GALILEE AND JERUSALEM IN MARK'S STORY OF JESUS: A NARRATOLOGICAL AND SOCIAL SCIENTIFIC READING

By

Ernest van Eck

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Administration
Address: Ms A Goosen, *HTS*, Faculty of Theology (Sec A), University of Pretoria, Pretoria 0002, South Africa.

Editor's Foreword

The practice of exegesis is currently characterized by the many and even diverse questions to which texts are subjected. There is a very lively debate regarding the suitability and success of the various exegetical methods as well as the possibility and desirability of harmonization. One should however take into account that an exegetical method is the product of a particular theory with regard to the question of how knowledge is arrived at, the character of the text as object of study, and the objectives of the particular textual investigation. For that reason it is possible that certain methods exclude one another and can be regarded as irreconcilable. This can be attributed to divergent theoretical points of departure. There are exegetes who consider that the existence of such exclusive exegetical methods creates a dilemma for biblical scholarship. According to this point of view the lack of synthesis hampers the search for the 'truth' (in this case, the 'meaning' of the text).

Ernest van Eck has examined three different popular questions in the area of Marcan research from the past and the present, namely the historical-critical, the literary-critical and the ideological-critical approaches. It is however not the primary intention of Van Eck to bring about a synthesis between these exegetical approaches. The fact of plurality of interpretation does not therefore, according to Van Eck, provide a dilemma. The application of a variety of exegetical approaches by biblical scholars can be treated positively. The author is rather, therefore, searching for methodological gaps in existing research which can be filled by a new or modified inquiry. In this way progress can be brought about. The result of the new inquiry does not imply that the exegete has come 'closer' to the 'real meaning' of the text. It implies at the most relevant research. The results of a relevant inquiry can provide an explanation for present-day problems and even suggest possible solutions, while earlier inquiries and methods are regarded as inadequate.

The gaps in research that Van Eck has identified with regard to the above three exegetical approaches are related to the emphasis placed on the pragmatical dimension in scientifical investigation today. In this connection pragmatics can be represented as a social program. Theology without a 'social program' easily develops into static imaginary propositions. Ernest van Eck shows that the historical-critical study of the opposition between Galilee and Jerusalem in the Gospel of Mark is indeed inclined to do so. As regards this opposition, historical critics identify a tension between 'cultic' particularity and 'eschatological' universality in regard to the Marcan *Sitz im Leben*. 'Cult' and 'eschatology', however, develop into abstract theological concepts when they are not interpreted as being incorporated in Mark's 'social program'.

In the light of the possible hermeneutical relevance that the opposition between Jerusalem and Galilee in the Gospel of Mark can have for present-day social problems, the historical critic therefore represents a gap in existing research. The pragmatic dimension of theological reflection is largely ignored by historical critics. The literary-critical approach has certainly emphasized the interests that Galilee and Jerusalem represent in Mark as narrative. These interests appear to be in conflict with each other. Nevertheless, there are deficiencies in the literary-critical approach, for reasons such as that this conflict of interests is not anchored within a social program peculiar to the first-century Mediterranean world. The ideological-critical approach in the exegesis of Mark indeed places emphasis on such a political and social program. The hiatus with regard to this approach is that references to pre-industrial, agrarian social problems in New Testament texts are erroneously attributed to modern economic and political ideologies, as though the same or similar dominant ideological forces that Karl Marx identified — with regard to the modern industrialized century — had been present in the first century.

Van Eck considers that an association of narratology and social-scientific criticism in exegesis could fill these gaps in existing research. By means of narratology, Galilee and Jerusalem are responsibly studied as spheres of interest in the plot of the Gospel of Mark. Social-scientific criticism enables one to see the advanced agrarian society of the first-century Mediterranean world as the macrosociological framework of the Gospel of Mark. Van Eck regards the narrated world of the Gospel of Mark as a reflexive microsociological version of the agrarian society, seen from a macrosociological perspective. Using an association of narratological and social-scientific criticism, he intends interpreting the ideological communication strategy of the narrator (narrator's point of view) in Mark as a social program without making himself guilty of anachronism or ethnocentricism.

Van Eck's presupposition is, therefore, that the narrator's concern in Mark's story about Jesus is communicated from an ideological perspective. This ideological concern is conveyed with aids such as symbols. Galilee and Jerusalem (as topographical references in the Gospel of Mark) function as symbols that represent particular interests. Galilee represents the interests of the 'open household' ('politics of commensality') and Jesus' message of God's unmediated presence. Jerusalem represents the interests of the temple system ('politics of holiness') and the idea of God's constraining presence. Galilee (household) and Jerusalem (temple) thus function as *narrative* and *sociological* oppositions.

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Editor
Hervormde Teologiese Studies

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Preface

Stories — with a repertoire coherently integrated into a plotline, with characters who act out the roles of protagonist, 'helpers', and antagonists in specific episodes that include settings of place and time — are narrative worlds which to one degree of another mirror the contextual world in which they were constructed. Accordingly, they may represent the various levels of the social, economic, cultural, political and religious structures of their contextual world as the environment which their characters inhabit and in which they carry on their activities. Codes and maps which constitute the boundary lines of kinship and community, rituals which move people from one status to another, institutions which order and control the symbolic universe — these are some of the aspects of a social construction of reality which may also be incorporated into the composition of narrative worlds.

At the same time, however, artistically created narrative worlds may also distort their contextual world and its symbolic universe deliberately and systematically by authorial intention in order to critique and even subvert the status quo and at the same time to disclose a new moral order that is superior to the old and should therefore supersede it. The four gospels of the New Testament are such narrative worlds; and many different critical theories, methods and models are required to understand their complexity: to determine to what extent they reflect their contextual world and to what extent they subvert it and consequently to achieve a full and comprehensive interpretation of the many dimensions of meaning which they convey.

This is the scope of dr Ernest van Eck's study of the narrative world of the gospel according to Mark. Entitled *Galilee and Jerusalem in Mark's story of Jesus: A narratological and social scientific interpretation*, it is for more than an investigation of the role which the two central geographical identifications play in Mark's narrative world. Van Eck begins with Marcan geography but quickly moves into an analysis of other aspects of space which are directly or indirectly related to the spheres of Galilee and Jerusalem: the space constructed by the Jewish purity code and its guardianship by the Jerusalem temple, as well as the space of meals and the household in Galilee, the Decapolis and the regions of Tyre and Sidon. 'Space in Mark as symbol(s)', to appropriate Van Eck's quotation of the words of Paul Ricoeur, is utilized to 'orientate in order to disorientate with the aim to reorientate'.

A review of earlier interpretations of Mark focuses on the Marcan opposition between Galilee and Jerusalem and the meanings which historical-critical and redaction-critical studies ascribed to it. To gain a more comprehensive understanding of this geographical opposition and all the facets that are related to it, Van Eck pursues an

investigation that correlates narrative criticism with the social sciences. More recent interpretations have applied this combination of narrative criticism and the social sciences to Mark's gospel, but Van Eck is critical of their lapses into ethnocentrism, anachronism and reductionism and therefore appropriates a more exhaustive collection of methods and models in order to move beyond them by taking 'the full social context of the text into consideration'.

That 'full social context' includes the sociology of agrarian society which is used to elucidate the similarities and differences between the narrative/referential world of the gospel and its contextual world. Point of view and the textual structures of the implied author are drawn into the discussion so that the correlation of sociology and narrative criticism can serve the illumination of both the strategy of the narrative and the text's narrative world simultaneously. The realities of space emerge as symbolic of the evangelist's ideological perspective and narrative point of view. Emics and ethics are carefully differentiated and pursued to acknowledge the cultural distinctiveness of the horizon of the ancient text and that of the contemporary exegete. The emic data include: the identification of the protagonist as Jesus, his helpers as his disciples, his target as the crowds, and the antagonists as his opponents above all in Jerusalem. The opposition between Galilee and Jerusalem is intensified by the antithesis between house and temple as well as cities and the rural countryside. The cross-cultural models that are used ethically serve well to actualize the fullest possible comprehension of the space symbolism of Galilee and Jerusalem and all their related configurations in the narrative world, such as maps of time, place, people and food. The cross-cultural models include: honor/shame culture; the structures of patronage, brokerage and clientism; the anthropology of dyadic personality and the kinship system the psychology of labelling and deviance theory, the dualism of the pollution system constituted by a purity code and ceremonies and rituals, sickness and healing and, as already indicated, the social stratification of agrarian society. At the present there is no study of the gospel according to Mark that encompasses virtually all of the ethic approaches to a narrative text that are currently in vogue.

Interpreting Jesus' baptism as a ritual of status transformation leads Van Eck to the conclusion that God as Patron appoints Jesus to serve as the broker of the 'kingdom of God'. Jesus' subsequent references to God as 'father' identifies God in terms of kinship terminology. As the broker of the kingdom Jesus will create a new household among the crowds along new lines of understanding God as Patron and, as a con-sequence, new lines of understanding society as well. Galilee is the place where the Patron is available, not Jerusalem; and there is no temple in Galilee, only the house. 'Jesus brokered the kingdom and therefore also the new household, to his clients espe-cially through his healings, the way he ate (i e what, with whom, when, how and where Jesus ate), and through his interpretation of the purity rules of his day.'

But Jesus is not only a broker; he is also the ritual elder appointed by the Patron 'to assist others to undergo the same status reversal, namely to become part of the new household of God'. As a result of this identification Van Eck is able to avoid the establishment of a new hierarchy in the community of the household. The kingdom is kinship, but a new kinship that involves 'reciprocal relations, solidarity, hospitality, humility and service'. Van Eck follows Ohnuki-Tierny and Malina in regarding kinship as the dominant institution in first-century Mediterranean society, which determined religion, politics and economics; and in his judgment this reality is reflected in Mark's narrative world and is viewed by the narrator as 'the all overarching societal force in the activities of Jesus'. Consequently, the opposition between Galilee and Jerusalem is an antithesis between a politics of commensality and a politics of holiness, or between an ideology of union and an ideology of separation. Jesus' activities of healing, exorcism, meal-sharing and his negation of the pollution system nog only subvert the status quo but more significantly constitute a new family, indeed, the family of the household of God.

As for the identification of the addressees of the gospel and their geographical location, which may be reflected in Mark's narrative world, Van Eck is inclined to posit a community that was resident in Palestine very soon after the destruction of Jerusalem and the demise of the temple institution. All those who claim this radically new ideology of kinship today and therefore continue the familyhood of God's household, like those whom Jesus called in the narrative world of Mark's gospel, bear the responsibility Jesus himself exercised as a ritual elder: to assist others to undergo a status transformation and to enter into the household of God in order to begin to participate in the health and vitality of open commensality. This is the message the gospel according to Mark conveys to the world of today.

