestly style, the verb is repeated, but in chiastic relation to its first appearance. The added effect of this repetition (תִּזְבָּחֻו) is to stress that the responsibility for the sacrifice's acceptance to YHWH rests with the offerer, not the priest."

is allowed in the home and to be eaten by the family if they are in a state of purity. Milgrom (2000:1616) continues: "In a sense, the sacred meat has transmitted the holiness of the sanctuary into the home. Thus the family must treat every act of eating a meat meal as a sacred rite." This being so, the meat itself becomes a symbol of YHWH's holiness. Again, it is not the object that transmits holiness but the state in which the family was in when the object arrives.

The punishment for violating the sacredness of the peace offering is כָּרַת ('cut off') from the covenant עם ('people'). This profaning (הלל) of this sacred meal, in verse eight, brings the most severe punishment. Kiuchi (2007:350) elaborates: "Reference to the *karet* penalty means, in view of 18:29, this violation is virtually as serious as that made against the Lord in the abominations listed in ch. 18." The violation in question is eating the meat of the sacrifice on the third day. This brings פִּגּוּל ('impurity'). This noun describes something in an unclean or contaminated state. Milgrom (2000:1620, 1621) states: "The meat has been desecrated, as explicitly stated in the next verse, but perhaps I should side with the rabbis who claim that 'its appearance changes' and that it is 'disgusting because it has begun to decay…Thus פִּגּוּל is also a pejorative, but it is still a technical term, limited to sacrificial meat eaten after its legal limit."

In verse eight, the lemma יִשָּׂא is qal imperfect 3ms. This is a change from the

2mp[73] in verses 2-4. Those prohibitions were given to the entire עֲדַת of the sons of

Israel. The legislation now shifts from corporate holiness to individual holiness

within the community of Israel. Obedience to YHWH's stipulation for partaking of

the peace offering is now an individual responsibility. The one not obeying

YHWH's ordinance will be punished accordingly. The entire עֲדַת of the sons of

Israel will not experience this punishment.[74] Kiuchi (2007:350) states: "Paradoxi-

cally, then, the road to holiness begins with an awareness of one's selfishness."

For Kiuchi, the sin is selfishness or egotism that is being punished which could

possibly be equated with over consumption or greed/gluttony.

כִּי is employed by the author to indicate the following exhortation or command ('the

breath of life was cut off') which is being given because of the son of Israel's dis-

obedience or blatant disregard for YHWH's holiness. The worshipper חִלֵּל de-

filed/profaned (piel 3ms) YHWH's holiness through disobeying the legislation for

the partaking of the זֶבַח שְׁלָמִים. This defilement of YHWH's holiness carries a se-

vere punishment from the law – 'to be cut off from one's people.' Milgrom

(2000:1622) questions: "How long does its sanctity last? According to this verse,

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[73] Joosten (1996:47) comments on the interspersed use of singular and plural verbs: "Such 'variation of num-
ber' has often been used as an index for source-analysis, the underlying ideas being that an author would
retain the same grammatical number while addressing an audience, and that a later redactor would preserve
the grammatical number used in his sources…It has been pointed out that the mixing of styles is typical of all
biblical law codes, and is found also in Ancient Near Eastern texts which are not suspect of being compo-
site…[T]he whole principle of dividing up a given text to correspond to several sources is beginning to be
abandoned in favour of approaching the text in its final form."

[74] Milgrom (2000:1623) comments: "The sacred food must be eliminated lest it putrefy or contract impurity;
in either case, not only is its offerer punished by *karet*, but the entire community stands in jeopardy of de-
struction by God."   The lemmas in verse eight are 3ps. The consequences appear to be aimed at the individ-
ual and not the community. It could be that Milgrom envisions the same type of depravity mentioned in
verse 29 of a person profaning their daughter thus causing the land to be filled with depravity.

it lasts as long as it exists. Thus it must be either eaten or eliminated (by burning); otherwise, even in a putrefied state, it technically is still *qodes* holy!"

The lemma וְנִכְרְתָה is niphal perfect 3fs prefixed with *waw* conjuction. This lemma is translated 'and she was cut off' and suggest being separated from one's people. The noun has the connotation of a tree being uprooted violently from the ground. The lemma is in agreement with מֵעַמֶּיהָ that has the 3fs pronominal suffix – 'from her peoples.' The ESV has adopted the masculine pronoun to translate the 3fs pronominal suffix – 'from his people.' The NLT simply translates this 'from the community' in a gender-neutral way. The NRSV also utilizes a gender-neutral translation – 'from the people.'

Treating the holy in profane ways exacts from YHWH a person's most valuable asset – הַנֶּפֶשׁ. The severity of this punishment echoes the punishment demanded in chapter 18:29 וְנִכְרְתוּ הַנְּפָשׁוֹת הָעֹשֹׂת מִקֶּרֶב עַמָּם – 'and the life of those who did this were cut off from in the midst of their people.' Those profaning the peace offering statutes will suffer the same punishment as those who do all the abominable and detestable acts of the Gentiles that YHWH has warned against.

Unlike the previous verses that dealt exclusively with the personal holiness of the sons of Israel, verses nine and 10 deal with the ethical responsibilities which should be normal 'holiness' overflow for the sons of Israel to have for those who are easily marginalized and overlooked in society – לֶעָנִי וְלַגֵּר. This passage begins to open a window into the layers of society that existed. This passage also unveils

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the ideal societal organization and social welfare institution that the author imagined to be what YHWH desired or commanded of society. Hartley (1992:314) comments: "On the other hand, the poor and the foreigner maintain their dignity, for in place of a handout they are given the privilege to labor for their own needs." Joosten (1996:61) adds: "Being landless – a displaced person – he is generally dependent for his well-being on the goodwill of the inhabitants of the land…The meaning of the term *ger* cannot be open to doubt. It refers to the foreigner who has settled in Israel and who has been granted the right to stay in the land."

The author uses the adverbial negative לֹא twice in verse nine to give the prohibitions the strength of an enduring command. תְכַלֶּה can be translated 'you do not finish' or 'you must not finish' and תְלַקֵּט can be translated 'you do not glean' or 'you must not glean.'[75] The author is now addressing the individual within the congregation of the sons of Israel. The passage has moved from a hypothetical 3ms to a definite 2ms person in the community of Israel. These lemmas indicate that personal holiness will be expressed through personal purity. Personal purity as demonstrated in society will be assessed by the way the sons of Israel treat and dignify those marginalized by society at large. Milgrom (2000:1624) points out: "The roots *qds* 'holy' and *hll* 'desecrate' do not appear in this unit (vv. 9-10). Their very

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[75] Milgrom (2000:1627) quotes an article from the *Los Angeles Times* (Aug. 31, 1983) headlined 'Needy Americans Gleaning Unwanted Agricultural Harvest' which "reports that active gleaning programs have now taken hold in 11 states…that take its guidance from Lev. 19:9-10…in response to what the General Accounting office calls an 'unmet need' for food among Americans who do not qualify for government food systems." As a pastor there were many of our members who were farmers. We forged an agreement to come in after the harvest and glean what was left and take it to a center for indigent persons. This proved a vital service to the community and encouraged the church to outreach into the community. A nationwide organization for gleaning is The Society of St. Andrew. They deliver gleaned food to 23 states with the assistance of 30,000 volunteers. For more information about this group visit www.endhunger.org.

absence is significant: an indispensable step toward the achievement of holiness is concern for the indigent."

The author indicates a double command in verse 10 by using the adverbial nega-tive לֹא. These commands are still aimed at the individual within the greater com-munity of the sons of Israel. They are not to תְעוֹלֵל ('you go over a second time') and תְלַקֵּט ('you glean'). The sons of Israel's cultivated fields, the field's edge,[76] their vineyards and the fallen grapes[77] are all being declared holy unto YHWH. These are all off limits except to the עָנִי and גֵּר who have exclusive rights to this area that has been deemed holy unto YHWH. Milgrom (2000:1628) remarks: "In the priestly texts, this is the only place (and in its copy, 23:22) where the poor are mentioned." As זֶבַח שְׁלָמִים was the only holy item the עֲדַת בְּנֵי־יִשְׂרָאֵל could handle, so these zones of the sons of Israel's possessions[78] were only to be handled by the גֵּר and עָנִי.

Who are these לֶעָנִי וְלַגֵּר that the community is to make concessions for in verse 10? The NLT translates these as 'the poor' and 'the foreigners,' while the ESV translates them as 'the poor' and 'the sojourner.' Klingbeil (1996:837) states: "The

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[76] Milgrom (2000:1626) illustrates: "The rabbis ordain that the פאה should minimally be one-sixtieth of the field, but more should be set aside, taking into account the size of the field, the abundance of the yield, and the abundance of the poor."

[77] Hartley (1992:304, italics MB) states: "פרט occurs only here *(v. 10)* in OT; it refers to loose grapes, grapes not in a cluster, those growing singularly or those that have fallen off." Milgrom (2000:1627, italics MB) concludes: "Thus עללות *(v. 10)* in the vineyard is the semantic equivalent of פאה in the field."

[78] In the Hebrew text אֹתָם immediately precedes the divine formula in verse 10. Milgrom (2000: 1629) as-serts: "This אֹתָם refers to all four compulsory gifts of vv. 9-10: the edge of the field, the fallen stalks, the leftover grapes, and the fallen grapes."

nom. *ger* occurs 92x in the OT, always in the sense of a sojourner or alien…The alien also appears together with the orphan and the widow as deserving of justice and charity." The גֵּר is viewed as an emigrant who has settled down but does not have civil rights as a natural born citizen. Klingbeil (1996:837) continues: "The sojourner in Israel does not possess land and is generally in the service of an Israelite who is his master and protector. He is usually poor, but as a resident enjoys the rights of assistance, protection, and religious participation.[79] He has the right of gleaning (Lev. 19:10; 23:22), participation in the tithe (Deut. 14:29), the Sabbath year (Lev. 25:6), and the cities of refuge (Num. 35:15)." Schmidt (1967:842) states: "The noun (גוּר) denotes the state, position or fate of a resident alien, 'dwelling abroad,' 'without civil or native rights.'"

Ramirez Kidd (1999:24) argues that the verb גור has the characteristics of emigrant (an Israelite who leaves his or her country of origin to live in another place without settling permanently there) while the noun גר embodies the idea of immigrant (one who goes into another country in order to settle there). Ramirez Kidd (1999:24, italics original) elaborates on this idea: "The verb גור was used, mostly, in association with those (Israelites) who left their original towns and *went* to sojourn temporarily abroad. It is associated with the idea of emigration. The noun גר on the contrary, designates the legal status granted to those (strangers and fo-

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[79] Ramirez Kidd (1999:71) affirms: "The religious duties required of the גר in the Holiness Code represent rather, the minimal request of the Israelite hosts to the גר in order to ensure the preservation of holiness in the land, which is a central motif of the Holiness Code."

reigners) who *came* to sojourn and were ruled by the internal regulations of an Israelite community. It expressed rather the idea of immigration."

Commentators argue whether the גר[80] indicates a proselyte or convert to Yahweh-ism during Old Testament times or not. Knauth suggests according to Exodus 12:48-49 the גר participated in Passover on account of being circumcised. Knauth (2003: 31) asserts: "Thus, on the condition of circumcision, the alien here would seem essentially to have been allowed to become an Israelite (a 'convert' or 'proselyte,' as translated in the LXX), since the circumcision indicated full cove-nantal commitment and integration." Ramirez Kidd, on the other hand, argues quite the contrary. He (1999:30, 31) accentuates: "It is true that in the Rabbinical Hebrew of the Hellenistic world the meaning of גר as 'converted foreigner' came to be so well established, that the verb גייר II (Piel 'to make a Proselyte', Hithp. And Niph, 'to become a proselyte') was formed from it. In the Old Testament, however, this does not seem to have been the case."

Ramirez Kidd argues that the mention of the גר in the laws within the Holiness Code serve to preserve holiness within the community of Israel. Ramirez Kidd (1999:57, italics original) states "in the Holiness code the noun גר is mentioned in two kinds of laws: (1) laws given *to the Israelites for the protection of the* גר and (2)

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[80] Rendtorff (1996:81) commenting on Lev. 25:25-54 concludes: "First, the *ger* is taken to be a permanent figure in the context of the society to which these laws are addressed. As such he is accepted and integrated in the rules of the daily life of the community. Second, he is still different. This is particularly clear if a member of the majority becomes financially and socially dependent on the *ger*. Then there are special rules to make it easier to be extricated from this situation. But all this is formulated in the law without any bias."

laws addressed equally to the Israelite and the גר *for the preservation of holiness*."

When one compares the texts that mention the גר in the Holiness Code the primary concern is with the preservation of holiness[81] (Ramirez Kidd 1999:59). Of the 18 references to the גר in the Holiness Code "four cases are reformulations of previous laws; in four cases the noun גר is used simply as a term of comparison (Lev. 25,35.47.47.47); ten cases are laws concerned with the preservation of holiness" (Ramirez Kidd 1999:59).

The עָנִי[82] is possibly a natural born Israelite who is suffering from affliction. Coppes (1980:1652) states: "The עָנִי is primarily a person suffering some kind of disability or distress. The עָנִי connotes some kind of disability or distress." The distress that עָנִי is living under could simply be poverty since this is one meaning of the masculine noun עָנִי. Coppes (1980:1652) continues: "We see that financially the עָנִי lives from day to day, and that socially he is defenseless and subject to oppression." The עָנִי is quite possibly a son of Israel, who for whatever the circumstance, has become an indentured servant.

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[81] The priestly concept of holiness is based on the degree of holiness from the center (the Holy of Holies outward). Ramirez Kidd (1999:61, italics original) commenting on this states: "The *spatial* notion of holiness is important to understand the place of the גר in the Holiness Code: the same principle which explains the sequence outwards (Israel => the nations), explains inwards, the arrangement of the different social groups of the Israelite society. These groups may be ordered according to their *distance from the holy realm of the cult*: Priest => Levites => other tribes => unclean Israelites = the גר and the nations."

[82] Baldwin (1972:165) commenting on the prophecy of Zechariah states: "With that in mind it is no surprise to read that the king is *humble* (Heb. עָנִי). This word is more often used in the sense of 'poor' or 'afflicted', and though when the Servant is described as 'afflicted' (Is. 53:7) another word is used."

If עָנִי carries the meaning of 'disability,' it is possible that the author imagined a society, as well, that would take responsibility and care for those with various types of disabilities. These individuals would be unable to perform the necessary tasks to provide for their basic needs. They would be more susceptible to abuse, exploitation and neglect than, say, the widow or the emigrant. These individuals would need extra care, depending on the severity of their disability. If this was a reality, and one can safely assume that disabled people existed in ancient Israel, then the author is calling the sons of Israel to defend and provide for this vulnerable group in society.

It seems reasonable that the author would include both the עָנִי and גֵּר since they would have represented the natural born and the emigrant layers of society. These groups would also be the most vulnerable and easiest to oppress. It would have been of no consequence for these two groups to be exploited and marginalized. The socialization of society that the author was imagining, included the personal responsibility the sons of Israel had to these people, would have been a reflection of their purity and obedience to the holy essence of YHWH.

3.6 – An introduction to verses 11-18[83]

The *inclusio* אֲנִי יהוה demarcates the subsections of this unit. This short formula is an indication that ethical duties are being presented. The author is putting in place

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[83] Milgrom (2000:1629) states: "'James made conscious and sustained use' of vv. 12-18." A following chapter will deal with Jesus, Paul and James' use of ethical responsibilities in the NT.

for the sons of Israel a moral system of standards and values to further demon-

strate the inner purity and holiness that must characterize the אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל.

Wenham (1979:267) has uncovered a pattern of the various nouns used for 'neighbor' in this section.

11-12			countryman בַּעֲמִיתוֹ
13-14			companion רֵעֲךָ
15-16		countryman עֲמִיתֶךָ people בְּעַמֶּיךָ	companion רֵעֲךָ
17-18 brother אָחִיךָ	countryman עֲמִיתֶךָ	people בְּנֵי עַמֶּךָ	companion לְרֵעֲךָ

Wenham (1979:267) states: "The slight delay in mentioning 'neighbor' for the third time should make the listener specially alert for the great command to love his neighbor as himself (v. 18)."

3.6.1 – The Israelites are warned against acts of deception in verses 11 and 12.

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11 לֹא תִּגְנֹבוּ וְלֹא־תְכַחֲשׁוּ וְלֹא־תְשַׁקְּרוּ אִישׁ בַּעֲמִיתוֹ׃
12 וְלֹא־תִשָּׁבְעוּ בִשְׁמִי לַשָּׁקֶר וְחִלַּלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה׃

Personal Translation
11 You will not steal and you will not deceive and you will not deal harshly a man to his countryman. 12 And you will not swear an oath of deception by my Name thereby you will defile the Name of your God; I am YHWH.

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The author is once again focusing his address toward the אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל. The author employs the adverbial negation לֹא four times in these verses alone. The use of the adverbial negation לֹא is an indication that the prohibitions being stated are to be acknowledged and accepted as commands. The final lemma in verse 12 וְחִלַּלְתָּ is 2ms piel perfect prefixed with *waw* consecutive. Though the community of Israel is being addressed, the responsibility for personal purity falls to the individual for insuring the Name of YHWH will not be defiled.[84]

The phrase translated 'and you will not deal harshly, a man toward his countryman' (וְלֹא־תְשַׁקְּרוּ אִישׁ בַּעֲמִי) utilizes the verb שׁקר. Kiuchi (2007:351, italics original) states this verb "occurs five times in the OT, and means to 'lie', the opposite of loyalty. In this context the preposition *be* in the adverbial clause *is ba'amito* (to one another) means 'against', suggesting hostility."

Milgrom (2000:1634) attests that the name of YHWH, as with the meat of the peace offering, is the only thing the people of Israel can utilize. The profaning of אֶת־שֵׁם אֱלֹהֶיךָ "nullifies whatever holiness has been achieved through the observance of the other injunctions in this chapter" (Milgrom 2000:1635).

3.6.2 – How an Israelite is to relate justly to those in his or her realm of influence is the cause for concern in verses 13 and 14.

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[84]Milgrom (2000:1634) asserts: "It should not be forgotten that since an oath was always taken in the name of a deity, its violation was considered a mortal sin not only in Israel, but also among Israel's contemporary and anterior neighbors."

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13 לֹא־תַעֲשֹׁק אֶת־רֵעֲךָ וְלֹא תִגְזֹל לֹא־תָלִין פְּעֻלַּת שָׂכִיר אִתְּךָ עַד־בֹּקֶר׃

14 לֹא־תְקַלֵּל חֵרֵשׁ וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשֹׁל וְיָרֵאתָ מֵּאֱלֹהֶיךָ אֲנִי יְהוָה׃

</div>

Personal Translation
13 You will not exploit your companion and you will not deal in violence; the wage of the day laborer will not remain with you until morning.
14 You will not show contempt for the deaf and before the blind you will not put a stumbling block, and you will reverence your God: I am YHWH.

The reader is introduced to four groups of individuals that have not appeared in this text until now. They are the רֵעֲךָ (companion), the שָׂכִיר (day laborer), חֵרֵשׁ (deaf) and the עִוֵּר (blind). The instructions on how these individuals are not (לֹא) to be treated are addressed to the individual in the community of Israel by the use of the 2ms for direct speech for the lemmas. The adverbial negation gives the address a sense of command.

One is לֹא־תַעֲשֹׁק אֶת־רֵעֲךָ – 'you will not exploit your companion.' The verb עָשַׁק has the connotation of 'oppress,' 'wrong,' 'exploit' or 'extort.' Milgrom (2000:1637) comments that this verb can mean "continually deferring payment." The lemma could be translated as 'you (as an individual Israelite) will not (qal imperfect 2ms) oppress, exploit or extort (אֶת־רֵעֲךָ).' The noun רֵעַ has various shades of meaning: 'a companion,' 'a friend,' or 'a lover.'[85] Is it possible the author is allowing the reader to 'see' into the Israelite home? If holiness is to accompany the meat of the

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[85] Gesenius defines רֵעַ as a companion, a friend, with whom one has intercourse. Is the author suggesting that even sexual exploitation must be avoided? Or do we see the true motive in verse 20 with the hypothetical situation involving sexual misconduct with a slave who has been 'assigned' (ESV) to someone else?

peace offering while it is being eaten in the home, it is very possible that the relationship between husband and wife must be handled with the same purity of heart so as not to violate the holiness of YHWH. The verb would also indicate that in dealing with fellow Israelites or someone of intimate relations, they must be treated with the same purity of heart (motives) that one would partake of a holy meal.

The individual within the community is וְלֹא תִגְזֹל 'and you will not deal in violence.'

The verb גָּזַל has the idea 'to tear away,' 'to strip skin from flesh,' 'to flay,' 'to seize,' 'to rob,' or 'to take violent possession of something.' This verb has an overtone of some form of overt violence being done to another. This verb also implies the meanings of 'kidnapping for servitude' or 'human trafficking,' 'mugging' or 'taking possession of an object by force.'[86] This action is not to be aimed at a companion, friend or a lover.

The next individual the reader is introduced to is the שָׂכִיר. The NLV and ESV translate this along the same lines as 'hired worker' or 'servant.' Swanson (2001:8502) defines שָׂכִיר as a "hired worker, hireling, i.e., a worker under contract to work for a wage, usually of lower social/economic status". Preisker (1985:697) defines שָׂכִיר as a day laborer or a Mercenary. The verb שָׂכַר has the idea of 'hire,' 'to hire oneself out' and 'to earn wages.' The nouns שֶׂכֶר and שָׂכָר both have the

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[86] Milgrom (2000:1637) states the verb גָּזַל has the connotation: "I have (what is yours), but I will not give it to you."

idea of hire or wage. שָׂכָר indicates the wages of a servant, shepherd, soldier or a beast.

The שָׂכִיר, whether natural born, emigrant or immigrant is not clear in this passage.

Whatever the situation, it seems apparent that this individual was in need of receiving his or her wages at the end of each and every day. Sirach 34:22 reads: "To take away a neighbor's living is to murder him; to deprive an employee of his wages is to shed blood." This passage equates withholding the פְּעֻלַּת (wage) of the שָׂכִיר (employee) with homicide. Again, the author is making application of holiness as something that overflows from the heart as a result of personal purity (2ms pronoun). In this case, holiness is interpreted as handing over the wage earned at the end of the day instead of oppressing a person by withholding that which he or she needs for each and every day's survival.

The verb קָלַל[87], in verse 14, can be interpreted as 'disdain,' 'be in a state of contempt for an object,' 'showing little regard' or 'value to an object,' 'revile i.e., invoke divine harm to an object, implying anger or showing great displeasure towards an object': when the focus is on slandering or insulting the reputation of another (Swanson 2001:7837).

The author is employing 2ms piel imperfect when addressing the sons of Israel. The individual Israelite is commanded not to devalue or insult a person who is חֵרֵשׁ

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[87] Commenting on this verb, Clendenen (2000:257) asserts: "The word occurs 128 times in the Old Testament and is semantically opposite the root *kbd*, which means 'to make heavy' and by extension 'to honor.'" The root *kbd* is used in Exodus 20 and Deuteronomy 5 for respecting or honoring one's parents.

(deaf). The reader is impressed with the notion that personal purity and holiness is an overflow from the heart that reaches to every tier of society, in this instance even those who have a congenital birth defect or deafness due to sickness or injury. MaCalister (1979:897) states: "Physical deafness was regarded as a judgment from God (Ex.4:11; Mic. 7:16), and it was consequently impious to curse the deaf (Lev. 19:14). In NT times deafness and kindred defects were attributed to evil spirits (Mk. 9:18ff.)."

If the ideology of deafness, being a judgment or curse from YHWH, was embedded in the psyches of the sons of Israel, the author is now imagining a society in which the deaf would not be insulted or be the objects of ridicule. They are to be accepted and treated as a full-fledged member of society whether the deafness is a direct or indirect action of YHWH or evil spirits.

The author utilizes the qal imperfect 2ms תִתֵּן to stress the future treatment of the עִוֵּר. The noun עִוֵּר can have the understanding of a physically blind person in a literal sense or the helpless in a figurative sense. It is apparent that the author is dealing with literal individuals – thus the interpretation will follow that עִוֵּר has the intent of a physically blind individual. MaCalister and Harrison (1979:525) state: "Blindness, defects of sight, and diseases of the eye are frequently mentioned in the Bible and were common maladies in the ancient world…The most common eye disease in Palestine and Egypt was probably a purulent ophthalmia, a highly infectious inflammation of the conjunctivae, a malady that affected people of all ages, but especially children."

The individual Israelite is not to put מִכְשֹׁל before a blind person. The מִכְשֹׁל can be a

literal object of some description that would cause a blind person to physically

stumble and fall. In the figurative sense this noun can be a misfortune or calamity.

Goldstein (2006:25) comments: "Jewish law interprets this verse broadly to include

any action which takes advantage of another's 'blindness.' For example, the pro-

hibition of knowingly giving bad advice is included under this law, as well as caus-

ing another person to sin." The theological sense of the noun refers to the wor-

ship of idols. The individual in the community is strongly admonished לֹא תִתֵּן 'you

will not put.' The verb נָתַן means 'to give,' 'set' or 'put.' This verb is used of giving

land to someone, a bill of divorce, hand delivering something or the giving of a

woman to a man as a wife. The verb has the idea of physically giving or putting

something in close proximity to someone. The Israelite is commanded not to

place an object in close proximity to a blind person that would cause him or her to

stumble. Hartley (1992:315) accentuates this point: "The arrangement of the de-

crees in this verse is two specific prohibitions followed by a general command.

This pattern reveals that a pious life leads to a high regard for human life and en-

courages compassion for those who suffer from a serious handicap."

The motivation for this behavior is found in the qal active perfect 2ms lemma pre-

fixed with *waw* consecutive וְיָרֵאתָ 'and you will fear.' The verb יָרֵא is the same verb

used in verse three for the reverence and honor one is to show his or her parents.

It is one's fear of YHWH that keeps a person from maltreating or causing misfor-

tune to fall upon one who is handicapped. This section concludes with the short

formula יְהוָה אֲנִי as a reminder of the ethical duties of the individual within the

community of Israel.

3.6.3 – Verses 15 and 16 instruct against injustice based on a person's social status.

> 15 לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט לֹא־תִשָּׂא פְנֵי־דָל וְלֹא תֶהְדַּר פְּנֵי גָדוֹל בְּצֶדֶק תִּשְׁפֹּט עֲמִיתֶךָ׃
> 16 לֹא־תֵלֵךְ רָכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל־דַּם רֵעֶךָ אֲנִי יְהוָה׃

Personal Translation
15 You will not commit injustice through litigation and you will not disdain the reputation of the one of low social status and you will not inflate the reputation of the powerful; you will govern your countryman in righteousness.
16 You will not walk among your people slandering and you will not stand for the blood of your companion: I am YHWH.

In verse 15 the reader is introduced to three new layers of society: דָל (one of low

status), גָדוֹל (powerful) and עָמִית (countryman). All these societal layers could pos-

sibly involve manipulation if they are not handled with right motives and purity of

heart. The lemma תַעֲשׂוּ ('you will commit') is the only verb in qal imperfect 2mp.

The remaining three lemmas in verse 15 are all qal imperfect 2ms. The legislation

concerning litigation is directed toward the entire community of Israel signifying

that the holiness of the nation would be shown by the non-use of the litigation sys-

tem. Issues within the community must be resolved within the community and not

the legal system. The remaining legislative commands are directed toward the in-

dividual within the community.

All of the individuals mentioned in verse 15 occupy a specific status in society. דָּל

possibly refers to an individual that holds a low socio-economic tier of society or a

person who ekes out a living on a meager wage. The גָּדוֹל[88] can be translated as

great or powerful. The noun translated as countryman עָמִית can also be unders-

tood as 'associate,' 'neighbor,' 'companion' or 'someone who is a distant relative

by close clan or national relationship.' However one might choose to interpret

these nouns, it is clear that they are speaking to different levels of society and the

status of each group as they relate to כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל. Kuykendall (2005:34, 58)

states: "So, the individual not only looks and behaves according to his status; he

feels his status…Social status is the significant variable, and race relations are re-

ally status relations. Hence, status is the primary determinant in situations of race

relations."[89] This statement being true, כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל are being reminded of the

existing status[90] of the various groups. They are also being commanded how

these groups are to be or not to be treated. The author is warning against favorit-

ism due to one's status in society.

This verse is concerned about an injustice (עָוֶל) being committed due to a person's

status in society, whether they are poor or great. Injustice, according to Milgrom

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[88] Hartley (1992:316) adds: "דל, 'poor,' and גדול, 'great,' are used to include everyone…The inner strength of a nation resides in the integrity of its judicial system." It has also been observed that these two nouns are an unusual pair. It is more common for דל to be paired with עשיר, 'rich' and גדול to be in tandem with קטן, 'small;' a probable rhetorical device employed by the author (Hartley 1992:304).

[89] Ramirez Kidd (1999:32, parenthesis MB) asserts: "These specific designations *(Jezreelite, Sharonite and Bethlehemite)* define the person from *the point of view of their own origin*. The noun גר, instead, is a generic term which defines the person from *the point of view of the Israelites*, for whom the גר was a new element in their midst. Being גר means *being perceived as* גר."

[90] Ramirez Kidd (1999:51) contrasting the "difference between the priestly and the deuteronomistic attitudes towards the גר is probably not a result of historical development, but rather one of definition of status."

(2000:1642), "leads to five things: It pollutes the land, desecrates the Sabbath, removes the divine presence, defeats Israel by the sword and exiles it from its land." Justice needs to be shown by צדק ('righteousness,' 'honesty' or 'fairness.')

Both of the verbs in verse 16 are qal imperfect 2ms. The author is directing his instructions to the individual within the congregation of Israel. The author uses תֵּלֵךְ and תַעֲמֹד. תֵּלֵךְ has the idea of a person literally 'moving around by proceeding, walking or running.' Kiuchi (2007:352) explains: "The idiom *halak rakil* occurs five times in the OT. It refers to people who slander and reveal secrets." The lemma תַעֲמֹד does not always suggest literal movement but can mean to 'stand in opposition,' 'stand together,' or 'take a stand.'

דָּם is the word for the blood that circulates through a person's body. The phrase לֹא תַעֲמֹד עַל־דַּם רֵעֶךָ can be translated as, 'you will not stand for the blood of your companion.' This phrase carries the meaning of 'you will not take the life of your companion' or '"to seek to destroy the life of your neighbour"' (Kiuchi (2007:352).

The author appears to be equating the activity of slander with murder. The old adage states 'what comes out of one's mouth is a reflection of one's heart.' The purpose of slander is to damage or destroy another's character or reputation. This action can be as detrimental to a person as taking their life. Goldstein (2006:25) remarks: "For instance, even otherwise powerful people are vulnerable to slander and ignorance. Thus, the Jewish laws of slander are very strict, in that it is forbidden under Jewish law to say anything derogatory about one's fellowman even if

the information being conveyed is true and there are no serious repercussions."

The author is holding before the community a standard of holiness that proceeds

from social action spurred on by personal purity.

3.6.4 – The Israelites are urged to resolve personal infractions in a timely fashion in verses 17 and 18.

17 לֹא־תִשְׂנָא אֶת־אָחִיךָ בִּלְבָבֶךָ הוֹכֵחַ תּוֹכִיחַ אֶת־עֲמִיתֶךָ וְלֹא־תִשָּׂא עָלָיו חֵטְא׃ 18 לֹא־תִקֹּם וְלֹא־תִטֹּר אֶת־בְּנֵי עַמֶּךָ וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ אֲנִי יְהוָה׃
Personal Translation 17 You will not loathe your brother in your heart and you will openly confront your companion, and you will not hold an offense against him. 18 You will not avenge and you will not be angry perpetually toward the descendants of your people and you will have love for a companion as yourself; I am YHWH.

The author continues his address to the individual Israelite within the community.

The lemma לֹא־תִשְׂנָא is qal imperfect 2ms prefixed with the adverbial negation. The

verb the author chooses שָׂנֵא has a sundry of meanings: 'shun,' 'not love,' 'be in

open hostility and strife with another,' 'intense dislike,' 'detest,' 'loathe' or 'be an

enemy.' The legislation now moves from the outward manifestations of holiness to

a direct instruction for the 'son' of Israel not to harbor hate within his or her heart.

This is an order that cannot be enforced but must be a deliberate or conscious act

from the individual. The author is charging the individual Israelite to live and conduct his or her life with purity of heart.

The noun אָחִיךָ can mean many types of relationships. It can represent a brother or a sister or a half-brother or sister, aunt or uncle, cousin, member of the same clan, a friend, associate or a countryman. The author seems to choose a noun that would represent any relationship[91] within the confines of the nation of Israel. The noun בִּלְבָבֶךָ is translated 'heart.' It has the connotations of mind, soul, spirit, volition, or will. The author is appealing to that aspect of an individual that has the capacity to decide, between right and wrong or love and hate.

The lemma הוֹכֵחַ is hiphil active infinitive absolute and the following lemma תּוֹכִיחַ is hiphil imperfect 2ms. The infinitive absolute that precedes the finite verb (perfect or imperfect) intensifies the idea expressed through the verb. Van der Merwe et al (1999:159) states: "By uttering *instructions and requests* speakers commit themselves to *the fact that they want to have an instruction, request or wish carried out*" (Italics original). This phrase can be translated as, 'you will plainly' or 'openly discipline' or 'rebuke your companion.' The NLT captures the idea: 'Confront your neighbors directly.' Proceeding from verse 15 by adopting the translation, 'You will not commit injustice by litigation' then the use of rebuke or discipline gives the reader a reinforced idea of not taking an individual through the litigation process but resolving conflict through direct confrontation and resolution.

The noun עֲמִיתֶךָ has a similar range of meanings as אָחִיךָ. אָחִיךָ "does not primarily mean a blood brother but 'a brother' in a figurative sense" (Kiuchi 2007:352). They

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[91] Kiuchi (2007:352) argues: "Vv. 17-18 show that *amit* (a fellow) is synonymous with *rea* (neighbour) and *ah* (brother), and in this case it refers to non-relatives."

both have the connotation of a fellow Israelite of close or distant relations. If one takes an alternative meaning of עָמִית to be 'comrade,' then this could be an individual who fought jointly in some freedom struggle. This comradeship forged a relationship out of some difficult situation or circumstance that both parties would have strove to overcome. This being the case then the relationship must be dealt with in a fashion deserving of dignity from both parties involved.

The purpose of disciplining one's companion plainly or openly is to rid the offended of wrong that was incurred from the offender. The verb תּוֹכִיחַ "is generally found in a forensic sense, in judicial procedure, where it has the sense of 'set right.' It is also found in a nonlegal, pedagogic sense as 'reprove,' which characterizes its use in this verse" (Milgrom 2000:1646). The bearing of a grudge for a wrong brought about by a companion displaces purity of heart. Since holiness is a reflection of one's heart, then this verse demonstrates that the heart is not large enough to accommodate purity and hate.

Verse 18 deals with two possible outcomes for an individual Israelite that refuses to openly confront his companion. These outcomes spawn from an impure heart that is nursing a grudge towards another. These two lemmas are both qal active imperfect 2ms prefixed with the adverbial negation: לֹא־תִקֹּם וְלֹא־תִטֹּר. The individual within the community of Israel is not to תִקֹּם. Swanson (1997:5933) defines the verb נָקַם as "vengeance, avenge, i.e., pay harm with another harm, with a focus on justice and punishment of guilt, real or perceived." Kiuchi (2007:353) comments:

"Taking vengeance means that one takes the initiative in repaying the wrong received from a neighbour."

The verb נָטַר implies maintaining anger or a grudge against someone for an extended period of time. It also has the idea of keeping something like a vineyard or anger perpetually. The individual Israelite is instructed to deal with these powerful emotions that have the potential of destroying peace and harmony within the community, as well as literally destroying a person's life or relationship.

Both נָקַם and נָטַר are not to be directed towards a אֶת־בְּנֵי עַמֶּךָ. This phrase can literally be translated as 'the sons of your people.' The noun בֵּן can have several familial connotations in translation. It can mean a child or son as either an immediate offspring or a term of endearment, or a descendant. This noun has the effect of communicating that an individual within the ranks of Israel is not to be the object of one's perpetual anger or vengeance. The בְּנֵי are members of עַם. The עַם can be seen as "a nation, people, i.e., a very large kinship group, regarded as related biologically as well as language and other cultural common features" or as a "group, i.e., a number of people assembled together as a bunch, with no particular focus on the kinship relationships" (Swanson 1997:6639). Keeping in the same vein of thought, the אֶת־בְּנֵי עַמֶּךָ seems to fit into a translation as 'a descendant of your people.'

Milgrom (2000:1653) points out that the verb אָהַב "signifies not only an emotion or

attitude, but also deeds."[92] Therefore, the translation of this verb as either 'to love' or 'to like' could be acceptable. Hartley (1992:318) writes: "אהב ל means 'be of use to, be beneficial to, assist'" and "with אהב ל centering on helpful action that is motivated by concern for another." One can understand אָהַב as 'covenantal love' (Milgrom 2000:1653). This love is experienced in deeds, as one is faithful in practicing the aforementioned behaviors in verses 9-18. Kiuchi (2007:354) accentuates: "But the context of hatred requires the addressee to envisage a situation where one ought to love one whom he does not love, which is impossible; if one cannot observe the commandment in v. 17." As one begins to live a life characterized by holiness, then one will, as the verb can also be translated, reach out or befriend another.

The motivation for this attitude towards others is כָּמוֹךָ. How can it be possible to love, like, reach out or befriend a person if one is unable to do these things for himself or herself? For a person to show אָהַב[93] to another that person must first show אָהַב to himself or herself. This seems such a basic premise that even Paul stresses this same thought in Ephesians 5:28 when addressing husbands: "In the same way husbands should love their wives as their own bodies. He who loves his

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[92] Stott (1983:171) commenting on 1 John 4:21 states: "Jesus Himself taught this twofold commandment. It was He who united Deuteronomy vi. 4 and Leviticus xix. 18 and declared that all the law and the prophets depended upon them."

[93] Milgrom purports that c. 19 is the possible source of the Holiness Code. He (2000:1656, italics original) also asserts: "This injunction (v. 18b) falls in the middle of chap. 19, containing thirty-seven verses. It is 'the culminating point' of H as well as the apex of Leviticus…Within its own pericope (vv. 11-17), it serves as the climax in the series of ethical sins: deceit in business (vv. 11-12), oppression of the weak (vv. 13-14), evil judgment, and hatred leading to planning and executing revenge. The remedy: *doing good* (love). The result: a giant step toward achieving holiness."

wife loves himself" (ESV). A person demonstrates his love for himself as he demonstrates love, through deeds, towards another person.

3.7 – Specific guidelines for properly handling personal property are offered in verses 19-25.