Herman C Waetjen

Robert S Dollar Professor of New Testament
San Francisco Theological Seminary
Graduate Theological Union

Chapter 1
Introduction

Symbols orientate in order to disorientate with
the aim to reorientate (Ricoeur 1975:122-128)

1.1 ORIENTATION[1]

An opposition between Galilee and Jerusalem in the Gospel of Mark was first identified
by Lohmeyer (1936, 1942). Lohmeyer argued that the main reason for this opposition
was a difference in focus: Jerusalem focuses on the cult, and Galilee on eschatology,
thus a theological opposition: Galilee is the place of the *gospel*, the new 'kommende
Gotteshaus', and Jerusalem is the place of the *cult*, the traditional 'Gottestadt'. This
insight of Lohmeyer was taken up by Lightfoot (1938), Marxsen (1959) and Kelber
(1974). Lightfoot agreed with Lohmeyer that the opposition between Galilee and Jeru-
salem in Mark's gospel is one of eschatology: Because Galilee will be the sphere of
divine revelation (the seat of the gospel), Jerusalem can be seen as the center of human
rejection, the center of relentless hostility and sin. Lightfoot thus argued that the oppo-
sition between Galilee and Jerusalem in Mark can also be seen as geographical.

Marxsen (1959), in his *redaktionsgeschichtliche* analysis of the Gospel, using the
insights of Lohmeyer and Lightfoot, argued that at the time of the composition of the
Gospel, the eschatological expectations in Galilee were so strong that Mark, by way of
his redactional activity, made Galilee the 'home' (present and future) of Jesus. He
therefore also understood this opposition in the Gospel as theological and geographical.
Kelber agreed with Lohmeyer, Lightfoot and Marxsen that the opposition between
Galilee and Jerusalem in Mark was one of different understandings of eschatology.
Kelber, however, laid his emphasis in his study of the Gospel on the differences
between the theological leaders of both centers in the aftermath of the destruction of the
temple.

These *historical-critical* investigations into the opposition of Galilee and Jerusalem
in Mark thus yielded the result that a theological, eschatological and geographical
opposition, historically and socially speaking, may have existed between the centers of
Galilee and Jerusalem at the time of Mark's composition of his Gospel. It is also clear
that historical concerns about the composition of Mark seem to have motivated these
scholars' respective approaches, and from theological presuppositions, historical con-
clusions were drawn.

These insights of Lohmeyer, Lightfoot, Marxsen and Kelber, concerning the oppo-
sition between Galilee and Jerusalem in Mark, served as stimulus for the *literary-
critical* study of the structure of space in the Gospel of Mark. Van Iersel (1982a,

1982b, 1983, 1989), for example, argued that Galilee versus Jerusalem is not the only opposition in Mark's story of Jesus: The desert (Mk 1:2-13) stands in opposition to the tomb (Mk 15:42-16:8) and Galilee (Mk 1:16-8:21) stands in opposition to Jerusalem (Mk 11:1-15:39). However, central to Jesus' activity in Mark is his 'way' from the desert and Galilee to Jerusalem, and eventually the tomb. In a very comprehensive study on space in Mark, Malbon (1979, 1982, 1986a) more or less confirmed Van Iersel's analysis. Malbon, however, argued that Mark's spatial structure is much more complex than Van Iersel tried to indicate. She however agreed on the fact that Jesus' 'way' from Galilee to Jerusalem can be seen as the central spatial designation in Mark. This was also the conclusion of Petersen (1980a) and Rhoads & Michie (1982).

One positive aspect of the literary-critical study of space in Mark was that the text of Mark as a literary unit was taken seriously. Because of this, they were able to bring new and important aspects of the structure of space in Mark to the fore: The central aspect of Mark's spatial structure is that of 'the way' of Jesus from Galilee to Jerusalem. Understood as such, the opposition between Galilee and Jerusalem in Mark serves to highlight 'the way' of Jesus (from Galilee to Jerusalem). A definite shift in the understanding of the opposition between Galilee and Jerusalem in Mark can therefore be indicated: Where the historical-critical scholars understood and tried to explain the opposition between Galilee and Jerusalem in terms of historical, theological and eschatological differences in the early church, this opposition was seen by the above mentioned literary-critics as a result of Jesus' way of suffering from Galilee to Jerusalem. Because Jesus' activity in Galilee was questioned by the religious leaders in Jerusalem, conflict arose, and therefore Jesus' proclamation of the arrived kingdom of God became a way of suffering.

Jesus' way of suffering in Mark was translated into sociological terms by the respective *ideological-critical*[2] reading of Mark by Belo (1981), Myers (1988) and Waetjen (1989)[3]. Belo (1981), Myers (1988) and Waetjen (1989) analyzed Mark's story of Jesus (his 'way' in the Gospel) in terms of their respective understandings of the socio-economic background of first-century Mediterranean society (as a stratified agrarian society). Belo argued that Jesus was committed to subvert Palestine's economic system. Myers analyzed Mark's story of Jesus as a 'war of myths' between Jesus and the ruling elite (Pharisees, scribes, chief priests and elders). According to Waetjen, the Gospel of Mark tells the story of Jesus' construction of the way from Galilee to Jerusalem. On this way, Jesus reorders power in and on behalf of the new community of God, and because of this, is opposed by the ruling elite. As a result of their respective analyses of Mark's story of Jesus, these three scholars concluded that the opposition between Galilee and Jerusalem in Mark can be seen as a political opposi-

tion. Their respective analyses of Mark's gospel from an ideological-critical point of view yielded especially three positive results: First, they gave attention to both the text and its social setting. Second, because they took the social setting of the Gospel seriously, they were able to translate Jesus' way in Mark into social terms. And finally, their respective readings of Mark have the possibility to make the interpreter aware of the pragmatical dimension of interpretation, as well as the fact that the object/target of communication has to be taken more seriously.

Therefore, what started out as a theological opposition between Galilee and Jerusalem in Mark, became a political one: Jesus' way in the Gospel was a way between Galilee and Jerusalem, and in Jerusalem Jesus was killed because of the political implications of his way in Galilee (and Jerusalem).

1.2 QUESTION POSING AND THE IDENTIFICATION OF THE RESEARCH GAPS IN THE CURRENT DEBATE

In regard to the current debate of Galilee versus Jerusalem described in the very concise manner above, the following methodological questions can be asked (see section 2.5): Did the respective historical-critics who studied this opposition in Mark (see sections 2.2.1.1 to 2.2.1.4) take the social setting of Mark's story of Jesus seriously? Were their respective historical-critical analyses of space in Mark overplayed and controlled by their theological understanding of the Gospel, that is, without a grounding in socio-economic, cultural, political and religious reality? Second, did they take the literary unity of Mark (as narrative) seriously?

Turning to the exponents of the literary-critical school's analysis of space in Mark (see sections 2.3.2 to 2.3.6), the following questions can be posed: Although they took the text of Mark as a literary unity seriously, can it be said that Mark's story of Jesus, as a narrative act of communication, got its rightful attention? Did their respective literary models enable them to study space in the narrative of Mark comprehensively? Also, did their respective literary models enable them to analyze the ideological perspective and interest of the narrator in terms of its intended effect in the narrative of Mark? And finally, can their respective literary-critical readings of space be complemented by a reading that also takes the social setting of the intended addressees of the Gospel into consideration?

The ideological-critical readings to be discussed in section 2.4 did take the social setting of Mark's story of Jesus seriously. However, can it be argued, as Belo and Myers implied (see respectively sections 2.4.2 and 2.4.3), that the institutions of economics and politics indeed were so dominant in first-century Mediterranean society? Can one say, as it is sometimes argued, that because in modern society economics is

the most dominant institution, this was also the case in first-century Mediterranean society? Did Belo, Myers and Waetjen read the text as an example of a simple agrarian society, or as that of an advanced agrarian society? The latter seems to be the case in regard to Waetjen's reading of Mark (see section 2.4.4). Furthermore, can it be argued that the institution of kinship can be seen as the most dominant in both simple and advanced agrarian societies? If this is the case, how should the relationship between the institutions of economics, politics and kinship in both simple and advanced agrarian societies be understood? Did a shift occur in regard to this relationship in terms of a simple and an advanced agrarian society? In other words, can it be argued that certain aspects of some of above mentioned ideological-critical works fall prey to the fallacies of *anachronism, ethnocentrism* and *reductionism*[4]?

From the above questions two research gaps can therefore be indicated in the past and present debate regarding the opposition between Galilee and Jerusalem in the Gospel of Mark (see also section 2.5):

* The need for an interpretation of the text in terms of an association of a narratological and social scientific explanation; and
* the need for an analysis of the text which is aware of the fallacies of ethnocentrism, anachronism and reductionism.

1.3 AIM, INVESTIGATIVE PROGRAM AND MAIN HYPOTHESIS

The aim of this study is twofold: First, to address the two above identified research gaps (methodologically speaking). Second, to study focal space as symbolization in Mark's story of Jesus by using an exegetical model that, on the one hand, associates a narratological with a social scientific reading of the text, and, on the other hand, tries to avoid an ethnocentristic, anachronistic and reductionistic reading of the text.

This will be done as follows: In chapter 2 the current debate in regard to the study of the opposition between Galilee and Jerusalem wiil be given. In chapter 3 the first research gap will be addressed, and chapter 4 the second. In chapter 3 attention will especially be given to a methodological consideration of an association of a narratological and social scientific reading of texts. In this regard, a methodological reconsideration will be done of the concept ideology, and the analysis of space on the topographical level of the text in terms of the ideological perspective (and interest) of the narrator. This will enable the second research gap to be addressed when the text is analyzed in chapter 6. The methodological conclusions reached in chapters 3 and 4 will thus be used, first, for an emic[5] (chapter 5) and, second, an etic reading of the text (chapter 6) in terms of the spatial opposition between Galilee and Jerusalem as focal space/symbols in Mark's story of Jesus. The final conclusions of this study will be drawn in chapter 7.

The main thesis of this study can be defined as follows:

The aim of this study is to indicate that topographical references in Mark's gospel, such as Galilee, Jerusalem, house, the temple and 'the way' can be seen as not only denotations of social interests and/or institutions, but also as metaphors/symbols that reflect a specific understanding of the symbolic universe. It will also be indicated that the way in which Galilee and Jerusalem (as focal space) are structured in the narrative of Mark, seen from the narrator's ideological point of view, has certain political undertones. It will thus be shown that the narrator conveys his ideological perspective and interest also by means of symbols. In Mark, some of the most important symbols that carry the ideological perspective and interest of the narrator is the way in which he structures space in the narrative. Space, in Mark, as symbol(s), to use the words of Paul Ricoeur, is used to orientate in order to disorientate in order to reorientate.

ENDNOTES: CHAPTER 1

[1] This section only serves as a general and broad orientation towards the study of Galilee and Jerusalem as focal spaces in Mark's story of Jesus. The current debate in regard to the study of space in Mark will be discussed in full in chapter 2. Because of this, no detail of the debate in this section is given. Also, for example, no reference is made to the subsequent sections in which the scholars referred to in this section, respective analyses of space in Mark will be discussed.

[2] According to Van Luxemburg, Bal & Weststeijn (1983:97), the sociology of literature is the discipline that encompasses the different interests in literary science which studies literature and its relationship to social reality within which it functions. They distinguish three main approaches:

* The *empirical sociology of literature*, which is not interested in literature itself, but in aspects associated with literary production, such as the composition of the reading public and the social position of the author;

* the *historical materialistic sociology of literature* which seeks to locate literary text in their historical contexts, thus the much debated subject of the relationship between a work of literature and its socio-historical reality. The description of this relationship has mostly been dominated by the mechanistic Marxist concept that relations of production in the economic base of society determine the social, political and cultural superstructure, that is the whole question of the so-called 'false consciousness'. It has been realized, however, that the base and superstructure have a certain autonomy over and against one another, so that 'the superstructure is ... determined by the base in a weak sense' (Goldberg 1987:30), which really means that the influence of the economical is not directly casual as some Marxists assert; and

* *ideology critique* as the approach within the sociology of literature which is concerned with the analysis of the ideologies within the literary text itself and in its reception, that is, the ideologies of texts in terms of their intended communication. The analysis of the text is the main purpose of this approach, and the methods of analysis used are those developed in literary criticism and in the social sciences.

It is in terms of this distinctions of Van Luxemburg, Bal & Weststeijn (1983:97) that the respective works of Belo, Myers and Waetjen are termed as ideological-critical. The term ideological-critical therefore must not be understood in a pejorative sense.

3 The works of Belo, Myers and Waetjen have been selected for different reasons: Belo's analysis of Mark is the first materialistic reading of the Gospel. His book is also dedicated to the oppressed masses in Brazil, Chile and South Africa (Belo 1981:v), which makes his work of special interest as this book is written by a South African scholar. The work of Waetjen was also selected for two reasons: First, he combines a literary and sociological analysis, which is one of the methodological points of departure of this study. Second, Waetjen's analysis of Mark 'has been formed, partially at least, by the experiences of three sabbatical leaves in the so-called Third World' (Waetjen 1989:xiv), of which South Africa is one. Finally, Myers' book is dedicated to the oppressed that stand on the 'periphery' of society (Myers 1988:6). According to Myers (1988:9), a political reading of Mark's gospel is the only way to show 'the privileged strata of society' that the Bible has practical implications for everyday life, including the relationship between those in the 'center' and those on the 'periphery'. Myers also, as is the case with Waetjen, employs both sociological and literary analysis in the reading of Mark's gospel, that is, one of the methodological points of departure of this study. My evaluation of the above mentioned works as 'a privileged South-African', as well as my own political reading of Mark, therefore could prove to be interesting.

4 The concept *ethnocentrism* was first introduced by Sumner, and, according to him, refers to a 'view of things (i e the understanding of how society works — EvE) in which one's own group is the center of everything, and all others (i e other societies being studied — EvE) are scaled and rated in reference to it' (Sumner 1940:13). Following Sumner, Van Staden (1991:56) sees ethnocentricity as referring to the very common and universally found inclination 'of any individual or group to interpret the properties ... or behavior of any 'alien' individual ... or group in terms of the norms, values and characteristics of the own group'. Noel (1971:33) defines ethnocentrism as follows: 'The values of the own group, as the *in-group*, are equated with abstract, universal standards of morality and practices of the in-group, and are exalted as better or more 'natural' than those of any *out-group*' (my emphasis). In the same vein, Catton (1964:930) states that 'ethnocentrism makes us see out-group behavior as a deviation from in-group mores rather than as adherence to outgroup mores'. In this regard Bossman (1990:2), commenting on the benefits of a cross-cultural study of the Bible, states the following in regard to the concept of ethnocentrism:

A benefit of cross-cultural studies has been their role in helping readers recognize the differences among peoples and cultures. Not recognizing such differences supports a fanciful theology of universal oneness, espousing a common norm applicable, resulting in a failure to acknowledge diverse ... cultural systems [and lead to] the perilous outcome of ethnocentrism.

(Bossman 1990:2)

The term ethnocentrism, or anachronism, therefore relates to the problem of not recognizing the 'distance' between the culture embedded in the text and that of the reader of the text, or in the words of Papajohn & Spiegel (1975:19), 'to assume that generalizations based on observations of one culture have universal applicability' (see also Hollenbach 1986:68, 1987:50-52; Elliott 1987c:40; Pilch 1988b:60; Horsley 1989:3-4; Fiensy 1991:viii; Rohrbaugh 1991:73, [1993]a:13; Vorster 1991c:128; Robbins 1992b:313 for the same understanding of this term). *Reductionism*, on its turn, refers to a sociological model that only opens the way for one or two of the four social instances in reading texts. According to Van Aarde (1991b:6-7) the concept reductionism refers to two ways of reading ancient texts: First, all four social institutions (i e politics, economics, religion and kinship) are reduced to either the political or the economical. Second, economics, for example, is not studied in terms of the relationship between economics and the other social institutions that may have existed in a specific society (see also Freyne 1988:222).

[5] The meaning of terms like emics, etics, ideological point of view and symbolic universe used in section 1.3 will all be attended to in later sections.

Chapter 2
The current debate:
Galilee versus Jerusalem in Mark's story of Jesus

2.1 INTRODUCTION

The purpose of this chapter is twofold: First, to give a review of the past and present debate in regard to the (political) opposition between Galilee and Jerusalem in the Gospel of Mark. Second, to identify the research gaps in this debate which then will be used as a starting point for an analysis of Galilee and Jerusalem as political settings in Mark's story of Jesus.

To review the past and present scholarship in regard to the opposition between Galilee and Jerusalem in Mark's story of Jesus, the following scheme is selected[1]: First, the studies that used a historical-critical approach to analyze the opposition between Galilee and Jerusalem in the Gospels are discussed (section 2.2), then studies that used a literary-critical approach to analyze this opposition in Mark's story of Jesus (section 2.3), and finally, ideological-critical studies are taken into consideration (2.4)[2].

In section 2.2 it will be indicated that historical-critical studies of the opposition between Galilee and Jerusalem were motivated by a historical concern in regard to the composition of Mark's gospel. They yielded the result that a theological, eschatological and geographical opposition, historically and socially speaking, may have existed between the centers of Galilee and Jerusalem in the time of Mark's writing of the Gospel. These scholars' work served as a stimulus for the literary-critical studies of space in Mark's gospel (section 2.3). By taking more seriously Mark as literary text, these scholars indicated that the central spatial designation in Mark is that of *the way* of Jesus, a way that can be depicted as a way of suffering. Finally, in section 2.4 it will be indicated that the ideological-critical studies of Belo, Myers and Waetjen, although not explicitly concentrating on space in Mark's story of Jesus, translated Jesus' way, as well as the opposition between Galilee and Jerusalem in Mark into social terms: Jesus' way was a way of suffering, because of a political opposition between Galilee and Jerusalem in the Gospel.

In section 2.5 the current debate (described in sections 2.2 to 2.4) will be evaluated. From this evaluation (in section 2.5), research gaps will be identified. The research gaps identified will then serve as the point of departure for a study of Galilee and Jerusalem as (political) settings (focal space/symbols; see section 3.4 for the meaning of this term) in Mark's story of Jesus.

2.2 GALILEE VERSUS JERUSALEM IN MARK: A THEOLOGICAL CON-FLICT

2.2.1 Galilee versus Jerusalem: The historical-critical period

As has been indicated in section 1.1, Lohmeyer (1936, 1942) was the first New Testament scholar who identified an opposition between Galilee and Jerusalem in the Gospel of Mark. As will be indicated in sections 2.2.1.1 to 2.2.1.4, Lohmeyer's insight in this regard was taken up by scholars such as Lightfoot (1936), Marxsen (1959) and Kelber (1974). In a previous article (see Van Eck 1988:139-163), it was indicated that this insight of Lohmeyer influenced Lightfoot's, Marxsen's and Kelber's own understanding of the opposition between Galilee and Jerusalem in such a manner that it is also possible to speak of the Lohmeyer — Lightfoot — Marxsen — Kelber chain in regard to the study of the opposition between Galilee and Jerusalem in Mark.

This then will also be the sequence in which these scholars' understanding of the opposition between Galilee and Jerusalem in Mark will be discussed in section 2.2 (i e sections 2.2.1.1 to 2.2.1.4). In these subsections it will also be indicated that, accept for the fact that Lightfoot, Marxsen and Kelber all build on the insight of Lohmeyer, in general these studies all have in common the fact that they were motivated by a historical concern in connection with the composition of Mark's gospel. In section 2.2.2, a summary of the historical-critical approach towards the opposition between Galilee and Jerusalem in Mark will be given. A few critical questions will also be posed in section 2.5 with the aim of helping to identify the research gaps in the current debate in regard to the opposition between Galilee and Jerusalem in Mark's gospel.

2.2.1.1 E Lohmeyer

Historically speaking, Lohmeyer maintained in *Galiläa und Jerusalem* (1936) that early Christianity in Palestine had two main centers: Galilee and Jerusalem. In Galilee, a Son of Man eschatology predominated, and in Jerusalem a nationalistic messianic hope prevailed. Because of this historical opposition, Lohmeyer (1936:162-166) contended that this opposition may also be characterized theologically or christologically: In Galilee the basic presupposition about Jesus was that he was Lord, and in Jerusalem that Jesus was the Christ/Messiah. Galilee celebrated the breaking of the bread and Jerusalem the memorial meal. For Lohmeyer therefore, geography in Mark becomes theology. Galilee is the sphere of redemption, the center of Jesus' ministry and the sphere of divine activity, whereas Jerusalem is the sphere of hate, misunderstanding, opposition to Jesus and disaster. Galilee, however, is also the future center of Jesus' fulfilled kingdom, according to Mark 14:28 and 16:7.

According to Lohmeyer, a distinct opposition between Galilee and Jerusalem can thus be indicated in the Gospel. Galilee is the center of Jesus' ministry, and Jerusalem is the center of opposition towards the Markan Jesus. In his later work, titled *Kultus und Evangelium,* Lohmeyer (1942:106) described this opposition between Galilee and Jerusalem in terms of the concepts *Evangelium* (Galilee) and *Kultus* (Jerusalem). Jesus' activity in Galilee, in terms of the forgiving of sins, eating with sinners, disobeying the rules of the sabbath and fasting must be seen as creating conflict aimed at the cult in Jerusalem. Through this activity of Jesus he postulated a 'neue Heiligkeit und neues Heil' (Lohmeyer 1942:106) and also dismantled the cult in Jerusalem. In the activity of Jesus, Jerusalem is therefore replaced by Galilee, and the traditional 'Gottesstadt' by the new 'kommende Gotteshaus' (Lohmeyer 1942:109-110). Because Mark's gospel was written in Galilee where a community of believers existed from the beginning, Galilee is depicted as positive and Jerusalem as negative. Therefore, they can be seen as two opposing geographical, theological (and political) centers.

2.2.1.2 R H Lightfoot

Lightfoot (1938:1-48, 132-159) applied Lohmeyer's thesis particularly to the problem of understanding the conclusion of Mark's gospel. Using the *Formgeschichte* as historical-critical tool, Lightfoot (1938:1-48) argued that on the basis of both form (literary and philological grounds) and content (theological grounds) the Gospel was meant to end at Mark 16:8. According to Lightfoot (1938:44-48), however, the significance of this ending is made most clear by the theological opposition of Galilee and Jerusalem throughout the Gospel.