אֶת־חֻקֹּתַי תִּשְׁמֹרוּ בְּהֶמְתְּךָ לֹא־תַרְבִּיעַ כִּלְאַיִם שָׂדְךָ לֹא־תִזְרַע כִּלְאָיִם וּבֶגֶד כִּלְאַיִם שַׁעַטְנֵז לֹא
19 יַעֲלֶה עָלֶיךָ:
וְאִישׁ כִּי־יִשְׁכַּב אֶת־אִשָּׁה שִׁכְבַת־זֶרַע וְהִוא שִׁפְחָה נֶחֱרֶפֶת לְאִישׁ וְהָפְדֵּה לֹא נִפְדָּתָה אוֹ חֻפְשָׁה
20 לֹא נִתַּן־לָהּ בִּקֹּרֶת תִּהְיֶה לֹא יוּמְתוּ כִּי־לֹא חֻפָּשָׁה:
21 וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד אֵיל אָשָׁם:
22 וְכִפֶּר עָלָיו הַכֹּהֵן בְּאֵיל הָאָשָׁם לִפְנֵי יְהוָה עַל־חַטָּאתוֹ אֲשֶׁר חָטָא וְנִסְלַח לוֹ מֵחַטָּאתוֹ אֲשֶׁר חָטָא:
וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וּנְטַעְתֶּם כָּל־עֵץ מַאֲכָל וַעֲרַלְתֶּם עָרְלָתוֹ אֶת־פִּרְיוֹ שָׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרֵלִים
23 לֹא יֵאָכֵל:
24 וּבַשָּׁנָה הָרְבִיעִת יִהְיֶה כָּל־פִּרְיוֹ קֹדֶשׁ הִלּוּלִים לַיהוָה:
25 וּבַשָּׁנָה הַחֲמִישִׁת תֹּאכְלוּ אֶת־פִּרְיוֹ לְהוֹסִיף לָכֶם תְּבוּאָתוֹ אֲנִי יְהוָה אֱלֹהֵיכֶם:

Personal Translation
19 You will obey diligently my decree; you will not intentionally crossbreed two different kinds of your domestic animals; you will not sow in a cultivated field two different kinds; and a garment of two different kinds of woven material will not be intentionally worn by you.
20 And a man, if he will lie with a woman sexually, and she, a female slave, being promised to another man and indeed she was not redeemed or freedom was not given to her, an inquisition will take place; they will not be put to death because she was not freed.
21 And he will bring his guilt offering of a ram to YHWH into the doorway of the tent of meeting.
22 And the priest will make atonement for him with the ram of the guilt offering before the face of YHWH for his sin, which he was guilty and he will be forgiven from his sin, of which he was guilty.
23 And when you will come into the land and you will plant any tree for food and you will regard its fruit as uncircumcised for three years and it will be for you uncircumcised; it will not be eaten.
24 And in the fourth year all its fruit will be a holy praise offering to YHWH.
25 And in the fifth year you will eat its fruit so that its yield might increase for you, I am YHWH your God.

These verses form an *inclusio* of the longer form אֲנִי יְהוָה אֱלֹהֵיכֶם that indicates this legislation is dealing with religious duties of the community of Israel. This passage deals with a difficult text concerning sexual misconduct with a slave girl. When one compares the treatment of Israelites in chapters 18 and 20 about sexual misconduct within or toward members of the community of Israel, the reader finds that the legislation for this conduct with slaves seems like a mere slap on the wrist. An Israelite, who committed this act with another Israelite, would have felt the full brunt of the law.

Carmichael (1996:182-184) considers verses 20-26 a strange sequence of rules. He views the sexual misconduct with a slave as a reoccurring theme from generation to generation of Israelites. He illustrates this with the example of Joseph, the Egyptian slave, and Potiphar's wife's sexual advances toward him. He also recounts the story of Abimelech, who is a product of Gideon and a Canaanite slave girl.

The author spells out in this section, for the community, how the personal ordinance of YHWH must be obeyed. The author is giving specific guidelines in how the sons of Israel are to handle personal 'property,' even if one of these properties happens to be another human being. The author begins with the agricultural segment of this society. The intent of the repetitive use of כִּלְאַיִם (3x) in verse 19 seems apparent. The author is stressing that things that are not of the same kind must not be joined together either through mating or sowing[94] or even by weaving.

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[94] The crossbreeding of livestock or seeds always involves uncertainty as to the quality or vigor of the next generation. This hybridization of plants or animals raises the chances that the next generation will produce

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Milgrom interprets mixtures as belonging to the realm of the sacred. In Exodus 26:1, 31 the curtains for the tabernacle were made of woolen and linen fabrics. The priest's garments are made of the same types of fabrics in Exodus 28:6, 15 and 39:29. It is recorded in Numbers 15:37-39 that the Israelites could put a blue thread on the tassel of their garments. Milgrom (2000:1660, italics original) asserts: "Whenever Israel sees the blue thread in any of his tassels, he is reminded of the blue cord *banding* the plate that bears the inscriptions 'holy to YHWH', and thus he is constantly called to seek holiness by fulfilling the divine commandments…Thus the priestly (H) command to add a blue thread to the fringes that must be worn by all Israelites indicates H's avid desire to inspire all Israelites to aspire to a life of holiness – the theme of this chapter."

The use of the hiphil tense prefixed with the adverbial negative indicates that the prohibitive action must not be intentionally carried out. Kiuchi (2007:355, italics original) sees the prohibition in Deuteronomy 22:9 as having significant impact on this legislation: "Rather it seems the reason for the Deuteronomic prohibition lies in that to do so would make both the crop and the yield *holy*, with the result that they are forfeited and useless to the Israelites. This suggests the law in Leviticus 19:19 means that sowing two kinds of seed in the field is an act of making the whole crop holy." This causal tense seems to indicate that a premeditated act on the part of the individual Israelite will threaten the holiness of the entire community.

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mongrel varieties. This procedure will also reduce (or vital genetic material will be lost) the genetic variance that is vital for maintaining quality assurance. This has been a strong argument against genetically modified (GM) varieties of late. Another interesting reasoning for this legislation is that wheat and barley were taxed at a different rate. If the field had only a small portion of one of the other crops then the taxation would be diminished.

There are three problems arising from verse 20. First, the normal word for slave[95] girl, אָמָה, has been substituted with, שִׁפְחָה. Swanson (2001:9148) interprets שִׁפְחָה as a female slave with some societal rights. (Is it possible that this woman was in fact a גר?) אָמָה is interpreted as a female slave being merely property (Swanson 2001:563). If this is the case, this slave could have possibly been an indentured servant (Israelite or non-Israelite) who had fallen on difficult financial times and was working off an incurred debt.

The second problem is the notion of her freedom. Milgrom (2000:1665-1670) suggests that the required אָשָׁם is the key to understanding this dilemma. This suggests that a sin against YHWH has been committed and the guilt offering is required. The use of שִׁפְחָה is a term being applied to a legal case being tested. This is accentuated by the fact that both שִׁפְחָה and אישׁ are unqualified. The ideology from Milgrom is in the degree of freedom the woman has attained. Milgrom (2000:1670) states: "The more the ransom has been paid or the more she is free, the more her liaison borders adultery, requiring an expiatory אָשָׁם. If, however, it is determined that she is mainly a slave, no sin against God has been committed and an אָשָׁם is not required." Kiuchi (2007:356, italics MB) commenting in a similar fashion states: "The slave-girl is regarded as the possession of another man who

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[95] It is of interest to note that if post-exilic editions are attributed to the book of Leviticus then the legislation on slave treatment is of special significance. When the exiles returned from Persia, as recorded in Ezra and Nehemiah, 1/6th of the returnees were slaves. Though the Exiles cried out to YHWH, because of their enslavement, they were themselves, at the same time, enslaving people (see Ezra 9:8, 9 and Neh. 7:66, 67).

has betrothed[96] her, so it is not *exactly* the same as adultery." This *inclusio* contains the longer form אֲנִי יהוה אֱלֹהֵיכֶם that indicates that this section is listing important religious (cultic) responsibilities. This makes the use of the noun שִׁפְחָה as a legal term more plausible.

A third problem encountered in this passage is the use of בִּקֹּרֶת. This is the only use of this term in the Hebrew Bible. This noun is derived from the verb בָּקַר, which is generally translated as 'inquire' or 'seek.' The NLT and ESV translate this noun as 'compensation.' The NRSV, however, translates this noun as 'an inquiry.' It seems appropriate to utilize the NRSV's translation due to the verbal stem's meaning 'inquire' or 'seek.' If this is simply a legal test case, then an inquiry to determine the degree of freedom that has been purchased for the woman seems the likely factor. This would also determine the punishment that the man must pay to the owner[97], as well as to YHWH, since the man has ultimately violated YHWH's holiness (Milgrom 2000:1670). Kuykendall (2005:92) comments on the idea of punishment:

> However, the negation of wrong, and hence crime, is punishment. And punishment must negate the wrong not in the shallow sense of deterrence, reform, retribution, revenge, or vendetta, but rather in the sense of correction that is rehabilitative. Thus, punishment is an act of justice, and justice requires reckoning. However, it is not reckoning in the absurd sense of an

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[96] The verb חָרַף describes a woman who has been designated to be the wife of a future husband. This verb does not carry the same weight as betrothal. Since the dissolving of a betrothal would need to be certified with a bill of divorce. Sexual intercourse with a betrothed woman would issue in the punishment of adultery with a married woman – death penalty.

[97] The penalty would follow the legislation in Exodus 22:16 or Deuteronomy 22:28 (which gives more detailed stipulations).

eye for an eye or a tooth for a tooth, but reckoning in the rational sense of restoring, strengthening, and confirming what is right.

This section concludes with the fruit of planted trees being posited as forbidden or uncircumcised.[98] For the first three years the fruit will be regarded as uncircumcised. The adjective עָרֵל, 'having foreskin,' is derived from the verb עָרֵל, 'uncircumcised.' The phrase וַעֲרַלְתֶּם עָרְלָתוֹ, translates as: 'and you will regard him as uncircumcised his foreskin.' The author is using terminology that would remind the reader that this fruit is to be considered unclean or forbidden for the first three years.

The fourth year[99] its fruit will be a קֹדֶשׁ הִלּוּלִים לַיהוה.[100] The yield of the fourth year is to be consecrated to YHWH as a thanksgiving offering. This giving of all the fourth year's yield to YHWH reminds the reader of a passage like Joshua 2:10. The verb in this verse is הָרַם and has the meaning of 'devoting or exterminating objects or persons for religious purposes.' To an agrarian society it would seem senseless to allow an entire season's yield to be given as an offering or allowed to rot on the tree, as it does to a society to completely devote people or objects to YHWH through seemingly senseless genocide. These do pose another difficulty in understanding the ways of YHWH. In understanding YHWH's holiness, it

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[98] Milgrom (2000:1679, italics original) accentuates: "Thus we must conclude that the foreskin is the fruit while it is enclosed in its bud…The closed bud, then, is the foreskin that should be plucked before the fruit emerges. I checked with the Berkeley Horticultural Nursery, and this is precisely what is done. The juvenile tree is *not pruned* – but its buds are removed."

[99] Wenham (1979:271) states: "Old Babylonian law (LH 60) also reckons it takes four years for an orchard to develop its potential."

[100] Milgrom (2000:1682) comments: "The pejorative use of this root in *holelim* and *holelot* provides grounds for the assumption that originally this term described the unbridled, orgiastic celebration characterizing harvest time before it became sublimated into praises sung to God at the sanctuary."

serves the reader well to remember that YHWH demands sacrifices from his people and also those who do not serve him.

The fifth year will be the year the community will be able to capitalize on the fruitage of their labor of four years. This would require great patience and discipline on the part of the community. It is possible YHWH is testing the obedience of the community in regards to his ordinance or demanding the community to depend on him for their basic necessities. Either way the fifth year would prove to be the fulfillment of years of waiting to enjoy the fruits of their labor.

3.8 – In verses 26-28 stipulations are outlined as to the Israelite's relationship to the supernatural world.

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26 לֹא תֹאכְלוּ עַל־הַדָּם לֹא תְנַחֲשׁוּ וְלֹא תְעוֹנֵנוּ׃

27 לֹא תַקִּפוּ פְּאַת רֹאשְׁכֶם וְלֹא תַשְׁחִית אֵת פְּאַת זְקָנֶךָ׃

28 וְשֶׂרֶט לָנֶפֶשׁ לֹא תִתְּנוּ בִּבְשַׂרְכֶם וּכְתֹבֶת קַעֲקַע לֹא תִתְּנוּ בָּכֶם אֲנִי יְהוָה׃

Personal Translation
26 You will not eat over blood and you will not practice magic and you will not practice divinations. 27 You will not make round the edge of your head and you will not crop the edge of your beard. 28 And you will not put in your flesh a cut for the deceased and you will not put on you a mark or a tattoo of mourning, I am YHWH.

These verses contain the shorter form אֲנִי יְהוָה, which concern ethical responsibilities within the community of Israel. Verses 26 and 28 contain verbs that are 2mp, which addresses the entire community of Israel. In verse 27 the first verb is 2mp – a command to the entire community of Israel – and the second verb is 2ms – a

command to the individual. This is understandable since not all of Israel would have a beard.

These verses contain seven adverbial negations לֹא. This grammatical feature serves as an indicator that what follows is to be adhered to as an imperative or command. The interpretation of the phrase לֹא תֹאכְלוּ עַל־הַדָּם hinges on the meaning ascribed to עַל. If translated as 'with' it is simply a prohibition against eating anything with blood in it. This preposition can also mean 'over.'[101] This would render the prohibition to be the eating of the meat before the blood is sprinkled on the altar as an offering. This rendering would be determined by the context. In this case, it could be the occultic practice of pouring blood in the necromancer's pit and waiting for the predictions by the spirits that would gather there (Milgrom 2000:1685). Kiuchi (2007:358) sees this phrase as a form of idolatry since the blood is the source of atonement for the worshipper.

The ethical responsibility now shifts to the spiritual or supernatural world. The lemmas תְנַחֲשׁוּ and תְעוֹנֵנוּ have similar shades of meanings. The verb נָחַשׁ seems to have a more superstitious element to it than עָנַן[102]. The practitioners of נָחַשׁ follow the tradition of palm readers, or those who interpret signs and omens through other occult means, e.g. fortune tellers, tarot cards, etc. Those who ascribe to עָנַן are

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[101] Hartley (1992:320) asserts: "In the worship of chthonic deities, the animal was sacrificed on the ground, rather than on an altar or stone, and the blood drained into a deep trench dug out near the place of sacrifice and allowed to soak in before the meat from the sacrificial animal was eaten. This blood rite was to draw the spirits to the surface and to enhance their power of foretelling."

[102] Hartley (1992:320) states עָנַן "is an onomatopoetic word for the sound that a necromancer makes while engaged in communicating with a spirit."

those who delve into deeper, darker occult practices. Those practicing this occult art are calling forth the dead to appear before the living. This practice is known as necromancy (see 1 Samuel 28). A primary definition of עָנַן is to cause something invisible to become visible as a sensory event. A function of a necromancer is to cause something that was previously invisible to a client to suddenly become visible.[103]

Verse 27 is a unique verse, not in its ethical instructions but in the noun that is used. It is the same noun (פְּאַת) that is used in verse nine that gives instructions on gleaning. The noun פְּאַת is used twice in this verse. It is possible the author is employing a rhetorical device for the sons of Israel to remember their ethical responsibilities to the poor and the emigrant.[104] Each time an Israelite would look at another Israelite they would be reminded that the פְּאַת belongs to YHWH whether it is a שדה (field) or a ראש (head) or a זקן (beard). It may well be that the author is employing a symbol for the nation to 'wear' in their physical bodies. Rinquest (2001:67) states:

> They (symbols) are, in essence, a utilitarian means for abbreviating and conveying meanings that might have required extensive words (and letters, words, sentences, all languages are examples of symbols!) to convey an intended meaning. Their absence would make existence all the more laborious for understanding and tedious for communicating. A good symbol

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[103] Clendenen (2000:261) comments: "The Israelites had access to information about future events only if God chose to reveal this information to them. Thus revelation is diametrically opposed to divination."

[104] Milgrom (2000:1691) reiterates: "Moreover, the hair symbolized the life force of the individual, and locks of hair were laid in tombs or funeral pyres in pre-Islamic Arabia and ancient Syria as well as brought to the sanctuary as dedicatory offerings. In other words, these prohibitions ban idolatrous rites."

makes it become possible in a moment to capture the idea of a message and cause its observer, within the same frame of reference, to understand concepts being conveyed.

Instead of having to remember this command, the community simply needed to look upon the face of Israelite men to be struck with the responsibility they had to those in need around them. This would be an incredible symbolic prompt of the theology of transformation that was expected of them to practice.

The noun שֶׂרֶט is a word for an incision that is made in one's body with a sharp instrument in verse 28. Milgrom and Hartley are in agreement that this prohibition is against pagan rites of mourning. The rite of cutting the body during mourning was a universal act in the ancient Near East. The NLT, ESV and NRSV all take liberties with the text and add 'for the dead.'

The nominal phrase קַעֲקַע כְּתֹבֶת[105] is a designated mark for mourning. Wenham (1979:272) sees something deeper than simply cutting: "Man is not to disfigure the divine likeness implanted in him by scarring his body." Milgrom (2000:1694), on the other hand, points out that slaves and captives in Egypt were tattooed with the name of a god or Pharaoh; also a worshipper of a god would be tattooed with that god's name. He (2000:1695) continues: "Thus instead of searching for a mourning rite to explain the juxtaposition of tattooing to laceration, tattooing should be re-

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[105] Hartley (1992:321) states: "While the exact meaning of קעקע is unknown, it could refer either to making tattoos on the body or to painting the body…Bodily markings also served as a sign of belonging to a certain cult."

garded as an independent prohibition aimed, perhaps among other objectives, at the abolition of slavery in Israel."

There are two phrases that express dying in Hebrew: מֵת נֶפֶשׁ and יָצָא נֶפֶשׁ. These phrases signify the point in time when life stops and death begins. The phrasing in verse 28 is simply לְנֶפֶשׁ. This phrase is literally translated 'for a soul' or 'for a living being.' There is no indication that death has entered. If the context is considered, then it is implied that the 'cutting' of the body is for the person who has died or is possibly at the threshold of death.

3.9 – Verses 29-30 indicate ways the community can prevent defilement and profanity from entering into the land.

These verses also contain the shorter form אֲנִי יְהוֶה, indicating ethical responsibilities for the community. These verses also contain a mixed address to the community. Verse 29 is addressed to the individuals within the community, 2ms, while verse 30 is addressed to the entire community of Israel – 2mp.

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29 אַל־תְּחַלֵּל אֶת־בִּתְּךָ לְהַזְנוֹתָהּ וְלֹא־תִזְנֶה הָאָרֶץ וּמָלְאָה הָאָרֶץ זִמָּה׃

30 אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי יְהוָה׃

Personal Translation
29 You will not defile your daughter by making her a prostitute so that the land will not become a prostitute and become full of wickedness. 30 You will keep my Sabbaths and you will reverence my sanctuary, I am YHWH.

These verses are demonstrating how the community can prevent defilement and profanity from entering into the land. This passage shows how personal moral degradation leads to societal decay. There appears to be a connection between personal behavior and the condition of the land. The implementation of a theology of transformation will lead to healing, not only of societal ills, but will also impact positively on the environment in which one lives.

The negated lemma אַל־תְּחַלֵּל is piel imperfect 2ms. It comes from the root חָלַל. This root means to treat something or someone with contempt. It also carries the idea of violating the covenant. Kiuchi (2007:359) states "the Hebr. verb appears to have a wider meaning, including various types of spiritual idolatry. The cause of the daughter's depravity is traced to her father." By forcing one's daughter to enter this type of life would be a direct violation of the covenant. This would also violate the holiness aspect within society that is demanded by YHWH. This activity would run in direct opposition to purity that would be evident from a life of holiness.

The II piel of חָלַל has the idea of wounding. A person knowingly placing their daughter in this lifestyle is equal to mortally wounding a person. The noun חָלָל represents one who has died and thus, contact with the same brings ritual defilement. חָלָל as an adjective indicates one who is ceremonially impure or unclean due to a sexual moral impropriety. Milgrom does not acquiesce to the idea that the defilement is associated with cultic prostitution. He (2000:1695, 1696) exclaims: "Cultic prostitution, meaning intercourse with strangers as a sacred rite to increase fertility, is nonexistent in the ancient Near East…The fact that at one point *qede-*

sim (cult prostitutes) had special rooms in the Jerusalem Temple, something intolerable to the deuteronomic reformers, indicates that their practice was condoned and encouraged by the clergy, but the motive was economic, not cultic."

This root חָלַל carries a strong idea of becoming ritually and ceremonially defiled.

This type of ceremonial defilement would cause a person to be unable to approach a holy God. A person being forced into this lifestyle would be like a person who has been wounded by an assault with a knife or some other sharp instrument. Milgrom (2000:1696-1697) asserts: "The choice is deliberate, and it accounts for the inclusion of this prohibition in this chapter: she belongs to a people whose goal is holiness, and her father is depriving her of her right and duty to attain this goal."

Even the land (people of the land) will become as an unfaithful spouse who engages in immorality with one who is not his or her spouse. The verb זָנָה is used of one making their daughter a prostitute (idolatress?) and of the land becoming a prostitute or unfaithful. Kiuchi (2007:359) comments, "this topic is possibly placed within this context as a practical example of loving one's own soul and of showing reverence to the Lord; if one loves himself as created by God, he would not allow his daughter, who is under his care, to fornicate." It is as if when an individual violates the covenant, then the land becomes unfaithful and refuses to be a blessing due to the un-holiness and defilement that has crept into the occupants of the land.

Barclay sees this prohibition as an allusion to a daughter who does not marry at a young age. He also suggests that daughters were not wanted because they posed

a problem in finding a suitable husband for them. Barclay (1986:101) states: "Leviticus 19:29, 'Do not profane your daughter by making her a harlot,' applies, so they said, to him who delays in arranging a marriage for his daughter, when she has reached a suitable age. So much was it a parental duty to find a husband for a daughter that the later law said: 'When a daughter is an adult, free your slave and give him to her rather than let her remain longer unmarried' (*Pesahim* 113 a)." The postponement of arranging a husband for a daughter would equate to turning one's daughter into a prostitute. This seems logical when one considers that the only career available to women would have been marriage (Barclay 1986:101).

If this prohibition is neglected then the land will become full of זִמָּה. This feminine noun has two prominent ideas: shameless sexual behavior and scheming evil. Both of these behaviors have the connotation of perverted lifestyles that are premeditated. Once a person engages in shameless behavior, it becomes easier and necessary to perform feats more morally degraded in order to accomplish the same effects. It is also probable, if these behaviors are accepted by the nation, that exile might become a reality (Milgrom 2000:1698).

The author draws the community back to the stable center of 'keeping' and 'fearing.' These two elements, in society, are to be beacons that guide the community into a place of purity that stems from a lifestyle of holiness. The author has coupled these two lemmas previously in verse three. In verse three, the author admonished the community to 'reverence' their mother and father and to 'keep' YHWH's Sabbaths. Verse 30 focuses the community's attention solely on ethical responsibilities toward their relationship with YHWH.

3.10 – The prohibition against seeking spiritual guidance from spiritists is the focus of verse 31.

31 אַל־תִּפְנוּ אֶל־הָאֹבֹת וְאֶל־הַיִּדְּעֹנִים אַל־תְּבַקְשׁוּ לְטָמְאָה בָהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:
Personal Translation 31 You will not turn to either necromancers or to spiritists or will you seek to become defiled by them, I am YHWH your God.

Verse 31 contains the longer form – אֲנִי יְהוָה אֱלֹהֵיכֶם – that indicates the *inclusio* is giving instructions about religious obligations within the community of Israel. The verb פָּנָה (also in v. four) has the idea of seeking assistance from the object being faced or pledging one's allegiance to an object or person. The Israelites are not to seek help or give their allegiance to הָאֹבֹת or הַיִּדְּעֹנִים (necromancers or spiritists).

The masculine singular noun אוֹב can have a dual meaning.[106] It can mean a ghost or spirit. This spirit is unique in that it can speak through or by human mediums. This would be equivalent to a diviner who is 'possessed' or 'inhabited' by an ancestral spirit. It can also represent an individual who is able to summon spirits from the dead to advise or instruct the living.[107]

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[106] Clendenen (2000:263) asserts: "The Septuagint nearly always translates *ob* with the Greek word *eggastrimuthos,* 'ventriloquist.' This translation may indicate a deception used on the part of the necromancer to deceive others into thinking he was actually calling up the dead."

[107] Milgrom (2000:1700) concurs that divination was not a divine prohibition "since it did not attempt to change the divine decisions, but only to read them in advance of their announcement."

The masculine singular noun יִדְּעֹנִי indicates the diviner who is capable of contact-

ing and gaining information from the dead or ancestral spirits. Hartley interprets

ידע as a technical term due to its close association with אוב. He (1992:7) continues:

"The construction of the name for a spiritist from the root ידע suggests that such a

person was viewed as either having great skill to perform such an exercise or had

a close acquaintance with a departed spirit."

The verb בָּקַשׁ has two varying degrees of interpretation.[108] One way of under-

standing this verb is when a person gains information from a source and the impli-

cation being the diligent procurement of this information. In the present context

this information is being gained from prohibited sources. A second way this verb

can be understood is by a premeditated rebellion against an authority. The impli-

cation is that they will defile a person who consults these sources. The long-term

consequences would be the implementation of the *karet* penalty (Milgrom

2000:1701). The motivation for not seeking the counsel of these necromancers or

spiritists is YHWH, who is to be the source of guidance and instruction within the

community of Israel.

3.11 – Verse 32 emphasizes the virtue of honor within society.

32 מִפְּנֵי שֵׂיבָה תָּקוּם וְהָדַרְתָּ פְּנֵי זָקֵן וְיָרֵאתָ מֵּאֱלֹהֶיךָ אֲנִי יְהֹוָה׃
Personal Translation 32 You will arise in the presence of the gray head and you will honor the pres-ence of the elder and you will reverence your God, I am YHWH.

Verse 32 forms an *inclusio* utilizing the short form – אֲנִי יְהוָה – indicating that the author is once more dealing with ethical issues within the community of Israel. The author is now focusing the attention of his ethical admonitions to the aged and those who have positions of leadership within the structure of ancient Israel.

All the lemmas in this verse are qal 2ms. The author is addressing the individual Israelite. Personal responsibility and purity are the objects of the author's discourse at this point. The author employs two similar but different nouns to indicate the layers of society to be honored. The first noun שֵׂיבָה, translated as 'gray head,' is closely associated with those who are advanced in years. It is possible that these are members of society that are approaching death. Other associated meanings of this word are wisdom and weakness.

The second noun referring to aged persons is זָקֵן. This noun pertains to a person advanced in years but this person holds a prominent position in society. This noun carries the idea of an elder: one who makes religious and social decisions in the community. Other variations of meaning are chief and dignitary.

These two nouns in tandem form the aged layer of society. These represent the normal person of advanced years and those who serve in leadership positions. Each of these layers of society is to be treated with the utmost respect for the שֵׂיבָה and they are to be תָּקוּם. The verb קוּם suggests that a younger person elevates the status of an older person. Clendenen (2000:263) asserts: "Respect for the elderly is essential for maintaining a decent society, so failure to respect and care for the

aged indicates that a given culture is about to collapse" (see Isa. 3:5). Another idea expressed by this verb is to honor or exalt. The physical rising in the presence of an older person signifies the one rising is giving the individual an elevated status due to his or her age.[109]

The verb הָדַר means to show high regard and honor for a particular class of people. It carries the idea of showing favoritism to individuals that are of a higher class within society. The context warrants against this shade of meaning especially in light of verse 15.

The Israelite is to יָרֵא their God. This verb is used four times in this chapter. It is used in the context of familial relations (v. 3), the disabled (v. 14), profaning one's daughter (v. 30) and now with the aged of society. Milgrom (2000:1703), commenting on the recurrence of this verb, states: "The same warning is found in v. 14. Both the blind and deaf (v. 14) and the aged (v. 32) cannot enforce the dignity they merit, but God will punish those who deny it." Many of the major relational layers within society are to be approached with a sense of awe and fear.

3.12 – In verses 33 and 34, the people of Israel are instructed to treat the sojourner in their midst as a native born member of society.

33 וְכִי־יָגוּר אִתְּךָ גֵּר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ:
כְּאֶזְרָח מִכֶּם יִהְיֶה לָכֶם הַגֵּר הַגָּר אִתְּכֶם וְאָהַבְתָּ לוֹ כָּמוֹךָ כִּי־גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם אֲנִי יְהוָה
34 אֱלֹהֵיכֶם:

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[109] The author is reminded of a Greek professor who had served as professor of NT at the Baptist Seminary in Nigeria. He stated that in the culture of Nigeria when a distinguished professor or older person would enter a room the younger audience would all stand out of respect for this individual.

Personal Translation
33 When an emigrant will dwell as a guest with you in your land, you will not oppress him. 34 The emigrant will be like the native born among you as well as a guest, and you will love him as yourself, because you were emigrants in the land of Egypt, I am YHWH your God.

These verses form an *inclusio* that concludes with the longer formula – אֲנִי יְהֹוָה

אֱלֹהֵיכֶם – indicating religious duties. One might consider these verses to be addressing ethical issues within the community. This being the case it is safe to acknowledge that it is an individual's duty to treat the emigrant הַגֵּר as a native born

and to love him as oneself. Joosten (1996:61) states: "The *ger* remains a *ger*, but rather than taking advantage of his weak position, the Israelites should treat him

as a native." The motive for this attitude is כִּי־גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם 'because you

were emigrants in the land of Egypt.' This should be a stark reminder to the community of Israel of the harsh and inhumane treatment with which they were subjected for many centuries. But were they able to אָהַב the emigrant as themselves

and to remember the days of their ancestors in Egypt?

The Israelites are commanded not to יָנָה the emigrant. יָנָה has a variety of meanings and these have a negative connotation, e.g. to oppress with the idea being to

crush or destroy an object completely. It can also mean to mistreat implying to

cause the oppression of another person by violating a moral standard. It also has

the idea of suppressing another individual. Since a foreigner would be unaware of

local customs and traditions, this individual would be susceptible to exploitation: thus the impetus for this prohibition.

Ramirez Kidd (1999:24) makes a distinction between the utilization of the verb גור and the noun גר[110]. If one should consider this in interpreting verse 33, then it is possible that this verse is dealing specifically with an Israelite. Ramirez Kidd distinguishes the verb as an individual Israelite who has left his town of origin to dwell abroad as an emigrant. The noun on the other hand is used of a foreigner[111] who dwells in Israel as an immigrant. This verse could refer to Israelites who have left their homes to dwell temporarily within another Israelite village or town.

The lemma תונו is hifil imperfect 2mp. This command is addressed to the entire community of Israel. They are not to do anything that will cause the emigrant to be or become oppressed or be subjected to maltreatment in any form. Joosten (1996:72-73) states: "His freedom is real: the *ger* may retain his foreign culture and religion with its practices, though he would be welcome to participate in the Israelite religion with its practices…He is not to be excluded from the day-to-day privileges of Israelite life: economic solidarity, the entitlement to bring sacrifices,

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[110] Joosten (1996:55) comments: "It is practically a technical term: the *ger* is a person (possibly a family or group) conceded a certain juridical status because of the fact that he has settled among a foreign tribe or people."

[111] Goldstein (2006:11, 12) states: "When it comes to defining the 'stranger,' some Jewish law authorities say that it refers to a non-Jew who has converted to Judaism, while others say that it refers to a non-Jew living in a predominantly Jewish society. Still others argue for an even broader definition and say that sensitivity to the 'stranger' should be seen in the broader context of protecting 'outsiders'-people who come from elsewhere and are unfamiliar with a certain place or society." The Xhosa language utilizes, *umurhu*, for someone who comes from the rural areas to the urban setting. They are unaccustomed to the way things work or how to make a living in the metropolitan areas. These individuals have the propensity of suffering from undue stress because of this new reality presented to them.

justice. Equity demands that the same law should be valid for the *ger* and Israelite alike."

The second lemma, וְאָהַבְתָּ, is qal perfect 2ms prefixed with *waw* consecutive. The command not to oppress or maltreat the emigrant is for the entire community while the command to love the emigrant in the future is addressed to the individual within the community. This stresses the reality that love[112] cannot be demanded from the community as a whole but must come from individuals as they live lives of holiness. Love is a condition coming from the purity of heart.

The motivation for this is indicated by the כִּי. The motivational[113] clause is a reminder of the oppressive conditions the Israelite's ancestors were subjected to in Egypt. Hartley (1992:7) states: "The prep כ, 'like,' conveys that 'the agreement between the things compared is complete.'" As the individual reflected upon the condition of this subjugation, they were to be motivated to love the emigrant. Kiuchi (2007:361) says "that strangers in the Promised Land ought to be given freedom, just as God liberated the Israelites while they were strangers in Egypt."

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[112] Goldstein (2006:16, 17) states: "The Talmud notes that no less than thirty-six times does the five Books of Moses warn against abuse of or mandate kindness towards the 'stranger.' In purely quantitative terms, this exceeds any other law mentioned in the Torah, including the commandments to love God, to observe the Sabbath and to refrain from theft."

[113] Goldstein (2006:18, 19) comments: "These laws of remembrance reflect the vulnerability principle, because one of the main objectives of remembering the Egypt experience is to foster sensitivity to the vulnerable and to provide the impetus for concern with the plight of the 'stranger'…This verse [Exodus 23:9], according to the interpretation of the Ramban, thus says to a would-be oppressor: '*You were strangers in the land of Egypt*' – You were totally helpless to defend yourselves against the Egyptians, and yet God came to your defense because you could not defend yourselves."

3.13 – Verses 35-37 demonstrate the vital importance of treating every aspect of life with honesty.

35 לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל וּבַמְּשׂוּרָה׃
מֹאזְנֵי צֶדֶק אַבְנֵי־צֶדֶק אֵיפַת צֶדֶק וְהִין צֶדֶק יִהְיֶה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם
36 מֵאֶרֶץ מִצְרָיִם׃
37 וּשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה׃

Personal Translation
35 You will not perform dishonesty in judgment, in a measurement, in weight and in amount. 36 It will be to you as an honest set of scales, honest balance-stones, an honest dry measure and an honest liquid measure, I am YHWH your God who brought you out of the land of Egypt. 37 And you will keep all my decrees and all my judgments and you will perform them, I am YHWH.

The lemmas in these verses are all 2mp indicating that these stipulations are an address to the entire community of Israel. These verses are enclosed by the *inclusio* אֲנִי יְהוָה. Tucked away in the middle of these verses is the longer form אֲנִי יְהוָה אֱלֹהֵיכֶם. These two forms indicate that the regulations being set forth are both ethical as well as religious in their focus.

Verse 35 begins with the adverbial negation signaling the following stipulation is to be absolute and permanent. This verse is addressing a standard that should be evident in any just or honest society. Verse 35 with verse 36 comprises a section on settling legal disputes and right business dealings. This section begins with the negative statement of these dealings, while verse 36 gives the positive behavior expected.

The word translated 'honest' in verse 36 is צֶדֶק and is used four times in this verse.

Milgrom (2000:1709) states: "The staccato effect of the fourfold repetition of *sedeq* in this verse hammers away at the quintessential necessity for honest business practices." This masculine noun has meanings of righteousness, justice, rightness, honesty, accuracy, and fairness. Hartley (1992:322) asserts: "A corrupt merchant would have two sets of weights and measures, using a bigger measure for receiving and a smaller one for distribution…Weak members of society are struck a double blow, getting fewer goods and paying more." These shed light on the fact that this noun is based upon a set standard. It implies doing what is required of a particular standard and not deviating from this standard. The standard is to be reflected in the use of scales and counter balances to weigh dry and liquid commodities. The form הָיָה לְ־ has the idea "become, i.e., to change from one state to another" (Swanson 2001:2118). The nation is to transform from a עָוֶל society (evil, dishonest, unjust) to a צֶדֶק society (right, honest, just).

The motivation for this transformation is based on the fact that אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם. It was YHWH who instigated a standard for the community to imitate. YHWH had brought the nation from the land of Egypt. This would become a rallying cry from the author to remind the people of all that YHWH had done in the past.

The community is instructed to שְׁמַרְתֶּם and עֲשִׂיתֶם 'you will keep them' and 'you will perform them.' Both of these lemmas are 2mp. The entire community is admonished to keep and perform all of YHWH's decrees and judgments.

3.14 – Historical setting of Leviticus

There are many arguments in existence as to the setting for the writing of Leviticus. Some accredit the writing to be the exclusive product of the Mount Sinai experience. Modern scholarship espouses a two-part division of the book (P, H). Others would suggest that the composition of the book was a product of many editors or redactors over an extended period of time. This of course would suffice the argument of many differing layers of edition that form the composite of Leviticus in existence today.

How might an interpreter[114] view the material in Leviticus? This body of material can be viewed as originating from the time of Moses. Kiuchi (2007:15) states: "Leviticus follows the book of Exodus, which gives an account of the historical exodus, the giving of the Sinai covenant, the building of the tabernacle, and instructions concerning basic ceremonies that would soon be conducted there by the priests. There are unmistakable signs that the two books are continuous." He continues by suggesting that various literary and thematic relationships exist within both Exodus and Leviticus[115]. The priestly garments and their consecration are

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[114] Barstad (1998:41 italics original) emphasizes: "Historians are text *readers* and have to deal with the hermeneutic problem that no text (i.e. historical source) can be understood the way it was 'originally' meant."
[115] Smith (1996:19) states: "In the second half of Exodus, in other words, the tabernacle is first set up, while in the first half of Numbers preparations are made to take it down. Leviticus, in between, discloses the constitutive precepts God gave from the tabernacle from where it first stood…We must conclude that the writer or redactor who gave us the Pentateuch in its present form wanted us to recognize Leviticus as a literary uni-

prescribed in Exodus 28-29 and the consecration of Aaron and his sons transpires in Leviticus 8. Kiuchi sees the progressive increase in the manifestation of the presence of God in both books as well. The brief encounter of Moses with God's presence at the burning bush (Ex. 3), for seven days the glory of God remained on Mount Sinai, and "finally, the Lord's visible presence arrives permanently after the first day service recorded in Lev. 9" (Kiuchi 2007:16).

Kiuchi basically views Leviticus as the continuing revelation of the will of God for the people of Israel. Many of the concepts mentioned in Leviticus, for Kiuchi, were anticipated in Exodus. He (2007:16) does suggest that "the material of chs. 9-27 is new." Kiuchi (2007:16) concludes: "Thus Leviticus can be viewed as a further and deeper unfolding of the divine-human relationship that took place at Mount Sinai."

Milgrom sees at least three internal evidences for a pre-exilic dating for Leviticus 19. Two of these evidences are viewed by the lack of support for the Levites and the exclusion of widows and orphans in the humanitarian provision legislation. Milgrom (2004:225) states: "H does not mention the widow and the orphan be- cause during its time (mainly, the latter half of the eighth century), the kin group and the household were tightly controlled." The problems encountered by the wi- dow and orphan begin a century later "when increasing latifundia and urbanization led to the dissolution of family and clan structure, leaving the widow and orphan open prey to exploitation" (Milgrom 2004:225). Joosten (1996:89-90) adds to a pre-exilic date: "The fact that they encompass such matters as the administration of justice and the organization of economic life does not accord well with the con- ditions of Israel in the Babylonian and Persian periods, when large parts of public

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ty, and provided signals to this effect in the text itself corresponding to the thematic distinctions within Exod. 25-Num. 10."

life were directed by a foreign power…[W]e are led to the conclusion that the historical conditions addressed by H are those of the pre-exilic period. It seems likely that the real audience of H should have lived under these same conditions, i.e. before the exile."

Milgrom gives an explanation as to why the Levites are obviously overlooked in this section of humanitarian concerns. He (2004:225) states: "The dating of H mainly in the eighth century provides the answer. The Levities are gainfully employed in Judah's regional sanctuaries, residing in their own compound in the Levitical cities." After the Assyrian captivity this changes with an influx of refugees, Levites, widows, orphans, and immigrants evading capture by fleeing to the southern kingdom.

The third evidence that Milgrom lists is found in verse 30. He understands this verse as equating the Sabbaths with the sanctuary. Milgrom (2000:1698) affirms: "Because the sanctuary exists, the verse is preexilic." For Milgrom, the conspicuous absence of the widow-orphan-stranger trichotomy, no mention of the humanitarian assistance for the Levites and the existence of the sanctuary is a confirmation of an eighth century date.