In regard to this opposition Lightfoot (1938:123) notes that the contents of the last part of Mark's gospel (on the way to Jerusalem and in Jerusalem) and that of the first nine chapters (in Galilee) show a remarkable difference. The verb κηρύσσειν, for example, occurs only in the first nine chapters of Mark, as is also the case with Jesus' charge to secrecy. In contrast, in the last part of the Gospel we find no invitation to repentance and also no charge to secrecy. Further, 'many characteristic features of the Galilean ministry are either altogether absent or at least much less conspicuously present in the latter part of the Gospel' (Lightfoot 1938:123). Only two acts of power (miracle stories) and one parable are recorded in the Jerusalem-part of the Gospel, a parable which is also understood by those to whom it is addressed, as was not the case in Mark 4. The exorcisms of the unclean spirits also cease to exist in the latter part of the Gospel. Commenting on these characteristics in Mark, Lightfoot (1938:124-125) summarizes the opposition between Galilee and Jerusalem in Mark as follows:

> Galilee and Jerusalem therefore stand in opposition to each other .... The
> despised and ... outlawed Galilee is sh[o]wn to have been chosen by God
> as the seat of the gospel and the revelation of the Son of man, while the
> sacred city of Jerusalem, the home of [J]ewish piety and patriotism, has
> become the center of relentless hostility and sin. Galilee is the sphere of
> revelation, Jerusalem the scene of only rejection.
>
> (Lightfoot 1938:124-125)

2.2.1.3 W Marxsen

Lohmeyer and Lightfoot's study of the opposition between Galilee and Jerusalem in
Mark was further developed by Marxsen in his *redaktionsgeschichtliche* study of the
Gospel of Mark. Marxsen shared the historical and eschatological emphases of Loh-
meyer and Lightfoot but criticizes both for overlooking the importance of distinguish-
ing between tradition and redaction in Mark. According to Marxsen, the focus in
studying the spatial relations in Mark must be on the evangelist's redactional activity.
The reason for this is the fact that the redaction in Mark is basically found in the frame-
work of the Gospel, and that this framework, although geographical or 'topical' in
expression, is theological in intent. Marxsen further held the opinion that the center of
this theological framework is Galilee. Also, 'almost all references to place (except for
Galilee) are already anchored in the tradition' (Marxsen 1959:62), and thus are not par-
ticularly important for understanding the intent of the Evangelist. Mark, however,
inserted Galilee as the place of Jesus' activity in all his redactional remarks (cf Mk 1:7,
9, 14, 15, 16, 28, 39; 3:7-8). Galilee is therefore the center for the Markan Jesus as it
was the center of the Markan community, and also will be the gathering place for
awaiting the imminent parousia (cf Mk 14:28: 16:7). Thus, Mark writes a 'Galilean
Gospel' (Marxsen 1959:92), 'Galilee is Jesus' place' (Marxsen 1959:59) and Jesus'
'decisive preaching always occurs in Galilee' (Marxsen 1959:62).

As Galilee was for Lohmeyer (1942:110) the 'Gotteshaus' of Jesus, such is the
case for Marxsen: 'Galilee is thus Jesus' 'home' in a far deeper sense than the merely
historical. It is the place were he worked ... he is now working, and will work at his
Parousia' (Marxsen 1959:94). Galilee, as a topographical setting, thus not only reflects
something of the *Sitz im Leben* of the Markan community, but also something of the
theological intent of Mark. Because Marxsen, in working out his ideas exegetically,
attended almost exclusively to Galilee as a 'terra Christiana' where the parousia is
awaited, the conclusion must not be made that the opposition between Galilee and
Jerusalem, so explicitly stressed by Lohmeyer and Lightfoot, is apparently not of any
theological importance for Marxsen. Rather, in concentrating mainly on Galilee, this

opposition is implicitly stressed and taken into consideration. To put it in Marxsen own words: 'Galilee is obviously the evangelist's own creation. Mark does not intend to say: Jesus worked in Galilee, but rather: Where Jesus worked, there is Galilee' (Marxsen 1959:93). By stressing the importance of Galilee, against the 'unimportance' of Jerusalem, the opposition between Galilee versus Jerusalem, as was the case with Lohmeyer and Lightfoot, therefore is actually still of great importance for Marxsen (For a more detailed summary of Marxsen's contribution, see also Kealy 1982:160-165; Malbon 1982:242-255; Van Eck 1984:4-19; 1988:142-148.)

2.2.1.4 W H Kelber

Kelber (1974), according to Malbon (1982:245), redresses the balance between the opposition of Galilee and Jerusalem in Mark by further strengthening the prevailing conception of Galilee by an exegesis of the so called 'kingdom passages' in Mark (cf inter alia Mk 1:15; 3:31-35; 4:10-34; 8:34-9:1). On the grounds of his exegesis of these passages, Kelber (1974:64-65) not only agrees with Lohmeyer, Lightfoot and Marxsen with reference to the opposition between Galilee and Jerusalem in Mark, but also further darkens the prevailing negative view of Jerusalem found by these scholars.

According to Kelber (1974:137), Galilee (including the Decapolis and the area of Tyre and Sidon as outlined by Mark) is the setting in life (i e *Sitz im Leben*) for Mark. The major reason why the Gospel was written was the hope of the parousia. Kelber, however, differs from Marxsen in the sense by situating the Gospel in the aftermath of the Jewish war and the destruction of the temple. He argues furthermore that the Gospel was written as a polemical work of the north (Galilee) aimed at the ruined tradition of the south (Jerusalem) formed on Peter and the Twelve. According to his reconstruction, the religious leaders in Jerusalem, after Jesus' resurrection, betrayed Jesus' original vision. Self-styled Christian prophets of Jerusalem fell into an eschatological heresy that the parousia will occur in Jerusalem, and the family and the failed disciples of the Markan Jesus joined the Jerusalem authorities in opposing him. A conflict between Galilean Christianity and Jerusalem Christianity therefore exists in the Gospel.

For Mark, the place of the parousia and the kingdom is not Jerusalem but Galilee. The time of the occurrence of the parousia is not in Jesus' generation, but Mark's own time. Mark's writing therefore, tries to explain the extinction of the Jerusalem church and the abolition of Jewish legalism to vindicate the Gentile mission and emphasize the way of the cross. Although Kelber admits that Galilee has more than mere geographic meaning for Mark, with rather strong theological and symbolic overtones, he is of the opinion that, historically speaking, the emphasis on Galilee in Mark must also be understood from the fact that Jesus' actual ministry was aimed at the poor and oppres-

sed in the despised northern province of Israel (see also Kealy 1982:216; Matera 1987a:12-14 for a more detailed summary of Kelber's position in this regard).

In a certain sense, therefore, Kelber's understanding of the opposition between Galilee and Jerusalem clearly stands in line with the work of Lohmeyer, Lightfoot and Marxsen. It can, however, also be said that, to a certain extent, Kelber challenges these earlier scholars' emphasis of Mark 14:28 and 16:7 and stresses the importance of Mark 1:14-15 and Mark 13 (Kelber 1974:3-15, 110). According to Kelber (1974:143), Mark 13 must be understood as Mark's detachment from Jerusalem, and Mark 1:14-15 (the program of the Gospel) as Mark's attachment to Galilee. It must also be noted that Kelber (1974:129) moves the study of geographical settings in the Gospel in several new directions in that he sees the Galilee — Jerusalem polarity as only one of the important aspects of the spatial framework of the Gospel. Jesus' voyages on the sea, as well as his journeys on the way, are also important to him.

2.2.2 Summary

The historical-critical investigations into the opposition of Galilee and Jerusalem in Mark, as discussed in sections 2.2.1.1 to 2.2.1.4, yielded the result that a theological, eschatological and geographical opposition, historically and socially speaking, may have existed between the centers of Galilee and Jerusalem in the time of Mark's composition of his Gospel. According to Lohmeyer, the main reason for this opposition was a difference in the two centers' understanding of the cult and eschatology, thus a theological opposition: Galilee is the place *gospel*, the new 'kommende Gotteshaus', and Jerusalem that of the *cult*, the place of the traditional 'Gottestadt'. Lightfoot agrees with Lohmeyer in the sense that he also formulates this opposition in terms of eschatology. Because Galilee will be the sphere of divine revelation (the seat of the gospel), Jerusalem must be seen as the center of human rejection, the center of relentless hostility and sin[3]. In this sense the opposition between Galilee and Jerusalem therefore also can be seen as geographical, implicitly derived from the theological opposition in the Gospel. According to Marxsen, at the time of the composition of the Gospel, the eschatological expectations in Galilee were so strong that Mark, by ways of his redactional activity, made Galilee the 'home' (present and future) of Jesus. For him, the opposition between these two centers is therefore both theological and geographical. For Kelber this opposition also was one of different understandings of eschatology, although he lays his emphasis in his study of the Gospel on the differences between the theological leaders of both centers in the aftermath of the destruction of the temple.

It is, however, clear that historical concerns about the composition of Mark seem to have motivated the approaches of Lohmeyer, Lightfoot, Marxsen and Kelber. From these historical concerns, theological conclusions were drawn. In a sense, theology thus becomes eschatology, in that eschatology is taken as the key for understanding the opposition between Galilee and Jerusalem in the Gospel. From historical presuppositions theological conclusions thus emerged.

Regarding the above historical method that was used, it can be asked if the mode how exegetes relate internal evidence (the text itself) to external evidence (historical occurrences, sociological reconstructions) is legitimate and if it can be helpful to understand the political dynamics of the text properly. My opinion is that it is and can be.

However, two important methodological questions will have to be answered first in regard to the way in which the above historical-critical scholars relate internal evidence to external evidence in their respective studies of the opposition between Galilee and Jerusalem in the Gospel of Mark. The first question is a question of form. Should Mark's gospel be studied as a historical document, or should it rather be considered as a historical *narrative* and therefore studied as such? If it is seen as a narrated historical record, the second question concerns the historical world and historical occurrences that are referred to in the narrative of Mark. Will a socio-historical analysis of the historical world of the text be legitimate, or should an interpretation be considered which employs (a) well-defined social-scientific model(s)[4]? In section 2.5 it will be contested that these two questions indeed show the research gaps that exist in the works of Lohmeyer, Lightfoot, Marxsen and Kelber. Not only did they not take the literary form of the Gospel of Mark seriously, but their analysis of the first-century Mediterranean world of Galilee and Jerusalem lacks that of a well-defined social-scientific analysis. With such an analysis it may be possible to indicate if the identified opposition between Galilee and Jerusalem in Mark has to be understood only as a historical, geographical or theological opposition, or also as an ideological, or even a political opposition.

2.3 GALILEE VERSUS JERUSALEM AS 'THE WAY' OF JESUS: A LITE- RARY-CRITICAL ANALYSIS

2.3.1 Introductory remarks

As has been noted in section 1.1, the insights of Lohmeyer, Lightfoot, Marxsen and Kelber concerning the opposition between Galilee and Jerusalem in Mark, served as stimuli for the literary-theoretical study of the structure of space in the Gospel of Mark. The main contributions of these scholars, as will be shown in sections 2.3.2 to 2.3.6, are twofold: First, the text of Mark as a literary unit is taken more seriously. Second, as a result of taking the text more seriously, these scholars brought a new and impor-

tant aspect of the structure of space in Mark to the fore: The central aspect of Mark's spatial structure is that of 'the way' of Jesus from Galilee to Jerusalem. Understood as such, the opposition between Galilee and Jerusalem in Mark serves to highlight that 'the way' of Jesus (from Galilee to Jerusalem) can be seen as the central aspect of Mark's spatial structure.

2.3.2 B M F van Iersel

According to Van Iersel (1982a:117), the study of space in Mark from Lohmeyer up to Kelber had two points of departure in common which can also be seen as the research gaps in their respective works: First, their hypotheses are based on a questionable reconstructed history of a possible early congregation in Galilee, and second, the opposition between Galilee and Jerusalem was seen as the only spatial opposition in the Gospel. Because of these two research gaps, Van Iersel formulates his point of departure in studying space in the Gospel of Mark as follows: 'My contribution aims to study the more important units of space in Mark as an *interdependent* topographical system that function as to bring the meaning of the text to the fore' (Van Iersel 1982a:119; my translation and emphasis).

It is thus clear that Van Iersel's interest in the text lies in his aim to study all possible topographical relations that may be present in Mark. When all the spatial relations in Mark are taken into consideration, Van Iersel contends that the following topographical structure can be deduced from Mark's presentation of space in his Gospel (see Van Iersel 1982a:136; 1983:42; 1989:18-30[5]):

the desert	(Mk 1:1-1:13)
Galilee	(Mk 1:14-8:26)
the way	(Mk 8:27-10:52)
Jerusalem	(Mk 11:1-15:45)
the tomb	(Mk 15:46-16:8)

In explaining this structure, Van Iersel (1983:48) holds the view that it functions in two ways in the Gospel: On the syntagmatic level (surface structure) of the text, space is presented by way of five linear sequences, that of the desert, Galilee, the way, Jerusalem and the tomb. On the paradigmatic level (deep structure) of the text, which is aimed at the reader, the first and the last sequences (the desert and the tomb) must be seen in unison and the second and fourth sequences (Galilee and Jerusalem) as in opposition to each other. Galilee and Jerusalem and the desert and the tomb are therefore concentrically organized in relation to the middle, and most importantly topographical sequence in the Gospel, the way.

The opposition between Galilee and Jerusalem is expressed in the Gospel by the opposition between inter alia center versus periphery, rural areas versus urban areas, abundant fruit versus no fruit, many synagogues against one temple, beginning versus end, healing against no healing, and Jesus' authority against no authority. The unison between the desert and the grave on its turn is expressed by the eschatological messengers in Mark 1:7-10 and 16:6 and Jesus' statements concerning the way in Mark 1:1-2 and 16:7 (see also Van Iersel 1982a:126; 1982b:369-370).

According to Van Iersel (1983:45-52) this structure of space in the Gospel can be summarized, in relation to the work of Jesus, as follows: Central in the Gospel of Mark is the way on which Jesus must go. The sequences of the desert and the tomb describe this way as a way in which death and life play an important role. This way from life to death and to life again will be a way of conflict, which is expressed by the opposition between Galilee and Jerusalem. Jesus' way is therefore a way of suffering.

Van Iersel's' contribution is thus in a sense a complement on the work of Lohmeyer up to Kelber. For Van Iersel the most important topographical space in Mark is the way, and not Galilee and Jerusalem as in the contributions of Lohmeyer, Lightfoot, Marxsen and Kelber. The opposition of Galilee versus Jerusalem functions for Van Iersel only as an extension of 'the way' of Jesus in the Gospel, and not as the most important topographical aspect of the text.

2.3.3 D Rhoads and D Michie

The work of Rhoads & Michie, *Mark as story: An introduction to the narrative of a gospel* (1982), was the first publication on Mark that took the narrative aspect of the Gospel of Mark as a whole seriously. By using Seymour Chatman's insights on the structure of a narrative (see Chatman 1978:9-43), Rhoads & Michie note that every narrative can be viewed from two vantage points: The *story*, that is *what* the narrative is about (consisting of the events, time, characters and settings in the narrative), and the *discourse,* that is *how* the story is told (Rhoads & Michie 1982:35-62; see also Chatman 1978:17-41).

In connection with the *how* of the story, namely it's rhetoric, the single most rhetorical device is that of the omniscient narrator, a narrator who knows the thoughts and feelings of all the characters in the story and which is not bound by time and space. This narrator furthermore represents an ideological point of view[6], that is a system of values, by which he interprets the story for the reader. In Mark the point of view of the narrator is aligned with that of Jesus (Rhoads & Michie 1982:35-42).

When Rhoads & Michie turns to the *what* of Mark's Gospel, they maintain that the different settings in the Gospel (e g the sea, mountain, river, desert) are responsible for the overall movement and development of the plot of the Gospel. However, the central setting in the story, which is also a product of the narrator's point of view, is the move-

ments of Jesus through Galilee and his journey to Jerusalem and the temple. This journey (as the way of Jesus) not only creates 'a funneling effect for the whole story' (Rhoads & Michie 1982:70), but also functions as the background for the plot of Mark. This is worked out through a series of conflicts with inter alia the disciples and the religious authorities (Rhoads & Michie 1982:63-72). The conflict with the religious leaders arises because they have ruled for themselves rather than for God (cf Mk 12:1-12). This conflict is finally resolved when the religious leaders obtain their wish to put Jesus to death (for a more detailed summary of Rhoads & Michie's viewpoint see also Rhoads 1982:411-434; Van Eck 1984:28-32; 1988:149-150; Matera 1987a:88-92).

2.3.4 N R Petersen

Petersen was one of the first scholars who applied literary criticism to Mark's gospel (see Petersen 1978:49-80). As a literary critic, Petersen sees the text as a whole, a world which, once created by the implied author, takes on an existence of its own. Although Petersen's interest in reading Mark was not directed towards an analysis of space in the Gospel, the results of his study concerning the relation between Mark 13 and Mark 16:7-8 has some importance for the understanding of the narrator's application of the focal spaces Galilee and Jerusalem in Mark (Petersen 1978a:112-118; 1980a:151-166).

According to Petersen's analysis of Mark the 'storyteller's principal plot device is one of prediction and fulfillment' (Petersen 1980a:155). By this he means that all the predictions in the Gospel are also fulfilled in the Gospel itself. This, however, seems not to be the case for the prediction in Mark 16:7. In trying to unravel this peculiarity in Mark, Petersen (1980a:157-162) takes two points of departure: First, it is impossible for this prediction not to be fulfilled in the text because it would assault the narrator's own credibility. Second, a solution for this problem may possibly lie in an ironic reading of the text that distinguishes between, on the one hand, the narrative world and narrative text of the narrator, and, on the other hand, between story time and plotted time in the Gospel (Petersen 1978b:49-80; 1980a:155-161[7]). Taking these distinctions in consideration, Petersen (1980a:158-160) comes to the conclusion that Mark 13 must be seen as the fulfillment of the prediction in Mark 16:7-8.

The importance of Petersen's understanding of these texts for our study of the opposition between Galilee and Jerusalem as settings in Mark is the following: Jerusalem is not only 'conquered' by Galilee in the Gospel itself, but also in the 'open end' of the Gospel (see Petersen 1980a:157).

In a sense, therefore, the results of Van Iersel and Rhoads & Michie concerning the relation between Galilee (as the 'domain' of the successful Jesus) and Jerusalem (as the 'domain' of the opposition to and killing of Jesus) is complemented by the results of

Petersen. Because, for Petersen (1980a:161-162), the setting of Mark 13 is that of Galilee, the end of Mark is not its end, but in fact its beginning. As the Gospel started in Galilee, so it ends in Galilee. But it also begins in Galilee again. For Petersen, therefore, there is not only an explicit opposition between Galilee and Jerusalem in the Gospel itself, but also in the open-end of the Gospel. Because the Gospel starts and ends in Galilee, the opposition between Galilee and Jerusalem is made much more explicit. (For a more detailed summary of Petersen' point of view, see also Van Eck 1984:47-52; 1988:154-156; Vorster 1987b:203-224[8]; Dewey 1989:32-44.)

2.3.5 E S Malbon

Malbon's work on the meaning and structure of space in Mark can, without contradiction, be called the most extensive of any scholar up to date (see Malbon 1979, 1982, 1984, 1986a, 1986b). Her work on space in Mark can be called a structural analysis of the spatial/mythical relations in Mark based on the hermeneutical theory of Claude Lévi-Strauss, which she adapted slightly (see Malbon 1986a:2-8). What Malbon is most interested in is an exposition of the mythical structure of Mark as mediated through the spatial relations in the narrative. Malbon, therefore, is trying to uncover the 'deep structure' of Mark as it is manifested in the various spatial relations in the Gospel. This she does by considering all Markan spatial locations in their system of relationships and to consider the significance of this system in terms of an 'underlying, nonmanifest, mythological system' (Malbon 1986a:2). Although Mark is not myth, it does contain a mythical structure (Malbon 1986a:3).

Following Lévi-Strauss, Malbon notes that myth operates to mediate irreconcilable oppositions by successively replacing them with oppositions that permit mediation. The basic opposition in any text is that of the syntagmatic and paradigmatic aspects of the text. The syntagmatic constraint constitutes the sequential ordering of the text, and the paradigmatic aspect constitutes the relational patterning of the text[9]. Applied to space in the Gospel, the syntagmatic aspect of the text is the chronological ordering of the different settings to which the narrator refers, and the paradigmatic aspect is the different relationships that exist between the settings which occur in the chronological narrating activity of the text's narrator.

In applying the above mentioned model, Malbon divides the spatial order of Mark into three suborders: the *geopolitical, topographical* and *architectural*. The *geopolitical schema* consists of the opposition familiar and strange, which is replaced by Jewish homeland and foreign lands, then by Galilee and Judea, and finally by the environments of Jerusalem and Jerusalem proper (see Malbon 1986a:40). The major shift in the geopolitical suborder occurs in Mark 10:1, where the story about Jesus shifts from Galilee to Jerusalem, that is from a ministry of power to a ministry of suffering (Mal-

bon 1986a:30-31). The *topographical suborder*, on its turn, consists of the opposition between promise and threat, which is replaced by the triad heaven, mountain and earth (the mountain is the mediating space between heaven and earth), heaven and earth on its turn is replaced by land and sea, which is replaced by isolated areas and inhabited areas and finally is replaced by the way (see Malbon 1984:363-377; 1986a:97). While the geopolitical suborder suggests a surprising reversal of expectations in Mark concerning the work of Jesus, the topographical suggests how such a reversal is possible, that is by following on the way (Malbon 1986a:150). Finally the *architectural suborder* is that of profane versus sacred, which is respectively replaced by house and synagogue/temple, then by room and courtyard and finally by tomb and temple. In the architectural suborder, therefore, a reversal of expectations again occurs when the tomb fails to become the final place of Jesus' dwelling.

From this summary of Malbon's point of view on space in Mark, it is clear that she sees the function of each of these three spatial suborders as subverting the expectations of the reader, thereby reflecting the parabolic nature of the Gospel (see also Cross 1975:59 for the same understanding of the function of parable and myth[10]). The binary oppositions which make up the spatial schema of Mark, for Malbon (1986a: 168), therefore are mediated in the narrative in the topographical suborder 'the way'. Thus, the fundamental mythical opposition between order and chaos is overcome 'not in arriving, but in being on the way' (Malbon 1986a:168; see also Harris 1988:61-70 for a more detailed summary of Malbon' understanding of space in Mark).

2.3.6 J D Kingsbury

Although Kingsbury (1989), in his narratological analysis of Mark, does not refer explicitly to the opposition between Galilee and Jerusalem in Mark, his reading of Mark is included here for two reasons: First, his reading of Mark is an example of a consequent narratological analysis of Mark, and second, because the title of his book, *Conflict in Mark*, suggests some (political) conflict in the Gospel[11]. In short, Kingsbury (1989:3-5) argues that the main goal of Mark is to narrate the story of Jesus. In the storyline of Jesus' identity and destiny are interrelated. Not until Jesus' destiny of death on the cross has been narrated does any human being other than Jesus himself or the reader perceive the mystery of his own identity.