The archaeological evidence also points to an external reason for the conspicuous absence of the widow-orphan-stranger trichotomy suggested by Milgrom. The Israelites enjoyed a more or less equal standard of living or quality of life in the early days of the settlement of the land. De Vaux (1973:72, 73) states: "Excavations in Israelite towns bear witness to this equality in standards of living. At Tir-

sah, the modern Tell el-Farah near Nablus, the houses of the tenth century B.C. are all of the same size and arrangements. Each represents the dwelling of a family which lived in the same way as its neighbours." The external evidence points to a time of unprecedented wealth – eighth century. Bright (1981:243, 244) affirms: "All the evidence suggests that Israel under the Omrides (876-843/2) enjoyed a considerable material prosperity…but there are signs of a progressive disintegration of the structure of Israelite society, and of a harsh system that tended to place the poor at the mercy of the rich." DeVries (1997:227) comments on the expansion in Samaria: "But the wealth was concentrated in the hands of a small minority, the landed aristocracy." This led to the oppression of the poor and the neglect of the widow, orphan and stranger. These societal ills brought about the prophetic age as they spoke out against these atrocities. De Vaux (1973:73) concludes: "The contrast is striking when we pass to the eighth century houses on the same site: the rich houses are bigger and better built and in a different quarter from that where the poor houses are huddled together." This scene could easily be relived as a person passes through a township in Cape Town such as Barcelona, Joe Slovo, Du Noon or Brown's Farm to suburbs such as Constantia, Pinelands or Newlands.

Wellhausen suggested four literary sources, J, E, D, P, and these were a reflection of the social and religious setting for the post-exilic community (Kiuchi 2007:16). The priestly material (P) was regarded "as the latest of the pentateuchal sources and therefore less reliable than its precursors, is now acknowledged to be a carefully preserved record of events and procedures" (Harrison 1980:22). Harri-

son (1980:22) relying upon archaeological[116] data states: "Modern discoveries have shown that priestly material from the Near East is always early rather than late in origin, and that priestly traditions are usually preserved in a meticulous manner."

Douglas (2000:36) commenting on the priestly style of biblical material states: "But it would be a mistake always to take formality of style for a sign of belonging to a superior social class." She continues by addressing the rhetorical techniques available to the priest utilizing a mytho-poetic style. Douglas (2000:46) writing from an anthropological point of view states: "The priestly writing would have used the rhetorical forms that were most highly esteemed in the region. The region is the eastern Mediterranean and Aegean hinterland…[T]he literary forms that Leviticus uses are in an old style that fell out of fashion in the region around the fifth century…If the date of final editing was as late as the fifth century, the style of Leviticus would already have been archaic…An author may have reasons for choosing a nearly obsolete style. In this case, the archaic literary form hallows the teachings and supports the claim to be a text handed down from the time of Moses." The persuasive element, according to Douglas, would be to convince the reader or audience of an earlier writing from the time of Moses instead of a later editorial addition.[117] This viewpoint relegates a class struggle in favor of an ideological stance of an earlier date for the final editing of a text.

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[116] Barstad (1998:49, 50) states: "Even if we also take the archaeological record and extra-biblical sources into consideration, we are still a long way from having enough empirical evidence from ancient Israel/Palestine to write anything but a very short and very fragmented history."

[117] Dever (2001:280 italics original) reflects on the revisionists' statement: "They mistakenly take the relative scarcity of early Iron Age written remains as evidence that all of the Hebrew Bible was written later, and is therefore 'unhistorical.' Simply put, they do not understand that late *editing* does not necessarily mean late *composition*, much less a late origin for the *tradition* as a whole."

If this were the situation surrounding Leviticus, then an earlier date would be more appropriate. It would also be probable that the recognition of "the antiquity and authenticity of Leviticus" could be attributed to a "second-millennium BC literary product compiled by Moses, with the probable assistance of priestly scribes" (Harrison 1980:23). One must not devalue the possibility that "an editor or a scribe of a later generation could have arranged the Mosaic material of Leviticus in its present order" (Harrison 1980:23).

Douglas accepts a post-exilic dating for the final editing of Leviticus. For her, the uniting of the nation and the emphasis on solidarity within Israel was the driving force for the Pentateuch. She (2000:7) admonishes: "It helps the reading of Leviticus and Deuteronomy to recall that the books were composed and edited during a long period of continuing political upheaval…the anguish of living with the disasters of war and the need to rebuild solidarity, this would be the context and the impetus for producing the Pentateuch."

Douglas' commitment to an extended period of time for the compilation and final editing of the Pentateuch suggests an eighth century date or later for the completion of Leviticus. She (2000:7) continues: "For lack of historical skills in the region the anthropologist can only accept the largest scholarly consensus and this at present points to the post-exilic period, the Second Temple community in the fifth century."

Considering the divergent arguments on this matter, one must choose between a Mount Sinai, pre-exilic or post-exilic writing which must be based on recent scho-

larship or archaeological evidence. Since we are not in possession of the literary sources proposed by Wellhausen, a combination of the Mount Sinai and pre-exilic view seems more probable. The primary source of the body of material composing the Pentateuch is assumed to be Moses. He possibly had the assistance of priestly scribes in this process. It also seems most probably that the final form that exists today was likely a product of a later generation by an editor or scribe. Or as Kiuchi (2007:18) suggests: "Leviticus has its origin in God. Though this does not in itself reveal the book's date of authorship, in combination with what the book describes it does favour the view that it originates from the time of Moses – more so than traditional critical theories that date it somewhere in the first millennium BC."

3.15 – Summary

This chapter is filled with legislation that is either ethical or theological in content. These stipulations are presented either negatively or positively. Negatively stated the community of Israel would be organized differently than the nation around them. The positive aspect of these stipulations is the community would be holy as YHWH is holy. These were given in order to diagram the essence of a theology of transformation for the community of Israel. This theology of transformation would be characterized by holiness.

The legislation found in this chapter is addressed to the entire community of Israel. This formal address serves as a renewal service in which the community is being given directives by which to order their society and relation with YHWH. The legislation that follows this opening is either targeted at the entire community or to the

individual within the community of Israel. The community is being commissioned to be holy and the stipulations that follow will steer them toward the path of holiness.

The eluding to the Decalogue points to the fact that the author was utilizing it to form the basis for his theology of transformation. By beginning this address with the inversion of the fifth and fourth commandments, the author is stressing the importance of the ethical and theological responsibilities the community had in achieving its goal – holiness.

Various laws concerning the handling of agricultural procedures were stated. The laws restricting the gleaning of one's field was given. This law existed to insure that the social welfare of society was maintained. This also insured that the dignity of individuals was upheld. The legislation concerning the fruit trees not only regulated the optimum time for harvesting but also stressed obedience to YHWH's command to give the equivalent of the first fruits' offering as a sign of gratitude for his provisions.

The author stresses, through various legislative pronouncements, that the religious or theological duties would be visible in a person's upholding of the ethical or societal responsibilities. This was emphasized as a condition of the heart. The community would express its love[118] for another by deeds done for those who were unable to provide for themselves. This social support system would reflect not only holiness that comes from internal purity but would be the framework of a theology of transformation to be implemented.

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[118] It will be argued in a later chapter that love instead of holiness is a possible emphasis of chapter 19. This will be demonstrated by utilizing a double ring construction for chapter 19.

The members of the community are not to exploit or take advantage of any person within the confines of the nation. This treatment was to also take the form of favoritism. A person was not to be moved by pity due to a person's low status as well as be enamored by a person's elevated status in society. James utilizes verses 12-18 to a large extent in his epistle. He also reminds his audience of the dangers of showing favoritism.

Those with physical disabilities as well as the aged in society are to be dealt with dignity and respect. The consequences for negative behavior against these layers of society would be in danger of God's discipline. Though these disabilities were viewed as curses from YHWH, this still did not give license for the Israelites to cause them harm or discomfort in any way.

The Israelites' interactions with those around them were to be characterized by pure motives. The legislation being mandated could not be enforced but must exude from a conscious or deliberate act towards another. These actions must be a reflection of a life lived with purity and benevolence for those in the community. If individuals within the community do not approach others with purity of heart then the results will be violence, malice or neglect.

A strong concept that comes out midway in this chapter is love. This is not a feeling of intimacy for another but actions that demonstrate concern for others. The concept of love in this passage is of doing, assisting or benefiting another for their good. The deeds that express love will be those behaviors mentioned in this piece

of legislation, e.g. gleaning, not oppressing, not stealing, not lying, respectful treatment of visually and audibly impaired, reverencing parents, not hating, etc.

A difficult situation concerns a slave girl who has experienced sexual misconduct. There was argued a three-fold problem with this passage. The usual noun for slave was not used but substituted with a noun, which gave this situation a legal focus. The second problem was the extent to which she had been granted freedom. In theory the more freedom granted the closer the situation bordered on adultery. The final problem was the interpretation of compensation or inquisition. If this is a hypothetical legal test case inquiry seems most acceptable, but if it were a test of the woman's freedom then compensation would be a better interpretation.

The case of the slave girl falls within a section of prohibitions against mixing different types of things. These prohibitions are due to the fact that mixing is retained only for the realm of the sacred: Priest and tabernacle. The results of mixing prohibited crops would signify that these are deemed holy, thus forfeiting their value and use for the Israelites. The Israelites wore a symbol that would inspire them toward holiness in the form of the tassels on the corners of their garments.

The ethical responsibilities of the community also apply to the spiritual or supernatural world. The consultations of those who interpret signs or omens or delve into the occult world are to be avoided at all cost. These prohibitions include participating in pagan mourning practices or the dependence on the predictions from those who consult the spirit world.

The passage is a reminder that the practicing of certain behaviors brings disgrace upon an individual in society as well as impacting the land and those who occupy the land negatively. This is not only a disgrace but is in direct violation of the holiness demanded by YHWH. The example of forcing one's daughter to become a prostitute serves as an illustration of the practical demonstration of a person not loving themselves and showing no reverence or fear for God.

The reader is reminded that respect and honor is to be a balm that works its way throughout society. This will be demonstrated by how a person treats his or her parents, the things of YHWH, the old and those holding positions within the community. Three of these seem to target the younger element in society. Rebellion, at times, seems to characterize this group. This passage reminds them that for society to continue respect and honor must prevail, or society as they know it is on the verge of collapse.

The motivation for fair and honest business ethics is based on the fact of the fair and honest treatment YHWH demonstrated in bringing the people out of slavery. In dealing with the emigrant or immigrant and in the transactions of business the people must remember that they too were vulnerable to exploitation and oppression while in a foreign land. Their treatment of others should be based on the treatment shown to them by YHWH.

A historical setting for the writing of Leviticus was argued to be a combination of a Mount Sinai and pre-exilic date. This was concluded from the internal evidences suggested by Milgrom and Kiuchi's view that Exodus and Leviticus are continuous

based on the themes of the two books. One problem with adhering to a post-exilic date is the lack of the literary sources that Wellhausen proposed. Archaeological data also confirms that priestly material from the Near East is always early instead of being late in origin. It was argued that the material originated from the time of Moses, who possibly compiled the material, with the assistance of priestly scribes. But one must take into consideration the possibility that a priest or scribe could have edited the final form of Leviticus that is available today in a later generation.

Chapter four will focus on a structural analysis of Leviticus 19. This analysis will shed light on an alternative emphasis for this chapter. It will be argued that holiness may not have been the primary focus of the writer. It will be demonstrated that the author was drawing the community of Israel's attention to the tenet of loving one's neighbor and emigrant. There will also be a discussion on how Jesus, Paul and James applied the concept of loving one's neighbor in their societal contexts.

Chapter 4 – Contextualization of 'neighbor' in selected New Testament texts

Have we not come to such an impasse in the modern world that we must love our enemies - or else? The chain reaction of evil - hate begetting hate, wars producing more wars - must be broken, or else we shall be plunged into the dark abyss of annihilation.
Martin Luther King, Jr.**,** Baptist minister, Nobel Peace Prize Laureate

Small peoples are often the victims of injustice. Dragoljub Micunovic, an opposition figure during the Milosevic years

To keep the Golden Rule we must put ourselves in other people's places, but to do that consists in and depends upon picturing ourselves in their places. Harry Emerson Fosdick, Baptist minister

4.1 – Introduction

Chapter three involved an analysis of the grammatical aspects of Leviticus 19. Various shades of meaning for words or phrases were also included to allow the reader to gain a different perspective on the way in which the original author/redactor could have been communicating a theology of transformation to his audience. The comparison of a literal translation (Personal Translation) with the NLT, the ESV and the NRSV demonstrated the various ideologies expressed by these translations. In essence, a translation or version of the text is, in other words, a commentary on the text itself.

Four prominent themes arose from chapter 19: holiness, reverence, love, and keeping. The community was admonished to demonstrate holiness by a life of purity. Milgrom viewed holiness as something unattainable. One can only approach YHWH in order to achieve godliness. This is only possible through the keeping of the commandments. Kiuchi, on the other hand, suggested that the egocentric na-

ture kept a person from becoming holy. For him, the journey toward holiness was more introspective, having a heart whose motives were pure.

The author introduced many varying layers of society. With each of these layers was attached various negative as well as positive legislations. These legislations outlined for the Israelites a theology of transformation that the author envisioned for the nation. For the nation to be different from those nations around them, they would have to approach the various elements in society in a radically different way.

The writer of Leviticus 19 utilized the Decalogue as a foundation for orchestrating a theology of transformation. The author intertwined the commandments in ethical and religious (theological) responsibilities for the community. Parents and YHWH are to be reverenced and the aged and elders of the community are to be respected. The community of Israel must adhere to honest business practices and not maltreat the disabled whether they are deaf or blind. The individual within the community is not to profane their daughter or engage in sexual misconduct with a slave girl. The profaning of individuals will have an adverse effect on the entire community as well as the land itself.

This chapter will present a structural analysis of the text of Leviticus 19 drawing upon Mary Douglas' ideas on ring composition. The purpose of utilizing Douglas' ring composition technique is to demonstrate that holiness may not have been the thrust of the author's rhetorical aim. It will be argued that it is possible that the au-

thor was emphasizing love for one's neighbor as well as the emigrant as the intended focus.

After the structural analysis, a following section will focus on how Jesus expanded on this idea of loving one's neighbor. It will also be discussed how Jesus combined deuteronimistic and priestly legislation to stress the importance of loving God as well as loving one's neighbor.

A look at the emphasis Paul places on love and how he applied this concept will comprise another section. Colossians 3:11 will be utilized to demonstrate the layers of society in which Paul attempted to propose a theology of transformation. A final section will focus upon the application that James gave to Leviticus 19 in his socio-cultural context.

The goal of the exegesis and the use of ring composition will aid in a possible alternative emphasis of Leviticus 19. The question could be posed as to the feasibility of a different interpretation for this chapter or how can this substitute understanding of Leviticus 19 be justifiable. Leviticus 19:18b is referred to five times in the synoptic gospels and twice in Paul's letters. This seems to indicate that the writers of these found Leviticus 19:18b to be the point of departure for holiness and that holiness was not in and of itself the thrust of the passage. Peter quotes Leviticus 19:2 in 1 Peter 1:16. Jesus alludes to Leviticus 19:2 in Matthew 5:48 in connection with loving one's neighbor. Even this indicates that loving one's neighbor sets one on the path to holiness. The conclusion to the argument for an alternative focus will be demonstrated through the use of ring composition and how it

highlights Leviticus 19:18b as the central location for the original author's possible purpose for composing this chapter.

4.2 – Structural analysis of Leviticus 19

Mary Douglas (2007:1) states: "A ring is a framing device. The linking up of the starting point and end creates an envelope that contains everything between the opening phrases and the conclusion." She has included a pedimental composition of the Hexateuch by Jacob Milgrom in the preface (Douglas 2007:xiv). This rhetorical device has an ancient origin. Van Otterlo (1948:6) states this literary style "is bound downwards by a time limit (approximately the middle of the fifth century BC)." This technique also has the distinct signature of a specific writer or poet instead of a guild of poets or a conglomeration of scribes (Van Otterlo 1948:6). This is an indication of a distinct ideology or rhetoric of a definite author, scribe or redactor.

Because this rhetoric device did become obsolete, it is easy for the contemporary reader to miss or even misinterpret or view the text as disconnected. Douglas (2007:11) continues: "On the contrary, the disorderly style, as critics take it to be, is all the more esteemed because it is supposed to indicate a spontaneous flow of inspiration." This being the case, a reader or interpreter will need to become acquainted with this style of writing in order to insure that a given interpretation flows with the same inspiration as the original author may have intended. It is imperative that the modern reader also understand that the text was received orally and ring composition was implemented to assist with listening and understanding.

One may wonder why the ancient writers utilized a rhetorical device such as ring composition. Douglas (2007:12) suggests "that something in the brain preserves" this grammatical device. She continues: "It is also possible that reciting or writing in parallels may be good for memorizing." Since many ancient cultures were oral

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Ending: equity
Between God and People

27
Latch: redeeming things and
persons consecrated or
belonging to the Lord.
1-9
Things and person
Consecrated to the Lord
10
The Holy Place defiled
11-15
Blemish, Leprosy
16
Atonement for Tabernacle
17 Bridge: summary
18
Regulation of sex,
Molek

Mid-term: equity
between the people
19

25
Things and persons belonging
to the Lord
24
The Name Defiled
23
Holy Times, Day
of Atonement

21-22
Blemish, leprosy
20
Regulation of sex, Molek

Fig. 1 Leviticus in a Ring (Milgrom 2000:1365)

societies[119], the writers needed some device that would spur the memories of the audience to be able to remember what had been said. Douglas (2007:13) also

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[119] Since oral societies used rhetorical devices to encourage memorization, such as ring composition, could it be possible that they organized their entire society in a series of concentric circles, as a mnemonic device? *National Geographic*, February 2008 page 33, featured a farming community (môšāb - Israeli cooperative community) in the Jezreel Valley of Israel. This community is Nahalal and is structured on a circular pattern. The author, Alan Mairson, suggests that this communal design is centuries old. The purpose for this design was for the community to have equal access to the facilities and to their neighbors. The community had at its center the public buildings being shared such as barns and supply sheds. The next ring consists of the private residences of the society. Another purpose for this design would have been for security reasons. The main flaw with this design is its limitation for growth. There would be little room for expansion in such a design since the area designed for the actual farming sites constitutes the outer ring.

states: "I am more concerned to emphasize ring composition's exegetical function. It controls meaning, it restricts what is said, and in doing so it expands meanings along channels it has dug."

As one begins to recognize ring composition as a grammatical feature of a text, as well as an aid to listening and understanding in oral societies, the apparent parallelism begins to levitate from the pages of scripture. In addressing the idea of analogies, Douglas (2007:14) states they "are endless; as a pattern of analogies a ring composition constrains the multiple meanings of words. It does so by giving each stanza or sections its parallel pair; the members of a pair are placed on opposite sides of the ring so that each faces the other; each indicates its pair by verbal correspondences." As a text is outlined in this fashion, the reader or interpreter is enabled to see the parallels that are being placed opposite each other. Needless to say, it does take practice in order to be able to recognize this feature within a text. Douglas has a fine example of a ring composition taken from Genesis 22:1-18 – the story of Abraham and Isaac.[120] The reader would do well to visit this example of a well-constructed ring composition as an example of form and format (Douglas 2007:20, fig. 4). The reader will find that many times the English transla-

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Smith (2007:22) states: "At least two traditions of circle-based urban planning can be identified for the ancient world. The better-known example is in the Near East, where a tradition of circular capitals started with Parthian and Sassanian cultures, and then became incorporated into Islamic city planning with al-Mansur's plan of Baghdad. A second, poorly understood tradition of circular urban planning is found in towns of the Teuchitlán tradition of western Mexico (circa A.D. 200-700), where numerous circular complexes of shrines and houses cover the landscape. The circular layouts that structure these settlements are unique within Mesoamerica. A different type of circular layout occurs in fortified settlements such as forts and castles. In Iron Age Palestine, for example, the circular fortification walls structured the layout of the houses within."

[120] Douglas (2007:21) sees the interpretation of this passage in a different light due to the ring composition: "On my reading of the ring, this is why and how Abraham earned the blessing he gained for his response to God's command, not for blind obedience but for unswerving confidence in God." The utilization of the ring composition can give the reader new insights of other possible interpretations that do not violate grammatical rules, as employed by ancient writers.

tion of a text does not easily indicate the parallelisms that are to be found in the Hebrew text.

4.2.1 – Ring composition of Leviticus 19

The composition of Leviticus 19 does not fall into a neat chiastic format. The text has to be shifted in order to accomplish this feat. But it does form two rings that utilize parallelisms. For the sake of comparison, the text will be divided into six units. Each unit will encompass the long form אֲנִי יְהוָה אֱלֹהֵיכֶם or short form אֲנִי יהוה as an *inclusio.* The six units are: 1) vv. 2-10; 2) vv. 11-18; 3) vv. 19-25, 31; 4) vv. 26-30, 32; 5) vv. 33-34; 6) vv. 35-37.

An analysis of the following diagram gives the reader a double micro-ring composition design. The first ring consisting of Units 1-3 begins and ends with the giving of offerings זֶבַח שְׁלָמִים and אֲשָׁמוֹ, with the apex of the ring being the command 'you have love for your companion' – וְאָהַבְתָּ לְרֵעֲךָ. The second ring begins and ends with the command of 'you will keep' – תִּשְׁמֹרוּ – 'and you will keep' – וּשְׁמַרְתֶּם – and the apex of the ring is the command 'you have love for him' – וְאָהַבְתָּ לוֹ – referring to the emigrant.

If the author was utilizing a double micro-ring composition as a rhetorical device, then the focus shifts from holiness being the central tenet of this passage. The emphasis would then be upon having love for your companion and the emigrant.

זֶבַח שְׁלָמִים
Unit 1 (A)
פְּאֵת שָׂדְךָ;שַׁבְּתַי

אֲשָׁמוֹ
Unit 3 (Aʹ)
חֻקֹּתַי

Unit 2 (B)
וְאָהַבְתָּ לְרֵעֲךָ

וְאָהַבְתָּ לוֹ
? Unit 5 (Bʹ)

פְּאֵת רֹאשְׁכֶם ;שַׁבְּתֹת
פְּאֵת זְקָנֶךָ
Unit 4 (Aʺ)
תִּשְׁמֹרוּ

אֶת־כָּל־חֻקֹּתַי
Unit 6 (Aʺ')
וּשְׁמַרְתֶּם
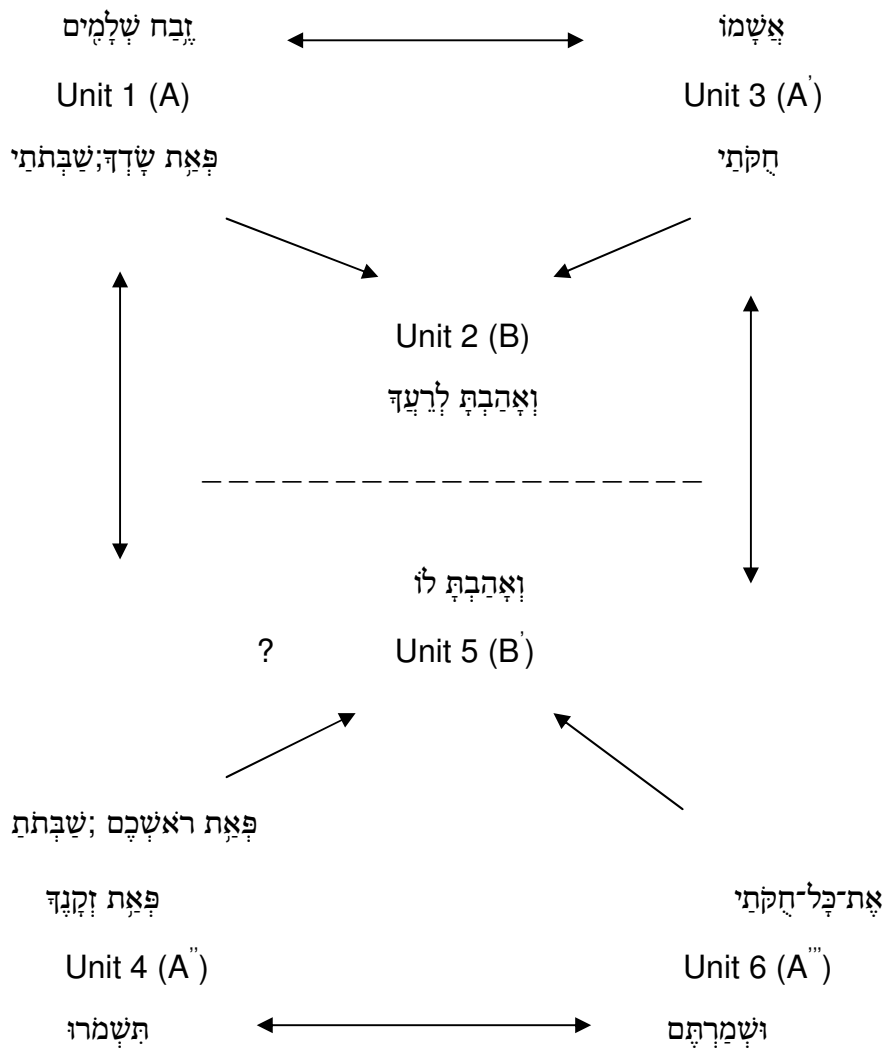
Fig. 2 Double Micro-Ring Composition Diagram of Leviticus 19

Milgrom (2000:1656, italics original) states:

> This injunction (v. 18b.) falls in the middle of chap. 19, containing thirty-seven verses. It is 'the culminating point' of H as well as the apex of Leviticus…Within its own pericope (vv. 11-17), it serves as the climax in the series of ethical sins: deceit in business (vv. 11-12), oppression of the weak (v. 13-14), evil judgment, and hatred leading to planning and executing revenge. The remedy: *doing good* (love). The result: a giant step toward achieving holiness.

Each of the outside units (1, 3, 4, 6) has legislation on how a son of Israel was to demonstrate love for those around him. The problem comes with Unit 4. These verses seemingly do not focus on one's treatment of the emigrant. As argued in chapter three, the author may simply be utilizing a symbol as a reminder to the community of their social responsibilities to the less fortunate and emigrant. The word פֵּאָה ('edge') is used in verses nine and 27 for legislation on gleaning and personal grooming.

By dissecting units 1-3 utilizing Douglas' method for recognizing ring composition, it becomes apparent that this chapter has a possible ring structure.

Douglas (2007:31) states: "A major ring is a triumph of chiastic ordering." The above-demonstrated micro-ring substantiates the chiastic ordering and parallelism of this section of chapter 19. Douglas (2007:31) continues: "The other prime test of a well-turned ring is the loading of meaning on the center and the connections made between the center and the beginning." Both the center and beginning are full of meaning, as the congregation will be blessed (produce of the land will increase and you will not incur sin) if they obey the instructions of the LORD.

Verses 11-18 are a clearly defined turning point. Verse nine to verse 17 have been leading up to the exhortation (which the NT writers utilized on eight occasions) of 'loving your neighbor as yourself.' The micro-ring is divided into parallel halves that form chiastic parts. Douglas (2007:34) states: "Part of the strategy of construction is to divide the whole piece into two parallel halves that will be chiastically related…Essentially, ring composition is a double sequence of analogies."

v.25

But in the fifth year you may eat of its fruit,

To increase its yield for you:

I am the LORD your God

vv.2-4 Speak to all the congregation
of the people of Israel and say to them,
'You shall be holy, for I the Lord your God
am holy.

vv. 23-24 …And in the fourth year all its
fruit shall be holy, an offering of praise
to the LORD.

vv. 5-8 When you offer a sacrifice of
peace offering to the LORD…

vv. 20-22 …And the priest shall make
atonement for him with the ram of the
guilt offering before the LORD…

vv. 9-10 When you reap the harvest
of your land, you shall not reap your
field right up to its edge…

v. 19 …You shall not sow your field with
two kinds of seed…

vv. 11-18

…but you shall love your neighbor as yourself:

I am the LORD.

Fig. 3 Leviticus 19 in a ring of units 1-3

Douglas (2007:36-37) suggests seven components[121] that make up the construction of a ring composition. The author of chapter 19 introduces a command that is to be followed: 'You shall be holy, for I the LORD your God am holy.' The micro-ring is divided into two chiastically related halves. The greatest obstacle "for the composer of a ring is to arrange the two sides in parallel" (Douglas 2007:36). This can be observed in both sections of the double micro-ring composition.

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[121] These seven components are: exposition or prologue, split into two halves, parallel sections, indicators to mark individual sections, central loading, rings within rings, and closure at two levels (Douglas 2007:36, 37).

It is imperative that each section or *inclusio* have a repetitive phrase to conclude each section. The writer did this by using the long and short forms representing the religious and ethical duties. The 'central loading' or turning point is one indication "that the middle has been reached is that it uses some of the same key word clusters that were found in the exposition" (Douglas 2007:37). Some key words and phrases that are used in the turning point that were also used in the exposition are profane, *nephesh*, people/sons of Israel and reverence your God.

Chapter 19 follows Douglas' sixth convention in ring construction. This chapter has a ring within a ring or what has been indicated by a double micro-ring composition. The closure according to Douglas (2007:37) "signals its arrival at the end by using some conspicuous key words from the exposition." The closure of this chapter comes in the form of 'I am the LORD your God,' which is used extensively throughout the exposition (15x). Douglas (2007:38) closes her section on conventions by stating: "The seven conventions are drawn from the style of large ring form prevalent in the literature of the Mediterranean eastern hinterland in the eighth to the fourth centuries."

4.2.2 – A new path of interpretation illuminated by ring composition.

The ring composition, as argued for the structural analysis of chapter 19, shines a different interpretative light upon this passage. The interpretation would then be a demonstration of love that sets one on the path for achieving holiness. Without love, one is unable to accomplish the legislation set forth in chapter 19 and there is no possibility of that person achieving the desired goal of holiness. With this in

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mind, we will now focus attention on how the NT writers utilized and applied the writer of Leviticus' admonition to 'love your neighbor as yourself.'

4.3 – Jesus' application of 'neighbor' in the synoptic gospels

This section will deal with how Jesus applied the idea of 'neighbor' and coupled it with the command of the *Shema*. The combining of these two commands gives equal weight of importance for loving both God and humanity. Lipson (2007:92) states: "Conversely, Plaut quotes a Hasidic source observing that of the three times the Torah asks us to love, two are in Leviticus (19:18, 34) and concern loving human beings. Only one, in Deuteronomy (6:5), concerns loving God. This, he says, indicates that loving people comes first. Only after we have learned to love people can we hope to achieve love of God." Possibly in the same vein of thought Jesus contextualizes these two great commandments for the foundations of a theology of transformation.

4.3.1 – The recipients of the synoptic gospels

4.3.1.1 – The original recipients of the gospel of Matthew

Matthew is the most Jewish of all the gospels and was written for the Jews (Barclay 1975a:5; Hendricksen 1987a:98). Hagner (1986:286) says there is a "high probability that Matthew was written to a Jewish-Christian community." This is based on the fact that the themes addressed in Matthew are concerns that a Messianic Jewish community would have raised. Some of the concerns that would

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have been put forth are Jesus' fulfillment of the OT prophetic stipulations regard-ing the Messiah, Jesus' role of not destroying or abolishing the Law but to fulfill it and that he was "sent only to the lost sheep of the house of Israel" (Mt. 15:24 – ESV).

Another possibility is that the "readers were Hellenistic Jews" (Hagner 1986:287). This originates from the fact that Matthew was written in Greek. If this is the case, it is probable these are Messianic Jews in the "Diaspora rather than Palestinian Jews" (Hagner 1986:287). If this indeed was the socio-context in which Matthew was penned, then the primary reason for writing this letter would have been to "strengthen the faith and spiritual life of his congregation" (Hagner 1986:287).

4.3.1.2 – Mark written to an unidentified audience

Mark is the earliest and shortest of the Synoptics. There is really no way to answer the 'who' or 'where' of the gospel, but Martin (1986:254) states the "external and internal evidence imply that Mark wrote in Rome and for a gentile constituency." Hendriksen (1987b:13) affirms this idea of a non-Jewish audience because "the fact that such Semitic terms and expressions as *boanerges* (3:17), *talitha cumi* (5:41), *corban* (7:11), *ephphatha* (7:34), and *Abba* (14:36) are by Mark translated into Greek."

Barclay (1975b:6, 7) gives a summary of the characteristics of Mark's gospel. Mark appears to give his recipients a biography of who Jesus was. He is also very clear from the beginning of his account of whom he believes Jesus to be – the

Son of God (1:1). Mark allows his readership to also experience the human or emotional side of Jesus (6:34). As one reads the gospel of Mark, one cannot help but be struck with the vivid details which would indicate an eyewitness account of that event (9:36; 10:13-16; 10:32; 4:38).

4.3.1.3 – Luke, a Greek writing to gentiles

Luke, 'the beloved physician' (Col. 4:14), wrote as a Greek (2 Cor 8:18; 12:18; Gal. 2:3) to gentiles. In Paul's list of fellow workers in Colossians 4:10-17, only Aristarchus, Mark, and Justus are the ones who were among the circumcision. This gives evidence that Luke was probably a Greek and demonstrates the reason why his gospel would not be difficult for a non-Jewish audience to understand. Of all the gospels, Luke's is the easiest one to understand.

Luke sets out to provide an 'orderly account' for Theophilus (Luke 1:1-4). Hendrik-sen (1988a:15 italics original) states: "The idea has been suggested that Luke's Gospel is *a defense brief* or *apologia*, and that the evangelist as it were 'dedicat-ed' it to Theophilus in order to prove to him that in no respect was there any con-flict between the Christian religion and the interests of Rome."

It is possible that Theophilus was a 'code word' for a larger body of 'seekers' about the Christian faith. Luke's immediate purpose would have been to "enlighten earnest enquirers and to strengthen the faith of believers, especially those who had been or were being gathered from the Greek-speaking Roman world" (Hen-driksen 1988a:16). It is feasible to presume that some enquirers had already come

into the church. In this light, Luke is giving further instructions on the Christian faith and teachings.

Luke's "message was directed to the Church and to issues important for the Church" (Ellis 1986:183). For the purpose of this study, only three will be mentioned. In Leviticus the 'divine trichotomy' (stranger-orphan-widow) is noticeably absent. The prophets on the other hand drew attention to this trichotomy indicating neglect for these people of society. Luke's gospel stresses the importance of these three groups in his writing. He emphasizes women's place in first century society (10:38-42; 7:11; 21:1-4). He also mentions children on numerous occasions (1:5ff; 26ff; 2:41ff; 8:40ff; 9:48; 18:15-17). Morris (1984:41) states: "But it is interesting that he (Luke) finds God's plan in events that concern children." Luke is also concerned with the plight of the poor (4:18; 7:22; 2:8ff; 2:24; 1: 53; 6:30; 14:11-13, 21; 16:19ff).

4.3.2 – Matthew 5:43-48 – Jesus' revolutionary love that would conform ordinary disciples into radical followers.

Jesus begins this section by quoting a seemingly popular phrase that had become embedded into the psyche of the Jewish people. The phrase 'hate your enemies', according to Hagner (1993:134), "not taught in the OT, is an inference that was commonly drawn, for example, from such passages as Pss 139:21-22; 26:5; or Deut. 7:2; 30:7." It is possible that 'enemy' had become the vernacular equivalent for a 'non-Jew' while a 'neighbor' was considered a Jew.

In this passage Jesus was intent on establishing an alternative social order in-
stead of ushering in an age of social transformation. (More on this idea will follow
in chapter six.) He was contrasting the normative standard being practiced with
the expected character of a follower of Christ. Jesus gave a command (imperative)
to ἀγαπᾶτε – 'love' – your enemy instead of μισήσεις 'you will hate.' He wanted his
audience to reflect the standard by which the heavenly Father related to all
people. Boyd (2005:41) comments: "When put into practice (*Satyagraha*[122]), how-
ever, loving one's enemies and returning evil with good has a power to accomplish
something the kingdom of the sword can never dream of: namely, freeing the
enemy from his hatred and stopping the ceaseless cycle of violence that hatred
fuels."

Jesus used an example of how the Father causes the rain and sun indiscriminate-
ly to be enjoyed by all people. Verse 45 lacks the definite article in the Greek text.
Hendriksen (1987a:314) comments on this textual feature: "Thus special empha-
sis is placed on the character of these people." This accentuates the character of
God and how he relates to all people regardless of their character. Boyd (2005:42)
emphasizes the human element in this text: "Jesus says we are to love without
consideration of others' moral status. We are to love as the sun shines and as the
rain falls – in other words, indiscriminately." The text would literally read: "because
his sun arises on evil ones and good ones and rains on righteous ones and un-
righteous ones." Hendriksen (1987a:314) continues: "In order to make the marvel-
ous nature of the Father's love stand out all the more conspicuously the two pairs

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[122] *Satyagrah* means power of love and truth which was the concept utilized by Gandhi in his nonviolent
resistance.

of objects are arranged chiastically, the emphasis falling neither on the evil nor on the good."

Jesus moved his audience away from the vertical relation to the practical horizontal relationship within society. To love a person who is considered a 'neighbor' while at the same time hating an 'enemy'[123] reduces one to become what they most loathe. In the first century a woman was exempt from the study of the Law. This is the reason for the Jewish prayer which is so often unfairly quoted, "I thank thee that thou hast not made me a Gentile, a slave, or a woman (Menaboth 43 b)" (http://www.keithhunt.com/Jewish1.html). This prayer is often misquoted but the impetus behind it was the love a man had for the law and contempt for women.

 Matthew, being a former tax collector, would have known the extent of hatred the Jews had toward certain segments of society. Speaking from experience, Matthew was encouraging his readers, whether Messianic Jews or Hellenistic Jews in the Diaspora, to exhibit an "ethical standard of the kingdom (which) calls the disciples to a much more radical love that includes even one's enemies – the unrighteous and the evil" (Hagner 1993:135). How easy it would have been for these first century Jews, whatever their situation, to become so ethnically or religiously isolated as to disregard the 'other' as enemy and only worthy of contempt.

Jesus desired his followers to conform to the ethical standard of τέλειοι. The plural form comes from the singular adjective τέλειος. Delling (1983:67) states: "The adjective means 'whole,' of sacrifices, 'without blemish,' then 'complete' in compass,

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[123] Boyd (2005:32) states "there is no greater power on the planet than self-sacrificial love. Coming under others has a power to do what laws and bullets and bombs can never do – namely, bring about transformation in an enemy's heart."

with no part outside, nothing which belongs left out." This term is used in an academic sense as well as a biological sense. In the academic arena it relates to the various stages of learning from beginner to a mature scholar (Delling 1983:68). Biologically, the term refers to a person who is fully developed or mature. Delling (1983:72, 73) continues: "In the LXX the word means 'unblemished,' 'undivided,' 'complete,' 'whole' while in the Dead Sea Scrolls תמים refers to him who is 'without defect' in spirit and body."

Blomberg (1992:115) states: "'Perfect' here is better translated as 'mature, whole,' i.e., loving without limits." While Walvoord (1972:51) reiterates: "While sinless perfection is impossible, godliness, in its biblical concept, is attainable." These words echo Milgrom's comments on holiness, e.g. holiness is unattainable but godliness is a real possibility if one observes the law and commandments. Hagner (1993:135) adds: "τέλειος is the Greek equivalent of the Hebrew word תמים (ta-mim), used often in the OT to refer to perfection in the sense of ethical uprightness." This should remind the reader of the words in Leviticus 19:2: "You shall be holy, for I the LORD your God am holy" (NRSV). As indicated by Milgrom, holiness or godliness can only be attained by following the Law of Moses.

Barclay (1975a:177 italics original) states "the Greek idea of perfection is *functional*. A thing is perfect if it fully realizes the purpose for which it was planned, and designed, and made." Humanity needs to realize that it was created and designed for a purpose: to do as the heavenly Father does. As the Father demonstrates his love through acts and deeds of undeserved kindness, how much more should we

as fellow human beings show the same to those we classify as 'neighbor' or 'enemy?'