Intertwined with the story of Jesus are two other story lines in the Gospel, that of the religious authorities, and that of the disciples. The story of the religious authorities is that they act as those 'without authority' (Kingsbury 1989:87). On the other hand, the story of the disciples is that of followers of Jesus who are at once loyal to him yet uncomprehending.

The goal of Kingsbury's book is to trace and interpret the conflict between this three story lines. The shortcoming of Kingsbury's reading of Mark, however, is that he never tries to relate this identified conflict in Mark to the first-century Mediterranean social setting of the Gospel. This is also, in my opinion, the first research gap in his narratological reading of Mark. The second shortfall of his work is that he nowhere spells out the narratological theory/model that he is using, and therefore his results cannot be verified in terms of such a model[12]. The third and last research gap of his reading of Mark (although it is not his intention as such) is the fact that he nowhere attends to the possible meaning that the different spatial relations in the Gospel may have on an understanding of his identified conflict in the Gospel. These research gaps will be attended to in section 2.5.

2.3.7 Summary

The historical-critical investigations into the opposition of Galilee and Jerusalem in Mark as discussed in section 2.2 yielded the result that a theological, eschatological and geographical opposition, historically and socially speaking, may have existed between the centers Galilee and Jerusalem in the time of Mark's composition of his Gospel. As has been noted in sections 1.1 and 2.3.1, the insights of Lohmeyer, Lightfoot, Marxsen and Kelber, in regard to the opposition between Galilee and Jerusalem in Mark, served as stimuli for the literary-critical studies of the structure of space in the Gospel of Mark as described in sections 2.3.2 to 2.4.6[13]. By using the insights of Lohmeyer, Lightfoot, Marxsen and Kelber as a starting point, and by taking the literary structure of the text seriously, new results were brought to the fore.

According to Van Iersel (1982a, 1982b, 1983, 1989), Galilee and Jerusalem indeed are opposed in Mark, but this opposition is not the only one that can be deduced from the text: In Mark there are two main oppositions, the desert versus the tomb and Galilee versus Jerusalem (in terms of inter alia periphery versus center and rural versus urban areas). These two binary oppositions, however, serve to highlight the main spatial reference of the Gospel, namely 'the way' of Jesus. This way is a way from the desert to the tomb (in which life and death play an important role), and from Galilee to Jerusalem (a way of conflict between Jesus' activity in Galilee and the Jerusalem religious leaders' evaluation thereof). Understood as such, Jesus' way is a 'way of suffering'. For Rhoads & Michie this is also the case, in that they see the activity of Jesus as a conflict between 'ruling for God' and the religious leaders that 'rule for themselves' (cf especially Mk 8:33; 12:1-12).

Also Malbon sees Jesus' activity as resolving this opposition by 'not arriving, but being on the way' (Malbon 1986a:168). According to Malbon (1986a:40), three spatial suborders can be indicated in Mark's gospel: The geopolitical, the topographical

and the architectural. The geopolitical suborder consists inter alia of the opposition between familiar/Jewish homeland and strange/foreign lands; the topographical suborder relates inter alia to the way of Jesus from Galilee to Jerusalem; and the architectural suborder inter alia relates to the opposition between house and temple. By being on the way, Jesus resolves all these spatial oppositions in the Gospel, but by doing it, his way becomes a way of suffering. This also is the conclusion of Petersen: The Gospel not only starts in Galilee, but also ends in Galilee (Petersen 1980a:151-166). Jesus' way is a way from Galilee, through suffering in Jerusalem and back to Galilee. As Jesus suffered by being killed for his 'way' in the Gospel, so will the disciples suffer in the future by walking on the same 'way' (cf Mk 13:9-13)[14].

For these scholars, therefore, the opposition between Galilee and Jerusalem is not the most important spatial issue in Mark, but rather the way/activity of Jesus' suffering. Understood as such, the opposition between Galilee and Jerusalem in Mark serves to highlight 'the way' of suffering of Jesus (as a way from Galilee to Jerusalem). The 'way' can therefore be seen as the central aspect of Mark's spatial structure.

A definite shift in the understanding of the opposition between Galilee and Jerusalem in Mark can therefore be indicated in terms of the results of, on the one hand, the historical-critical scholars discussed in sections 2.2.1.1 to 2.2.1.4, and, on the other hand, the literary-critical scholars discussed in sections 2.3.2 to 2.3.6. Where the historical-critical scholars understand and try to explain the opposition between Galilee and Jerusalem in terms of historical, :ological and eschatological differences in the early church, this opposition is seen by the above mentioned literary critics as a result of Jesus' way of suffering from Galilee to Jerusalem. Because Jesus' activity in Galilee is questioned by the religious leaders in Jerusalem, conflict arises, and therefore Jesus' proclamation of the arrived kingdom of God becomes a way of suffering.

In sections 1.1 and 2.3.1 it was indicated that a literary-critical approach has the advantage that the text is taken more seriously as literary whole (cf e g Petersen 1978:49-80; Rhoads & Michie 1982:35-65; Van Iersel 1982a:119; Kingsbury 1989:3-5). From the above discussion it became clear that, in regard to the study of space in the Gospel of Mark, this approach enabled the mentioned literary-critical scholars to build on the insights and results that were yielded by the historical-critical approach: Central in Mark's spatial structure is the way of Jesus, a way of suffering which starts in Galilee and ends in Jerusalem. However, as will be indicated in section 2.5, literary-criticism, by concentrating on the text only, has a shortcoming: It does not take the first-century Mediterranean world in which Mark as text evolved into consideration.

To such studies of the Gospel of Mark we now turn our attention in section 2.4. In this section, it will be indicated that Belo (1981), Myers (1988) and Waetjen (1989) analyze Mark's story of Jesus in terms of their respective understandings of the socio-

economic background of first-century Mediterranean society (as a stratified agrarian society). This enables them to understand Jesus' way as a way of suffering, that is, as a result of the fact that the narrator of Mark depicts the opposition Galilee and Jerusalem as a political one.

2.4 JESUS' WAY OF SUFFERING IN MARK: A POLITICAL OPPOSITION BETWEEN GALILEE AND JERUSALEM

2.4.1 Introduction

In section 2.3.7, it was concluded that the study of space in Mark underwent a shift of emphasis: While the discussed historical-critics elucidated the opposition between Galilee and Jerusalem in terms of historical differences between the two centers in the early church, the literary-critics explained this conflict/opposition in terms of the activity of Jesus in the Gospel as described by the narrator.

In the three ideological-critical readings of Mark, which are discussed below, this activity of Jesus is studied in terms of the social setting of the Gospel. According to Belo, Jesus was committed to subvert Palestine's economic system. Myers sees Mark's story of Jesus as a 'war of myths' between Jesus and the ruling elite (Pharisees, scribes, chief priests and elders). According to Waetjen, the Gospel of Mark tells the story of Jesus, which mainly consists of the construction of 'the way' from Galilee to Jerusalem. On this way, Jesus reorders power in and on behalf of the new community of God, and because of this, is opposed by the ruling elite.

However, although Belo, Myers and Waetjen's respective points of departure in reading the Gospel differs, they all conclude that the opposition between Galilee and Jerusalem in Mark can be seen as a political opposition. We now turn to a discussion of their respective works.

2.4.2 F Belo

Belo's (1981:xi) materialistic reading of the Gospel of Mark 'is the fruit of passion and naiveté', with the purpose 'to make possible a confrontation between a political practice that aims to be revolutionary, and a Christian practice that no longer aims at being religious' (Belo 1981:1). Because most modern (bourgeois) biblical scholars operate from the concept of faith, and not practice, Belo (1981:2) feels that nowadays an epistemological crisis can be denoted in theology[15]. This epistemological crisis is the result of class struggles which are part and parcel of the modern Christian world, and by just addressing faith when biblical texts are analyzed, modern biblical scholars are missing the need of today's Christian communities.

To fill this need, Belo (1981:3) is of the opinion that a reading of the biblical text from a materialistic viewpoint must be seriously considered. Belo (1981:2) also feels that, because Mark is structured as a narrative of practice[16], it lends itself perfectly to a materialistic reading. In his materialistic reading of Mark, Belo uses Barthes' method of 'structural and textual analysis'[17] (see Belo 1981:89-97), employs Althusser's theory on the distinction between historical and dialectical materialism[18], and as point of departure, takes Balibar's reference to 'the absolute invariance in the elements which are found in every social structure: an economic base with political and ideological forms'[19] (Belo 1981:4). In regard to the latter, Belo (1981:7) therefore argues that the economic instance can be seen as the dominant structure in society.

Belo's work is divided into four parts (contra Domeris 1991a:306[20]). The first part of the book (Belo 1981:7-33) is an essay in formal theory which deals with the Marxist concept of the mode of production and consumption. According to Rice (1982:71) '[t]hese hypotheses, although claimed by Belo to be original with him, are rooted in Marxist philosophy'. A simplifying of Belo's understanding of the concept 'mode of production' amounts to two important aspects in society: The relationships of production between producers and non-producers, and the forces of production. Seen from these two aspects, Belo concludes that the mode of production is the base (i e dominant) of any particular society.

Because Belo sees the economic instance as the dominant institution in any society, he turns in the second part of his book to the mode of production in biblical Palestine to expose the socio-economic setting of the biblical writings in order to show the relevance of such concepts as mode of production and class struggle (Belo (1981:37-86). In this regard, Belo is of the opinion that in ancient Palestine, the law defined the symbolic universe and symbolic order that regulated the relationships between persons in the social formations of table, house and sanctuary: 'The Law constitutes ... the symbolic order that regulates the relations between the bodies of the agents of the social formation, which is the Law's symbolic field' (Belo 1981:37). In connection to the law as symbolic order, Belo (in following Von Rad 1965, Gottwald 1979, Brueggemann 1983) discerns within the Old Testament legislative texts two opposing systems: The Yahwist system based on gift (the debt-system) and concerned with equality and tribal self-rule which was favored by the common people of the land. On the other hand there was a system favored by the ruling classes which was based on the concepts of pollution versus purity which was priestly, oppressing, centralizing and bureaucratic in its focus on the exercise of sacral and royal power (see also Fuessel 1983:135). According to Belo (1981:56-58), the priestly case laid emphasis on the pollution system to attain a privileged position in society. They further consolidated their position by

using the debt system, which was preferred by the lower classes, in terms of tithes to the temple to get even more political and economic power. According to Belo (1981: 38), beginning at a certain period in the subasiatic monarchy, these two systems were related to each other by a dialectic which is that of class struggle. This dialectical relationship between these two systems also gave the temple its political and economical centrality. It was because of this situation that the rebellious group, called the Zealots, arose as one of the manifestations of the political instances of biblical Palestine.

It is then from this identified symbolic order, class struggle and emphasis on the temple that Belo (1981:99-240) sets out to read Mark, and especially the activity of Jesus. In reading Mark, Belo (1981:98-232) divides the text into seven sections. In the first section (Mk 1:1-15) we find a circuit of voices (i e that of God [heaven], Jesus and John) which program the text to follow in terms of a topographical code: The itinerary of Jesus from Galilee to Judea (temptation) and back to Galilee anticipates Jesus' later itinerary in the Gospel, that is from Galilee to Jerusalem (Judea) to temptation and death and back to Galilee. Jesus' descent from Galilee here also anticipates his later ascent to Jerusalem. In the first fifteen verses we thus find a programmatic loop with it's own opening and closure, and therefore, also the determination and boundaries of Jesus' activity.