4.3.3 – Matthew 19:16-22 – A man's preoccupation with possessions led to a forfeiture of pleasing God.

The writer begins verse 16 with the expression ἰδού. He begins the pericope with this narrative device that enhances a Hebrew narrative by emphasizing an idea or calling attention to a detail. James 5:4 uses ἰδού to draw attention to the cries of the exploited workers and their withheld wages. The writer of Matthew is calling attention to what the man is seeking. Matthew informs his readers that an unidentified person approached Jesus with a question. While Luke 18:18 identifies the man as a ruler – ἄρχων (judge, or member of Sanhedrin, or an official in charge of the local synagogue [Hendriksen 1987:723]). For whatever reason Matthew does not identify this individual except he was young (v. 20) and he had great possessions (v. 22).

The man is seeking eternal life – ζωὴν αἰώνιον. He is assuming that something must be done from his side. He qualifies this by stating what good deed must be done. In Hellenism ἀγαθὸν indicated 'salvation' while ἀγαθός signified 'pleasing to God' when applied to persons (Grundmann 1983:12). Is this man really asking Jesus what he must do to 'earn' salvation or what must occur for him to 'please God?'

Hagner (1995:557) understands Jesus' reply – 'There is only one who is good.' – as "perhaps an allusion to the Shema of Deut. 6:4. God, who is alone the ultimate measure of good, has already defined what is good in his commandments." The man is given a list, although not comprehensive, of the commandments in which he is to follow. They are all taken from the 2nd table of the Decalouge. Barclay (1975b:214 italics original) says these are "the commandments which govern our *personal relationships* and our *attitude to our fellow-men.*"

It is of interest to note that the 5th commandment is last in the list of commandments. It was argued that the inversion of the order of mother and father in Leviticus 19:3 suggested that the author was possibly emphasizing the importance of the mother to be revered as much as the father. Could it be possible that the writer of Matthew is highlighting a growing problem among the young upward mobile middle class against the dangers of *Corban*? Since Matthew was writing to a Jewish audience he would not have needed to mention the term as Mark 7:11 does to his Gentile audience. *Corban* is a transliteration of the Hebrew קָרְבָּן which means 'to offer as a sacrifice to God in the Sanctuary.' It represented a regulated system of bringing gifts to God (Rengstorf 1984:860, 861). Hutchinson (1988:772) states:

> In Jewish tradition, [corban is] a word used to declare something dedicated to God. In the Gospel story Jesus castigates the Jews for their practice, justified in their legal tradition, of pronouncing their property 'corban' and thus rendering it unable lawfully to be used for the material support of aged parents, even though it did not then need actually to be offered to God but could be retained for personal use.

Barclay (1975b:215) quotes a passage from the Gospel according to the Hebrews about a certain rich man:

> The second of the rich men said to him, 'Master, what good thing can I do and live?' He said unto him, 'O man, fulfil the law and the prophets.' He answered him, 'I have kept them.' He said unto him, 'Go, sell all that thou ownest, and distribute it unto the poor, and, come, follow me.' But the rich man began to scratch his head, and it pleased him not. And the Lord said unto him, 'How sayest thou, I have kept the law and the prophets? For it is written in the law: thou shalt love thy neighbour as thyself; and lo, many of thy brethren, sons of Abraham, are clad in filth, dying of hunger, and thine house is full of many good things, and nought at all goeth out of it unto them.

This young rich man had followed the letter of the law but he had failed in the spirit of the law. His attitude toward his 'neighbor,' which for the audience of Matthew would have been a fellow Jew, was askew. It seems a fair question as to how this young man obtained all his many possessions. Is it possible the nature of this conversation is such due to the fact that the young man had acquired his great wealth through the exploitation of the poor – withholding wages, indenturing his fellow Jew, etc.? This question does not require an answer because the young man was a slave and lover of his many possessions. This attitude caused the young man to miss his entrance into life.

Jesus concludes his conversation with the man by stating a conditional clause – εἰ θέλεις τέλειος εἶναι – 'If you want to be complete.' The word for complete or perfect (ESV, NRSV), as discussed in Mt. 5:48, has the idea of perfection being function-al. When an individual realizes their purpose in life they are considered perfect in

Greek understanding. This man forfeited his opportunity for this, which is indicated by the "periphrastic construction ην εχων, with its emphasis on continuing action, suggests a preoccupation with his wealth" (Hagner 1995:558). This young man becomes a living, breathing illustration of Mt. 6:24.

4.3.4 – Matthew 22:34-40 (Mark 12:28-34) – A transforming theology will lead one to show compassion for others as if their very life depended upon it.

It seems a bit odd that this expert in the law, a Sadducee, began this conversation with such a random, unprovoked question, until it is understood that this was an on-going debate among the religious elite. They were constantly trying to expand the commandments and at the same time trying to reduce them. The Rabbis had been taught that there were 613[124] commandments, 365 were negative and 248 were positive (Brooks 1991:197; Barclay 1975c:293). Hillel was once asked by a Gentile to teach him the extent of the law while he stood on one leg.[125] Hillel replied: "What is hateful to you, do not do to your neighbor; that is the whole Torah, while the rest is the commentary thereof, go and learn it" (Brooks 1991:197; Lipson 2007:93; Strobel 2005:183). Strobel (2005:184) comments on the negative form of the Golden Rule: "under the negative versions, a person could merely live a passive, detached, and un-involved life by simply not doing harm to others. However, the Golden Rule calls on us to go on the compassion offensive by grab-

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[124] Goldstein (2006:22) states: "The obligation to perform acts of kindness for others is based on the fact that the Talmud says that God performs acts of kindness, and therefore is categorized as one of the 613 Divine commandments of Jewish law."

[125] Strobel (2005:183) quotes three additional teachings of the negative form of the Golden Rule – 500 years before Christ Confucius stated: "What you do not want done to yourself, do not do to others;" 400 years before Christ an Athenian philosopher stated: "Whatever angers you when you suffer at the hands of others, do not do to others;" 300 years before Christ the Stoics taught: "What you do not want to be done to you do not do to anyone else;" 200 years before Christ Hillel taught a similar negative version. No one before Christ had ever taught the version that is attributed to Jesus' teaching of the positive rendition of the Golden Rule.

bing the initiative and deliberately choosing a policy of being kind toward other people." This conversation that we are privy to was a common exercise in determining the lighter and heavier stipulations of the law.

The expert in the law asked in Mark what commandment is the first of all and Matthew records the great commandment. The text records the expert's question in Mark v. 28c as ἐντολὴ πρώτη πάντων – 'the first complete commandment.' In essence he wanted to know which one was of absolute importance. Matthew's account in v. 36 is clearer – ἐντολὴ μεγάλη – 'the commandment of greatest importance.' In both accounts the *Shema* is quoted. Matthew quotes only Dt. 6:5 while Mark quotes Dt. 6:4, 5. This was a passage very well known, since it formulated the foundations of Israelite monotheism, and is still quoted at the beginning and ending of each day (Lipson 2007:xx, xxi).

Jesus states a person seeking the kingdom of God must love him with heart, soul and mind and Mark adds strength. The NRSV translates Dt. 6:4, 5: "Hear. O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might." By Jesus stating that the *Shema* is the commandment of greatest importance, he is not putting himself at variance with the religious leaders, since both of these gospels were written for Jewish recipients.

Lipson, writing from a Messianic Jewish perspective, gives insight into how the *Shema* can be understood. She (2007:65) defines the heart as "the essential center, the hub, and the core of our being. It is the seat of self-consciousness…It is

the seat of intellect, emotion, and attitude…It is with the heart that we think, feel, and make decisions." This basically instructs one to willfully decide to love God no matter how one might feel. This is a conscious, rational decision of abandonment to love God.

The word translated soul is the Hebrew נֶפֶשׁ – 'life.' Lipson (2007:73) relying on Rabbinic Anthology states: "*nefesh* is the seat of the passions, appetites, and personality. It is the soul, the life; it is the person himself." To love God in this way "is to offer up to him the whole of our being, our personality, and our life" (Lipson 2007:78). Recalling Kiuchi's explanation of *nephesh*, he stated it was representative of the egocentric nature and 'Love your neighbour as yourself,' in 19:18b can be observed only when one dies to one's egocentric nature.' In a similar fashion Strobel (2005:12 italics original) states: "Technically, we aren't being asked to *like* the other person, because that would require an emotion that we sometimes can't conjure up, despite our best intentions. But in effect we are to treat them *as though* we like them – because that's a decision of our will."

The NRSV translates מאד (strength) which can mean 'muchness,' force', or 'abundance.' Lipson (2007:83 italics MB) states: "Loving God with all our might, or *resources*, means loving him with all our possessions. It is an instruction to be generous with what God has given us, and to be willing to lose everything if he asks it of us." Boyd (2005:39 italics original) commenting on these verses states: "By neighbor Jesus meant anyone we happen to come upon in need of our service – and he says that everything hangs on sacrificially loving this person." This comes into stark contrast with the rich young ruler who left sad (or scratching his head)

because he had great possessions. His possessions were in essence useless to him since he was not willing to meet needs around him with his abundance of resources.

Jesus attaches Leviticus 19:18b to the *Shema* as being ομια – 'pertaining the idea of being of a same nature or quality.' Jesus seems to indicate that it is impossible to love God and hate a person or love a person and hate God. These two commandments, on which the Law and the Prophets depend (ESV), summarize the foundational movement for a theology of transformation. One without the other will leave a void in one's efforts for transformation. Lipson (2007:93 italics original) states: "Love motivates us to *want* to treat other people well. Not only doing, but also caring, is involved; not only physical, but also social needs are to be our concern." We can be like the young ruler who went away and missed his chance at life because his relationships were not in order. Or we can be like Zacchaeus, described by Luke as a rich tax collector, who gave away half his wealth to the poor and paid back all to whom he had robbed. Because of his actions, loving God and humanity, Jesus declared that salvation had come to the house of Zacchaeus. Evans (2001:267) states: "The highest ethic of the Law is not sacrifice or other cultic activity; it is loyalty to God and compassion for human beings."

4.3.5 – Luke 10:25-29 – Look for yourself! What do you see written?

Luke begins this pericope with Καὶ ἰδοὺ, which serves as a narrative marking device to call attention to a detail. This same device was encountered in Mt. 19:16 and James 5:4. Jesus draws attention to the – νομικός – scholar in the law who

was an individual responsible for interpreting Jewish Law. He comes, interestingly enough, seeking an interpretation from Jesus about eternal life and what must be done to earn this type of life.

Jesus asked him two questions for interpretation. The first asks – ἐν τῷ νόμῳ τί γέγραπται – 'In the Law, what has been written down?' The second probes on a personal level – πῶς ἀναγινώσκεις – 'How do you read it in public?' Bultmann (1983:343) states: ἀναγινώσκω in Gk. means 'to know exactly' or 'to recognize,' and for the most part it is used with the sense of reading or public reading." Nolland (1993:583) adds to this sentiment: "Uniquely in the NT, ἀναγινώσκειν 'to read,' means here not the act of reading as such, but the perceiving of the sense of the text that has been read." It seems as if Jesus asked this interpreter of the Law how exactly he understands what the essence of the Law is really composed of; what is his interpretation of the Law.

Barclay gives an interesting interpretation of, 'How do you read?' He (1975d:140) states: "Strict orthodox Jews wore round their wrists little leather boxes called phylacteries, which contained certain passages of scripture…So Jesus said to the scribe, 'Look at the phylactery on your own wrist and it will answer your question.'" This we cannot be sure of but Josephus (Antiquities 4, 8:13) writes: "They are also to inscribe the principal blessings they have received from God upon their doors, and show the same remembrance of them upon their arms; as also they are to bear on their forehead and their arm those wonders which declare the power of God, and his good will towards them, that God's readiness to bless them may ap-

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pear everywhere conspicuous about them." If this is the case, the orthodox were still wearing phylacteries well into the 2nd CE.

Lipson (2007:125, 126 italics original) describes these phylacteries or tefillin: "The tefillin are square boxes, with straps, made of leather from kosher animals, usually cattle or sheep…Inside each box are four tiny parchment scrolls, each containing a Torah passage: Exodus 13:1-10 concerns keeping of *Pesach*; Exodus 13:11-16 concerns the redemption of the first born; Deuteronomy 6:4-9 is the first part of the Sh'ma; Deuteronomy 6:13-21 contains the command for Isra'el to be faithful to *ADONAI*, their God, throughout their generations." If the scholar is wearing these tefillin he only needed to look to his forearm or forehead to know what the Law had to say. It would serve as a reminder that the Scriptures were concealed within. Even so, the emphasis of this exchange could possibly rest not on knowing the Law but on the interpretation the scholar had given to it. Could it be that he is espousing the view that one should love their fellow Jew and hate the Gentile who was their neighbor? Or possibly was he also a subscriber to the practice of *Corban*?

The scholar gave the correct 'Sunday School' answer: The *Shema* and Leviticus 19:18b. Nolland (1993:585) comments: "Luke 10:25-28 emphasizes the fact that Christian faith builds itself squarely on the best instincts of the Judaism out of which it emerged." Jesus told him 'to do this' (imperative) and ζήσῃ – 'You will be alive as you conduct yourself in the way you have just described.' The scholar had a felt need to δικαιῶσαι ἑαυτὸν – 'to show himself to be morally just.' He asked Je-

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sus exactly who was his neighbor.[126] Morris (1984:188 italics original) states: "The

neighbour (ho plesion) means more than the man who lives nearby. There is the

thought of community, of fellowship." The scholar understood his neighbor to be

his fellow Israelite. But he needed an interpretation of this from Jesus. Instead of

providing the answer, Jesus told a story and allowed the scholar to interpret for

himself the answer to his own question. Ladd (1974:132, 133) states:

> Love for God must express itself in love for neighbor. Judaism also taught
>
> love for neighbor, but such love does not for the most part extend beyond
>
> the borders of the people of God. The command to love one's neighbor in
>
> Leviticus 19:18 applies unequivocally toward members of the covenant of
>
> Yahweh and not self-evidently toward all men…Jesus redefines the mean-
>
> ing of love for neighbor: it means love for any man in need, and particularly
>
> one's enemies. This is a new demand of the new age Jesus has inaugu-
>
> rated...This law of love is original with Jesus, and is the summation of all his
>
> ethical teaching.

As one looks at the story that Jesus told, it may take on a new perspective for

some if they see the story through the eyes of the wounded man[127] (Nolland

1993:591). It is probable, since the story is known as the Good Samaritan, that the

wounded man[128] has been 'playing second fiddle' to the Samaritan in most reli-

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[126] Stein (1992:317) states: "It is quite possible that he saw Jesus in the parable twisting this improper question, 'Who is my neighbor?' (i.e., what must a person do to qualify that I should love him as a neighbor?) into a proper one ('What must I do to be a loving neighbor?')"

[127] Strobel (2005:191) states: "This is what I've found: the Golden Rule becomes the most natural response in the world once you see life from the other person's vantage point."

[128] Addressing the 'unexpected contrast between Rahab and Achan,' Spronk (2007:201) states: "These may help us to keep asking questions and not to submit to the threat of accepting violence and the abuse of human dignity as unavoidable facts of a broken world, but instead to keep searching for creative solutions. I believe we are dealing here with an important biblical theological theme which can be found in many biblical texts, both in the Old and the New Testaments. A good example in the New Testament is the story of the Good

gious circles. In this story Jesus highlights the various layers of society: unseen criminals, a man (Jew or Gentile unknown), a Samaritan, a Levite, a Priest, and an Innkeeper. This is a window into many different segments of society and how they were (or how they should) interact with each other. It is interesting that Jesus leaves the identity of the victim up to the scholar and the readers of the parable.[129] Sirach 12:1 states: "If you do a kindness, know to whom you do it, and you will be thanked for your good deeds," continuing in v. 4, "Give to the godly man, but do not help the sinner." If the reader sees the victim as a sinner, a good deed might be hard to administer, but if he is deemed a godly person, then a righteous deed returns the same.

Jesus presents this parable in such a way as to focus the listener or the reader to examine the foreboding illusiveness of neighbor-love by those who follow the letter of the Law. If ceremonial purity or focused attentiveness to the activities of religious life overrides one's responsibility to those in community, then the fulfillment of the law of love or the 'royal law,' as James labeled it, has been violated and transgressed.

The story has a progression of reactions by the various players in this parable. The Priest for instance, seemed to avoid the man altogether, though he does see his condition. The Levite appears to approach the man, sees his condition but reacts as the Priest by leaving him there. They were not affected by the wounded

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Samaritan." Spronk is commenting on the idea of humans being in the image of God and destroyed in the name of God.

[129] The NLT takes liberties to translate Ανθροπος (which occurs in the text without the definite article or modifer) as: "A Jewish man."

man's plight. But the Samaritan[130] approached the man as the Levite, saw his conditions as the Levite did but he ἐσπλαγχνίσθη – (in that moment – aorist tense) – had compassion. Because of this compassion in that moment (γεγονέναι 'to have become') he became different; he exhibited a certain characteristic. He was transformed by the condition of the man, he had become a neighbor. He interrupted his journey to assist and he continued to assist in his absence and agreed to continue to assist when he returned.

Jesus asked the scholar his interpretation of who became the neighbor in this story. Nolland (1993:596, 597) comments: "In the Lukan form the lawyer is being asked to carry away with him the approach to the question of neighbor that emerges from the parable (look at things from the perspective of the victim), and to love his neighbor, as now newly understood, with the kind of concrete expression of compassion that has just been exemplified by the Samaritan." Jesus' response echoes the words addressed to the woman caught in adultery recorded in John 8:10-11. Jesus asked her where her accusers were, but they had already left. He did not condemn her but told her to practice a different kind of life. Jesus is asking not only the scholar and adulteress to practice a different kind of life; he is asking the Church today to practice a different kind of life. The question that arises from this passage is: Is the Church today moved by the 'wounded-ness' it sees in society? If so, what reasons does the Church give each and every day for 'passing by on the other side?'

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[130] Venter (1993:45) states: "He (Jesus) introduces the Samaritan in the parable to show the Jewish religious scholar that a Samaritan understood the spirit of the law better than the Jewish scholar did."

4.4 – Paul's interpretation of 'neighbor' in Romans 13:8-10 and Galatians 5:13-15

4.4.1 – Romans 13:8-10 – Fulfillment of the law comes by loving one another

Paul wrote his letter to the Romans circa 57/58 CE from Corinth. As indicated by chapter 1:13, Paul had never been to Rome, though a Roman citizen, and he states that he had been prevented from making this journey. According to chapter 15:24, it was his desire to use Rome as a home base, much like Jerusalem, to continue his missionary activities into Spain. Paul did finally make it to Rome but not in the way he had imagined nor did his journey to Spain become a reality.

The church[131] in Rome was a possible church plant from the 'visitors from Rome, both Jews and proselytes' (Acts 2:10c, 11a). It would not be a far cry of the imagination to speculate that some of the 3,000 converts on the day of Pentecost were these 'visitors' from Rome (Acts 2:41). Hendriksen (1988b:18 italics original) states: "It will have become evident that in its earliest beginnings the Roman church was probably started not (except indirectly) by any apostle but by the rank and file of those Jews and proselytes who had witnessed the miracles of Pentecost and had afterward returned to their homes in Rome. It should be stressed that these 'lay' people were *Jews* or, in some cases had at one time been converted to the *Jewish* religion." It is also possible to imagine that, since all roads led to Rome, that the Christians from Antioch (Acts 11:26) could have possibly led

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[131] Hendriksen (1988b:18) states: "A fourth century A.D. Latin father known as 'Ambrosiaster,' in the Introduction to his *Commentary on Romans*, informs us that the roman church was founded not by the apostles but by certain Jewish Christians who imposed a 'Judaic form' on it."

missionary activity into a cosmopolitan Rome with an estimation of between 1-1.5 million inhabitants. This would have been a natural desire for these disciples in Antioch to reach out to such a vast un-reached city. Acts 13:1 records that there were many trained and equipped men to carry out such an endeavor (prophets and teachers).

Taking into consideration the cosmopolitan city of Rome and the record in Acts, it is feasible that the recipients of the book of Romans were a mixed group of Jews of the Diaspora – living as immigrants, and Gentiles, some of whom had embraced circumcision. This would account for the lengthy, systematic way in which Paul developed this letter to the Romans. The text in consideration falls within the section (chapters 12-15) that gives a description of how Christianity should affect one's everyday life.

In vv. 1-7, Paul had been addressing the issues of civic duties. He reminded his readers of the importance of submitting to government authorities because in so doing one is actually submitting to God's authority. He also admonished the same readers to pay taxes and revenues and this was to be coupled with giving honor and respect to those who were deserving of these virtues. In the following text, Paul encourages the Roman church to owe no one anything except to love each other, which is the fulfilling of the law.

Paul introduces this pericope with a double negative – Μηδενὶ μηδὲν ὀφείλετε – 'no one nothing you (all) owe' – that "usually reinforces the command" (Dunn 1988:776). He then continues with an exhortation – εἰ μὴ – 'except' – which brings

"out the idea that love of the other is not merely an obligation but a responsive obligation, an obligation which arises from what those addressed have received" (Dunn 1988:776). Paul surely has in mind his earlier words in 5:8, "but God shows his love for us in that while we were still sinners, Christ died for us" (ESV). His readers had experienced this love of God and they were now obligated to do no less than what they themselves had been recipients.

Paul utilizes a form of the word for love five times in these three verses – ἀγαπάω, the verb three times and ἀγάπη, the noun twice. It is in loving 'each other' or 'another' that the law is fulfilled. The word for fulfilled is πληρόω and has the meaning of completing or fulfilling something or "exhaustively complete" (Dunn 1988:777). The phrase νόμον πεπλήρωκεν translates as 'the law is completed or fulfilled.' When the debt of love is paid, then the law is 'exhaustively complete.' There is nothing left for a person to do to further fulfill the law.

In verse nine, Paul quotes the 7th, 6th, 8th and 10th commandments while Mark 10:19 and Matthew 19:19 quote the 5th-9th commandments and James 2:11 lists the 6th and 7th commandments. Since Paul and James both wrote to the Jewish community in the Diaspora, these well-known commandments "strongly suggests that this was the order in which the commandments were widely known in the diaspora" (Dunn 1988:777). It was discussed in Luke 10:25ff that the Jewish community wanted to condense the Law to its essential form. They also debated what the higher and lower stipulations of the Law were. It is not a far-fetched idea that this was also a topic of discussion in the church at Rome. All of the abovemen-

tioned lists of commandments come from the 2nd table of the Decalouge that deal with ethical, human relationships.

All of these commandments, which in essence summarize the entire law, can be 'summed up in this word' (Rmns. 13:8, ESV). The word for 'summed up' (ἀνακεφαλαιοῦται) is a rare word. Schlier (1984:681) states: "This term is rich in allusion and significance. It is rare in secular Gk. and unknown outside literary sources. In accordance with its meaning, it signifies 'to bring something to a κεψαλαιον,' 'to sum up,' 'to give a comprehensive sum,' also 'to divide into the main portions.'" ἀνακεφαλαιοῦται could be translated into a modern day idiom – 'to bring something to a head.' This word would thus mean to bring something to its main or concise point or meaning or to its culminating point. Murray (1979:162, 163 italics original) comments on this idea: "When Paul says that all the commandments are 'summed up in this word,' it is not certain whether he means that they are summarily *repeated*, that is recapitulated, or whether he means simply summed up in the sense of condensed. In any case, the main thought is that when love is in exercise, then all the commandments receive their fulfillment and so they can all be reduced to this demand."

The ethical table of the Decalogue is 'brought to a head' in λόγῳ τούτῳ ('this word'). Paul used λόγος in chapter 9:6 (word of God), 9:9 (word of promise) and 9:28 (word of the Lord) in reference to divine revelation. It may be that he is using λόγος in this same way in this passage. Could it be that Paul is suggesting that these ethical stipulations of the law are a culmination of divine revelation, which is demonstrated by loving your neighbor as yourself?

Paul concludes this pericope with the negative statement of the 'Golden Rule' – ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται – 'Love for the neighbor does not do wrong.' In Tobit 4:15 it is stated: "And what you hate, do not do to anyone." Hendriksen (1998b:440 italics original) understands this phrase as "a figure of speech called *litotes.* This means that a negative expression of this type implies a strong affirmative." Conversely this could be understood, as the tremendous benefit love has toward one's neighbor. The word κακός (wrong) carries the implication of ill effects, immoral acts and being harsh. Love does not have ill effects or does not perform immoral acts and it is not harsh to one's neighbor. But only things done for the positive outcome and kindness to one's neighbor is to be considered. Strobel (2005:190) states: "When we follow it (the Golden Rule) even though it's inconvenient, others may be impacted in deep ways. Why? Because living it out is so thoroughly unexpected – so absolutely against the grain – in our every person-for-himself society."

If this happens, then πλήρωμα οὖν νόμου ἡ ἀγάπη – 'Love (becomes or is) the content of the law.' πλήρωμα connotes what fills something up or completeness or end. The law of love is what fills up the law, completes and is in essence the content of the law. Dunn (1988:783 italics original) sums up this section by stating:

> The call to love the other is in fact *limited* to the neighbor. This still does not involve a restriction by physical proximity or ethnic acceptability, but it does not broaden the outreach of love to everyone. The neighbor is the person encountered in the course of daily life who has a need which lays claim to the believer's resources – a claim, it should also be said, which can never

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be regulated or limited by rules or code of practice and that often has an unexpected quality for which no forward planning is possible.

4.4.2 – Galatians 5:13-15 – Freedom serves as a base of operations for loving service

It is possible that Galatians was one of the earliest (48-58 CE), if not the earliest, surviving letters that the church has of Paul. Unlike Romans, it was written to a group of believers in which Paul was the founder (1:8-11; 4:13). These believers had come out of a pluralistic background. Petersen (2006:1705) writing in his introduction to Galatians states: "Before meeting Paul, the Galatians practiced a mix of local and Greek customs in what is now central Turkey." In 4:8-11 Paul is reminding his recipients of their idolatrous background from which they were enslaved. It appears that these young believers (1:6) are deserting the gospel that Paul preached for a different one. This gospel that they are beginning to follow is laced with a heaping dose of legalism. Due to the nature of 5:2 and 6:12, it is presumable that Judaizers[132] had infiltrated these collective groups of believers and were insisting that they accept circumcision as necessary for salvation. Ridderbos (1982:381) comments on this fact: "All the evidence indicates that these false teachers were Jewish Christians who tried to combine the gospel with the observance of the Jewish ceremonies, above all with circumcision." These false brothers (2:4) had 'slipped in' in order to bring these young believers back into slavery.

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[132] The only NT use of the term for Judaizer is found in Galatians 2:14. The ESV and NRSV translate Ιουδαιζω as 'live like Jews,' while the NLT translates as 'the Jewish law,' and the *Message* translates as 'Jewish customs.' Gutbrod (1984:383) states: "Outside the NT ιουδαιζειν implies conversion to Judaism, especially by circumcision, or sympathy with Judaism which leads to the total or partial adoption of Jewish customs."

Paul's poignant words in 5:12 summarize his opinion and desire for these false brothers: "I wish those who unsettle you would emasculate themselves" (ESV)!

Paul has just reminded his readers of their freedom they have in Christ (5:1-7). The reminder also ushers in for them the reality that accepting circumcision would mean that they must keep the whole law. For embracing circumcision, a lapse into legalism would mean they are forfeiting their freedom, or their liberty of grace, and "Christ will be of no advantage to you" (v. 2b ESV). Paul in 5:7 wants to know what happened. They were progressing well in their newfound freedom. He is encouraging them to revert back to following the message he shared in the beginning.

This pericope, vv. 13-15, seems to indicate there was a spirit of libertinism that had invaded the assemblies of these new believers. Hendriksen (1987c:209) states: "The Christian religion resembles a narrow bridge over a place where two polluted streams meet: one is called legalism, the other libertinism." These new believers are confronted with a choice to either use their freedom for libertine purposes or they could use it in service to one another. The temptation would be greatest in their current societal environment to give license to sin. As Paul wrote in Romans 6:1-2: "What shall we say then? Are we to continue in sin that grace may abound? By no means" (ESV)!

Paul writes in verse 13a: "'Υμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί," – 'You (all) indeed toward freedom were invited brothers.' Longenecker (1990:238, 239) states: "The postpositive conjunction γὰρ may be thought to connect 5:13ff. with what has gone before by providing reasons for the preceding statements. More

likely, however, it should be seen in a continuative sense as reintroducing the theme of freedom that was declared in v 1a." Paul has been drawing the reader's attention to the follies of embracing the teachings of the Judaizers in vv. 1-12, now he wants them to look back and reflect upon the freedom that they had once enjoyed; the freedom that set them free from legalistic slavery. He is not brow beating these young believers, but he is affectionately (ἀδελφοί) persuading them to reconsider and begin to run well again (v. 7). The freedom Paul is suggesting is a freedom from legalism toward brotherly service.

Paul gives the recipients a warning in v. 13b: "μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί," – 'only (do) not (use) the freedom toward (an) opportunity (for) the flesh.' Bertram (1983:472) defines αφορμη in formal terms as 'start,' 'origin,' 'impulse,' 'pretext,' or 'logical starting-point.' He (1983:473) states: "In Gl. 5:13 the σάρξ occupies the position of the malicious opponent and seeks a 'pretext' in ἐλευθερία." Longenecker (1990:239) continues: "The noun ἀφορμή was originally a military term that meant 'the starting point' or 'base of operations' for an expedition, but came generally to mean 'the resources needed' to carry through any undertaking." Schweizer (1983:133) states: "σάρξ is for Paul everything human and earthly, which includes legal righteousness. But since this entices man to put his trust in it, to find security and renown thereby, it takes on for Paul the character of a power which is opposed to the working of the Spirit. The sharpest formulation is in Gl. 5:13, 17, where σαρξ is an independent force superior to man. Paul realises, of course, that this power which entices away from God and His Spirit is not just a power alien to man. It belongs to man himself."

Paul, in vivid fashion, is exhorting his readers not to allow one's freedom in Christ to give legalism or the former way of life the resources it needs. Nor is it to be a springboard to draw them away from the life they have been living. The *flesh*, as used by Paul on this occasion, is as Bertram described a malicious opponent and seeks a pretext in freedom. A person's personal desires must not supercede the responsibility to serve others. Paul exhorts his readers not to use their freedom "as a pretext for indulging the sinful nature" (Fung 1988:244).

A believer's freedom should spur them on to reach out to others based on love. Paul is now emphasizing a change in the ethical way these young believers are to conduct themselves: ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις – 'but for the sake of love, you (all) serve as slaves to each other.' Cousar (1982:129 italics original) states: "If freedom is the basis of Christian ethics, then *loving service is the proper exercise of freedom*." Paul is exhorting these young groups to become servants because of love.

Paul states in v. 14a ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται, ἐν τῷ – 'For the whole law, in one word, has been completed in this:' In Romans 13:8b he states: γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν – 'By loving one another the law has been completed.' In Galatians, Paul states that the law is completed in the word that is to follow, while in Romans he clarifies by loving each other the law is completed. He continues by listing commandments from the 2nd table of the Decalogue, which is then followed by the negative statement of the 'Golden Rule.' These commandments that Paul quotes are all in the negative. He also uses a negative example of what they 'shall not do' in Galatians. In both Romans and Galatians, Paul

seems to indicate that love will be accompanied by beneficent deeds done for the 'other.' In Romans he does not give examples of what these deeds might be. But in Galatians he gives the example of the fruit of the Spirit in which love heads the list.

He admonishes the Galatians: εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε – 'but if you (all) bite and devour each other, take notice so that by one another you might not be destroyed' (5:15). Paul chooses an interesting word for devour. The root κατεσθίω conveys the idea of acquiring things dishonestly, exploiting others or wasting resources. Lipson suggests that to 'love God with all of one's might', in essence, means to love him or her with all of one's resources. If Paul has this understanding of the *Shema* in mind, it is possible that he wants his readers not to refuse to use their available resources, materially or physically, to help another. It is a reminder of the Priest and Levite in the parable of the Good Samaritan and of how these characters refused to utilize their resources for their neighbor. In Paul's words, these men devoured this wounded man.

The only sure way of not destroying each other is that we love others as ourselves. Longenecker (1990:244) states: "The hyperbole pictures wild beasts fighting so ferociously with one another that they end up annihilating each other…Perhaps their fighting stemmed from differing attitudes toward the Judaizers' activities among them. More likely, however, it was an expression of their own indigenous and loveless libertine attitude." It is through their freedom in Christ that they would have been able to love in a way that completely exhausts the demands

of the law. It is no wonder that Paul lists love as the first fruit of the Spirit. It is "not one virtue among a list of virtues, but the sum and substance of what it means to be a Christian" (Cousar 1982:131). The Torah is not nullified in Paul's mind, but it is put in a new perspective by the call of love. Cousar (1982:132) concludes by stating: "It is not Christian love if I ignore the social, economic, or political forces which have created the conditions under which this one lives and offer only palliatives or perhaps only spiritual support. In such an instance love demands justice, and acts of love are transposed into efforts to bring relief from a form or forms or tyranny."

These words demonstrate the new perspective that Paul called the young believers in Galatia, as well as calling the 21st century Church, to utilize its resources in order to bring about a theology of transformation. The biblical writers encouraged this through an alternative, changed society.

4.4.3 – Societal layers in Paul's time

The city of Colosse had become a cosmopolitan city by the time of the early 60s CE, which is a proposed date for the writing of Colossians. According to Josephus (Ant 12. 147-53), Antiochus the Great transported 2,000 Jewish families from Babylon and Mesopotamia and settled them in Lydia and Phrygia (Barclay 1977: 93; O'brien 1982: xxvii; Hendriksen 1987c: 14). The indigenous population of Phrygia worshiped numerous deities and the Jewish settlers were forced to mingle with this pagan population. The Jewish population was able to become prosperous in their immigrant status. By the year 62 BCE, the population of Jewish immigrants

numbered 50,000. These immigrants, due to their prosperity, sent the equivalent in gold to Jerusalem in order to pay their temple tax. Flaccus, the Roman governor, sought to end the exportation of gold by placing an embargo on these shipments. Barclay (1977:93) states that Flaccus "seized as contraband no less than twenty pounds of gold which was meant for the Temple at Jerusalem. That amount of gold would represent the Temple tax of no fewer than 11,000 people. Since women and children were exempt from the tax and since many Jews would successfully evade the capture of their money, we may well put the Jewish population as high as almost 50,000."

In Colossians 3:11, Paul employs four pairs of class designations: Greek/Jew, circumcised/uncircumcised, barbarian/Scythian[133] and slave/free. All of these terms indicate a different layer of society. It would seem apparent that Paul is opening a window on an existing 1st century caste system. These designations are pairs of binary opposites. Three pairs of these opposites are frequently encountered throughout the NT. But who were these barbarians and Scythians? For the answer to this a study of where these people came from and their actions within society will be necessary. The use of selected apocryphal text will help to identify the behavior and reputation of these people.

All of these binary opposites represents and signifies barriers in the ancient world. If the Christian faith is to be an agent of a theology of transformation, then it must be a religion that prides itself in the removal of every barrier and obstacle within

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[133] This pairing of Scythian and barbarian has another possibility as a contrast "between southern and northern peoples or even black and white" (Windisch 1983:552).

society. As the world faces many barriers today, especially with the influx of immigrants, so the ancient world was enamored with many obstacles of its own.

Barclay (1977:155) states: "The Scythian was notorious as the lowest of the barbarians; more barbarian than the barbarians, the Greeks called him; little short of being a wild beast, Josephus calls him." The Scythians were a great warring tribe. Michel (1983:447) states: "For 28 yrs. the Scythians terrorised the Near East but they did not establish any lasting kingdom." It is also believed they made an "alliance with Nabopolassar and helped in overthrowing the Assyrian empire" (Michel 1983:447). Michel (1983:447) continues: "The alliance of Babylonians, Medes and Scythians took Assur in 614, Nineveh in 612, and Haran in 609."

Michel (1983:448) states: "According to the saga of the Pontian Greeks Hercules visited the Scythians." Scythes was the son of Hercules and Echidna and began to rule a people who became known as the Scythians after him. The Scythians were known for their modesty in life, sharing of their goods but their reputation revolved around crudity, excess and ferocity (Michel 1983:448). They were also known for their practice of scalping their victims. Recounting the martyrdom of one of the seven brothers who defied Antiochus, 4 Maccabees 10:7 states: "Since they were not able in any way to break his spirit, they abandoned the instruments and scalped him with their fingernails in Scythian fashion." Hendriksen (1987d:154) gives a vivid description of the barbarity of the Scythian: "They drank the blood of the first enemy killed in battle, and made napkins of the scalps, and drinking bowls of the skulls of the slain. They had the most filthy habits and never washed with water."

The Greek name of the town of Beth-Shan, on the eastern edge of the Plain of Jezreel reflects a time of occupation by the Scythians. The Greek version of Beth-Shan is Σκυθόπολις, written Σκυθων πάλις. The Greek spelling of the noun for Scythian is Σκύθης. The ferocity and blood mongering reputation of the Scythians was well known in Palestine. 3 Maccabees 7:5 records: "They also led them out with harsh treatment as slaves, or rather as traitors, and, girding themselves with a cruelty more savage than that of Scythian custom, they tried without any inquiry or examination to put them to death." According to Michel (1983:448) this "royal letter condemns the tyranny of the enemies of the Jews who slay their victims without investigation and in so doing behave so cruelly that they surpass the Scythians in ferocity."

The Scythians bore the reputation of being more barbarian than the barbarian. So who were these people compared to the Scythians? The basic meaning of the word βάρβαρος is 'stammering,' 'stuttering,' or 'uttering unintelligible sounds.' The most important usage of this word is 'of a strange speech,' or 'the one who speaks a strange language.' An article written by Pius Adesanmi appeared in the February 22, 2008, *Cape Argus,* page 15, entitled 'Black SA has turned old friends into foes.' In this article Adesanmi writes:

> *Makwerekwere* is the derogatory term used by Black South Africans to describe non-South African blacks. It reminds one of how the ancient Greeks referred to foreigners whose language they did not understand as the Barbaroi. To the Black South African, makwerekwere refers to Black immigrants from the rest of Africa, especially Nigerians. I was confounded by the

fact that Black South Africa had begun to manufacture its own k*****s so soon after apartheid.

These words ('manufacture its own k*****s so soon after apartheid') echo what Kuykendall refers to as the absorption of the oppressor within the oppressed. Kuykendall (2005:18) elaborates:

> The situation of oppression produces an adhesion to, and identification with, the oppressor. The oppressed absorb the oppressors within themselves. This impairs the perceptions of the oppressed about themselves and their situation. At this point, the oppressed do not see themselves as the antithesis of the oppressors, but rather see the oppressor as a model. This partly explains why the oppressed occasionally become oppressors or sub-oppressors of their friends, associates, and companions; and why the oppressed are attracted toward the oppressor's way of life striving to resemble, imitate, and follow the oppressor. In this way, the oppressor lives within the oppressed…This adhesion to the oppressor creates within the oppressed a fear of freedom.

Being unable to disassociate oneself from the stigma and trauma of oppression or barbarianism or Scythianism will lead a person to actually become what they most loathe: oppressor, barbarian, or Scythian.

The understanding of barbarian as one 'who speaks a strange language' naturally evolves to signify 'one of a strange race.' According to Windisch (1983:547), the phrase "ο βάρβαροι are the other peoples who are different in nature, poor in cul-

ture, or even uncultured, whom the Greeks hold at arms length, and over who they are destined to rule." Those who are poor or even uncultured lead one to an ideology of those who are "'wild,' 'crude,' 'fierce,' 'uncivilised'" (Windisch 1983:548).

Windisch interprets the pairings in verse 11 as an indication of various tiers within society. Windisch (1983:552) understands the pairings of Greek/Jew and circumcised/uncircumcised as the tier representative "of nationality and of salvation history and religion." The pairing of slave/free indicates the sociological layer of the 1st century. The most difficult pairing to comprehend is Scythian/barbarian. This layer of society is likely suggesting the racial element of society (Windisch 1983:552).

Hendriksen (1987d:152,153) suggests a similar delineation of these binary opposites. The Greek/Jew and circumcision/uncircumcision represents the racial-religious layer. He designates Scythian/barbarian as the cultural tier of society. Hendriksen agrees with Windisch that slave/free comprises the social aspect of 1st century society.

Leviticus 19 outlined a theology of transformation that would, in theory, abolish all barriers that could possibly divide society – racial, religious, cultural and social. O'brien (1982:192) calls this obliteration of societal barriers as the 'new humanity.' These known social distinctions in the 1st century demonstrate "the kind of frictions the Christian faith had to overcome" (O'brien 1982:192). The 21st century has ushered in its own unique 'frictions' through economic and forced migration otherwise known as globalization.

The final phrase of verse 11 reads: "but the all and in all (is) Christ." This phrase is to be understood in two halves. The first half states that Christ is 'absolutely every-thing' or 'all that matters.' The second half ('in all') should be understood that Christ "permeates and indwells all members of the new man, regardless of race, class or background" (O'brien 1982:192). This phrase emphasizes the essential element for a theology of transformation to become a barrier-obliterating process. Christ as 'all that matters' "guarantees the creation and gradual perfection in each and in all of 'the new man, who is being renewed for full knowledge according to the image of him who created him'" (Hendriksen 1987d:154).

4.5 – James' use of Leviticus 19

It is apparent that James made conscious use of Leviticus 19:12-18 as indicated by the correlating verse: Lev. 19:13-James 5:4; Lev. 19:15-James 2:1, 9; Lev. 19:18b-James 2:8. A brief discussion of these three references to Leviticus 19:12-18, will demonstrate James' interpretation and application to the socio-contextual situation in which he wrote.

James addressed his letter to the 'twelve tribes in the Dispersion.' This is a clear indication that his intended readers were Jewish. Schmidt (1983:98) states: "It re-fers in the first instance to the Jewish dispersion, i.e., to the scattered Jews living outside Palestine." Kistemaker (1987:7) asserts: "If we assume that James wrote his epistle to the Jewish Christians who were persecuted following the death of Stephen, the conclusion is that this epistle dates from the first part of the first cen-tury." James would have been aware that these people were living as immigrants

in a foreign land and possibly existing as indentured servants. They were probably living in poverty and were at the mercy of rich landowners for their subsistence. It is plausible that these people are in the same situation as those to whom Paul addressed his letter to the Colossians.

4.5.1 – James 2:1-13 – Partiality rules when impartiality should be the dominate force.

The writer of Leviticus 19:15 warns his readers that they are not to be moved by pity because a person is of low status (poor). The readers are also cautioned not to favor a powerful person. To do either one of these would be the cause of a great injustice. Justice must be administered equally and fairly to all tiers of society. James on the other hand biases his interpretation toward the rich. προσωπολημψία originally meant to accept a person with favor or in a positive manner. But the use of the word soon began to have negative connotations. Barclay (1976:63) states: "It soon began to mean, not so much to favour a person, as to show favouritism, to allow oneself to be unduly influenced by a person's social status or prestige or power or wealth." Sirach 10:23 states: "It is not right to despise an intelligent poor man, nor is it proper to honor a sinful (rich) man." Barclay (1976:63) asserts: "The Old and New Testaments unite in condemning that partiality of judgment and favouritism of treatment which comes of giving undue weight to a man's social standing, wealth or worldly influence."

James employs the Greek word προσωπολημψία for 'partiality' in verse one. This word is a combination of two Greek words that express the Hebrew idiom נָשָׂא פָּנִים,

which can be translated 'to lift faces.' The Greek phrase λαμβάνειν πρόσωπον, which can be interpreted as 'to accept' or 'to take face,' is utilized to translate the aforementioned Hebrew idiom. This noun "is found for the first time in the NT but was probably in use already in Hellenistic Judaism" (Lohse 1983:779). God's judgment is referred to, as προσωπολημψία to which there is no respect of person (Romans 2:11). His salvation is also readily available to Jew and Gentile alike without partiality. The Christian community is not to be an organism that shows partiality. James gives a poignant example in chapter 2:2-4 of showing favoritism based on outward appearances and social status.

James is stating that when an individual, whether they are poor or rich, comes to your 'church meeting,' there needs to be impartiality. He is reminding his readers that when one stands before God, they receive impartial, unbiased justice. The use of συναγωγή has divided opinion over whether James is discussing a legal set-ting where the church has gathered to engage in litigation[134], or if the people are assembled to worship.

James appears to be specifically warning his congregation against showing par-tiality while gathered for worship and not about unwarranted favoritism in legal matters. He uses the word συναγωγή, which translates 'assembly' by NRSV and ESV, while the NLT translates 'meeting' in verse 2. This noun means 'the congre-gation of the Jews' or 'synagogue.' The question might be considered as to the

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[134]Martin (1988:58) states: "[T]he scene in these verses is that of a congregation gathered to dispense justice and found Jewish parallels as evidence of the need for impartiality, which would be called in question by the litigants who dressed themselves in fine clothes to impress the assembly and were given good seats as a mark of respect…The forensic-social language reads more naturally if the scene is one of a church met to consider some legal problem." Davids (1982:109) continues in the same vein of thought: "The assembly is a judicial assembly of the church and both litigants are strangers to the process."

reason James uses συναγωγή instead of εκκλησια, which is the noun used for people gathered. Schrage delineates συναγωγή as used either for assembly or congregation in NT times. He (1983:828) states: "συναγωγή in the sense of assembly is extremely rare in the NT. We find it in Ac. 13:43 for an assembly of Jews to which the god-fearing proselytes mentioned there also had access."

In Acts 9:2 the dispersed Jewish Christians are in the συναγωγάς (synagogues) at Damascus. Schrage (1983:828) states Acts 26:11 "also presupposes that in the first instance the Christians constituted themselves within the synagogue, and were not yet independent of the Jewish synagogue congregations." This fact, along with an early dating of the book of James, would seem most appropriate as the place of meeting[135] for Jewish Christians, instead of assuming that James is addressing the church in litigation procedures.

The lemma εἰσέλθη is aorist active subjunctive 3ms. This lemma forms the protasis beginning in verse two: ἐὰν γὰρ εἰσέλθη. The use of the subjunctive could indicate a hypothetical situation.[136] The ESV translates this phrase: 'For if a man comes into' and the NRSV translates it: 'For if a person comes into.' The NLT translates this phrase: 'For instance, suppose someone comes into.' All of these versions give the idea of a hypothetical situation instead of James addressing a current or persistent problem within the church.

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[135] Schrage (1983:830) states: "In the overwhelming majority of instances συναγωγή in the NT means the Jewish building. At most one could only ask whether sometimes the gathering or congregation might not be implied too."

[136] Martin (1988:63) asserts: "But there is no proof that the use of εαν in vv 2-3 constitutes a hypothetical situation. More than likely, James is referring to an oft-repeated scene and the use of εαν may be his way of conveying to his readers his hope (or conviction) that such ill-mannered practice will not take place any more."

It is also possible that James is, in a polite way, recalling events that had happened in the past, and the certain possibility of the same occurring in the future, without naming names as Paul in 1 Cor. 1:11. The use of ἐὰν + subjunctive signals the introduction of a third class conditional sentence into the text. Hewett (1986:170) states: "Because the subjunctive is used, some uncertainty exists as to the future fulfillment of the condition, but that is tempered by the distinct expectation that the condition will be realized." If James is simply stating a hypothetical situation, it is remotely possible that the receiving audience had been aware of a similar situation that had previously occurred.

James' apparent motivation is to contrast two individuals from opposite extremes of the social-economic spectrum. The first man is described as χρυσοδακτύλιος [137] – 'gold-fingered' – this Greek word is found nowhere else (Adamson 1976:106). During the time of James' writing, the ring was the sign of considerable social status (Martin 1988:61; Adamson 1976:106). He is depicted as wearing ἐσθῆτι λαμπρᾷ – 'clothes glamorous.' λαμπρᾷ can also mean elegant, shining, or sparkling. This type of clothing is descriptive of a senator or possibly a person seeking office as a magistrate (Martin 1988:61). If the lemma εἰσέλθῃ is referring to a hypothetical situation then Davids (1982:108) is spot on in interpreting the description of this man dressed in elegant clothes "plus the ring form a composite stylized description of a wealthy person."

The second man is described as πτωχὸς which means poor, destitute, or worthless. He is dressed in ῥυπαρᾷ ἐσθῆτι – 'filthy clothes.' The adjective ρυπαρα can

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[137] This word is a *hapax legomenon*, which is a word or a phrase occurring only once in a text or other written record.

mean dirty or shabby. (It also has moral implications of being morally impure, vileness or moral filthiness.) James is utilizing this hypothetical situation to draw his congregation's attention to the stark realities of the super rich and the utterly destitute. The congregation has to face the reality of a possible future situation. If they side with the rich then they are guilty of participating in partiality. They are also joining alliances with those who are opponents and oppressors. This illustration serves as a warning to these congregants that biasing themselves against the poor, simply because they are poor, is to place themselves in direct confrontation with YHWH.

By paying special attention to the rich man, the incrimination of partiality is heightened. The verb is addressed to the entire assembly (2 person plural aorist subjunctive): 'you (all) might pay special attention to.' The attention is focused on seating the rich man in a place of high status or honor, while having the poor man stand in a place away from the speaker. The noun ὑποπόδιον represents a footstool and the poor man is directed to sit there on the floor which "suggests a rank of submission or disgrace...Whether he stands away from the speaker or at his feet, the poor man has received the brunt of the social snobbery and discrimination of those Christians in the synagogue" (Martin 1988:62). This noun also has a figurative meaning of being under someone's control.

The verb διεκρίθητε in verse four is derived from the root διακρίνω This root according to Buchsel (1984:947) is the "attitude, which the NT expresses, by διακρινεσθαι in the sense 'to doubt' is seen in prayer and action, not in reflective thought." The verb can also mean 'to prefer' or 'to make a distinction.' The NRSV

and ESV translate this lemma as 'have you made distinctions.' James uses the same verb stem in 1:6 twice – διακρινόμενος – 'the one doubting.' Martin (1988:63) states the use of διακρινεσθαι by James is a reflection of "the inner conflict of one who lacks firm faith. The instability mentioned suggests a person who is divided in his or her loyalties to God and the world." In this verse the one doubting is as erratic and unpredictable as the waves of the sea driven by the wind. Likewise, the one who makes a distinction between the rich and the poor is equated with one whose faith is as unsure as the tossing of the waves.

Due to their partiality toward the rich the readers became κριταὶ διαλογισμῶν πονηρῶν – 'judges of morally corrupt pondering or thinking within oneself.'[138] The same verb stem is found in Luke 12:17 – διελογίζετο – 'he thought' (ESV) and of Mary's consideration of the angel Gabriel's message – 'she tried to discern' (ESV) or 'she pondered' (NRSV). It is possible that James had the injunction of Lev. 19:15 in mind: "You will not commit injustice by litigation, you will not disdain the reputation of the one of low social status and you will not inflate the reputation of the powerful, in righteousness you will govern your countryman." This can be conjectured by the fact that James places this indictment in close proximity to verse eight which is a reference to Lev. 19:18 (Davids 1982:110; Adamson 1976:108).

James, in verses eight and 12, contrast two laws – 'royal law' and 'law of liberty.' James recalls Leviticus 19:18 and calls this commandment the 'royal law.' The phrase James employs for 'royal law' is νόμος βασιλικός. This is a common literary expression especially in ancient philosophy (Schmidt 1983b:591). Schmidt

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[138] The noun διαλογισμός can also mean doubt. Martin (1988:63) states: "While faith means an unwavering trust in God, doubt implies that the professed believer trusts in riches for security."

(1983b:591) states: "It signifies the law as given by the βασιλεύς. This controls access to him, and it thus invests with royal dignity…More generally it might refer to the predominant significance of law. Yet it is better to give it the more specific sense and thus to see in it a reference to God as the βασιλεύς who makes law." Barclay suggests various meanings for the phrase 'royal law.' He (1976:69, italics original) elaborates: "It may mean the law which is of *supreme excellence*; it may mean *the law which is given by the King of the kings*; it may mean *the king of all laws*; it may mean *the law that makes men kings and is fit for kings*."

The law in which verse nine has been transgressed is the 'royal law.' If an individual shows partiality then he or she is in direct violation of this law, which James eludes to the fact that God, as King, is the lawgiver. The Old Testament idea of 'love' is not an emotive response to a person but expresses itself in deeds done toward others. If a person favors the rich over the poor, then they are negatively stating, through actions, they love the rich more than the poor. If this is the case, then the verdict of guilty has been given and the violator has instantaneously become a transgressor of the law, which God or YHWH has established as his ideal for humanity.

James is commanding his readers: '*ἀγαπήσεις τὸν πλησίον σου*' – 'you will love your neighbor.' James is addressing the individual reader signified by his use of the 2ms future. The idea of love is expressed in the OT verb אהב – 'to love.' This verb expresses or demonstrates love for another by deeds done for the one who is unable to do these for themselves, e.g. laws of gleaning, withholding of wages, bearing grudges, honest business ethics, etc. James uses the verb ἀγαπάω ('to love')

to express a similar idea. He demonstrates how love is to be expressed by giving the laborers their wages, praying for the sick and to restore a wayward brother (5:4, 14, 19).

James warns in verse nine that if a person προσωπολημψία ('receives faces' or 'shows partiality'), he commits sin and is convicted as a transgressor. The word James uses for sin is ἁμαρτία and has the idea of missing the mark or ideal God desires for a person. The sin that James is warning his readers against is becoming enamored by a person's wealth, power or social status and influence. The law (Lev. 19:15) states that a person is to judge another by righteousness. This means to base one's judgment of their neighbor on honesty, justice and fairness despite their social status or influence. To show partiality is a violation of this law and thus brings retribution in the form of a transgressor (lawbreaker) of the law.

Verse 10 reiterates the consequences of becoming a lawbreaker. To break one law is to become a transgressor of the entire law. James illustrates this point by quoting two commandments in verse 11. The reversal of the commandments follows the sequence in the LXX. These commandments are steeped in ethical implications. Martin (1988:69) states: "These two commandments do not concern outward ritual but penetrate to the core of ethical behavior." These acts would be directed towards one's neighbor who is to be the object of love. The committing of these acts would be a sign that one does not love their neighbor thereby invoking the full penalty of the law.

The readers are admonished to 'speak and…act as those who are to be judged by the law of liberty' (NRSV). Kistemaker (1987:84) states: "James is not interested in the content of the spoken word but rather in the act of speaking. He tells the readers to put word and deed together." James uses the noun ἐλευθερίας for liberty. Paul uses this term in Romans for being free from sin, the law and death. Freedom that shows itself in deeds of love is a freedom that is divorced from the law (Schlier 1983:501). Schlier (1983:501) asserts freedom is the "law of Christ (Gl. 6:2). Its claim is that of the accomplished love of Christ. It is thus the 'perfect law of liberty' (Jm. 1:25; cf. 2:12). It is the Law of God which is active in the sphere of freedom and which constantly mediates freedom. Hence its fulfillment brings blessedness with it. We may thus say that the proof of freedom from the Law is fulfillment of the law of liberty." Kistemaker expands the NRSV's translation as 'the law that gives freedom.' He (1987:85) continues: "In the freedom of the law of love the child of God flourishes…The Christian, then, assesses every word he speaks and every deed he performs by the measure of God's law. His entire life is governed by the law of love." James rightly classifies this law as the 'royal law.'

James clarifies how judgment is to be shown by quoting a common proverb (Davids 1982:118). The LXX commonly uses ἔλεος to translate the Hebrew חסד. Bultmann (1983:478) states: "In the OT חסד denotes an attitude of man or God which arises out of a mutual relationship. It is the attitude which the one expects of the other in this relationship, and to which he is pledged in relation to him." This mutual relationship is based on the covenantal relations that exist between people. Bultmann (1983:478) asserts: "חסד is not primarily a disposition but a helpful act

corresponding to a relationship of trust, and faithfulness as the appropriate attitude." In later Judaism, the Rabbis understood חסד to be equated with acts of love (Bultmann 1983:481). חסד can also be understood as being the equivalent of God's grace and mercy.

Bultmann interprets verse 13a as James' way of utilizing the traditional Jewish formula or as Davids understands this to be a 'free-floating proverb.' Bultmann (1983:483) asserts that the use of ἔλεος in this passage can be understood as 'mercy' as well as 'loving-kindness.' Sirach 28:2-4 captures the essence of this noun: "Forgive your neighbor the wrong he has done and then your sins will be pardoned when you pray. Does a man harbor anger against another, and yet seek for healing from the Lord? Does he have no mercy toward a man like himself, and yet pray for his own sins?" The prophets Hosea, Micah and Zechariah admonished the people of Israel to love mercy, act justly, show compassion and walk humbly with their God. James is, in the same way, exhorting his readers to show mercy and compassion laced with justice toward the poor. Sider (2005:62) states: "The rich often neglect or oppose justice because it demands that they end their oppression and share with the poor." Are the words of these prophets and apostles falling on deaf ears today as they did in their day?

4.5.2 – James 5:1-6 – The riches of this world cry out in protest against the exploitation of the marginalized.

James opens his reprimand in this chapter by utilizing the phrase οι πλουσιοι for the generic classification of the rich. It is in stark contrast to his description in

chapter two. There he describes a specific rich person as 'gold-fingered' wearing 'elegant clothing.' This description represented a person of considerable social status and possibly a member of the senate or one seeking public office. The word James has chosen in chapter five signifies someone who has an abundance of material goods or wealth.

The major concern that James has with the rich, not with riches, is the way in which they acquired their wealth – exploitation of the τῶν ἐργατῶν (hired laborer), τῶν θερισάντων (the ones who harvest grain) and τὸν δίκαιον (the righteous – the ones following God's law)[139]. The wealth and material goods of these people are now crying out against them like a μαρτύριον which acts as a witness that is providing evidence of the Rich's exploitation of these people.

The way in which James describes the fate of the material goods of the rich seems to indicate they were hoarded so that the poor or marginalized were denied access to them. It indicates the lack of distribution of these goods wasted while those around lived in want.[140] James also focuses on the three major avenues that one could use to acquire wealth in the first century. He alludes to grain supply, clothing and precious metals. Their abundance σέσηπεν ('has rotted' – perfect tense), τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν ('your garments have been eaten by

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[139] The inter-testamental writing of The Wisdom of Solomon 2:6-13 comments: "Come, therefore, let us enjoy the good things that exist, and make use of the creation to the full as in youth. Let us take our fill of costly wine and perfumes and let no flower of spring pass by us. Let us crown ourselves with rosebuds before they wither. Let none of us fail to share in our revelry, everywhere let us leave signs of enjoyment, because this is our portion, and this our lot. Let us oppress the righteous poor man; let us not spare the widow nor regard the gray hairs of the aged. But let our might be our law of right, for what is weak proves itself to be useless. Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training. He professes to have knowledge of God, and calls himself a child of the Lord."

[140] This is a reminder of the parable that Jesus told of the Rich Fool who built larger barns to store his grain and goods. The end of it all was that riches rob him of his soul and he lost everything.

moth larvae') and your gold and silver κατίωται ('have become tarnished'). It is ὁ ἰὸς αὐτῶν ('the tarnish of them') that is the foolproof evidence of the exploitation of the poor by the rich. Barclay (1976:116) states: "Then comes the grim sarcasm. It is a fine treasure indeed that any man who concentrates on these things is heaping up for himself at the last. The only treasure he will possess is a consuming fire which will wipe him out." Kistemaker sees this as a window into the judgment of God. He (1987:158) comments: "James alludes to the judgment of God that is coming upon them. That judgment they cannot escape."

James begins his admonition to the rich with a stern warning – Ἄγε νῦν (Coming soon! Pay attention! Now listen!). What are they to expect in the not so distant future? ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις – 'the hardships that are coming upon you.' Because of this, the rich are to κλαύσατε (weep as in a ritual mourning – imperative) and ὀλολύζοντες (crying aloud, wailing, howling – present active participle). Kistemaker (1987:155) likens James to an Old Testament prophet by his pronouncement of the impending fate of the oppressive habits of the rich. Barclay (1976:115 italics original) commenting on the participle ὀλολύζοντες , "which is onomatopoetic and carries its meaning in its very sound. It means even more than to wail, it means *to shriek*…and depicts the frantic terror of those on whom the judgment of God has come."

What are the rich being charged with? – ἀπεστερημένος (having been defrauded, cheated or withheld)[141]. What is it that is being withheld? – μισθὸς (wage). James

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[141] Kistemaker (1987:161) comments on the perfect passive participle of αποστερεω denoting "an action that began in the past and continues in the present." The act of defrauding has become a lifestyle for the rich in their exploits of the poor.

is drawing attention to his readers by using ιδου. This is introduced to liven up a Hebrew narrative and is used to emphasize an idea or call attention to a detail. James seems to say, 'Look! Can you not see the distress you are causing the poor and helpless? Do you not know they need their wages daily to survive? Your deprivation of wages are crying out against you along with the destitute pleas of your laborers.' Petersen writes in *The Message*: "All the workers you've exploited and cheated cry out for judgment. The groans of the workers you used and abused are a roar in the ears of the Master Avenger." Kistemaker (1987:159) states: "James takes the readers out to the open fields, as it were, where no one can hide. Here they can see the injustice poor people suffer at the hands of the rich."

The condemnation comes via the injustice done to these workers. This section echoes the writer's imperative in Leviticus 19:13: "You shall not oppress your neighbor or rob him. The wages of a hired servant shall not remain with you all night until the morning" (ESV). The prophet Jeremiah writes in 22:13: "Woe to him who builds his house by unrighteousness, and his upper rooms by injustice, who makes his neighbor serve him for nothing and does not give him his wages" (ESV). The inter-testamental writers spoke strongly to this issue. Sirach 34:22 states: "To take away a neighbor's living is to murder him; to deprive an employee of his wages is to shed blood." Tobit 4:14 admonishes: "Do not hold over till the next day the wages of any man who works for you, but pay him at once; and if you serve God you will receive payment."

Who is it in heaven that is hearing these cries? The one who hears on the part of the oppressed is κυρίου σαβαὼθ – Lord Sabaoth. This is the transliteration of the Hebrew into Greek. The ESV translates this as the 'Lord of host' while the NIV translates it as 'Lord Almighty.' This title expresses "God the omnipotent is on the side of the downtrodden. He puts his majestic power to vindicate his people and to mete out swift justice to their adversaries" (Kistemaker 1987:160).

4.6 – Summary

It was argued at the beginning of this chapter that the author of Leviticus could have been using ring composition as a rhetorical device. The use of this rhetorical device opens new avenues of interpreting and applying scripture. If this was the case, then the thrust of the chapter shifts from holiness to love. If the author's intent was to admonish his recipient to love one's neighbor, then the emphasis on love becomes the path to which individuals journey towards holiness or godliness.

The gospel writers wrote their accounts to a diverse audience: Jewish immigrants, Gentiles, and Messianic Jews. Jesus addressed commonly held issues of prejudice represented by well-known phrases upheld by the religious institution of his day. Jesus demonstrated a desire to establish an alternative social environment. This society would be devoid of favoritism due to status or ethno-linguistic or socio-religious biases. He affirmed that all enjoyed the Father's love whether they were considered good or evil by the present-day society.

Jesus was basically calling for a maturing of the religious elite and his followers. People are to love without limits and meet needs of those who might cross their path. One becomes a neighbor when the wounded-ness of others stirs compassion deep within due to their plight. For this process to come to fruition, humanity in general and the Church in specific must realize the purpose for which they were created: to demonstrate love through acts and deeds of kindness.

When Jesus was pressed to reduce the Law to its finite point he was unable to separate the Shema and Leviticus 19:18b. For him it seems that these two are inseparable. To love God is to be demonstrated through acts of benevolence to those less fortunate. By doing this would be an act of love and compassion to someone who has become a neighbor. These acts must be done with all of one's being and resources. If someone has something that another is in need of and is unwilling to release this object, an opportunity to become a neighbor has been passed by. These acts of kindness have the potential to form the foundation for a theology of transformation. The performance of these acts will insure that the ethos of a nation, a community or a person will forever be transformed in the light of another's needs.

Paul also wrote to Jewish immigrants, Gentiles and proselytes. He has an affinity for utilizing love in his writings. His understanding is that in loving each other the law stands fulfilled. Paul accentuates this fact by suggesting that the Decalogue is summed up or brought to a head by the fact that loving one's neighbor does not do wrong. By expressing the Golden Rule in the negative Paul strongly affirmed

that loving one's neighbor is an imperative that expresses itself in acts of kindness toward others.

Paul not only postulates that love is the fulfillment of the Law but that love performed out of freedom causes the free man or woman to become servants to others. Being servants of each other allows the utilization of resources for the good of those who have become neighbors. This has the effect of reducing the risk of exploiting those in vulnerable positions of life.

Insight was given into the various layers of 1st century society. The various terms employed indicate that sociological, national, racial, cultural or religious barriers must be eradicated. These same barriers exist today. Centuries have past and social transformation of these relational obstacles remain elusive. An ethos reorientation seems the only viable option through a theology of transformation. The destruction of these social barriers has the potential to usher in a new humanity the likes of which before have been consciously or unconsciously shunned.

James approached the Leviticus passages from the eyes of Jewish immigrants. He warns against elevating those who are the very ones administrating injustice and oppression. He is warning them, or perhaps reminding them, of a scene common to the readers of showing undue favoritism to the rich and powerful in the synagogues or Christian worship. He demonstrates this by describing the poles of the socio-economic strata. To side with the rich would signal participation in partiality and forming alliances with their oppressors. Opposing the poor, would be juxtaposed to the compassion of YHWH.

If a person is in violation of the 'royal law' (love of others), by exploiting the less fortune, that individual stands in judgment and is guilty of transgressing the law and will be judged by the law of freedom. This is a judgment James warns cannot be avoided. The material goods, which were gained on the backs of cheap labor, will be the very witness that speaks out against these exploiters. Before James the message of the prophets echoed the same sentence against those who sow injustice. In the end justice will be meted out by the Lord of hosts (Sabaoth).

Chapter five will be an analysis of the events that transpired during the two weeks of xenophobic violence of May 2008 in South Africa. Various explanations from a host of commentators will be elucidated as to the reasons for this violence. Also unheeded prophetic voices will be given a platform and the message which these prophets delivered that was ignored will also be 'heard.' Attention will also be given to the Southern African Migration Project document 50 which highlights the tendency of South Africans to be predisposed to xenophobic mentalities.

Chapter 5 – From Philoxenia to Xenophobia: Denial or Discontent?

Never, never and never again shall it be that this beautiful land will again experience the oppression of one by another – From Nelson Rolihlahla Madiba Mandela's May 14, 1994 inauguration speech

Believe that South Africa belongs to all who live in it, united in our diversity – Preamble of the South African Constitution

5.1 – Introduction

In chapter four, it was argued that an alternative emphasis for Leviticus 19 was possible. This alternative emphasis comes via a rhetorical device which is an application of Douglas' ring composition to the Hebrew text. If the author of Leviticus 19 did utilize this ancient rhetorical device, it becomes clear why the New Testament writers emphasized 'love your neighbor as yourself.' The preferential use of this device would have encouraged the mnemonic element of the recipients/readers as well as supporting the exegetical function of ring composition. The original audience would have been encouraged toward holiness on the basis of their love of neighbor as expressed in their behavior and attitude.

Jesus encouraged his audience to love without limits. He also equated the *Shema* with Leviticus 19:18b which is the foundation of a theology of transformation. To love one's neighbor means to meet the immediate needs of whoever crosses one's path. It is possible to empathize with the needs of others as one begins to 'see' their situation through their eyes. A person becomes complete (τελειος) as they realize the purpose of their design – love others as self.

The Apostle Paul stated the law is fulfilled when a person loves another (Rmns 13:8-10). Loving one's neighbor and not harming them in any way sums up the ethical demands of the law. Paul also suggested that love is the essence of the content of the law. He continued by admonishing believers to use their freedom as a springboard to serve others and not their selfish desires (Gal. 5:13-15). Believers, in the ethical sense, should conduct themselves as slaves towards others.

James (2:1-13), on the other hand, stated that believers should deplore favoritism. Showing partiality demonstrates that a person loves one more than another and this contributed to breaking God's law – the royal law. This was compounded by the fact that the rich were given the 'box seats' while the poor were positioned in a state of submission and humility.

May 2008 has been viewed as an unleashing of violence in South African society - the likes of which have not been seen since the end of the struggle against the apartheid regime. The morbid twist of this violence was not black against white, or vice versa, but African against African. The focus of this violence was due to the perception that Africans from 'out-of-Africa' were and are taking jobs from African-South Africans. These foreigners are viewed as working for less than minimum wages and competing for already stretched housing allotments. The incineration of the body of a Mozambican immigrant in the Rhamphosa settlement, while a number of police officers and community inhabitants watched, epitomizes this epoch of South African history. This picture is a stark reminder of the malcontent and anger that apparently is seething just below the surface of many South Africans. This is a resultant attitude that many have against poor service delivery and

failure of past promises of jobs and a better life. What follows is a review of this outbreak through the eyes of journalists, ministers, politicians and academics as they expressed their views and findings concerning the May 2008 xenophobic attacks.

5.2 – Xenophobia defined

Before embarking on the current societal manifestation of violence, it is necessary that the very phenomenon itself be defined. To construct a definition of xenophobia, organizational documents will be consulted to assist in this task. Xenophobia[142] is a combination of two Greek words *xeno* and *phobos*. *Xeno* means strange or foreign but when it occurs in combination, it comes to mean stranger or foreigner. *Phobos* means fear but when it is used in the combining form it means fear, dread or hatred (Agnes 2000:1082, 1655). The way in which xenophobia can be understood is someone who fears, dreads, or hates someone who is a stranger or foreigner.

The World Conference against Racism (WCAR) (2001:2 italics original) states: "*Xenophobia* describes attitudes, prejudices and behavior that reject, exclude and often vilify persons, based on the perception that they are outsiders or foreigners to the community, society or national identity." This definition suggests that xenophobia is simply a response mechanism that is a learned or acquired perception of

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[142] Carden (1999:91, 93) commenting on the Genesis 19 narrative states: "Rather than reading the attempted rape of the angels as an instance of homosexual violence, therefore, I believe it should be more accurately read as an instance of homophobic (and xenophobic) violence…Therefore xenophobia, racism, disregard for/exploitation of the poor and grasping miserliness should be considered forms of sodomy."

that which does not belong to a specific social grouping. The influx of migrants can accentuate the outsider-insider interpersonal dynamic within communities.

UNESCO in *International Migration and Multicultural Policies*[143] cites two causes for the increased xenophobic violence being witnessed on a global scale. The first cause is the international make-up of the current job market. For the host country, these individuals are viewed as competitors for resources as well as limited job opportunities. The second cause is globalization. This activity leads the host country to reduce its social welfare services, education and health care. This reduction in service provision mainly affects those living on the margins of society. This also places the national and migrant in direct competition for the limited resources that remain. This competition is prime breeding ground for the xenophobic violence that has been witnessed globally and throughout various communities in South Africa[144] specifically. The Asia-Pacific NGO Movement for WCAR (2001:2) states: "The processes of globalization that include economic policies which exploit and appropriate local economies and force the implementation of structural adjustment programs actually heightened racism, racial and ethnic discrimination, xenophobia and intolerance."

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[143] To view article see http://www.unesco.org/most/migration/glossary_xenophobia.htm.

[144] Morna recalls readers' attention to last week's SABC's Interface program which airs on Sunday nights and asked viewers the question 'will South Africans ever accept foreigners?' Two-thirds said no and that these foreigners should go home. This week's Interface posed the question of whether foreigners should be reintegrated into their communities. Again two-thirds said no and they must leave. Morna reminds readers that the respondents were middle-class South Africans both black and white. She states, "the *Sunday Times* quoted a World Values Survey showing that South Africa is, officially, the most xenophobic country in the world, with one-third of all South Africans stating that the government should deport all foreigners living in the country. The country's wealthy, not the poor, were exposed in this survey 'as one of the groups most hostile to foreigners'" (June 08, 2008, *The Sunday Independent*, p. 14). Crush (2008:39) states: "But when, in 2006, 76% of South Africans want their borders electrified, 65% want all refugees to be corralled in camps near the borders and 61% wish to expel any foreign national with HIV/AIDS, there is a deep and serious problem." This report substantiates the results of the Interface questionnaire posed to viewing audiences.

The International Organization of Migration (IOM) estimates there are 150 million migrants and refugees globally. The IOM also estimates that there will be 250 million migrants by the year 2050. These migrants will include asylum seekers, internally displaced persons, economic migrants, and refugees.

Brown (2007:5) states that climate change could displace 200 million people by 2050. This would represent 1 in every 45 persons becoming climate refugees. This in itself could escalate into anti-immigration sentiment. If the IOM figures do not include this estimation, the number of displaced persons due to climate, war and economic reasons will be astronomical. Those countries already feeling the pressure of an insurgence of migrants will be stretched beyond the breaking point. The urgency for a theology of transformation is needed now more than at any time in history. It is imperative that the church becomes preemptive, as well as redemptive, in this looming tsunami of human migration.

5.3 – Xenophobic outbreaks of May 2008: An introduction

The 'ethnic cleansing,' as described by journalists, began in Alexandra on May 11, 2008. A fortnight of violence erupted throughout South Africa. Before this societal rampage concluded, dozens were dead, thousands were made refugees in their refuge country, and countless were injured and traumatized. A refugee crisis was spawned in neighboring Mozambique due to the thousands of refugees who had fled. 'Safety camps' were erected to provide shelter for the thousands left homeless. Rumors of re-integration back into communities, which were the stage for violent eruptions, were beginning to circulate; refugees wanting to return to their

country of origin were offered safe passage. Prof. Mbembe (July 2008, *NewAfri-can*, p. 15) described this phenomenon: "For once, in the history of black people and the history of the continent, we had the possibility of contributing really big to humankind. And here we are trampling on it."

5.3.1 – Causes for the outbreaks

As one would imagine, the reasons for the recent xenophobic[145] violence are numerous as they are varied. This variety of reasons signifies that the source cannot be narrowed down to one specific cause.

One popular trigger that is given for the recent violence is the quote by National Intelligence Agency head Manala Manzini (May 24, 2008, *Weekend Argus,* p. 5) who stated: "Definitely there is a third hand involved. There is a deliberate effort, orchestrated, well planned." Former Western Cape Premier Ebrahim Rasool (May 23, 2008, *Cape Argus,* p. 3) is quoted as saying: "Intellectuals can debate whether this is xenophobia, but it is clear that this is the work of criminals." This reminds one of the activities of the 'Third Force' during 1990-1994 which was responsible for unprecedented levels of political violence (Truth and Reconciliation Commission of South Africa Report volume 6, p. 579). In the May 23, 2008 edition of the *Cape Argus,* page 4, opposition MP's rebut the idea that a 'third force,' 'right-wing populist groups,' 'criminal mobs' or the 'lumpen proletariat' are behind the vi-

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[145] The *Theologia Viatorum* 33/2 (2009) is a special edition of 'The theological and ethical considerations of combating xenophobia in (South) Africa today.' The eight articles are divided into two categories: 1) causes and solutions for xenophobia comprising six articles and 2) solutions from a Biblical or religious point of view contained in two articles.

olence. Ian Davidson, DA Chief Whip concerning this rebuttal in the same article states: "Not for the first time, South Africans facing a national crisis of mounting proportions are left rudderless by a government whose only approach to dealing with the situation is to deny its very existence." Trevor Manuel, Finance Minister, in this same article suggests that labeling of the recent violent outbreaks as xenophobic only "further inflame the situation." Manzini eludes to the idea that these xenophobic attacks are a deliberate ploy to mar or disrupt next year's general election.

Dr. Johan Burger (May 24, 2008, *Weekend Argus,* p. 5) voices another populist opinion for the violence: "Those already living on the edge were pushed over. People wanted a scapegoat so they blamed foreigners." This is due to the response over the high food prices and the increasing cost of living. Mutambara, quoted in the June 08, 2008, *The Sunday Independent,* page 14, suggests that these xenophobic attacks are best understood from two empirical factors. These factors he states are: "Firstly, the poor people of South Africa have not yet economically benefited from their nation's transition from the evil apartheid system to democratic rule. Secondly, the economies of other countries in the Southern Africa region and beyond are very weak in comparison to South Africa's." For Mutambara the root of the xenophobic attacks were "grievances of increasing poverty, growing inequality and unemployment, coupled with a deplorable social infrastructure in which health, housing and education are woefully inadequate."

Due to the abovementioned problems, migrants are conveniently classified as 'job stealers, criminals and competitors placing severe demands on scarce resources

and a fragile infrastructure.' Mutambara continues: "The violence we have witnessed is a case of the poor attacking the poor over crumbs. It is totally indefensible, but we have to correctly contextualise it, in order to effectively combat it." These foreigners are also accused of stealing and raping national women. Mutambara also adds his voice to the debate that a 'third force' "should be rejected with the contempt that it deserves."

Mayor of Cape Town, Helen Zille, (May 23, 2008, *Cape Times,* p. 4) condemned the violence and named several causes: "Among the causes are poverty, unemployment, competition for scarce resources, the collapse of border control, the total incapacity of Home Affairs to process peoples' applications for refugee status and the illegal drug trade, that is spreading rapidly across South Africa." The United States Committee for Refugees and Immigrants, 11 July 2007, reported that there are approximately 171,400 refugees and asylum seekers in South Africa. This report estimates there are 53,400 new asylum seekers in the country. The report supports Mayor Zille's comment concerning Home Affairs by indicating that there was a backlog of more than 136,000 cases by the end of 2006. This report also indicates that refugees who qualified for worker's compensation under the South African immigration law often had difficulty obtaining it. Ramphele (2008:162) adds to this sentiment: "Xenophobia is evident in our communities and in the disrespectful manner in which Home Affairs officials deal with African refugees and asylum seekers."

The International Federation of Human Rights in *Surplus People? Undocumented and other vulnerable migrants in South Africa*, 1 February 2008, estimates there

are currently 80,000 asylum applications waiting to be processed. This report reiterates the fact that these migrants are those who are most exposed to human rights violations. Some of the characteristics these migrants share are: they live in permanent insecurity, they are exposed to exploitation at work, they are subject to xenophobic attitudes and acts, women are subject to exploitation and sexual abuse and they lack access to legal counsel and defense (see page 11).

Mayor Zille and others report of mobs singing popular political freedom songs as they perpetrated violence. Zille (May 24, 2008, *Weekend Argus,* p. 4) exclaims: "We cannot hide from the fact that many of those carrying out the attacks in Gauteng are Zulu speakers allegedly singing his (Jacob Zuma's) signature anthem, *umshini wami.*" According to Issacson (May 25, 2008, *Sunday Argus*, p. 29), Zuma did remind a Mamelodi crowd "that his campaign song, *Umshini Wami* was a struggle song that had no place in this kind of xenophobic thuggery." A SMS was received from a reader of the *Sunday Argus* (*SMS the Argus*) stating: "Does Zuma think that the ANC will not act out his machine gun song? What were the consequences of 'one settler, one bullet' and 'kill the farmer, kill the boer'" (May 25, 2008, p. 19)? Gerardy (May 24, 2008, *Weekend Argus,* p. 19) stated: "The Inkatha Freedom Party and Zulu speakers have also cropped up a few times. And the ANC's own '100% Zulu Boy,' party president Jacob Zuma, has spoken against reports of locals singing his trademark song *Umshini Wami* when attacking foreigners. Translating into 'bring me my machine gun,' it's a macabre self-fulfilling prophecy if true."