The second section is comprised of Mark 1:16-3:6. This section is characterized by a narrative of three types of practice on Jesus' part, namely new teaching, expulsion of demons and healing. This practice gives rise to the strategy of the crowd to seek out Jesus wherever he is, and also Jesus' strategy to avoid the crowd as much as possible. In this section (especially Mk 2:1-3:6), Jesus also sets out to subvert the Jewish symbolic social world in terms of their understanding of the pollution- and debt systems. Jesus' interpretation of these two systems is 'to save a life', while that of the Pharisees is 'to take a life' (cf Mk 3:1-5). These two antithetical strategies also define the goals of Jesus and the Pharisees later in the Gospel, as will be seen in Mark 8:31-13:36, the sixth section in Mark that Belo identifies which revolves around Jesus' cleansing ('replacing') of the temple. The references to the Son of Man in section three, which deal with the sabbath and sinners, as well as the metaphor of the bridegroom, also refer to the eschatological kingdom of God that Jesus represents.

The main object of section three (Mk 3:7-4:34) is Jesus' use of parables to set off the disciples from the crowd. In this section, it is clear that Jesus' dominant strategic concern is to teach his disciples the correct reading of his practice (cf Mk 4:35-5:1; 7:1-24; 8:13-22). This practice of Jesus is threefold: First, it is a practice of *power* in relation to the bodies of those that have been afflicted with uncleanness. Second, it is a practice of *teaching* (that is to read Jesus' practice of power correctly), and finally, it is a practice of *subverting* the Jewish symbolic field and symbolic order in terms of his

own understanding of the systems of pollution and debt. This threefoldness of Jesus' activity enables Jesus' practice to relate to three sites of the body of his followers: First, the hands that touch, second, the eyes that read and ears that hear, and finally, the feet that move about.

The fourth section (Mk 4:35-8:30), called the sequence of the boat, can be divided into two sub-sequences, that of the twelve (Mk 4:35-6:13) and that of the loaves (Mk 6:14-8:30)[21]. The sequence of the twelve tells of the completion of Jesus' mission in Galilee and the part played by the disciples in this mission. The goal of the sequence of the loaves is twofold: First, in feeding the crowds, Jesus widens the horizon of his practice to embrace also that which lies beyond the borders of Israel, the pagans. Second, Jesus' constant efforts to separate the disciples from the crowd must be seen as an effort from his side to lead the disciples to read his practice as messianic, and the crowd to read it as zealotic. However, Peter's response in Mark 8:29 shows that the disciples see Jesus, despite all his efforts to show them otherwise, as a leader of the zealot type[22].

Because of this, the fifth section (Mk 8:31-13:36), according to Belo (1981: 155-204), is structured around Jesus' destruction of the temple and the recognition/failure-in-recognition of the disciples relating to the true messiahship of Jesus. Jesus' destruction of the temple can be seen as a final consequence of his practice of subverting the Jewish symbolic field (of which the temple is the main center), but also because of the rejection of his messiahship by the chief priests, scribes and elders. A further consequence of Jesus' cleansing of the temple is that it announces a shift from the mission of Jesus to Israel to a mission to the pagans. Finally, the destiny of the temple was also at stake in connection to the opposition between the strategy of Jesus and that of the Zealots. Where the Zealots focused on liberating the temple and Israel from the Roman occupiers, Jesus' strategy was to abandon the temple and to opt for a new exodus to the pagans. The teaching of Jesus by using the scheme of 'the road', and his call 'to be followed after' can also be seen as relating to this exodus. This opens up the possibility for the new *ecclesia* without the presence of Jesus.

The oppositions child/adult, servant/master, first/last and rich/poor define the boundaries of this new community. Furthermore, the opposition between Jesus and the temple shows that in this new community, the economy of the temple-treasury[23] will be replaced by Jesus, a gift which should be for the benefit of all. The life in the new community will be that of the question between 'losing one's life' (if the community falls back into the symbolic system of the religious leaders) and 'gaining one's life' (by living according to the new rules of Jesus). This, however, will only come accompanied by inevitable persecutions on the part of the classes that have authority, namely the scribes, chief priests and elders.

In the penultimate section of Mark (Mk 14:1-14:72), the two opposing strategies of Jesus and his adversaries become even more distinct. Jesus is extending his mission to the pagans while his adversaries are trying to kill him because of the new mission. Here the way Judas acted is an example of how one should not live in Jesus' new community, and the way Peter acted (by repenting) is an example of how one should live in the new community of Jesus.

In the last section (Mk 15:1-16:8), it becomes clear that Jesus' scathing attack on the temple inevitably led to his trial and death. Because the temple was the seat of economic power of the ruling elite in Judea, and Jesus attacked their economic power by abolishing the temple, they had no other choice than to kill Jesus. For Belo the trial of Jesus therefore centers on two rival ideologies: The prevailing ideology of the ruling elite that grows out of the temple's mode of production, and Jesus' ideological commitment to replace the temple, which arises out of his practice of the hands, ears and eyes, and feet.

In part four of his book Belo (1981:241-297), translates his above mentioned conclusion, namely that Jesus ministry to the poor in his time was a ministry of the hands, feet and eyes, into a materialistic ecclesiology, that is in terms of the 'struggle' of today's poor and believers. Jesus' ministry of the *hands*, which transforms bodies, consists of a practice that is operative on the *economical* level[24]. The Pharisees' objection that healing is a work forbidden on the sabbath, the narratives of the loaves where Jesus replaces buying with giving, the rich man that must go and sell everything and give to the poor and the temple-economy that is replaced by Jesus with a ecclesial economy correlates to this practice of the hands. Materialistic ecclesiology at the economic level therefore consists in the extension to the whole world as a table where all the poor are fed and filled. To love the poor person as yourself amounts to seeing to it that he or she is filled as you are. This practice of economic love is called *charity*.

The practice of the *feet* is the movement of Jesus from place to place, the geographical extension of Jesus' practice to all, especially the outsiders and the poor. This leads to a new family, not based on blood or master-servant relations, but on equality. One becomes part of this new *ecclesia* by way of conversion, that is a break with society as understood by the religious leaders (i e, in terms of the law) and the codes that regulate it. This puts this practice of Jesus in the sphere of the *political*. Jesus' opposition to the hierarchy of classes in early Palestine, his subversion of the social (temple) structure as political instance, his mission to the pagans and his founding of a new community in Mark, correlates with this. This new community of Jesus without any classes is called a community of *hope*. Finally, the practice of the *eyes* is

to see what is right and wrong in any system of classes, and also to dismantle the ideo-logy that governs any such society. It is therefore messianic practice on the *ideological* level and is to be called a practice of obedience in *faith*.

This strategy of Jesus' messianic practice, therefore, has all the markings of a radi-cally communist strategy (Belo 1981:261). It is however, a non-revolutionary strategy (Belo 1981:261), in that it does not aim to eliminate class systems in current societies, but rather aims for a communist ecclesiality: A gathering of a circle of poor people without any rich people, servants without any masters, that is, sons of man without any relations of domination or kinship. This was also the new community Jesus created among the pagans.

To summarize: Belo's aim is to read Mark with the help of Karl Marx. Accor-ding to Belo, Jesus was committed to subvert Palestine's economic system. So were the Zealots, but they aimed at restoring the pre-Roman subasiatic economy, while Jesus wanted to institute communism. The chief obstacle to Jesus' communist program was temple-centered Palestine. Its pollution-code governing food, sacrifice and sex sup-ported the interests of the dominant class. Deuteronomy and the prophets had tried adding to it some concern over what human beings owed each other. Their failure con-vinced Jesus that the whole temple-system had to be abandoned in favor of an *ecclesia* among the pagans.

Jesus begins his subversion of Palestine's economic system by healing, teaching and expelling demons. By this, he subverts the scribes and Pharisees' understanding of the pollution system. When Jesus feeds the multitudes with only five loaves, he acts out his messianic message: Give all you have to fill the hungry, and there will be plenty for all. Eventually it seems that Peter understands who Jesus is, by proclaiming him as the Messiah. However, because it is clear to Jesus that Peter still does not understand what he wants to do, Jesus goes on to destruct the temple. Jesus realized that if he could draw the authorities' hatred to himself alone, his disciples might have more of a chance to survive and take his cause to the world.

Later the disciples added a theological dimension to Jesus' story: Jesus' fate had been planned by God and was a sign of a definite, divine righting of wrongs (Belo 1981:237-238). When the Zealots' rebellion failed in 70 CE, Mark wrote his gospel to remind the Christians of Rome that now all would be fulfilled, and that the churches should fulfill their task by sharing with the poor. This task is ours today, though bourgeois exegetes remain blind to it and try to spiritualize the gospel. This task demands promoting the communist future by supporting all present-day revolutions against capitalism, even with the violent means which did not fit Jesus' historical situ-ation (Belo 1981:267-297).

Belo thus views Mark as a subversive text, not because it contains radical ideas but because it narrates a subversive practice, the messianic behavior of Jesus and the community he sought to build. Its subversive character resides not only in the new teaching of Jesus but in the new family he founded and in his own willingness to confront the Jewish establishment of his day (for other summaries of Belo's reading of Mark see Quesnell 1982:130-131; Rice 1982:70-72; Westphal 1982:37-38; Davies 1983:63-64; Krentz 1983:58-59; Scroggs 1983:473-474).

2.4.3 C Myers

As the starting point for his political reading of Mark, Myers (1988:9) contends that nowadays a 'battle for the Bible' exists in theological hermeneutics. This battle is fought between, on the one hand, bourgeois exegetes that practice a hermeneutics of privatism, see conversion as a fundamentally private affair and approach texts as neutral archaeologists. They therefore practice a theology that not only has nothing to say for 'the struggle for the rights of the oppressed in this world' (Myers 1988:73), but is also 'nothing less than a perpetuation of the docetic heresy' (Myers 1988:9). On the other hand, however, Myers (1988:9) contends that certain scholars see that this 'battle for the Bible' is less and less a theological issue and more and more an issue of politics and economics. Because, according to Myers (1988:73), 'the purpose of theology is political critique of the dominant, oppressive order at the level of its social-symbolic ordering of thought and historical process[25]', he wants to read Mark as 'an ideological narrative, the manifesto of an early Christian discipleship community in its war of myths with the dominant social order and its political adversaries[26]' (Myers 1988:31). Myers thus intends that his commentary on Mark will contribute to a political theology that empowers people for political struggle.

In reading Mark, Myers makes use of the insights of Yoder's theory of political nonviolence[27] (Myers 1988:81-87, 460-461), Gottwald's socio-historical reconstruction of biblical Palestine in terms of class conflict[28] (Myers 1988:47-55), Horsley & Hanson's analysis of the socio-economic situation in biblical Palestine[29] (Myers 1988:58-64), Douglas' understanding of the symbolic universe of early Palestine in terms of the concepts of purity and danger[30] (Myers 1988:70-80) and finally, Chatman's prescriptions of what a narrative is and how it should be read[31] (Myers 1988:31-38). Myers' main theoretical intent is an attempt to combine an *extrinsic* reading of Mark, which examines 'the historical and ideological setting and prevailing social strategies of Mark's 'world'' (Myers 1988:31), with an *intrinsic* reading, 'the inductive study of the text, employing ... literary analysis' (Myers 1988:31). Myers thus attempts to combine a social and literary reading of Mark, which is also one of the

main points of intent of this study. By combining these two, Myers hopes to overcome disadvan-tages that accrue to each taken in isolation: The tendency of sociological criticism to repeat the fault of historical criticism in placing more value upon the pre-literary traditions than upon the text itself (loss of narrative integrity), and the tendency of literary criticism to degenerate into 'aestheticism' or pure formalism (loss of historical integrity; see Myers 1988:31-38).