A more sinister and disturbing suggested trigger for the violence comes from the voice of Mozambican Solomon Chibebe. His comments about the violence are recorded in the May 25, 2008, *Sunday Argus* page 2. This trigger of the violence was labeled by Gordin as 'ethnic cleansing, South African-style.' Chibebe states: "The people here are jealous of us, and people and newspapers are always saying that 'foreigners did this, foreigners did that, foreigners are the criminals, and foreigners rape women[146].' So they attacked us." Katola resonates with this sentiment by suggesting the 'tribal' factor is at the heart of the current refugee crisis. He (1998:144) states "the root cause of Africa's refugee problem is the arbitrariness of colonial boundaries…In short, the various ethnic groups that were herded together within the boundaries of the colonial state were former enemies…The refugees are victimized just because they happen to have a different ethnic identity than those exercising state power." Boyd (2005:56) admonishes: "So long as people are willing to advance their self-interest by force, and so long as their sense of identity, worth, and security is rooted in their national, ethnic, religious, or political distinctives (their 'tribal identity') – there will be violence and injustice." Crush (2008:7) states: "Morally, South Africans have let themselves down by tending and nurturing xenophobia while engaging in rounds of hearty self-congratulation about their constitution, their deep respect for human rights and their leadership role in Africa and the world. In other words, as the 2006 Survey confirmed, xenophobia and hostility to (particularly) other Africans is not the preserve of a lunatic fringe but represents the convictions of the majority of citizens."

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[146]The July 2008, *NewAfrican*, page 16 reports that the self-determination and the better treatment of local women by 'foreigners' have become an appealing alternative to South African women.

Educationalist Crain Soudien quoted on June 18, 2008 in the *Cape Times*, page 11, suggested that South Africa faces a 'conceptual moment.' When journalists address migrants in the media, one is struck by the emphasis placed on these people as being foreigners. Even Thabo Mbeki labels these people as 'foreign guests.' Soudien emphasizes: "The value of categories and concepts such as 'nation,' 'nationalism,' 'citizen,' 'foreigner,' 'refugee' and 'camp,' among others, needs to be urgently revisited." Erasmus, the author of this article, states these people are not foreigners but should be understood as refugees.

Ramphele speaks out against the apathy that has engulfed the nation in the May 23, 2008, *Cape Times*, page 9. She states: "It often takes a major shock to force a society to confront challenges it has been either denying or underestimating." She continues: "Our performance as a young democracy has not been adequate in creating a climate in which respect for human rights is embedded in our social relationships." Ramphele suggests that the government has failed to fulfill its role as protector of human rights as has been observed by the failure of Home Affairs to assist refugees and asylum seekers. She goes as far as to include the common citizen of South Africa for failing to hold the government accountable in these areas. Ramphele also sees a growing resentment between the haves and have-nots. Finally she states that the management of the skills migrants bring with them has not been sufficient. With the current skills shortages, these latent skills could be utilized to fill the vacancies in the present job market and contribute to nation building. Ramphele concludes: "We need to return to the ideals that formed the foundations of our democracy, that put human dignity at the center of our relationships and national endeavours."

Dr. Asa August Ngwezi in UNHCR Refworld, 8 April, 2008, *Africa: Welcome mat worn thin in SA*, states: "I work everyday with people that are desperate from hunger and unemployment, young people. People have lost faith in the leadership at the top, the police and local government. You move into a foreigner's shop, it is well stocked with food, you are hungry, you have no money, what happens? Mob psychology." Dr. Ngwezi is a clinical psychologist who runs a local NGO in Atteridgeville. This type of mob psychology was seen in many areas as the crowds ran off with food, clothes, appliances, cell phones, DVD players, etc. while the police watched and then left.

An interesting 'twist' on mob psychology occurred in the Wednesday, June 18, 2008, *Cape Times*, page 3. It is cited that Du Noon taxi bosses were holding refugees wanting to go back into this area hostage to the tune of R13,000 protection fee. These 'foreigners' were to contribute R200 monthly to the community. The same article reports that Somali shop owners would have to contribute to "the upkeep of old age homes and buy school uniforms and pay school fees for orphaned and vulnerable children in the community." One must ask, are these taxi bosses contributing the same amount of resources back into the community? This is truly mob psychology with an eerie, sinister twist. This is the same community, that just days earlier had cheered as police escorted 'foreigners' out of the area. Many of the local Du Noon residents lined the streets and cheered on the exodus: "Bye, bye my friend."

Dr. van Dijk (June 3, 2008, *Cape Argus*, p. 11) states "the dream of a new South Africa seems to be over." He attributes the dissolution of this dream to the new

elite of black millionaires. He states that this group of elites does not care for the poor majority just as the old privileged whites did not care for the poor majority. Dr. van Dijk reminds the South African public: "Don't give up on the dreams of Steve Biko and Chris Hani, of Nelson Mandela and Desmond Tutu." The dream is not completely lost, according to Dr. Dijk, but it has never been so severely endangered. This sentiment was most poignantly captured in a photograph in the May 25, 2008, *Sunday Argus*, page 2. It is a man poised under a poster with the words 'SADLY SOUTH AFRICAN' written. He has a bumper sticker stuck to his forehead that reads: 'WE ARE ALL ZIMBABWEANS.' What a stark reminder that we all are members of the same race – the human race.

Soudien admonished the nation to reconsider the concepts being used but he inadvertently forgot one or simply refuses to address this issue. Steven Makhanya in the July 2008, *BONA* magazine states the community was shouting: "Asiwafuni amakwerekwere lapha, buyelani emakini lapho nivela khona!" Translated means: "We do not want you foreigners here, you (all) return to the place over there from where you came!" Makwerekwere[147] originally meant someone who looked like a local but could not be understood by the local population. The July 2008, *BONA* magazine, page 13 defines amakwerekwere[148] as 'scavengers.' The death penalty was issued to these 'scavengers' when they were unable to give the Zulu word for elbow or neck. This reminds one of the kangaroo courts that existed in the townships during the rebellion against apartheid. It has now transformed into a deroga-

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[147] Masenya (2005:743 n. 4) defines amakwerekwere: "The demeaning appellation stems from the 'inability' of African persons from other African countries on the continent to express themselves perfectly in the accent of the indigenous peoples of South Africa. This 'imprecision' is very natural in that if African-South Africans were to settle permanently in one of the African countries and venture to speak in the local indigenous languages, the same 'imprecision' would be heard from them!"

[148] Isaacson (*Sunday Argus*, May 25, 2008, p. 29) defines *makwerekwere* as "our proudly South African derisive term for foreigners."

tory term that is on par with K****r. Pius Adesanmi (February 22, 2008, *Cape Argus*, p. 15) writes that black South Africans have a convenient explanation for the complex problems facing society: "Ah, the *makwerekwere*! These Nigerians[149] are all criminals! When they are not busy trafficking drugs, they are taking over our jobs, our houses and, worse, our women. All foreigners must leave this country!" Crush (2008:15) states: "In a recent parliamentary debate one MP proposed that the use of derogatory terms such as 'makwerekwere' to describe foreign nationals be banned. Thabo Mbeki's reported response was very revealing: 'the use of the term dated back many decades and could therefore not be blamed for the violence.' In other words, it appears that xenophobic language is acceptable and not a relevant factor." This concept needs some serious reconsideration as to its eradication from the vernacular.

The Anti-privatisation Forum of the Alexandra Vukuzenzele Crisis Committee released a press statement Tuesday 13 May 2008 condemning the xenophobic attacks in Alexandra and other locations throughout South Africa. This committee appears to place the blame for the May 2008 attacks squarely on the shoulders of the government and their 'anti-poor, profit-seeking policies.' The statement reads:

> In turn, this has contributed to a situation wherein poor immigrants (most especially those from other African countries) have become increasingly seen (and treated) as criminals and 'undesirables' by government authorities. This, combined with the government's failure of service delivery in those poor communities where most immigrants live, has placed poor im-

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[149] The *NewAfrican* reports that during apartheid, Nigeria actually tried to raise an 'apartheid tax.' The late Nigerian musician, Sunny Okosan contributed to the cause by writing a song entitled, "Fire in Soweto." Duodu continues: "Yet so little is known inside South Africa about Nigeria's efforts on behalf of South Africa that Nigerians were among the most widely targeted people during the recent eruption of xenophobia" (July 2008, page 19).

migrants and poor South Africans in constructed 'competition' with each other. It is out of this situation that the scourge of xenophobia has arisen.[150]

Another popular trigger that has come to the forefront is the apartheid heritage of South Africa. Mngxitama (*City Press*, May 17, 2008) states: "The root cause of these attacks rests deep in our colonial and apartheid history." The results of this 'deep' history have been evidenced in the rise in Negrophobia (the hatred of blacks). Smith goes further to identify specific causes for this Negrophobia. She (*The Sunday Independent*, May 25, 2008, p. 5) states: "Many white South Africans seem startled by the numbers of black refugees and would-be immigrants who have crossed our borders in recent years; the only explanation for that response is the racially exclusive immigrant legislation that existed before 1994." She continues by suggesting that the Land Act of 1913 prevented black people from owning land. Even though refugees have been arriving in South Africa in mass for many years, they too were prohibited from becoming residents.

Tony Ehrenreich, Cosatu's Western Cape secretary (August 27, 2008, *Cape Times*), stated: "Our essential obligation in South Africa is to ensure the transformation of our society at three essential levels." He suggests that this transformation must occur on the political, social and economic levels. The first two have been done well or good progress has been made. But it is the third level of transformation that has not been done well. It is hindered by the reported 40% unemployment and the levels of inequality between the haves and the have-nots – some of the highest in the world. Ramphele in the May 23, 2008 edition of the

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[150] http://www.anarkismo.net/newswire.php?story_id=8892&print_page=true downloaded 15/5/08.

Cape Times, adds to Ehreneich's list: "We need a social movement to promote a value system that balances the material, aesthetic and spiritual needs of our society. Reigniting a focus on ethical behaviour would go a long way to reducing crime and the abuse of women and children among us." Ramphele emphasizes a need that, apparently, is being overlooked in social transformation – the spiritual needs of society. Where is the church? Has it lost its voice and become silent as Maluleke accentuated at the Annual Desmond Tutu lectures at the University of the Western Cape, 26 August 2008? Or is society and politicians refusing to listen to the church when it speaks?

5.3.2 – Past and Present 'Prophetic' voices of the impending tsunami of 'ethnic cleansing'

The SAMP survey "suggests that the current xenophobic violence is the outcome of widespread and long-standing anti-foreign sentiment and a different kind of political failure: a failure to heed the warning signs[151] that stretch back at least a decade" (Crush 2008:15). These warnings have been coming from many different spheres of society. A review of some of these voices can be of assistance as the country tries to thwart another outbreak of intense violence.

Desmond Tutu during the 2004 Nelson Mandela Memorial lectures charged that South Africa was sitting on a powder keg (May 24, 2008, *Weekend Argus*, p. 19). He stated that this was due to the increasing number of people who are living in

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[151] For a 15-year synopsis of the prelude to the May 2008 violent outbreaks of xenophobia see *Appendix: Xenophobia Timeline* (Crush 2008:44-54).

'grueling,' 'demeaning,' 'dehumanising' poverty. This ever-widening gap between the rich and the poor has again been cited as a potential 'trigger' for the May 2008 xenophobic violence. The prophetic voice of the church[152] was spoken through Archbishop emeritus Tutu who Prof. Maluleke calls 'a prophet in our midst who has faith and foresight.' Was his voice heard? Apparently not, since the gap between the rich and poor is becoming increasingly wider.

Archbishop Tutu compared the recent xenophobic attacks as being on par with the Holocaust at the World Refugee Day media conference in Cape Town. He suggested that when situations are not going right you look for someone to blame. That someone is usually "those who are different" (IOL, *Tutu: Beware of Holocaust mentality*, June 20, 2008). Tutu continues: "Hitler did that, I mean that is how the Holocaust happened. Hitler said the economic woes of Germany in the 1930s were…because of this group." Makhanya (*BONA*, July 2008, p. 28) reports: "Everyone has their own tale of terror that brings to mind Nazi Germany or ethnic cleansing in Rwanda." Dylan Wray reminds readers, in the *Opinion* section of the May 23, 2008, *Cape Times*, of Martin Niemoller, an anti-Nazi pastor's reflections in 1946 about the Holocaust: "In Germany, they came first for the communists, and I didn't speak up because I wasn't a communist; and then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist; and then they came for the Jews, and I didn't speak up because I wasn't a Jew; and then…they came for me…And by that time there was no one left to speak up." What will be the next step before society as a collective group speaks up: will 'they' come for all the foreigners next time or possible will 'they' come for anyone who is different be-

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[152] Slater (2006:8, 10) states: "With the opening of South African doors to the rest of Africa another form of racism has reared its ugly head, known as Xenophobia…The Church has a task to assist in building people with ethical values, point out that xenophobic tendencies and practices is just another form of racism."

fore the collective speaks? By that time it may be too late, and there may not be anyone left to speak up.

Dr. Neville Alexander, speaking at the Difficult Dialogues lectures at the Cape Town Medical Center, compared the recent atrocities to the genocide that occurred in Rwanda. He makes scathing accusations against the government that it was beneficial to them, in certain cases, to keep racism alive. Dr. Alexander (August 14, 2008, *Cape Argus*, p. 5) admonishes: "In making this accusation, I am at the same time challenging the powers that be to make the intellectual and moral effort to study our history and to examine carefully the scientific tools that are necessary and available in order to address the danger systematically and seriously with a view to averting the disaster." His deeper concern is with the racial classification system that is still in use from apartheid days. He was recently classified as 'coloured' on a document while reporting an accident. Dr. Alexander continues: "The real target of my intervention is the perpetuation of racial identities, the irresponsible practice on the part of the political, cultural and other role models of referring unproblematically to 'blacks', 'coloureds', 'Indians', and 'whites' in their normal public discourse, well knowing that by doing so they are perpetuating the racial categories of apartheid South Africa." What will it take for us to realize that we are of the human race and made in *Imago Dei*?

Fabricius and Gerardy reported that a warning was received from African ambassadors of the impending xenophobic violence in April. The letter sent to the Department of Foreign Affairs concerning the imminent violence was not acted upon. Fabricius and Gerardy (May 24, 2008, *Weekend Argus*, p. 1) state: "Deputy For-

eign Affairs minister Aziz Pahad described the violent attacks as 'a totally unexpected phenomenon.'" Even the Safety and Security Minister, Charles Nqakula, admitted that the government had been 'caught off guard.' The prophetic voice of the church, the voice of academics and voice of diplomats went unheeded in the face of impending disaster. What will it take for societies to begin 'reading' the signs that are apparent to so many yet so few recognize the seismic tremors resonating throughout the land?

5.3.3 – A Composite Xenophobe Profile

Due to the results of the 2006 survey, SAMP has been able to develop a profile of a 'typical' xenophobic person. The average score (3.95) for the survey indicated that the xenophobic level is relatively high. Also, those who indicated that they were of the 'upper class' are equally as xenophobic as those who stated they were from the 'lower class' with those of the 'middle class' being the least xenophobic. The higher one's income the less xenophobic they are likely to be. With the opposite being true of those from the lowest income bracket. The same exists with comparison to educational levels. The higher the education one has their tolerance of foreigners increased proportionately. Xenophobic scores were higher among those with the lower levels of education. A person who was looking for work or currently unemployed had slightly higher levels of xenophobia than those who are employed. The ones who have the highest levels of xenophobia than any other group are pensioners (Crush 2008:49-50). The survey (Crush 2008:50) concludes: "In general, xenophobic attitudes are stronger amongst whites than blacks

and stronger amongst the poor and working class and the wealthy than the middle class."

5.4 – Summary

My wife and I, along with a couple of seminary students, lead a weekly Sunday School in the Philippi area near Brown's Farm in Cape Town. We had been teaching the children the parables of Jesus for a few weeks. On this particular occasion we were sharing the parable of the Good Samaritan. I rephrased the question asked by the Lawyer of Jesus – Who is my neighbor? I asked the children: 'Am I your neighbor?' They replied in unison a resounding NO! They gave three reasons I could not be their neighbor. They said 'you couldn't be our neighbor because you don't look like us, you don't talk like us and you don't live with us.' The events of May 2008 echo the same sentiments as these children. Are we passing this legacy of accentuating our differences and claiming that these are the grounds for a superiority-inferiority dichotomy? These children had been taught or conditioned to 'see' the differences between people. But they were also indicating a stark reality. They seem to be indicating, whether they were aware of it or not, that there does not exist solidarity between their community and the community in which I live. Solidarity, holistic ministry, and a conversion of ethos will be the impetus for a theology of transformation that will be presented in the next chapter.

This chapter has been a journey through 14 days of unmitigated violence against those who do not look like us or who do not talk like us and possibly do not live near us. The trigger or the straw that broke the camel's back may never be known

for sure. Or the trigger may be multiple factors and the straw may be infinite broken promises of years of pent-up discontent with the continuation of persistent social problems.

A definition of xenophobia was set forth. In summary xenophobia basically is the hatred that one has of those who are deemed as foreigners. This phenomenon expresses itself in the way those labeled as foreigners are viewed in the greater population. This attitude toward the foreigner is compounded by the fact that the limited resources of a community are then in competition by both the national and foreigner alike. Basic service delivery is reduced and those living on the fringes of society are most affected. This increase in competition for education, social services and health care are just a few of the causes for xenophobic violence.

One popular cause stated for the violence was the mysterious 'third element.' The critics state that this is simply the government shifting the blame from xenophobia as the root cause to criminals and gangs being the thrust behind the violence. The proponents of this view state that criminals are operating under the guise of xenophobia in order to justify their activities. The use of xenophobia to describe this situation only makes the situation worse according to the advocates of this position and was another underhanded tactic to disrupt the 2009 general election.

The recent increase in petrol and food prices has been another reason stated for the violence. To understand this phenomenon, one must factor in the continued economic deprivation of the poor. With 40% national unemployment and the low job prospects, it is understandable how those living on the edge could have been

pushed to this type of violence. The strength of South Africa's economy of the past few years has become a magnet attracting people from other poorer countries to seek employment opportunities. The present regrettable social infrastructure of health care, housing and education are unacceptable and has been the argument by some as a contributing factor.

There is also the presence of the societal attitude that 'foreigners' are stealing jobs, committing crimes and raping the local women. This attitude is compounded by the fact that the government has been slow in processing these migrants. The system is backlogged with thousands of migrants seeking legal refugee status. The indication of a future influx of refugees due to war, climate, economic and political reasons will only increase.

When will politicians, religious leaders and civic leaders realize that the example they set could be detrimental to the collective psyche of a nation? For instance, Jacob Zuma has been singing his song of struggle in rallies across the nation. The 'third force' or the 'criminal element' are now chanting in the streets this tune as they carry out their violence. This has also led other public figures to employ language of hate. What will happen if this criminal element begins to carry out the words of Malema? These types of statements have a sinister way of becoming self-fulfilling prophecies.

Others have sensed that an attitude of jealousy is the motive behind the recent violence. Because of this attitude, foreigners became the focus of evil in society. This attitude has led commentators to label this as 'ethnic cleansing.' The motiva-

tion of migrants is the reason for this societal jealousy. Migrants seem willing to do whatever it takes at whatever price in order to forge a living for themselves. Some local women may see this as an appealing characteristic along with the possible better treatment they receive from them. Other community leaders suggested that those carrying out the violence are the unemployed or those simply too lazy to go to school.

A community leader suggested that civil society is to blame for the violence. She blamed society for not holding the government accountable in the area of human rights as it related to refugees and asylum seekers. Mob psychology was set forth by another community leader as a show by the community of their lost faith in the top leadership. This is the mass 'toyitoying' in a most ominous way. Another community leader remarked that the new elite of black millionaires does not care for the poor majority any more than the old privileged whites were not concerned for the poor majority. The dream dreamed by former activists must not be deferred even though it has been severely tarnished by these recent events.

The common use of amakwerekwere in society needs serious reconsideration. As white Americans have realized the racially charged nature of the use of N****r, so African-South Africans need to realize that amakwerekwere is laced with racial hatred in its current context. The continued use, as was seen in the May 2008 xenophobic outbreaks, is a sad, hostile epithet of the viciousness associated with this term. The term N****r originated as a dialectical variation of Negro. Amakwerekwere seems to have had a similar philological history. It originated as a benign term for someone who spoke a different language but has evolved into a deroga-

tory term equating the racial hatred of K****r. The way in which 'foreigners' are *labeled* indicates how one views and ultimately respects or does not respect another. Masenya (2005:743) emphasizes: "The negative appellation '*makwerekwere'* to refer to fellow African persons from other parts of Africa has said it all. It denotes the hate and denigration of African-South African peoples for fellow African peoples. This is an unfortunate xenophobic situation indeed, particularly given the important role which some of them played for many African-South African exiles during the apartheid era." Du Preez (*The Star*, May 29, 2008, p. 16) emphasizes: "We learnt that if you demonise certain sections of the population long enough, if you call them names like makwerekwere, they tend to lose their humanity in the eyes of many, and killing them becomes easy. The Hutus did it with the Tutsis; they called them cockroaches. It's not hard to kill a cockroach." These terms need serious reconsideration and ultimately need to be eradicated as taboo in one's relationship to another.

The legacy of South Africa's apartheid past has also been one of the 'smoking guns' that attributed to the spark of the May 2008 violence. This legacy has been inbred into the greater populace through colonialism and apartheid era legislation. This has led the majority population to a phenomenon classified as Negrophobia. This phenomenon in South Africa was equated with the Rwandan genocide. The finger is pointed at government for not being able to adequately 'decolonise' the South African mindset.

Academics, diplomats and religious leaders alike offered prophetic insight into the coming tsunami of violence. The indicators within society are of a seismic propor-

tion. The underlying seismic activity is due to the decaying social conditions that so many South Africans live in. Neither the privileged minority nor the new black elite are giving ear to those desperately calling attention to their plight. The warning signs are being ignored and this has been equated to a societal mentality as that of Nazi Germany and the Rwandan genocide. Have we waited too late or is the dream of a 'Rainbow Nation' still possible? Has the dream just simply been deferred or has it been damaged beyond repair?

This chapter has been presented in a narrative format of the events during May 2008 in South Africa. From this presentation eight hypotheses of the reasons given by experts for the violence can be gleaned. Each of the experts highlighted a particular reason for the May 2008 violence. The xenophobic violence revealed an image of the human condition that manifested itself during these events in the following ways:

1　Violence was justified by drawing attention to the economic imbalances in society. (Foreigners were ideal political scapegoats.)

2　Jealousy was a driving factor as nationals labeled foreigners as criminals and women stealers. This jealousy prohibits the exploitation of the rich resources non-South Africans bring to the nation building table.

3　Political leaders[153] used liberation songs as a means to invoke fear in society and Bible-inspired political songs (Masenya 2009:51-76) as a way to elevate leaders to the status of a deity.

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[153]As South African political leaders use and abuse Bible-inspired songs so Claassens (2008:619) highlights how American political leaders (ab)use the Bible, with emphasis on the book of Isaiah, to appeal to the "Evangelical constituency that has played such a significant role in deciding the last two elections in the United States."

4. The classification of non-South Africans as 'foreigners' reduced persons to the status of an intruder that must be removed at all cost.

5. Fellow Africans were relegated to sub-human status, which was the same mentality that allowed society to perpetuate the slave trade centuries before.

6. The self-centeredness of the emerging middle class and financial elite that quickly forgot the plight of the poor neighborhoods they were once members.

7. The overwhelming silence of society that hoped this violence would not spill over into their tranquil neighborhoods.

8. A sense of enjoyment that society espouses by keeping racism alive through the numerous categories employed to refer to various people groups within society.

All of these images portray the desperate need for social transformation. A theology of transformation will be set forth in the next chapter as a viable option for societal transformation. Unless the entire scope of society is transformed, there will be a deficit in the quality of transformation. Social transformation needs to reside in the human heart and psyche. The pressing need appears to be the creation of an alternative social movement within the greater society. As one looks around, there are islands of hope being created. The church united needs to create its own version of islands of hope.

After 15 years of democratic freedom in South Africa, and 232 years of democratic freedom celebrated by America, social transformation has not yet taken root.

Some argue that enough time has not passed for transformation to be fully realized. If 15 years or even 232 years is not enough time, then what is the amount of time that must elapse for transformation to blossom? Or is it possible that another approach will be necessary for social transformation to flourish? McKinney and Kritlow (2005:54) state: "Until now, too many churches have batted the problem (racism) away, assuming their own righteousness by declaring racism to be society's problem, to be addressed by social, economic, and political solutions…But after 400 years, the United States has clearly demonstrated that social, economic, and political solutions are not effective in solving what is essentially a spiritual problem." The approach that will be offered in the next chapter will be based on a theological-ethical understanding of Leviticus 19.

Chapter 6 – From Xenophobia to Philoxenia: Once we were blind, but now we can see!

Laws, enforced by the sword, control behavior but cannot change hearts – Gregory Boyd, senior pastor, Woodland Hills Church

Along the way of life, someone must have sense enough and morality enough to cut off the chain of hate. This can be done by projecting the ethic of love to the center of our lives – Dr. Martin Luther King Jr.

Umntu ngumntu ngabantu – A person is a person because of others – Xhosa proverb

6.1 – Introduction

Chapter 5 presented an analysis of the xenophobic violence that erupted in South Africa during May 2008. Many reasons were given as 'culprits' for this eruption of violence. Crush (2008:12) states "the media identified four inter-linked culprits: one historical, one material, one political and one managerial." The 'real' perpetrators of the violence would then be South Africa's apartheid past, the failure to distribute South Africa's wealth, government's poor service delivery, and the country's inability to control its borders. Various commentators on the phenomenon during May 2008 fleshed these out. If one could be so bold as to boil this occurrence down to one word it might be ethos[154]. This chapter will outline a theology of transformation. The essential element needed for such praxis of transformation must be a metamorphosis of individual as well as collective societal ethos.

This chapter will begin with an understanding of reason(s) that evangelicals have been reluctant in the past to engage in social transformation. Two movements that

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[154] The *Webster's New World College Dictionary 4ᵗʰ edition p. 489*, defines ethos as: "the characteristic and distinguishing attitudes, habits, beliefs, etc. of an individual or of a group."

are impacting society locally and globally will be discussed as to the relevance they have upon social transformation. Also Academics as well as church leaders will be consulted as to the dilemmas of transformation being faced by modern society. These dilemmas will naturally lead to the utilization of Leviticus 19 to propose a theology of transformation. This idea of transformation will envision the creation of an alternative society within mainstream modern society.

Sider suggests three types of social concern. He lists relief, development and structural change as types of social concern. Relief is the immediate provisions of "food, shelter and other necessities so people survive. Food and clothing distribution to inner-city residents, and disaster relief after a flood, earthquake, or famine are all examples of relief" (Sider 1993:139). He (1993:139) sees development as helping "individuals, families, and communities obtain appropriate tools, skills, and knowledge so they can care for themselves." This is the idea of teaching a person to fish instead of simply giving a fish a day (equal to relief). For Sider, structural change is an important way to impact social transformation. He (1993:140) states: "Politics is one of the important ways to change the basic societal structures in a way designed to create greater freedom, democracy, economic justice, and environmental sustainability."

Ramphele (2008:13) denotes transformation as "fundamental changes in the structures, institutional arrangements, policies, modes of operation and relationships within society." She seems to lump all the various types of social concern stated by Sider into a single definition. She goes a step further and actually includes the idea of relationships as a component to transformation. She (2008:13)

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even hints at an ethos change when she states: "Achieving this shift requires radical changes in values, attitudes and relationships at all levels." Ramphele (2008:14) concedes: "South Africa has no model to guide its transformation from the apartheid past to its envisaged future. It has had to find its own way." She (2008:296) phrases this ethos change as: "To transform a racist, sexist and authoritarian culture into one that is aligned to the ideals of our national constitution entails a radical cultural shift." Ramphele (2008:298 italics original) draws on her deep African heritage when she states: "Both *ubuntu* and the human-rights tenets of our democracy are platforms on which to build a society that recognizes the benefits of mutually empowering relationships." Boyd (2005:116 italics MB), addressing the spiritual dimension of an ethos shift, states: "It (*doing the kingdom of God*[155]) may not immediately adjust people's behavior, but this is not what it seeks to accomplish. Rather, it transforms people's hearts and therefore transforms society."

Ramphele admits that there are several obstacles that need to be overcome before transformation will have the fertile ground in which to plant its roots. She (2008:15) mentions the idea that South African citizens "have had no experience of themselves as citizens of a modern, non-racial democracy on their home ground." She suggests that the country must be willing to embrace the legacy of its apartheid past in order to usher in transformation. Ramphele (2008:15) continues: "Our wounds fester partly as a result of our denial of their extent and their impact on attempts to transform society." She (2008:16 italics MB) resonates with

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[155] Boyd (2005:14) defines the kingdom of God (Jesus): "It demonstrates the reign of God by manifesting the sacrificial character of God, and in the process, it reveals the most beautiful, dynamic, and transformative power in the universe. It testifies that this power alone – the power to transform people from the inside out by coming *under* them – holds the hope of the world."

Kuykendal (2005:18) by suggesting: "The structures of colonial society condition them (*Blacks*) to see the world, including themselves, through the eyes of the oppressor…with the oppressors and their culture valued as 'good', and the oppressed and their culture as 'bad'." Biko (2004:74) states,

> The most powerful weapon in the hands of the oppressor is the mind of the oppressed. Once the latter has been so effectively manipulated and controlled by the oppressor as to make the oppressed believe that he is a liability to the white man. Hence thinking along the lines of Black Consciousness makes the black man see himself as a being, entire in himself, and not as an extension of a broom or additional leverage to some machine.

Ramphele (2008:16) claims that the reclamation of the oppressed mind continues to be a barrier to transformation in South Africa.

Myers argues that there are twin goals of transformational development. He (2000:65) suggests: "First, people must have the opportunity to become who they truly are." He indicates two ways in which this form of development takes place. Myers (2000:65) states the "(1) restoration of identity, as human beings made in the image of God and (2) recovery of vocation, as productive stewards of the gifts and the world God has given to them." Humanity, being created in the image of God, indicates that dignity for one another is imperative for society as well as the elevation of work brings dignity to individuals within society. These ideas echo Leviticus 19 by allowing those living on the fringe of society to reap the fields for themselves and given their wages for a day's work. The idea of humanity being in the image of God is implicitly seen in Leviticus 19 by the way in which society

should treat and recognize individuals within society. Myers (2000:65) continues: "The second goal of transformational development calls for the recovery of just and peaceful relationships." This idea is also explicitly stated in Leviticus 19 through justice in court as well as one's conduct exhibited through honest business dealings.

The proposed theology of transformation is not concerned for development issues related to society; though it will have a direct impact on these issues. It is also not preoccupied with social transformation. Warrington (2004:38) states: "Social transformation is the conversion of society." To have this as a practical goal leaves one defeated and facing insurmountable obstacles without the possibility of being able to overcome such obstacles. It seems more feasible to embark on the creation of small community based 'islands' of transformation than attempting to delve into an entire transformation of the existing societal structures. Warrington (2004:39) comments: "It appears that the early church saw its chief role as being to model an alternative society, which others would be attracted to join." The church needs to be willing to model a society that has as its foundation a theology of transformation. This in turn would attract others to join such an organization that has the potential to impact society in a grand way.

The heart of a proposed theology of transformation is a modification of personal values as well as societal ethos. The writer of Leviticus 19 imagined a permutation of the ethos of the 'sons of Israel.' For relief, development or structural changes to occur within the greater society of humanity, a change in personal and societal ethos must be realized. If the motivation to relieve suffering, oppression and ex-

ploitation of the 'neighbor' is for the benefit of the same, one's ethos toward the 'neighbor' must undergo radical conversion in order to bring about social transformation. Or as Kiuchi put it, the egotistical nature must be destroyed.

6.2 – The concept of hospitality – *ubuntu*

The concept of *ubuntu* is a rich term expressing the idea of humanity. It is best articulated through the African proverb – *umntu ngumntu ngabantu*. This phrase basically states that 'a person is someone because of or through others.' Tutu (1994:122) defined *ubuntu*: "It refers to gentleness, to compassion, to hospitality, to openness to others, to vulnerability, to be available to others and to know that you are bound up with them in the bundle of life." Stahlin (1983:17) adds: "The root of this noble and worldwide custom (hospitality) is to be sought primarily in the sense of the mutual obligation of all men to help one another, for which there is divine sanction." A similar attitude is reflected in the Old and New Testaments. Two narratives, Genesis 19 and Judges 19, illustrate the results of when the honor-shame-hospitality custom is violated. Dickson (2000:353) states: "The result of reading Genesis 19 and Judges 19 in terms of the honour-shame model is that the men are found to be acting in terms of the honour and shame values operating in the society."

The prophecy of Ezekiel suggests four possible reasons for Sodom's destruction: "she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy" (16:49 ESV). Jesus suggests the lack of hospitality was the reason for her destruction (Luke 10:1-12) when he sent the 72 out on

evangelistic efforts. The writer of Jude 7 warns it was their indulgence "in sexual immorality and pursued unnatural desire" (ESV) that brought about Sodom and Gomorrah's demise. All of these emphasize the importance of observing and keeping the hospitality customs.[156]

The Greek word, φιλοξενια, is translated 'hospitality' (NRSV) in Rom. 12:13; Heb. 13:2; 1 Pt. 4:9; 1 Tim. 3:2; Tit. 1:8. This word literally translated means 'love for strangers.' Hebrews 13:2 contains both φιλοξενια and φιλοδελφια. Stahlin (1983:20) states that in exhortation "αγαπη always implies φιλοξενια. Hence the latter plays a significant role in ethical instruction." He (1983:21) continues: "φιλοξενια is inseparable from φιλαδελφια in Hb. (13:1 f.)." The ethical thrust of the use of this word appears to be that people are to be considered brothers or sisters as we relate to them through social action. According to 1 Tim. 3:2 and Tit. 1:8 a prerequisite for the επισκοπον (bishop) is that he is to be 'hospitable' or he is to 'love the stranger.' This was tangible evidence for the Christian community that this individual was fit to serve the people in this leadership capacity.

Leviticus 19:34 states: "The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the LORD your God" (NRSV). This verse was to be a reminder to the people of Israel of their oppression and maltreatment at the hands of the Egyptians. It was supposed to be a memorial statement that they were to treat

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[156] Vosloo (2003:66) comments: "Without an ethos of hospitality it is difficult to envisage a way to challenge economic injustice, racism and xenophobia, lack of communication, the recognition of the rights of another, etc. Hospitality is a prerequisite for a more public life." He (2003:68) suggests that spatial arrangements carries the mentality of racial configurations: "For instance, the racial division between urban and rural, or 'white' suburb and 'black' township, often functions as a geographical concretization of the distinction between the sphere of freedom and the sphere of subjugation and hence serves as a material and discursive barrier to the construction of civil society."

emigrants[157] as citizens or as a natural born. This should also be a motivational statement to spur Christians toward *ubuntu* as they reflect upon their temporary status as "strangers and foreigners on earth" (Heb. 11:13 NRSV). This demands a radical shift in ethos. The required ethos is to be acutely aware of our emigrant status in this world. In so doing, we will be able to sympathize on a deeper level with those who are emigrants/immigrants in our midst.

Sampson (1999:529) states: "*Ubuntu* was actually written into the South African constitution: 'a need for understanding but not for vengeance, a need for reparation but not for retaliation, a need for *ubuntu* but not for victimisation'." This statement captures the idea expressed through the Greek term φιλοξενια. If we, as a society, could only practice consistently this ethos expressed in the abovementioned clause what an impact would be felt reverberating throughout the land. This ethos is what is being asked of the Church today. We are in desperate need for understanding, reparation, and *ubuntu*.

This chapter presents an ideal that if pursued, has the real possibility to transform society one individual and congregation at a time. Chapter five outlined how the current society digressed to the state of xenophobic. This chapter hopes to give guidelines to move from a xenophobic state to an ethos of philoxenia. To break philoxenia down into its basic components suggests that to have this ethos is to love the one who is different or strange or foreign. In essence, the term hospitality or *ubuntu* encompasses the heart of this term. Stahlin (1983:17) states: "The fo-

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[157] Matthews and Benjamin (2005:84) state: "Some strangers who remained within the community were classified as sojourners [גר] or resident aliens. They were protected by the village, and they had the right to come and go freely, but they could not legally invite strangers into the village. The right of granting hospitality is reserved for citizen."

reigner who was originally denied all rights found rich compensation in the primitive custom of hospitality." What a dignifying act or ethos that existed in this common act of hospitality[158]. One who had no rights, who was marginalized, the one who existed on the fringe of society found his or her dignity, *imago dei* and solidarity through the societal institution of hospitality - φιλοξενια.

6.3 – Reluctant evangelical involvement in social transformation

Two religious movements that arose at approximately the same time in American history and also emphasized two opposing approaches to the gospel in society were the Social Gospel movement and Fundamentalism. The Father of the Social Gospel movement was Walter Rauschenbusch. Bowers and August (2005:25) state: "The Enlightenment also (in part as a reaction to a shift towards the evangelistic mandate) gave rise to the Social Gospel movement. This stressed the need (in light of the humanism and rationalism of the Age of Reason) for institutional change as the key thrust of the gospel." This movement gained momentum in the late 19th century and the dawn of the 20th century but began to collapse under the weight of two world wars and the realization that human progression is not always improving. This idea of human progress seems to equate with the impetus that gave rise to the Fundamentalist movement – Darwinian evolutionary scientific theory.

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[158] Matthew and Benjamin (2005:82) continue by declaring hospitality as "a village's most important form of foreign policy. Villages used hospitality to determine whether strangers were friends or enemies…No community could tolerate strangers for long…Hospitality neutralized the threat which strangers posed by temporarily adopting them into the community."

The Social Gospel movement has at its core the establishment of the kingdom of God on earth, which equated to community improvements in education, health care and urban sanitation. Bebbington (2004:2, 3) states "there were those who began to see the kingdom of God as the theological motif most relevant to the needs of the world…It became customary to identify the kingdom with the ideal society that could be brought in by human effort." A second major discrepancy between the Social Gospel movement and Fundamentalism was the emphasis on salvation. Fundamentalism emphasized the salvation of the individual would lead to social transformation. While the Social Gospel movement underscored social salvation. This would be realized through social reform that would convert a host of people to the kingdom of God as the government and societal institutions instructed society in brotherly love.

In the early 20th century, the teaching of evolution in public schools gave Fundamentalism momentum. This, evolution, for fundamentalists, due to their literal interpretation of scripture, was an irreconcilable issue that was being endorsed by liberal theologians through modernist ideas. Bowers and August (2005:26) state the Social Gospel "was influenced by (and therefore associated with) theological liberalism in that it emphasized social concern and the horizontal dimension of love for neighbour exclusively over and above the message of eternal salvation." Groman (1995:483) states: "The fundamentalist movement tries to preserve what it considers the basic ideas of Christianity against criticism by liberal theologians." Fosdick was a leading figure in the conflict between fundamentalist and liberal interpretations of scripture. He first attracted national attention in the 1920s concern-

ing his role in the fundamentalist-modernist controversy. He did not see the Bible as the literal word of God but he viewed the Bible as an unfolding of God's will.

The combination of the Social Gospel's understanding of salvation coupled with the modernist's view of scripture seems to have led evangelicals to be a bit timid in embracing a radical approach to social transformation. Bowers and August (2005:25) state: "The shifts from the supremacy of evangelism to social responsibility also appeared to polarize the church into two camps, namely the 'evangelical' and 'ecumenical.'" Before 'The Great Reversal,' as Stott (1998:6) calls the abovementioned historical occurrence, evangelicals had been socially engaged in transformation. In the 18th century great evangelicals like Wesley and Wilberforce were having tremendous impact on society due to the influence of the gospel in their lives. Even Charles Finney, the great revivalist, in the 19th century was convinced that the gospel and social reform went hand in hand. The evangelical leaders of the 18th and 19th centuries were committed to evangelism as well as social action.

Bowers and August (2005:26) state: "Following World War II, many evangelicals began to question the rigidly fundamentalist views which ignored current science and culture and had led to a dominant focus on the individual and individual salvation." This awakening toward renewed emphasis on social justice and transformation only grew in intensity over the following two decades. This attitude toward more engagement socially by evangelicals was vocalized through "Carl F.H. Henry's *The Uneasy Conscience of Modern Fundamentalism* [which] appears to have heralded the beginning of the first stirrings of the call to renewed involvement in

social responsibility by strongly rejecting the narrow privatization of religion that has a world-resisting, rather than world-formative message" (Bowers and August 2005:26). Le Bruyns (2006:344) adds, "evangelicals are typically portrayed as socially irrelevant and superficial, politically narrow and embarrassing, and theologically intolerant and other-worldly." The 1960s ushered in a time of great sense of cynicism from young evangelicals. This disillusionment stemmed from "the apathy and opposition of evangelicals and fundamentalists with the 'Civil Rights movement' and other social justice issues" (Bowers and August 2005:26). As the 1960s were the watershed for new religious movements in America, due to relaxed immigration policies, so the 1980s were the watershed of evangelicals, due to the distancing of the conservative element within evangelicalism toward social transformation. Bowers and August (2005:28) state: "In 1980, the Consultation on World Evangelisation (COWE) saw evangelical theologians begin to call for 'a theology of development.'"

In June 1983 for two weeks, churches and Christian mission and aid agencies met in Wheaton College from 30 nations to reflect upon the church's task in response to human need. The result of this meeting was the production of the statement entitled *Transformation: The Church in Response to Human Need*. The disclaimer of this production is that it "does not attempt to be a comprehensive statement of the whole counsel of God on the issues of development." Paragraph 26 of this statement reveals:

> Our time together enabled us to see that poverty is not a necessary evil but often the result of social, economic, political, and religious systems marked by injustice, exploitation, and oppression…Evil is not only in the human

heart but also in social structures. Because God is just and merciful, hating evil and loving righteousness, there is an urgent need for Christians in the present circumstances to commit ourselves to acting in mercy and seeking justice. The mission of the church includes both the proclamations of the Gospel and its demonstration. We must therefore evangelize, respond to immediate human needs, and press for social transformation.[159]

This statement revealed a renewed attempt from the evangelical community in the 1980s to couple their evangelistic efforts with relief (immediate human needs) and the overarching problems within society (social transformation.)

The Social Gospel movement and liberal theology became deleterious distractions[160] for the evangelical movement. This in turn led to the rise of Fundamentalism[161] within Protestant Christianity in America. The very term fundamentalist is loaded with a sundry of negative connotations. Evangelicalism has also become a comfortable synonym for Fundamentalism[162] by opponents of evangelicals[163]. It is

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[159] To view the entire *Transformation: The church in Response to Human Need* statement see: http://www.lausanne.org/transformation-1983/statement.html

[160] McLaren (2004:205, 206 italics MB) seems to agree with the idea that evangelicals have become distracted by trivial matters of the Religious Right: "We're also focused on fighting *symptoms* like abortion, promiscuity (hetero or homosexual), divorce, and profanity…These are in many ways the symptoms of the very disease that we inadvertently tend to support, aid and abet, defend, protect, baptize, and fight *for* – a system sick with consumerism, greed, fear, violence, and misplaced faith (in the power of the Economy and the State and its Weapons.)"

[161] It is of interest to note that the same year, 1979, the Iranian Revolution heralded the rise of Islamic Fundamentalism; America was having its own fundamentalist revolution. This year marked the conservative resurgence within the Southern Baptist Convention. This year saw Adrian Rogers, pastor of Bellevue Baptist Church in Memphis, Tennessee, become the president of the Southern Baptist Convention. This year spelled the ousting of the moderate leadership for a leadership that espoused an increasingly narrow interpretation of the Bible and the endorsement of Fundamentalism.

[162] McLaren (2004:206) gives his definition of Fundamentalism: "For me the 'fundamentals of the faith' boil down to those given by Jesus: *to love God and to love our neighbors*."

[163] McLaren makes a distinction between the 'Big E' Evangelicals and the 'small e' evangelicals. He (2004:128) states: "'Big E' Evangelicals, as some use the term (especially in the U.S.), increasingly refers to 'the Religious Right.'" McLaren (2004:131), when referring to 'little e' evangelicals comments: "When evangelicals are being true to their identity, they do whatever it takes to express their love for God and God's love for their neighbors – however unconventional and innovative their methods might be…In this way,

disturbing that evangelicals have been caught up in the fundamentalist-modernist debate at the expense of social action. The spirit of 18th and 19th century evangelicals needs to be reclaimed by 21st century evangelicals. It seems that a century or more of beating the dead horse of biblical inerrancy/infallibility should be sufficient. The evangelical mind needs to refocus (ethos conversion) to complement the message of the gospel with social reform. Haney (1998:20) adds the priority of evangelicals "was individual salvation and waiting for Christ to return to establish justice and peace. That priority has changed dramatically, however. As white evangelical members have become more affluent, they have also shifted from a concern with the next world to a passionate concern about this one."

Boyd suggests that evangelicals have an 'overreliance on government.' In essence he states the evangelical church has usurped its responsibility to perform social action and relegated it to the confines of the government. Boyd (2005:153) continues: "We preach the gospel while government is supposed to care for the poor, the homeless, the oppressed, the disabled, or the sick." He (2005:153) concludes with a sad testimony: "The evangelical church as a whole is not known for its willingness to assume responsibility for these areas." Boyd (2005:154) adds his admonition: "We are not to rely on government to do what God has called us to do: namely, serve people by sacrificing our own time, energy, and resources." This final statement is a reminder of the *Shema* and how we need to learn to use

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evangelicals are surprisingly liberal." The Lausanne Occasional Paper 21 section 4 paragraph A states: "But at the end of the 19th century and the beginning of the 20th, the so-called 'social gospel' was developed by theological liberals…[T]hey went on to imagine that by their social programmes they could build God's kingdom on earth. It seems to have been in over-reaction to this grave distortion of the gospel that many evangelicals became suspicious of social involvement. And now that evangelicals are recovering a social conscience and rediscovering our evangelical social heritage, it is understandable that some of our brothers and sisters are looking askance at us and suspecting us of relapsing into the old heresy of the social gospel."

our passions, intellect, conscious decision-making and possessions in ushering in sustainable societal transformation.

Not only have evangelicals neglected their responsibility to perform social transformation but they have become accustomed to acknowledging the speck in their brother's eye while simultaneously ignoring the beam in their own eyes. Boyd (2005:157) comments: "Instead of living to sacrifice for others, we become the official 'sin-pointer outers." Sider (2005:108) elaborates this point: "In the twentieth century, evangelicals have become imbalanced in their stand against sin, expressing concern and moral outrage about individual sinful acts while ignoring, perhaps even participating in, evil social structures. But the Bible condemns both."

Balcomb lists four types of evangelicals[164] who responded to the apartheid regime in South Africa. The four are radicals, conservatives, proponents of the Third Way and proponents of the 'alternative' communities (Balcomb 2004:146). These 'radicals' met in 1986 in Soweto to discuss the crisis that was emerging in South Africa at that time. They discussed how this crisis was affecting their evangelical faith and their response to this crisis. The declaration that came out of this meeting is known as the 'Evangelical Witness in South Africa.' This document was signed by

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[164] Le Bruyns (2006:350-355) lists six types of evangelicals, which he pairs for his discussion, and frames his discourse around the paradigm of healing as understood within these six and how these can be applied in the engagement of public society. The contribution of the first pairing, fundamentalists and ecumenical evangelicals, to the public good could be through their organizational structures e.g. youth ministries, seminaries, missionary agencies to mention just a few. The second pairing encompasses the old evangelicals and charismatic evangelicals. Le Bruyns (2006:354) states these evangelicals can fulfill an important role in civil society, which "incorporates such challenges as relationships, change, character and care. A transforming public South Africa cannot truly exist apart from these values." He lists personal conversion, evangelism, holiness and personal experience as representing values needed to transform public life. The final pairing of evangelicals are new evangelicals and peace and justice evangelicals. Le Bruyns (2006:356) elaborates: "Public engagement demands a shift from only ethical – moral discussions and joint initiatives with Roman Catholics, to embracing other role players (e.g. other churches, other religions, civil society and government structures) and other pressing matters (e.g. poverty, unemployment, homelessness and exploitation)." In other words, evangelicals need to broaden their view and interpretation of society and the role the church will play in a society ordered around justice.

132 'concerned evangelicals' from thirty different churches (Hilborn 2004:130 and Balcomb 2004:147).

Those who signed this document came from a wide spectrum of the Evangelical and Pentecostal persuasions. These signatories were also involved in some type of Christian leadership. As Balcomb (2004:147) states, "a significant group of Evangelicals had found it necessary to face the political crisis that had descended on the nation and theologically reflect on it from within their historical tradition." This group know as 'Concerned Evangelicals' pointed fingers at Evangelicals in general for supporting the apartheid regime and listed specific areas they felt were problematic. The areas found problematic were: "The tendency toward conformity to the status quo, lack of ecumenism, misplaced efforts towards reconciliation, lack of social analysis, and a kind of evangelism influenced strongly by right wing elements in the United States" (Balcomb 2004:148).

The Concerned Evangelicals also identified problems with the theology and practice of Evangelicals. One area so identified was the "narrow understanding of sin and salvation that valorized the spiritual and the individual at the expense of the structural and the social" (Balcomb 2004:148). This theological ideology lead the Concerned Evangelicals to theorize that "separating the spiritual from the physical and focusing on the former paves the way for a kind of social practice that will tend toward denial of worldly involvement, and thus, denial of their own ideological cooption by the state and complicity in political injustice" (Balcomb 2004:148). This ideology leads one to embrace a fundamentalistic view of theology: the more

saved people exist in society, the better society will become and the more saved government officials there are, the better government will be.

The second grouping of Evangelicals listed by Balcomb is the 'Conservatives.' This group made up a large proponent of the remaining Evangelical churches. The churches in this category were the Pentecostal[165] and charismatic as well as the reformed branch of Evangelical Protestantism. The Baptists and the Church of England in South Africa made up the non-Pentecostal grouping of Evangelicals. The Churches of England in South Africa "were in the forefront of the attack against organizations such as the South African Council of Churches at the height of that organisation's resistance to apartheid under the leadership of Desmond Tutu, because of its liberal theology that they considered to be its communist associations" (Balcomb 2004:150).

The third group consisted of proponents of the 'Third Way' who understood South Africa as being polarized between two extremes: authoritarianism and totalitarianism (Balcomb 2004:150). These proponents feared that they would be instruments of radical elements (espoused by the South African Council of Churches) or they would be entrapped by the status quo (advocated by the Dutch Reformed Church).

The Third Way desired more than a theology of reconciliation. Balcomb (2004:151) states: "It was a theology deeply embedded in the liberal antipathy to-

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[165] Balcomb (2004:149) states: "The Pentecostals included the Assemblies of God, the full Gospel Church, and the Apostolic Faith Mission. The charismatics included the International Fellowship of Christian Churches (made up mainly by the 'faith/prosperity' churches), the vineyard group of churches, and the New Covenant group of churches."

wards power, traditional identity, and conflict." Balcomb (2004:151) comments on this theological position: "Ideology, politics, and power were all seen to be part of the fallen world and therefore tainted with evil. Ideology is the way that certain groups legitimate their interests and, it was believed, there is a monolithic relationship between ideology, politics, power, heresy, and demons."

The Third Way theology propelled the church against all political involvement and to shy away from the political struggle. The purpose of the church was to "announce Christian principles and point out where the existing social order at any time is in conflict with them" (Balcomb 2004:152). The church found itself in the midst of a tension between the heavenly expectations and the worldly existence. Balcomb (2004:152) reiterates: "Only by embracing this essentially paradoxical identity of the church can it retain its uniqueness and effectiveness as God's agent of redemption in the world." This brand of theology was adhered to by "most of the English speaking churches and some leading members of the Afrikaans speaking churches during the 1980s, it so happened that this decade also experienced something of a revival of liberalism" (Balcomb 2004:152).

The final group discussed by Balcomb is the exponents of the Alternative Community. Balcomb chose to illustrate this movement with the 'Back to God Crusade', which was led by Nicholas Bhengu. Balcomb (2004:153) states: "While Bhengu eschewed direct political involvement, he directed his attention to specific areas of social concern that he considered crucial." He imagined a new nation would be formed in the likeness of God. Bhengu was not oblivious to the injustices of his

day and he was "completely convinced that the gospel would have a direct and profound influence in changing them" (Balcomb 2004:155).

Balcomb points out four components of Bhengu's alternatives to political activism. The first suggests, "that the black person is not only not equal with the white, but that he or she does not *want* or *need* equality with whites" (Balcomb 2004:156 italics original). The second alternative states the black person "wants the space to make himself independent and free from the white man's control and the white man's values" (Balcomb 2004:156). Bhengu also recognized as a third alternative "that entering a political struggle against the white man was by definition recognizing that the white man had the power to 'free' the black man" (Balcomb 2004:157). The fourth and final alternative of Bhengu comprised the social and moral component of his teachings. Balcomb (2004:157) states: "It included elements such as dignity, self-sufficiency, respect, honesty, equality between traditional and modern Africans, trust in God, and upholding of the law."

6.4 – Theology of transformation: Towards a moral compass of societal ethos

Many who have contemplated the current societal predicament have come to conclusions of varied explications. The problems for the xenophobic violence of May 2008 have been outlined and diverse solutions have been given. One element that a theology of transformation will build upon is the need for behavioral and attitudinal change in society. Thus, the need for a revolution in the societal ethos' metamorphosis will be the thrust of this transformation of society. An ideological criti-

cal hermeneutics is applied to Leviticus 19 in the realm of the imagined society the author could have had in mind as he wrote.

6.4.1 – *Imitatio Dei/Imago Dei* – Ethos of equality/dignity

Though not explicitly stated in Leviticus 19, the writer implies the concepts of *imitatio dei* and *imago dei*. For transformation to take hold in society these two concepts must be deeply embedded into the psyche of civil society. This embedding is crucial for transformation to begin the morphing process towards a society that is based on equity and justice.

Milgrom understands the concept of *imitatio dei*, in Leviticus 19, as expressed in the idea of 'being holy as YHWH is holy.' Milgrom (2000:1604) comments: "Thus the *imitatio dei* implied by this verse (2) is that just as God differs from human beings, so Israel should differ from the nations." He is suggesting that there needs to be a noticeable difference between Israel and those nations or peoples around her. Houston (2007:9) adds: "Israel is to be holy, expressing the fact that they belong to their holy God, not only by avoiding the unclean but by holding to standards of moral conduct approved by YHWH and eschewing those 'abominations' (Lev. 18:26-30) alleged to be characteristic of the peoples from which YHWH has separated them." This will be evidenced in the reality of their observance of the commands of God. Of all the commands given in this chapter 30 are negative while 14 are stated positively. Milgrom (2000:1604) continues: "Thus holiness implies not only separation from but separation to." Negatively Israel will be separate from the surrounding nations but positively Israel will "acquire those ethical quali-

ties, such as those indicated in the divine attributes enumerated by Moses (Exod. 34:6)" (Milgrom 2000:1604). For Israel to practice *imitatio dei* they must not be removed from the surrounding people but must "rather radiate a positive influence on them through every aspect of Jewish living" (Milgrom 2000:1605).

Taking into account the argued variation of the thrust of Leviticus 19, a shift from holiness to loving one's neighbor, a positive behavioral as well as attitudinal ethos changes are implied in the concept of *imitatio dei*. This ethos aspect is delineated in Deuteronomy 10:18, 19. The writer exemplifies for the reader the pattern, which is to be emulated by the one seeking to be an imitator of God. The recipients are encouraged to love the fatherless (orphan), the widow and the emigrant by providing for their basic daily needs. Houston (2007:10) states: "It is different in Deuteronomy, where there are a number of texts which suggest the theme of *imitatio dei*, though in a less explicit way than in H." Again, holiness is not the goal, but it is the end product of a life lived in servitude to those marginalized or who exist at the fringe of society. Milgrom (2000:1605) states: "In Lev. 19:33-34, *imitatio dei* is stated, rather implied, prohibitively." As in Deuteronomy 10, the motivation for loving the emigrant is due to the fact that Israel was once an emigrant in a foreign land. It is possible to preserve the idea of *imitatio dei* if the individual pursues God's holiness. To pursue God's holiness suggests that "*imitatio dei* means live a godly life" (Milgrom 2000:1605). This godly life will be a reflection of the heart and attitudes of an individual.[166]

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[166] Houston declares that many times the way that YHWH's attitude toward Israel is determined is by the terms that are used. He (2007:16) comments on the use of (חסד) *hesed*: "It is agreed that it refers to an attitude which shows itself in acts of practical help, and not just an emotion… חסד has been defined "as characterizing acts of solidarity within a relationship of 'deep and enduring commitment between two persons or parties', by which one party gives assistance to the other who is in need and unable to help themselves."

Depending on one's 'religious' upbringing, the concept of *imago dei* will carry a sundry of meaning. Wells (2004:23 italics original) states "it is difficult to define precisely what constitutes the image of God in man" and he also states "nowhere does Scripture offer a definition of the image of God." The question must be put forth as to how does this concept factor into the ethos change that is demanded of a theology of transformation? Hamilton (1990:135) states: "It is well known that in both Egyptian and Mesopotamian society the king, or some high-ranking official, might be called 'the image of God.' Such a designation, however, was not applied to the canal digger or to the mason who worked on a ziggurat. Gen. 1 may be using royal language to describe simply 'man.' In God's eyes all of mankind is royal." This is a reminder of James' utilizing 'royal law' in c. 2:8 when referring to Lev. 19:18b. As was indicated in chapter four, the use of 'royal law' indicates that God is the one making or giving the law. This places stress on the importance of loving one's neighbor as oneself. The utilization of humanity being in the image of God indicates that humanity, male and female, are equal in the eyes of God. Ramphele (2008:211, 212) gives a current application of this concept: "I pointed out that ghetto culture that tolerated harassment of women could not be equated with African culture and that culture had to change to meet new challenges…Changing the frame of reference of what being a man or a woman entailed was an essential part of the transformation of social relationships." Strobel (2005:187, 188) drives the point home of the importance of loving one's neighbor as oneself,

> when we look at other people, we tend to focus on the outside, which is soiled by sin. We see the rebellion or failure, the bizarre lifestyle or proud attitude, and we often overlook the real value that's on the inside – where each one of us is a gem of incalculable worth, created in the image of al-

mighty God…When we see people from God's perspective, all of a sudden we have a new inspiration to treat them with the same dignity, respect, and honor that we desire for ourselves.

All of these insights deal with the importance of an ethos that is in tune with a theology of transformation. Antonelli (1997:3 italics original), speaking as a radical feminist of Jewish heritage, states: "Feminist theological critique has thus failed to understand that the Hebrew story of Adam and Chavah is, *in and of itself*, a divine mandate for sexual[167] equality." She is attempting to focus the reader's attention on an ethos of equality between male and female. Drawing from Jewish tradition[168] she (1997:4 italics original) declares: "The *adam*, or earth creature, was created as male and female joined together – an *androgynos*, or a gynandromorphy or hermaphrodite, according to R. Jeremiah b. Elazar. R. Samuel b. Nachmani agreed that this first human being was created double-faced, split into two backs, with 'one back on this side and one back on the other side.'" As bizarre as this might appear to some readers, Antonelli is graphically attempting to demonstrate that God through creative powers designed, from the beginning, male and female to be equal. Wells (2004:28) states: "Man and woman are equal as to their created nature; and different in the order of their function." He (2004:28) also suggests, "that there are no superior and inferior roles in creation. The woman is not subordinate but different."

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[167] Brueggemann (1982:33 italics original) states: "Sexual identity is part of creation, but it is not part of the creator. This text provides no warrant for any notion of the masculinity or feminity or androgyny of God. Sexuality, sexual identity, and sexual function belong not to *God's person* but to *God's will* for creation. Because humankind is an image, a modeling, an analogy of God, sexual metaphors are useful for speaking of the mystery of God…Sexuality is ordained by God, but it does not characterize God."
[168] Wells (2004:34) quotes the Talmud as stating: "man without woman diminishes the image of God in the world."

Antonelli (1997:6 italics original) elaborates the issue of equality: "Creation followed a pattern of evolution from lower to higher life-forms. First, God made the elements and mineral life; then plant life; then fish and fowl, amphibians, reptiles, and mammals; and then the human. That woman was formed at the end of this process makes her the crown of Creation. While man's origin remains the mud of the earth, the woman comes from a higher source – the body of the *adam* – thus giving her a higher spiritual nature than the man." All this being said, Antonelli concedes that gender equality should be the goal of humanity and not female supremacy or male domination. Wells (2004:32), commenting on NT texts, states: "Paul drew the right conclusions and went beyond it in Galatians 3:28 with its egalitarian overtones. In a different situation, that of today, it is possible to discern with greater freedom what is really implied in Genesis 2 and Galatians 3: full equality between men and women as the image of God. It is only in true partnership that humanity, man and woman, is really complete."

The concepts *imitatio dei* and *imago dei* signify gender equality and loving one's neighbor as oneself that starts a person or society on the path towards holiness. The writer of Leviticus 19 highlighted several areas that would need special attention if an ethos shift were to occur. The recipients were reminded of their responsibilities in the areas of gleanings, personal and family relations, harboring hate, honest business dealings and respect for the old and disabled. The problem arises as the modern reader encounters vv. 20-22. Though these verses do not equate as a text of terror against women to the degree Judges 19 does, it still accentuates an imbalance toward sexual equality. If this text were indeed a 'test case,' it would serve as a reminder to the recipients of the unacceptability and the

penalty to be paid for such a crime against women in an imagined society of Leviticus 19.

6.4.2 – Pedagogical ethos as the portal for social transformation

It was observed in the Southern Africa Migration Project (SAMP) those who were more educated were also less xenophobic. Is it possible that those who are more educated theologically will be more attuned to the necessity for social transformation? In the August 2008 official newsletter of the Diocese of Cape Town, *The Good Hope*, an article entitled *Theological education key in religious violence*, appeared on page 5. The article is a brief synopsis of the Archbishop of Canterbury's press conference. The Archbishop is quoted as saying: "it seems to me that a lot of the religious conflicts we see around the world are intensified by ignorance and prejudice, the incapacity to get inside the skin of your own tradition and others." He continues: "Education is a part of making religion a resource for peace rather than a menace here, so I would see that as absolutely key." It is through a worldwide contextualization of theological education that has informed the Anglican identity. By continuing this worldwide theological education the Anglican Communion is not dependent on northern or western institutions.

Slater reflects on the present context of South Africa from a Catholic theological perspective. She (2006:1) states: "Theologians and theological education are challenged to bring people to an awareness to respect their capacity to contribute to the building of a healthy, sustainable democracy, but the challenge is that they need to educate themselves first in the various mechanisms at work in a constitu-

tional democracy." For her the essential pedagogical platform is an understanding of what makes a democracy function properly and the inter-workings of government.

Slater (2006:4) moves to educational concerns and challenges: "Theological education, a pedagogy, that is to be engaged with all social issues, particularly in a country like South Africa, cannot remain an intellectual abstraction. The specific methods to realize the practical emphases in ministry and theological education are praxis-oriented." This is the heart of a theology of transformation. This type of 'hands-on' theological education ushers in an ethos change by getting future ministers out into the 'highways and byways' of ordinary people. Having had much experience taking seminary students and hosting mission teams from America and Europe, I am amazed when I hear South African students and foreign visitors comment that they did not realize that people lived in such horrid conditions. Is it actually possible that someone who has spent their entire life in one place can really not be aware of how the majority of South Africans (or Americans) live? Claiborne (2008:1) exclaims: "I believe that the great tragedy of the church is not that rich Christians do not care about the poor, but that they do not know the poor. Yet if we are called to live the new community for which Christ was crucified, we cannot remain strangers to one another." This is just one reason that a praxis-oriented theological education is of the utmost importance. If those who will be leading congregations do not understand the current social crisis how will they be able to direct their congregants in any type of meaningful involvement? This type of praxis-oriented theological education will be the crux in establishing 'islands of hope' better understood as Christian counter cultures.

Slater (2006:4, 5) stresses the fact that challenges must be faced for theological learning to become visionary: "Theological education is challenged to continue to be the critically constructive voice of society, to employ critical engagement and interaction on all levels of life, and reveal specific solidarity with the poor, marginalized, dehumanized, outcast, abused and oppressed." In this light theological education must prepare those who will lead congregants to be a voice for the voiceless and develop an ethos of solidarity with those living on the fringes of current society. As Slater (2006:5) states: "It must become a conscious, deliberate, ideological choice for all theologians to recognize, facilitate and address Africa's peculiar problems…The challenge for Africanization does not merely mean that we change from Western viewpoints, it also means altering content, methods, objectives and vision." This is going to demand from theological institutions the will to allow students to engage the biblical text from their unique cultural understanding. It may mean that institutions allow students to develop their own hermeneutical interpretive methods that flow from their unique cultural background. For instance, it may be necessary for evangelical African students to have the freedom to engage the texts from an African evangelical hermeneutical interpretive methodology. If institutions of theological instruction are serious about engaging the insurmountable problems of the current social predicament, they must give students the flexibility and encouragement to pursue praxis-oriented learning from their unique cultural perspectives.

The idea of a revolution of ethos seems to be inescapable. Even Slater (2006:6) places emphasis on this: "While South Africa boasts of political freedom, she is still in bondage sociologically, economically, psychologically and emotionally…but

it soon became clear that the process had to be accompanied by the act of conversion, which includes the radical change of attitudes…for the transformation process to be effective and pervasive, conversion or change of attitude needs to be evident in all areas of life be it social, political, moral, intellectual or emotional." Change, sustainable societal change, will never be realized until there is a revolutionary alteration in the current ethos of society. This change must start as an awareness building that deconstructs the idea of societal problems being 'their' problems. Until all members of society realize that all citizens of a country are citizens of that country then the barrier for social conversion will remain.

Social conversion still is outside the reach of most Americans. Due to this disability America suffers from nationality amnesia of the greatest kind. There is no such thing as simply an American, instead there are Japanese-Americans, Chinese-Americans, African-Americans, Jamaican-Americans, Native-Americans, etc…Could it be that living under the 'rainbow' actually accentuates our differences instead of assisting us to celebrate our diversity? In any case, the Church needs to implement a strategy that embraces this idea. The government, according to Slater (2006:8), is seeking the "Church and theologians to assist in building a society with new national values and moral integrity." Is the 21st century Church ready to meet this challenge?

Bebbington (2004:15) reiterates the influence of evangelicals in the 19th century: "The new Sunday schools, however, largely though not exclusively evangelical in inspiration, made one of the greatest contributions to the development of education for the masses." What an opportunity for the Church to contribute on a large

scale to the shaping of the societal ethos of a nation by conditioning the minds of children and youth to think outside of their community. Also by raising their awareness of societal ills and leading them to impact their community with positive messages about loving God and loving one's neighbor. Bebbington (2004:16) continues by highlighting the diminished influence of the evangelical church in the 20th century: "Evangelicals provided for the intellectual as well as the physical welfare of the people. One of the chief reasons why their impact was less in the twentieth than in the nineteenth century was that the state was taking over the traditional role of the churches and chapels in supplying charity and schooling." Once again Evangelicals allowed the state to do what God has commanded the church to do and that is address and meet societal problems with words and deeds. Wolffe (2004:22) states: "Evangelicals could exercise a considerable social impact, notably in promoting elementary education, and in encouraging moral reform." The potential to mould and shape young minds to be able to respond to the plea to 'love the Lord your God with all your heart, your soul, your mind and your strength' is at the church's fingertip. But are we content to allow the state and whoever or whatever to shape the future generation?

6.4.3 – Solidarity: Ethos of unity amid diversity

Towards the quest for social transformation that is grounded in justice, alliances must be forged between individuals that form a cross-section of society. Haney (1998:11) stresses this by stating: "Working in alliances is similar to what liberation theologians call 'standing in solidarity.' It is committing oneself or a community to enter into sustained conversation with, support of, and collective action for

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people…of diverse racial-ethic cultures, classes, ages, sexual identities, abilities, and genders." Farisani (2003:29) commenting on the South African situation states: "Moreover, a theology of reconstruction involves the task of breaking-down prejudices of race, class and sexism, and also the task of creating an all-inclusive non-racial and democratic society, built on the values denied the majority of people under apartheid." These alliances, to be effective, cannot be based on a once-off involvement. It will have to consist of prolonged sustained pro-active commitment if diverse communities truly desire radical social transformation. As Haney (1998:11) astutely comments: "Alliances demand commitments."

The researcher often suspects the reason(s) why more affluent communities are hesitant to become involved in social transformation is based on the belief that the community to be assisted will misunderstand or have unrealistic expectations not espoused by the other community. Haney (1998:12) states: "Entering into an al-liance or helping to create one is making a covenant promise with oneself and others – to risk misunderstanding and being misunderstood, to stay with the oth-ers in the relationship, and to be open to challenge and transformation." The key to sustained social involvement will depend on the deliberation and eventual con-struction of a 'covenant promise.' Involvement with communities different from our own will present its unique set of challenges, misunderstandings and unrealized expectations. This should be the motivation that beckons seemingly dissimilar communities to excel in transformation. Campolo and Aeschliman (2006) give many practical suggestions as to how individuals as well as groups can become involved in a variety of socially transforming projects and outreaches. As Haney

(1998:12) reiterates: "In alliances, a general commitment must be embodied, incarnate in specific commitments to specific others."

It seems apparent that another hesitation experienced by those contemplating social engagement is the misplaced stereotypes that communities have been labeled. The essence of this problem is not taking time to know others from communities different from their own. It was reported in the June 19, 2005 edition of the *Cape Argus*, "More than a third of South African city dwellers rarely or never have any cross-racial contact during an average day." This article stated: "In Cape Town, a third of white respondents claimed they never or rarely socialized with residents from other communities" while, "Seventy-eight percent of black Africans and 55% of coloureds in Cape Town did not socialize with other races." (To read further about issues of justice and social transformation and reconciliation in South Africa visit the Institute for Justice and Reconciliation website at http://www.ijr.org.za).

Haney (1998:12) addresses the benefits of engaging others: "So alliances are long-term, multipurpose relationships that acknowledge and value personal as well as functional dimensions of the relationship. Alliances provide a context for coming to know one another, for sharing dreams and fears as well as planning action[169]." She (1998:13) continues by declaring, "alliances also enable us to begin to replace stereotyping with honesty and to replace mistrust, fear, and/or hostility

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[169] Claiborne (2008:2) declares: "Launching a movement to end poverty without poor people in critical roles is like launching a civil rights movement without Black people, or a feminist movement without women. As long as the poor are not present and intricately involved in the process, ending poverty will remain an intellectual, political concept. It will not convert us."

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with trust and vulnerability." By risking involvement socially with other groups, the interaction unravels the mystery of the image of God within individuals. (Removal of stereotypes, mistrust, fear and hostility and the value of personal and functional dimensions of relationships.)

Personal experience has taught that once-off experiences in social action generally involve an empowered individual or group doing something 'to' a community. This robs the receiving community of their dignity by denying it an opportunity to 'do' something for the giving group or individual. Haney (1998:36) drives this point home, "we have found that sustained action is absolutely essential. Too much of what has been called 'social action' has been intermittent, atomistic, faceless, and voiceless…Only as we become part of the ongoing struggle for justice, sustainability, and well-being in concert with others, particularly with others who are different from ourselves, will our hearts continue to open." The once-off experiences never allow for the heart to completely open as wide as is necessary for sustained involvement to occur. Boyd (2005:184) jogs the evangelical conscience by reminding them: "We are called to enter into solidarity with all who are marginalized and crushed by the powers-that-be and to allow ourselves to be marginalized and crushed along with them." Those on the fringes of society will continue to be faceless, voiceless and it might be added, nameless until the church becomes part of the ongoing struggle of the marginalized. Ramphele (2008:68 italics original) admonishes: "It is difficult to see how we can continue to claim to be informed by the spirit of *ubuntu* when there is so little empathy with those who are most vulnerable."

Through incarnational involvement with the 'fringe' communities we can discover and begin to understand what causes the marginalized distress and how better to assist in bringing about social transformation. Haney (1998:60) states: "God is the power of solidarity. For many, this is Jesus' revelation of God – present, standing with the outcast and those on the margins of society." The church, practicing incarnational ministry or being missional presents for those on the fringe of society a God who can be known through deeds done. The World Council of Churches issued a statement on mission in 1982. Paragraph 34 declares:

> There is no evangelism without solidarity; there is no Christian solidarity that does not involve sharing the knowledge of the kingdom which is God's promise to the poor of the earth. There is here a double credibility test: a proclamation that does not hold forth the promises of the justice of the kingdom to the poor of the earth is a caricature of the gospel; but Christian participation in the struggles for justice which does not point towards the promises of the kingdom also makes a caricature of a Christian understanding of justice.[170]

Haney (1998:60) exclaims: "God as the power of solidarity exists as people come together to resist and/or push toward transformation of a society and relationships. Such power exists in anger, profound love, glimpses of alternative ways of being in the world, and unconditional commitment to stand with those who are oppressed." Haney seems to be expressing in non-church terms the grace of God as she describes God as the power of solidarity. Ogletree (2007:697) states: "The emphasis on mutual love and solidarity is not simply about 'special relations,' that

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[170] The *Statements on Mission by the World Council of Churches 1980-2005* can be viewed in its entirety at http://www/wcc-assembly.info/fileadmin/files/cweme/mission_statements_web.pdf

is, the ways in which our personal and communal bonds can and should qualify our more universal obligations to love our neighbors." The emphasis falls on the idea of unconditional commitment. This kind of commitment reaches beyond any ideological founding or racial barriers that are interested only in social and relational transformation.

6.4.4 – Islands of hope: Christian counter-cultural ethos

There are two movements that have followings in both the ecumenical as well as evangelical communities. These movements are known as the New Monastics and New Friars. The New Monastics are communal groups based locally, while the New Friars are individuals and groups living cross-culturally in foreign places. The New Monastics choose locations within their own society that are classified as 'forgotten or abandoned corners of the empire.' The New Friars on the other hand 'take' a vow to live and identify with people in abject poverty throughout the world.

These two movements are organized in intentional communities. These communities are "Christians who think the church in the United States has too easily accommodated itself to the consumerist and imperialist values of the culture. Living in the corners of the American empire, they hope to be a harbinger of a new and radically different form of Christian practice" (Byassee 2005:1). These movements are identified by the vows of poverty, chastity and obedience they have taken. Moll (2005:40) states that the force driving these groups is "a desire to experience intense community and to challenge contented evangelicalism." Those making up the majority of these groups are the "20-somethings who long for community, inti-

macy with Jesus, and to love those on the margins of society" (Moll 2005:40). Shane Claiborne (2008:1), the founder of the Simple Way, states: "It is difficult to learn to live the downward mobility of the gospel in this age of wealth. For the most part, those of us who are rich never meet those of us who are poor."

On the New Monasticism's website (http://www.newmonasticism.org/) one can view various aspects of this movement. These marks define the characteristics of a radical rebirth of this movement. This rebirth is encountered through a contemporary school of conversion better known as 'new monasticism.' The 12 marks are:

1) Relocation to the abandoned places of Empire,

2) Sharing economic resources with fellow community members and the needy among us,

3) Hospitality to the stranger,

4) Lament for racial divisions within the church and our communities combined with the active pursuit of a just reconciliation,

5) Humble submission to Christ's body, the church,

6) Intentional formation in the way of Christ and the rule of the community along the lines of the old novitiate,

7) Nurturing common life among members of intentional community,

8) Support for celibate singles alongside monogamous married couples and their children,

9) Geographical proximity to community members who share a common rule of life,

10) Care for the plot of God's earth given to us along with support of our local economies ,

11) Peacemaking in the midst of violence and conflict resolution within communities along the lines of Matthew 18 and

12) Commitment to a disciplined contemplative lifestyle.

This movement has encountered many obstacles when moving an intentional community into an 'abandoned area of the Empire.' Beside, the rate of failure for this type of group is very high (Byassee 2005:2) and suspicion within the target community remains elevated. One community suspected the members were sent to spy on the residences on behalf of the police. As one might expect, living in a cross-cultural environment brings about its own set of challenges. Byassee (2005:3) states: "Community leader Jon Stock points out that most intentional Christian communities that are not committed to nonviolence don't survive, because when arguments erupt, someone has to win and the community loses." Moll (2005:46) reports, "in intentional community movements, one sometimes senses an element of guilt that is used to manipulate suburban youths into giving their lives to work with the poor." As one might imagine, living in this type of communal environment presents unique challenges to family life as well for the long term. Byassee (2005:5) states: "Another problem the communities face is the challenge of transcending divisions along the lines of race and class."

The positive contributions to this movement are varied as well. Moll (2005:46) states "young Christians today are looking to commit themselves to something far more radical than the suburban evangelicalism of their parents." Young Christians

appear to be rebelling against the overabundance of American society by turning their backs on these things to embrace a 21ˢᵗ century 'nazarite' type vow. These communities give singles a format in which to experience the concept that all are brothers and sisters in Christ.

These communities have at their heart the desire to engage in community development. They do this by developing various community upliftment projects. For instance, they plant vegetable gardens and share the produce with the community residences. They also have developed tutoring and mentoring programs to assist students with their studies. They have also adopted a school or other run-down community building and help restore the property. Claiborne (2008:1) writes: "We live, and we spend our lives joining folks in poverty as they struggle to end it." How many obstacles and stereotypes might be abolished if the Church engaged in developing the community and residences within the sphere of its influence?

These two movements are radical expressions of the alternative community[171] Christ may have envisioned. For a majority of Christians, alternative communal life may simply not be an option. But the question remains as how do Christians engage in social transformation within their communities? Warrington (2004:40) states: "Instead of transforming the world as such, the earliest Christians sought to change the hearts of their unbelieving neighbours." For starters, evangelicals need to revisit their approach to their 'Judea' instead of always projecting the notion that

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[171] Stackhouse (2007:702) commenting on the communal idea of withdrawing from those who are non-believing or non-practicing neighbors: "There are examples of Christian communities that follow the sectarian strategy of withdrawal from the larger culture or human society, and thus from some neighbors, for the sake of forming a counter-cultural enclave claiming to be a 'truly' righteous, 'truly' loving community of believers only. Some Christian monastic groups and some 'believers' church sects have held that the confessing community of true believers should bond exclusively with those who are like-minded in their love of God, and should manifest a separation from, contempt for, indeed hate of the nonbelieving world and all its materialistic, naturalistic, and merely humanistic ways."

those people 'over there' need transforming versus those around them who are in dire need do not need our assistance. Warrington (2004:41) suggests that the earliest Christian communities "were not trying so much to change their culture as to model a Christian counter-culture." It might be advantageous for evangelical communities to begin modeling a counter-cultural movement in place of trying to change those who appear 'different.'

How does the evangelical community approach social transformation from a Christian counter-cultural emphasis? Warrington (2004:44) continues: "Both Jesus and Paul implied that if their lifestyles were emulated by others, a better society would eventually follow. Thus, both advocated the principle of love, the most powerful social transformer of all." This would indicate that evangelicals must first love those who may on the outside seem unlovable. Haney (1998:116) admonishes: "Christian love takes its shape from Jesus' proclamation of the coming realm, the new creation, the new society; it broadens our understanding of our neighbor. It does not mean that we are not to include ourselves in that understanding. God loves us too. We are our nearest neighbor." Love is not necessarily a feeling, but rather an expressing of compassion exhibited through benevolent or compassionate actions on behalf of one in need. Warrington (2004:44) stresses this fact by stating "Jesus healed those who, on the basis of Jewish belief, had been punished for their sins by God with sickness or disability…Hence by healing them, Jesus offered much more than physical cure; he also enabled them to be accepted again by their communities, and to realize God's desire to bless rather than curse them." Approaching others that are deemed as 'cursed' by society may enable the great-

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er community to accept these individuals and they may realize, through random acts of kindness, that God desires to bless them and make them whole.

By expressing compassion through healing, Warrington (2004:45 italics original) states: "Jesus sought to dissolve the social barriers that separated diseased and infirm people from others, his motivation being 'to restore the *social* wholeness denied to the sick/impure." In reality the healing that Jesus gave was a social re-integration of those who, due to their infirmities, were considered social outcasts. His compassion became a conduit for social transformation. Haney (1998:26) elaborates: "An itinerant preacher and healer, he held out a vision of a new society. He proclaimed and taught a pattern of relationships – he called it the kingdom of God – that embraced spiritual, personal, interpersonal, and social dimensions of our lives." This transformation did not occur due to the upheaval of society, but through creating an alternative way of relating to those who had been excommunicated to the fringes of society by the societal 'labels' applied by the powers-that-be. Sider (2005:114) adds: "He (Jesus) formed a new community that began to live a new transformed lifestyle precisely in the area of economic sharing and neglect of the marginalized."

Many Bible readers and interpreters may at times try and implement a model of social transformation based on a collection of New Testament texts. Warrington (2004:53) warns: "Seeking to find a New Testament paradigm for social transformation is not particularly helpful, since that was not the main focus of the early church's leaders: they were looking to establish an alternative society, not to change society as such." Boyd (2005:71) states: "Stanley Hauerwas and William

Willimon capture the unique nature of the true church when they depict it as a small colony in a foreign land, 'an island of one culture in the middle of another.'" The focus of the early leaders seems to be upon the ideology of developing a community of faith. Sider (2005:209) suggests: "But if the church is to consist of communities of loving defiance in a sinful world, it must pay more attention to the quality of its fellowship and find new models of Christian community." This points toward a primarily praxis-oriented development. This alternative community would be based upon service-oriented endeavors and those committed to this type of community must be willing to suffer as they identify and take up the cause of justice for the marginalized. Strobel (2005:185) accentuates: "It's this sweeping and countercultural quality that makes the Golden Rule so incredibly outrageous. In fact, just imagine what the world would be like if everyone were to live by it." Imagine!

6.4.4.1 – *Excursus* – Social and spiritual transformation – *amaqanda ehobe*[172]

An overlooked component to social transformation during the xenophobic violence by many was the spiritual needs of society. Ramphele did emphasize this as an aspect which is needed within society. The church has the capacity and resources to fill this void to advance social transformation. The ANC Commission for Religious Affairs, 17 October 1998, issued a document entitled *The Moral Renewal of*

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[172] This is a Xhosa expression for twins. This phrase describes two things that are similar yet distinct. It is used as a subtitle for this section to describe the dynamic interrelationship between social and spiritual transformation. This represents the social phenomenon that social transformation cannot be separated from spiritual transformation.

the Nation[173] in which Nelson Mandela was credited with stating his concern "for the spiritual health and vitality of our people. In our striving for political and economic development, the ANC recognizes that social transformation cannot be separated from spiritual transformation." This document also states: "Religion has an important role to play in the transition from an immoral society to a just society with basic moral values. Some religious people are deeply committed to the new community, and are trying to overcome the resistance of those who still limit their faith to personal morality, and those who relish their role as critics but not co-workers in nation building." This document is calling for a new community or an alternative society. The NT writers indicate that the first century leaders focused on creating an alternative society. The church has the responsibility to be initiating this new community within the greater society in order that social transformation will be a natural outcome of spiritual transformation.

Ramphele (2008:30) accredits the fall of the apartheid regime as spiritual transformation by suggesting: "Only divine intervention could succeed in changing such an entrenched system." Ramphele quotes Gandhi as a reminder that integrating the spiritual dynamic will enhance the quality of democracy. She (2008:146) quotes: "Mahatma Gandhi put it even more eloquently: 'Democracy must in essence, therefore, mean the art and science of mobilizing the entire physical, economic and spiritual resources of all the various sections of the people in the service of the common good for all.'" This reminder serves society well as a cue that the combination of all resources available to and in society must be utilized for sustainable transformation of society to take hold.

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[173] To read the complete document go to http://www.anc.org.za/ancdocs/misc/moralrenewal.html.

If social and spiritual transformations are *amaqanda ehobe* (eggs of a dove), what is a pathway that those on the margins of society must tread? Sider (2005:227) states: "Evangelism is central to social change. Nothing so transforms the self-identity, self-worth, and initiative of a poor, oppressed person as a personal, living relationship with God in Christ." It is agreed that this path can free a person from the ghosts of oppression. But this aspect alone will not bring about the targeted transformation perceived by a theology of transformation. As Sider (2005:227) continues: "Biblical faith, on the other hand, affirms the goodness of the created, material world and teaches that the Creator and Lord of history demands justice now for the poor of the earth." This equates to sharing the entire biblical vision. Only until the conversion of the individual reaches this level will society be trans-formed. Otherwise, it will continue to rock along as it has for millennia past.

The merging of spiritual and social transformation as *amaqanda ehobe* naturally moves the church or individuals within the church toward a more outward focus. This movement has gained momentum in the evangelical world by the increased use of the term missional. McLaren (2004:115) states the term missional "attempts to find a generous third way beyond the conservative and liberal versions of Chris-tianity so dominant in the Western world." The spotlight then turns from ME to WORLD. The church can be the conduit for this reversal of emphasis. McLaren (2004:118) makes a valid point, "it eliminates old dichotomies like 'evangelism' and 'social action.'" Kapolyo (2004:135) states: "Most of the people who argue over this question of evangelism versus social action have never really had to deal with personal hunger and material need on a daily basis." The outward focus of the church's ministry welcomes those who desire to embrace Christianity and con-

sistently directs the church's resources to be a blessing to those who join or do not join the Christian faith. McLaren (2004:119) lands a knockout blow: "Perhaps most profound and yet most troublesome, it gets us beyond the us-them thinking and in-grouping and out-grouping that lead to prejudice, exclusion, and ultimately to religious wars." Once this pervasive barrier is obliterated will social transformation for the sake of transforming society be at liberty to press ahead.

This aspect of developing the spiritual, which should naturally lead to social transformation, is movement toward proactive, sustainable social involvement. This will necessitate intentional outward looking ministry avenues of the local church. This will also entail getting to know the community that encompasses the immediate area around a church. Certain questions will need to be addressed. One must discover who are the people groups living around the church? What are the most pressing needs of these people? What resources does the church possess that they can share with them? How can the members utilize their gifts to meet the needs of those around the church, etc.? This will forego the question of what can these people do for our church? Answering the abovementioned questions will demand the church to get out of its comfort zone and into the realm of the unknown. This zone will remain unknown and mysterious until the church ventures into it and discovers the faces and names of those located within their zone.

6.5 – Summary

It was argued that *ubuntu,* as the keystone to a theology of transformation, needs to be recaptured. The Old and New Testaments stress this idea through relation-

ships with others. The Old Testament recalls the mind of the reader and audience to a time when they were emigrants in a foreign land. The New Testament states that love (αγαπε) implies to love the stranger, alien and emigrant (φιλοξενια). This is an attribute required for leaders within the church. The church's motivation for this ethos lies in the fact that we are all simply passing through as temporary residences.

The 18th and 19th centuries saw evangelicals being involved in social transformation. The conclusion of the 19th century brought about a debate between Fundamentalists and proponents of the Social Gospel movement. The thrust of this debate was over the infallibility/inerrancy of the Bible. Although it is a very important issue, it was argued that this debate has had a deleterious outcome in the arena of social transformation within evangelical circles. The emphasis on social conversion versus individual conversion made some evangelicals hesitant to engage in social transformation. The shift from evangelism to social concern divided the church into two groups: evangelical and ecumenical[174]. This division has given evangelicals a reputation for being irrelevant and socially aloof.

There has been an attempt by evangelical organizations to turn the tide on this reputation of aloof-ment. The 1980s seemed to be the decade when evangelicals felt the need to publicly proclaim their desire to become more socially responsible and active. The Lausanne statement on transformation was one such statement

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[174] Stetzer was asked in an interview about striking a balance between social justice and 'living out' the gospel in which he responded: "Now from my perspective I might think they are equally important, but we have to remember this: When you speak of justice, people will praise you, but when you speak of Jesus, they'll condemn you. But we can't speak of Jesus without speaking of justice and we can't biblically speak of justice without understanding Jesus, so ultimately we have to overcompensate in the area of evangelism because that's where there is resistance" (http://www.biola.edu/news/biolamag/articles/09spring/stetzer.cfm <Accessed 16/7/2009>).

toward this desired effect. Other writers have commented as well on the fact that evangelicals have more recently been attuned to the need to be proactive in the social arena.

The four types of evangelicals that appeared during the struggle against apartheid in South Africa were also reviewed. These four were characterized by their involvement or non-involvement in the struggle against apartheid. The churches comprising these groups ranged from the Dutch Reformed Church to the Pentecostal Church. The first group to emerge in this dialogue was the churches that felt as if the current political crisis of the day needed reflection theologically. Some of these groups reacted more against the liberalism, as they interpreted particular activism, than against the oppressive regime of the time. Others understood their place in society as indicating the points of interest of Christianity that were being violated by the social order. The final group imagined a new community would be established in the likeness of God.

A possible response by the church today was outlined in a theology of transformation. This transformative ideology is based primarily on a conversion of individual as well as societal ethos. The first step to arriving at a viable theology of transformation is in the notion of equality and dignity in humanity. The point was argued that the motive for this response is captured in the idea of *imitatio dei*. It was argued in chapter four that love of neighbor and emigrant are equally emphasized as being holy as YHWH is holy. The love one has for the neighbor or emigrant is a reflection of the heart and commences one on the road of holiness. These two could possibly be seen as two sides of the same coin.

When thinking in terms of *imago dei*, the equality, dignity and honor that every person, male and female, are created equal must be stressed. It was argued that in the beginning humanity was created equal. Somewhere along the way, stressing dominance/submissive issues interrupted this egalitarian environment. For a theology of transformation to take root in the heart of humanity this vital link in the process must be recaptured and reapplied. Even the NT writers capitalized on this idea of egalitarian roles. The 21st century church to be a proponent of change will have to grasp the idea of equality and debunk itself of dominance/submission and inferiority/superiority attitudes.

Theological education was proposed as a second component of a theology of transformation. This type of education is not devoid of social engagement but must be praxis-oriented. This form of education must become centered on social transformation. Theological students at every level must be inundated by the social ills that are affecting many in society. The days of ignorance about the conditions of those around us must be ended by exposing those preparing for a life of ministry to the dire circumstances being endured. Students must also be allowed to express their theological views through their cultural lenses. To force a Western flavored theological education upon non-Western thinking individuals would compromise the culture and its needs.

Another component of transformation is the embracing of unity amid diversity. It was argued that if solidarity is to be realized alliances must be established. This will take commitment on the community or church desiring to have an impact on justice issues. Once-off commitments will need to be supplanted with sustained

consistent involvement. This long-term commitment will be met with misunderstandings and challenges. The way in which these obstacles can effectively be overcome is by getting to know each other. It is probable that we do not venture outside our community or communicate with those from other communities with any regularity. For these relationships to materialize into beneficial and edifying unions, social action must become personal. If not, then social action will continue to be to faceless, voiceless and especially nameless individuals.

The final component of a theology of transformation was the initiation of a Christian counter-cultural ethos. Young evangelicals and ecumenicals have grown tired of the materialistic lifestyle of their parents and predecessors. They want to take their evangelism and theology to the poor and abandoned ones in society as well as other parts of the globe. The intentional communities desire to challenge their contentment with evangelicalism. They are committing themselves, by monk style or nazarite vows, to identify with the poor and marginalized by living among the poor and attempting to develop community and individuals through various means. This type of lifestyle is not without its problems to singles as well as families embarking on this journey. These barriers can be overcome through commitment to non-violent means to problem solving.

It was argued that the NT writers were not elaborating on the overhaul of society but the creation of an alternative society within mainstream society. If the church's goal is to transform all of society, then the degree of transformation experienced by those on the fringe of society will be minimal. But if the church can become a vital mouthpiece for those within the scope of their church's influence, could the

waves of societal change be felt more broadly and powerfully? This would entail a lifestyle that would be characterized by love for the 'other.' As the church begins to practice this alternative lifestyle, her understanding of 'neighbor' will certainly be expanded to encompass a wide range and variety of needs. This attitude or ethos would become dictated upon a service-oriented structure. The great would become the servants to all, especially the weak.

For all of this to happen a concentrated effort must be made toward the spiritual transformation of society. This component of a theology of transformation has been overlooked by many and observed by a few. Civil, religious and political leaders have heralded this aspect of transformation as vital for the health of a nation. These same civil and political leaders have sent out an SOS for the church to offer this facet of transformation. Has the church become impotent or negligent in her reply to this distress call? The church has the skills and resources to instruct society in its way to God in Christ. Those who have embraced this way of life need also to be navigated toward the path of justice and equality for all humanity. This type of guidance will naturally lead the church to focus more and more of their resources (economic and physical) out into their community.

Chapter 7 – Conclusion

The love of God draws us out of the world, only to send us back into it, as we try to transform the world in the light of the vision provided by the gospel – Alister McGrath, professor Oxford University

Take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented – Elie Wiesel, Nobel Peace Prize winner and survivor of a Nazi concentration camp

The underclass is neither proof of black inferiority nor a living legacy of white racism alone. Seen through my Christian spectacles, it is a living testament to our disdain for the poor and our disobedience to a Christ who commands us to love our neighbor as we love ourselves – Spencer Perkins, co-author of *More than equals*

7.1 – Introduction

Chapter six involved a discussion concerning a 'distraction' that led to the evangelical community becoming less interested in social issues. This distraction revolved around the theological debate over The Social Gospel Movement's understanding of salvation versus the Fundamentalist's perception of salvation. Also the inerrancy/infallibility debate served to further sidetrack evangelical participation in social engagement of justice issues. This has led to the mentality that evangelicals are irrelevant and aloof. This has also divided the Christian community into evangelical and ecumenical camps.

The thrust of the chapter was to present an outline for a theology of transformation. There were four major areas that were profiled: human dignity and equality, theological education, solidarity and Christian counter-cultural ethos. These are needed in conjunction with each other in order to establish a viable, long-term involvement in justice issues. Spiritual transformation was also highlighted as an

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important aspect underlying a theology of transformation. Various civic and political leaders are calling for this spiritual aspect in modern society.

7.2 – Creeds of Past and Present

John Lennon expressed a humanistic and atheistic version of the world in his popular 1971 hit 'Imagine.' He spurred our imagination to visions of a godless world that would be characterized by peace, unity and no greed or hunger. George and Woodbridge (2005:10) state: "In the early 1970s, the song's vision of a world at peace struck a responsive chord with numerous young people of the Vietnam War generation. The vision appeared to mirror well their idealistic aspirations for a world in which social, racial, and economic equality and justice might finally reign – a secular millennium, if you will. 'Imagine' quickly became one of the most listened-to songs of all time and assumed its place as a cherished, atheistic anthem of the 'post-Christian' West." The world is screaming for peace, unity and equity for all as we live in a post 9/11 generation. The current Middle East crisis of Israel invading Gaza to squelch Hamas rocket attacks and the ongoing Afghanistan and Iraqi wars, could easily re-invoke the desires expressed in 'Imagine.'

This popular 1970s hit reminds us that the world is looking for something to provide peace and justice for all. Evangelicals have lost a century or more fighting a theological war while the frontline of social injustice has remained a demilitarized zone. There seems to be a social awareness arising in the evangelical camp. Seemingly much awareness, but more involvement, is surely needed.

It is of interest to peruse several creeds and statements of faith from previous and present organizations. As one begins with Leviticus, the author imagined a society that would love the emigrant as oneself as well as becoming involved in justice issues within greater society. When one moves to circa 100 CE, the *Didache* states in chapter 1 verse 2: "The way of life is this: First, you must love the One who formed you; Second, you must love your neighbor in the same manner as yourself. Do not do to others, what you yourself would not want done to you." (Notice the negative expression of the Golden Rule.) If one compares this to the early 1st century Qumran document (Davies, Brooke and Callaway 2005:18), the emphasis shifts from solidarity to a segregated treatment of the neighbor: "and that they may love all the sons of light, each according to his lot in God's design, and hate all the sons of darkness each according to his guilt in God's vengeance" (I QS 9-10). One would need to determine who are the 'sons of light' and the 'sons of darkness.' Either way there is a growing distinction between individuals by this time.

By the time the 4th century CE rolls around the emphasis is strictly on the vertical relationship with no mention of the horizontal relationship. The Apostle's Creed and The Nicene Creed seem to adopt this creedal order. The Nicene Creed does list the 10 Commandments as part of its creedal statement. The focus has shifted from social justice issues as the leading edge of engagement to a dedicated focus on the theological issues of the day.

In 1974, the International Congress on World Evangelization at Lausanne did issue the Lausanne Covenant. In it emerged a declaration of Christian Social Responsibility. Paragraph five of this Covenant states:

> Because men and women are made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty.

This group of churches from 150 nations admitted and expressed penitence for the lack of evangelicals' participation in justice issues. This was a huge step forward but the evangelical commitment to social justice and transformation would still be years in coming.

The 1993 Chicago Declaration also calls for a renewal of evangelical commitment to social transformation. The document states: "We weep over the growing disparity between the rich and the poor, the scandal of hunger, and the growing number of people who live in oppressive conditions, insecurity, and danger. We dream of churches that work for education, economic empowerment and justice, both at the personal and structural levels, and that address the causes and the symptoms of poverty." This group of evangelical leaders was engaging in an imaginative evan-

gelical hermeneutic. They were suggesting the implementation of an alternative society. The document continues and reveals a tragedy:

> In 1973, we called evangelicals to social engagement: this call still stands. We are thankful that more social engagement is emerging, yet tragically it has frequently divided us along ideological lines. Too often recent evangelical political engagement has been uncivil and polarizing, has demonized opponents, and lacked careful analysis and biblical integrity. Faithfulness to the full authority of the Scriptures transcends traditional categories of left and right.

In June of 2004, the Southern Baptist Convention (SBC) ended its 99-year relationship with the Baptist World Alliance (BWA). Chang writing for the *Christian Post*, March 13, 2004 states: "The SBC study committee's report contained undocumented allegations that BWA leaders had been open to 'positions contrary to the New Testament and to Baptist doctrines.' The report also accused BWA meetings and officers of exhibiting a 'decided anti-American tone in recent years' and accused the group's international relief arm, Baptist World Aid, of funding 'questionable enterprises.'" This rings of the old battle cry from the Fundamentalist camp. It has the undertones of 'If you do not believe as we do on every issue, then we will not contribute or fellowship with you.' Have leaders adopted the Qumran style to love the sons of light and hate the sons of darkness ethos? These types of attitudes only serve to validate the rift between evangelical and ecumenical. It also legitimizes the attitude that evangelicals are irrelevant and aloof.

The SBC revised and adopted the 2000 Baptist Faith and Message. In paragraph XV The Christian and the Social Order states:

> All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

As one looks at this statement it seems very exclusive. The dichotomy or binary opposites are found in the form of oppose/provide and promote/compromise. All of this is accomplished by one's understanding of 'men of good will.' This type of creedal statement is laced with Fundamentalist undertones. Following this form of social transformation will do more to divide than unite Christians on issues of social justice.

7.3 – The *Hitler* effect

The tragedy of World War II, the death camps, people being labeled and killed because of their race, sexual orientation, or religious convictions, causes a person to reflect on the core of this violence. In essence it was simply the accentuation of the minuscule differences that separate us all. Shreeve (2006:62) reporting on the genome project states: "The human genetic code, or genome, is 99.9 percent identical throughout the world." Is that not amazing!? We are only 0.1 percent different. All the atrocities of war and discrimination over the years have been based on 0.1% of genetic restructuring. We would have possibly exterminated the human race if it would have been just the opposite. Shreeve (2006:62) continues by stating, "modern humans must have lived in Africa twice as long as anywhere else. Scientists now calculate that all living humans are related to a single woman who lived roughly 150,000 years ago in Africa…All the variously shaped and shaded people of Earth trace their ancestry to African hunter-gathers." Imagine that, we are in reality all Africans. What a pity that we are unable to celebrate our commonalities in light of our differences.

Johns reports in the *Sunday Argus*, August 12, 2007, p. 7 on the African Genome Project. She states: "ALL South Africans are settlers, regardless of their skin colour, and their DNA carries the proof." Johns quotes Dr. Wilmot James, head of the African Genome Project: "No one group can lay claim to South Africa. Everyone is a settler, and we will show how people came here in waves of migration." The article states that the inhabitants up until 2,000 years ago were brown. The theory suggests that black people migrated to southern Africa from Niger and the

Congo. It might become apparent, as the results will be in this year (2009), that the outbreak of xenophobic violence was actually an assault on our own kin. How ironic it might be that brothers were in actual fact killing their own genetic brothers.

What a humbling reminder that the atrocities of WWII, the eugenics practiced in Australia in the early 1900s, the oppression of the Roma or Gypsies in Eastern Europe (the most oppressed minority in the western world and considered 2nd class citizens in Europe) and the continued oppression of immigrants worldwide is the focus upon such a small amount of diversity. This in and of itself should be enough for the 21st century church to awake from its slumber of complacency. Even now there is a wind of denial blowing over the extent of the holocaust or that it even occurred. A holocaust denier's convention was convened by President Mahmoud Ahmadinejad of Iran in 2006. A former Ku Klux Klan leader and former Louisiana state representative was stated as saying in the *News Sentinel*, December 13, 2006 p. A4: "The holocaust is the device used as the pillar of Zionist imperialism, Zionist aggression, Zionist terror and Zionist murder." In a world filled with those content and hell-bent on terrorizing the world because of the 0.1% of difference that we share, the church must be an agency by which we are able to celebrate our 99.9% shared commonality.

This same kind of effect was seen and experienced in the aftermath of 4 November 2008. This was a historical month for America. It saw the first African-American elected to the most powerful position in the world. On January the 20th 2009 Obama was sworn in as the 44th President of the United States. This event was heralded as the most watched event in history. The swearing in of Obama

was depicted as a defining moment for America. But in actual fact it has become a refining moment for all Americans.

Refining moments were experienced in various corners of the United States. Students admitted to writing anti-Obama comments in the free speech tunnel at North Carolina State University, posters were defaced of Obama with death threats and racial slurs at the University of Alabama, a black teenager was attacked in New York with a baseball bat, a boy on a school bus in Georgia tells a nine-year-old girl he hopes Obama gets assassinated and in Maine $1 bets were being placed on when the president-elect would be killed.

There have even been rumors of some Southern states contemplating secession from the union of America based on the Spanish model where a large deal of autonomy is experienced by constituent regions. Jonsson reports in *The Christian Science Monitor*, November 17, 2008: "But the political marginalization of certain Southern whites, economic distress in rural areas, and a White House occupant who symbolizes a multiethnic United States could combine to produce a backlash against what some have heralded as the dawn of a postracial America." Many Southern whites feel that the country that was built by their forefathers is being taken from them. This sentiment is best summed up through a personal e-mail correspondence I received from a former Baptist deacon from the first church I served as pastor. He wrote: "I was sitting here thinking during lunch and this thought struck me…After all that time and money spent during the election what actually was the outcome? Another black family living in government housing!!" It has been stated that racism is like cancer, it's never totally wiped out – it's in re-

mission. A professor of practical theology once stated that we are all recovering racists. This is ringing ever so true of America in this historic moment in world history.

Those who are disgruntled with Obama are not only Southern whites, but one influential African-American has stated his disgust with Obama. The world saw him shedding big old crocodile tears the night Obama won the election and CNN continues to run this scene over and over. It is a mystery why CNN and other broadcasting agencies squelched the disgusting remarks the Rev. Jessie Jackson made while his microphone was still on in an interview with Fox News. Rev. Jackson accused Obama of 'talking down to black folk.' Obama had been speaking to churches about their moral responsibilities as fathers, reading books over playing video games and young people sticking with school and forgetting about a career as a rap star or professional basketball player. BBC News on July 10, 2008, in an article entitled *Jesse Jackson regrets Obama jibe* reports: "The reverend added: 'See, Barack been, um, talking down to black people on this faith based…I want to cut his n**s off…Barack…he's talking down to black people.'" The election of Obama has truly been a refining moment for all Americans.

7.4 – Summary of the study

Human migration and globalization is causing a worldwide defining if not a refining crux causing nation after nation to examine their ideology of 'neighbor' and the responsibility each has toward these people. The church is being catapulted into an era of soul-searching in regards to social transformation and justice issues. As

Israel struggled with the question of 'who is my neighbor?' so the 21st century has ushered in a similar if not more intense struggle with this age-old question.

When one examines the text of Leviticus 19 there is an apparent class designation within the nation. The text presents various actors on the societal stage: companion, day laborer, deaf, blind, one of low status, powerful, countryman, female slave, daughter, gray head, elder, and emigrant. The stipulations were given in context of relationships the Israelites were to have with each of these groups. They were instructed in how to build a just and socially transformed society as they associated with members of society in a predetermined way.

Ideological criticism was chosen as a methodological tool for biblical interpretation. This methodology has as a component critical introspection on the part of the reader or interpreter. This approach to biblical interpretation demands the reader or interpreter to become aware of his or her biases that may color the way the Bible is understood. As applied to Leviticus 19, the author imagined a society that would be based on justice and respect for all people in a given society. This, of course, is based on all members of society adhering to the theology of transformation outlined by the author. This method of transformation is very doable in any social order. The glitch in the transformation machine has been and will continue to be a person's ethos towards those in society.

The myriad of ideological critics that were reviewed highlighted various issues affecting their racial or gender group. These critics help the general populace of biblical interpreters or readers to begin to empathize with the issues affecting certain

historically marginalized persons in the greater social environment. It is beneficial to 'hear' their voices in order that the church will be able to correct its mistakes of the past and chart a course for sustainable social transformation in its present context as well as its future context. The utilization of a methodology, e.g. ideological criticism, helps the reader and interpreter to experience how the Bible is heard and applied by those who have been marginalized. It may be of assistance to the evangelical church to read the Bible from the vantage point of the conquered in place of the conquerors.

It was argued that the classical or historical interpretation of 'be holy as YHWH is holy' may not be the intended focus the original author had in mind when he constructed this text. With the application of Mary Douglas' ring composition a new interpretation surfaces. Even though this literary form went out of vogue in the mid fifth century BCE, a later editor could have employed this rhetorical device in order to give the illusion that Moses was the original author of the entire body of material. If this device was in use for the compilation of Leviticus 19, then the inspiration of the author would shift from 'being holy' to 'loving one's neighbor and the emigrant.' Of course both of these start one on the road of holiness which is the goal of love. To state this another way, holiness and keeping and observing God's ordinances and commandments are bi-products of loving one's neighbor and the emigrant.

This being the case then it becomes more apparent why the New Testament writers and figures emphasized loving one's neighbor. Jesus and Paul are both taking this admonition and applying it to their individual context. In essence Jesus sug-

gests that one's neighbor is anyone that crosses his or her path and is in need of assistance. The assistance needed could be some deed or service the approached person can supply. In Paul's context, the passage is interpreted as meaning believers have an obligation to serve those in need. The law becomes exhaustively complete when the debt of love has been paid. Paul also encourages his readers to use their freedom in Christ to serve one another. In this context, simply loving one another brings completion to the law.

James on the other hand utilizes Leviticus 19 as a text to warn his audience not to show partiality to those who are considered rich and of high status in the eyes of the world. He also warns his audience not to be lured by the mystic of the wealthy. It is very likely that some of this wealth had been acquired through exploitation of those in similar circumstances of his audience. He goes as far as suggesting that the much exploited riches serve as a testimony against those who acquired such goods in this manner.

May 2008 was a moral low point for the nation of South Africa. It was a time of African abusing and killing African; African South Africans abusing and killing African South Africans. This cycle of violence was depicted as ethnic cleansing with allusions to Rwanda and Nazi Germany. Four primary perpetrators of the violence were articulated by numerous personalities: South Africa's apartheid past, failure of the distribution of South Africa's wealth, poor service delivery and the inability to control the country's borders. The underlying trigger for the violence lay in the simple fact that those who were violated were deemed as 'different' – even South Africans due to their 'dark' skin color and different language were targeted. To put

it simply, in that moment of history, society refused to love their neighbor and the emigrant as themselves. This event was an indicator that a change in societal ethos was needed.

It seems apparent that everything a society needs is already available and known within any given society. For example the concept of *ubuntu* or hospitality or love for one's neighbor and emigrant is already a known value. The problem occurs with the implementation of this concept in society. The mystery is the underlying reason members of society choose not to practice socially accepted behaviors. Could the fundamental ethos be society's focus upon the 0.1% difference that is observed instead of the 99.9% of similarity shared?

For at least a century evangelicals have been reluctant in pursuing consistent, sustained social transformation. Their focus has been on the defense of the 'pure' gospel as viewed from their perspective. This emphasis led them to veer from their socially balanced conviction to take up 'arms' against the modernism that was understood as a threat to their sacred belief system. This detour has of late begun to deviate back to a more balanced approach to evangelism and socio-political involvement. This movement will be a breath of fresh air if it can gain moment in a racially and politically[175] charged 21st century America.

A theology of transformation was outlined in order for the church as well as individuals to begin examination of their relationships with those living on the fringe of society. This is a practical guide that any group or person can easily apply. The

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[175] To gain an insight into how the Bible, and specifically the book of Isaiah, is utilized by politicians in American politics see Claassens (2008).

foundation of this approach understands that all of humanity should be accepted with dignity and equality. Teaching, especially theological education, is the door that opens the mind and heart to recognize the dignity and equality that each person possesses as a creation of God. The refining moment for America in 2009 is to concede acceptance to the necessity of unity amid diversity. Until we are able to view all Americans as Americans the issue of race and division will continue to be an issue. If the society at large is unwilling to embrace a theology of transformation, then the church has to be willing to exhibit a Christian counter-cultural ethos amid societal chaos.

7.5 – Reflections

Professor Tinyiko Sam Maluleke presented the annual Desmond Tutu lecture which was delivered at the University of the Western Cape, South Africa on 26 August 2008. In this lecture, Maluleke addressed the problems and promises facing the postcolonial South African Church. His thesis was based on the fact that the prophetic voice of the church has been diminished by the fact that priests, theologians and church people had 'jumped ship' and become involved in politics. Maluleke (2008:2) states, "the SACC leadership appointment in particular and church leadership appointments in general, have now become a training group for future civil and governmental appoints. This creates the worrying spectre of church leaders spending their time waiting for that call; not the call from heaven, but the call from the Union Buildings or Luthuli House." In other words, some of those who had a prophetic voice are now in bed with the government. The political involvement of former religious leaders has lead to the church being "often silent

when it should be speaking; often absent where it should be present; mostly inaudible where it should be heard loud and clear; tongue-tied when the nation is hungry for its word" (Maluleke 2008:3).

There seems to be a longing throughout society and among civil leaders for the church to take its rightful place. The church worldwide has the resources to lead a community or nation to spiritual renewal. The contradicting reality is the church, or more specifically church leaders desire positions of power and loathe positions of servitude to humanity. The society in general is faced with a void that has been left due to the silence of the prophetic voice that the church has abandoned. Instead of filling the void with hope and healing through the love of God, hate and injury become common place. How long and to what extent will the church go before it resumes its rightful, God-given position in society?

This study has caused me to reflect upon my past, the culture of America and the religious denomination that has shaped my worldview. I wish I could say it has been a pleasant journey. But I must admit that to scrutinize the environment that has moulded me has also instilled within me various images of people that are not like me. They haunt my thoughts like ghosts that are in need of exorcism. The indoctrination that I received from early childhood and beyond is likened to broken records that continue to play and rewind, play and rewind. Racism is truly a cancer that at best goes into remission and is ever present to resume its destructive carnage of one's psyche. I desire to blame someone else for the beliefs and images that cloud my thoughts of those who are not like me. Perkins and Rice (2000:84) assert: "Our need to admit that we wear racial blinders is similar to an alcoholic's

need to admit that he has the disease of alcoholism…Admitting helps me remember that left to my own devices, I will look out for me and mine first. Only by admitting our blinders can we begin the process of stripping them away, piece by piece." I wish for a 'Racist Anonymous 12 Step Program' to recovery. I am afraid that I am suffering from what Perkins and Rice call 'race fatigue.' They (2000:30) state: "We are all suffering from race fatigue. Someone forgot to tell us along the way that you can't legislate people's attitudes. Changing laws will not change hearts. The civil rights movement has run its course, and we've gotten just about all you can expect to get from a political movement. The dream of whites and blacks sitting down together at the table of brotherhood is far from a reality."

I have always thought that if people work hard enough and get up and do something their lot in life would improve on its own. I am beginning to understand that evil is sometimes in the structures of society and not in the laziness of individuals. Sometimes it is not a matter of whether a person is hard-working or intelligent; it may simply be a matter of the systems that are designed to keep and maintain power and control in the hands of a few. The prophetic voice of the church needs to be raised against the structures that keep people from becoming all that they were designed to be.

I have lived as a 'foreign national' or 'alien' for 12 years. On more than one occasion have I found myself afraid to speak for as soon as I speak I am recognized as a foreigner. On the outside I look like a white South African but I do not speak or think like a white South African. I have at times been afraid to disclose my country of origin. During the Bush years, being an American overseas was a scary propo-

sition. I was once asked by a white South African woman where I was from. I told her that I was from Pinelands. She looked and responded with disgust at my reply. She said matter of fact that I was most definitely not South African and I sounded like an American. Even though I have encountered various positive and negative reactions at the fact that I am an American, I cannot begin to imagine what it must be like to live in the various townships as a foreigner. I hope, to whatever small degree, that I am more sympathetic to those living as emigrants/immigrants in a foreign land.

This project has also shown a spotlight on the idea of who is my neighbor. I was preconditioned to understand neighbor as someone who looked an awful lot like me. A person who was worthy of neighborliness was someone in my family or possibly someone of similar heritage. The concept of neighbor was bound up in a 'clannish' ideology. The notion that neighbor was/is someone who crosses my path and is in need of something I can provide never surfaced in my indoctrination as a child and youth. This reality is not confined to my thinking alone, but is an ethos that affects untold numbers of people.

7.6 – Future considerations

Dube (2006:182, 183) equates globalization with imperialism. She describes globalization as a 'mutation' of imperialism. She (2006:183) states: "I also see globalization as an attesting to my claim that 'imperialism [is] a central reality in the making of global relations affecting men and women, privileging some and oppressing others.'" In her words (2006:183) globalization is "a new form of an old

problem." If this is the case, then exploitation and marginalization of those on the fringes of society will continue to be a plague that scars the societal landscape. This is a phenomenon that is melding the nations of the world into a truly global village.

Du Toit (2003:370) states: "The more the world becomes one, the more it becomes differentiated." With this differentiation comes the danger of nationalistic pride. This can also contribute to society focusing on the 0.1% instead of celebrating our 99.9% affinity. What an incredible opportunity for the church to be the leading prophetic voice for those migrants who have embarked on our shores in search of a better and brighter future. The church must be the agent through which society at large can see an example of an alternative community embracing our differences – while at the same time recognizing our sameness.

Globalization is also having a macabre effect in the midst of the global recession that is in full swing. Economic migrants who fled their country of origin are now finding themselves economic refugees. These migrants are unable to find employment and this leads them to being trapped in their adopted country. They desperately desire to return to their home but due to the lack of finances they are unable to buy fares for a return trip home. Some might say they are getting their just dues by being in a foreign country illegally. One must ask, "What is the role of the church in assisting these immigrants?" Or is the church asking, "Are these people my neighbors?" If the answer returns in the positive, then the church has a responsibility to assist these immigrants in safe passage to their country of origin.

A final thought for future consideration delves into the relationship between the World Council of Churches and the Baptist World Alliance. These two great entities bring incredible strengths to the transformation table. One must contemplate how and/or if these two great institutions representing thousands of congregations and hundreds of countries and nationalities can or will be able to partner in global transformation. Each group has its own unique strengths in evangelism and social transformation. What a powerhouse for social transformation these two great organizations could orchestrate. If, only if, we could look beyond our differences and focus on what matters most: transforming people inside and out with the gospel that leads to just and equitable societies.

The world is looking for spiritual and societal leadership. Even secular pop rock artists are asking for guidance. The Blackeyed Peas with Justin Timberlake in their popular tune *Where is the Love* comments:

> But if you only have love for your own race/Then you only leave space to discriminate/And to discriminate only generates hate/And when you hate then you're bound to get irate, yeah/Madness is what you demonstrate/And that's exactly how anger works and operates/Man, you gotta have love just to set it straight/Take control of your mind and meditate/Let you soul gravitate to the love, y'all/People killin', people dyin'/children hurt and you hear them cryin'/Can you practice what you preach/And would you turn the other cheek/Father, Father, Father help us/Send some guidance from above/ 'Cause people got me, got me questionin'/Where is the love

The world needs an example of what genuine love looks like in action. The church is faced with a dire decision to begin demonstrating love or simply continue the rhetoric that has led us to this point in time.

Bennett (1995:761) records an incident in the life of Mother Teresa:

> I had the most extraordinary experience of love of neighbor with a Hindu family. A gentleman came to our house and said: 'Mother Teresa, there is a family who has not eaten for so long. Do something.' So I took some rice and went there immediately. And I saw the children – their eyes shining with hunger, I don't know if you have ever seen hunger. But I have seen it very often. And the mother of the family took the rice I gave her and went out. When she came back, I asked her: 'Where did you go? What did you do?' and she gave me a very simple answer: 'They are hungry also.' What struck me was that she knew – and who are they? A Muslim family – and she knew. I didn't bring any more rice that evening because I wanted them, Hindus and Muslims, to enjoy the joy of sharing.

It is necessary to acknowledge the many NGOs, mission's organizations, community development projects and churches and individuals that have initiated various 'islands of hope' within different communities throughout South Africa. A few examples in the Cape Town area are Living Hope, Beautiful Gate, Learn to Earn and many churches. One example worthy of mentioning is of a pastor and his wife. After the murder of their son during the youth uprisings in Cape Town during the 1980s, they felt a desire to move into the area where the gangs lived that killed

their son. As of to date they are fostering 22 HIV/AIDS orphans in the former city rubbish heap of Cape Town.

Most of the aforementioned organizations are funded by overseas as well as local sources. This project has been to highlight the fact that every church within the many communities throughout South Africa, and America, have a responsibility to initiate 'islands of hope.' The resources for the development of these 'islands' are already available within the various religious communities. For a theology of transformation to develop it must not be dependent on outside resources. Sustainable development must occur within the confines of the local community and at the same time utilize the talents and gifts that are already in existence. The continued dependence and reliance on foreign resources will only inhibit the development of sustainable, indigenous societal transformation.

Does the church know of those suffering and downtrodden? Are we willing to discover those who are struggling to get by? Or are we so desensitized to the plight of those around us that we tire from race fatigue? The world is screaming for us to do something. What a joyous moment it would be if we could arrive to the place of alleviating suffering just for the joy of sharing.

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