Myers (1988:40-42) further opts for a rural, small village environment in Galilee as the social location for the origin of Mark's Gospel, in which the peasants, as followers of Jesus, stood against aggregate urban power, especially the Jerusalem aristocracy. According to him, the Gospel was written during the Jewish revolt, 66-70 BCE, prior to the fall of Jerusalem, when the Galilean peasants were being recruited to enlist in the Zealot revolt. Using Holzner's types of subversive social strategies in coping with oppressive powers (Myers 1988:85-87), he locates Jesus and his followers within the alienative/confrontative[32]. This means that Jesus and his followers, though alienated from the oppressive power system, were politically engaged and non-reformist in the sense that they, by 'appealing to the subversive system of the great prophetical social critics of Israel' (Myers 1988:85), undertook to 'unmask the oppressive economic self-interest of the Jerusalem hierarchy, their tithing structure, sabbath regulations, and temple' (Myers 1988:86). This, according to Myers (1988:86), 'delegitimized *both* the Roman presence *and* the authority of the Jewish aristocracy as it was embedded in the debt and purity systems and reinforced in the temple cult and the dominant interpretations of the Torah'.

Turning to the text of Mark, Myers (1988:109-121) sees Mark as a narrative consisting of two 'books', two narratives with the same content and structure that revolves around a 'narrative fulcrum', Mark 8:22-26 (Myers 1988:116). This structure, as identified by Myers, can be summarized as follows (see Myers 1988:112):

Narrative theme	Book I	Book II
Prologue/Call to discipleship	1:1-20	8:27-9:13
Campaign of direct action	1:21-3:35	11:1-13:3
Construction of a new order	4:35-8:10	8:22-26; 9:14-10:52
Extended sermon	4:1-34	13:4-37
'Passion' tradition	6:14-29	14:1-15:38
Symbolic epilogue	8:11-21	15:39-16:8

According to Myers (1988:112-115), each prologue introduces the essential characters and plot compilations of each book. Each takes place on the way, discusses the relationship between Jesus and John-as-Elijah, and articulates a call to discipleship. In

each book, this is followed by a campaign of direct action which consists of a series of conflict stories which dramatize Jesus' challenge to the Jewish symbolic order as it determined the everyday social life of the peasants. Both campaigns also involve confrontative actions in terms of healings and exorcisms. These two campaign narratives are complemented by two sections that function mainly to legitimate the alternative social practice that Jesus is advocating. This in turn is respectively followed by an extended sermon of Jesus, which Myers (1988:113) calls 'a moment of literary reflection'[33]. This is followed by two passion narratives, that of John in Book I and Jesus in Book II. The general structural symmetry in Mark is finally completed by two respective symbolic epilogues, a call to both the disciples and the reader to 'reread' the narrative. Let us look into these different narratives in more detail.

BOOK I

Prologue/Call to discipleship (Mk 1:1-20)

According to Myers (1988:122-136), four aspects in the prologue of Book I are of importance: First, the word 'gospel' in Mark 1:1 would have been understood by Mark's first audience as 'a technical term for news of victory'. Because, in the Roman empire, this word was especially associated with political propaganda, Mark's use of this word can be seen as a direct challenge to the apparatus of imperial propagation. '[I]t is a declaration of war upon the political culture of the empire' (Myers 1988:124). Second, by alluding to Malachi in Mark 1:2, one of the last true prophets (Horsley & Hanson 1985:146), Mark is telling his audience that the long-awaited eschatological judgment has drawn nigh at last (Myers 1988:125). Third, according to Malachi 3:1, this judgment would have taken place in the temple, however, for Mark it will take place in the wilderness (Mark 1:3), a spatial designation in Mark that refers to the peripheries (thus referring also to the outcasts, the target of Jesus' mission) of society. Mark is thus creating a spatial tension between two opposite symbolic spaces: The temple and its representatives, and the periphery with its representatives, namely the oppressed and marginalized in the society. Or, stated differently in Myers' own words: '[T]he main geopolitical opposition in Mark is between the social periphery (positive) and the center (negative), which is of course itself a reversal of the dominant code'. Finally, during his baptism Jesus is declared as 'an outlaw' so to speak; he will be the one that will challenge the oppressive structures of law and order around him (Myers 1988:130).

Campaign of direct action (Mk 1:21-3:35)

From the moment Jesus enters a Capernaum synagogue, it becomes clear that Jesus' understanding of the kingdom is incompatible with the local public authorities and the social order they represent (Myers 1988:137). A 'demon' immediately demands that

Jesus justify his attack upon the authority of the scribal establishment (Mk 1:21-29). This demon, according to Myers (1988:143), can be seen as representative of the scribal establishment, whose authority undergirds the dominant Jewish order. By exorcising the demon, Jesus begins his confrontation in the war of myths with the scribal authorities. Understood as such, Mark establishes 'the political character of exorcism as symbolic action' (Myers 1988:143). Jesus' main objective, therefore, is to bring wholeness and liberation to the poor. When Jesus declares the leper clean in Mark 1:40-45, he is sent to witness against the priests who are in control, and through this, he overturns the symbolic order of purity of which the man is a victim (Myers 1988:153). By healing the paralytic (Mk 2:1-12), Jesus' political struggle truly commences: He has come to wrestle away from the scribal and priestly class their 'authority on earth' (Myers 1988:155). In Mark 2:16-28, Jesus challenges the Pharisaic privilege and power by abolishing their rules of table fellowship, public piety and maintenance of the sabbath (Myers 1988:158). The climax of Jesus' campaign of direct action comes when he, in Mark 3:20-30, as the stronger one' (cf Mk 1:8) overthrows the reign of the strong man (the scribes).

Extended sermon (Mk 4:1-34)

According to Myers (1988:169-181), Jesus' parables in Mark 4 can be seen as an 'ideology of the land' (Myers 1988:176). By telling his audience that the different seeds planted 'yielded thirty, sixty and hundredfold' (Mk 4:9) and become the 'greatest of all shrubs' (Mk 4:32), he is saying the kingdom is like this: It envisions the abolition of the oppressive relationships of production that determined the horizons of the Palestinian farmer's social world. 'Such images strongly suggest that Mark is articulating an ideology of the land, and the revolutionary hopes of those who work it' (Myers 1988: 177). Understood as such, Mark 4:1-36 can be seen as a sermon on revolutionary patience (Myers 1988:169).

Construction of a new order (Mk 4:35-8:10)

In this section, 'Mark's socio-literary strategy shifts from the symbolics of repudiation to the symbolics of reconstruction' (Myers 1988:188). In this regard Jesus' exorcism of the Gerasene demoniac (Mk 5:1-21) can be seen as Mark's establishing 'the other side of the sea as Gentile socio-symbolic space' (Myers 1988:190), an exorcism that implies political repudiation (Myers 1988:192), which also enables Jesus to commence his widespread ministry of healing to the poor to the Gentiles as well. Because the demoniac represents the 'collective anxiety over Roman imperialism' (Myers 1988: 193), Jesus' healing of the demoniac implies direct political repudiation. Myers

(1988:194) also argues that, when this exorcism of Jesus is related to that of Mark 1:21-29, it is clear that Mark now has cleared the narrative space for the kingdom to commence in full: First in Galilee, now in Gentile territory. In this regard, Jesus' two crossings over the sea (Mk 4:35-41; 6:45-53) can be seen as Jesus' 'racial reconciliation' of Jews and Gentiles. Myers understands the two double healings in Mark 5:21-43 (the daughter of Jairus and the woman who had been suffering from hemorrhages for twelve years) and in Mark 7:24-37 (the healing of the Syrophoenecian's daughter and the deaf man in the region of the Decapolis) in the same vein, namely that the kingdom must first be given to the outcasts: In Mark 5:21-43 the issue at stake is class status. Jesus is approached by Jairus, a member of the Jewish ruling class, but on his way to Jairus' house, a woman with no class and status is healed first. The same can be said of the two healings in Mark 7:24-31: In both cases Jesus reverses the status of Gentiles[34]. Myers (1988:205) concludes his analysis of this section with the two wilderness feedings in Mark 6:33-44 and 8:1-9. These stories also represent the flowering of Mark's socio-economic ideology: The kingdom is a kingdom of economic satisfaction (Myers 1988:205).

'Passion' tradition (Mk 6:14-29)

According to Myers (1988:215-217), this narrative has three functions: First, Jesus again is typified by the narrator as the successor of John (Mk 6:14-15). Second, it serves as a prolegomenon to Jesus' anticipation of his own execution. And third, it also indicates that the political destiny of those who proclaim repentance and a new order will be the same. This also explains why the story of John is inserted by Mark into the narrative of the apostles' mission: '[I]insofar as they inherit the mission, they will inherit its destiny' (Myers 1988:217).

Symbolic epilogue (Mk 8:11-21)

The purpose of this epilogue is, according to Myers (1988:223), to give 'reliable commentary', offering the disciples/reader hermeneutical keys to the meaning of the preceding narrative of Jesus' symbolic action. By warning the disciples of the 'yeast of the Pharisees and the yeast of Herod' (Mk 8:14), Jesus is summarizing the political dis course of the first narrative: On the one hand, the Pharisaic party opposes integration on the grounds of social boundary and purity, and, on the other hand, the Herodian sponsored program of Hellenization offers a style of integration based on cultural imperialism and collaboration with Rome (Myers 1988:224). Jesus, however, is the 'one loaf' (Mk 8:14), all that is needed, 'enough for the journey to follow' (Myers 1988:226). However, because the disciples do not understand this, the narrative fulcrum follows (Mk 8:22-26), a story about Jesus' restoration of sight to the blind.

BOOK II
Prologue/Call to discipleship (Mk 8:27-9:13)

The second prologue, as the first, begins on 'the way' (Myers 1988:235). In the first prologue, it was a way through the wilderness. Now, this is redefined as 'the way to Jerusalem'. Myers (1988:236) further identifies the following similarities between the first and second prologue: John as Elijah is referred to in Mark 1:6 and 9:11-13, Mark 1:2, 13 and Mark 9:2, both contain exodus symbolics, we find a divine voice in Mark 1:11 and 9:7, a call to discipleship is present in Mark 1:16-20 as well as in Mark 8:34-36, Peter, James and John is central in Mark 1:16, 19 and in Mark 9:2, and finally, Jesus struggles with Satan in both Mark 1:12 and 8:33. Furthermore, Jesus identity now becomes clear: In relation to Peter's answer in Mark 8:29, Jesus is identified as the 'politically loaded term Messiah ... Jesus is not simply a great prophet; he is a royal figure who will restore the political fortunes of Israel' (Myers 1988:242).

Construction of a new order (Mk 9:14-10:52)

This section, according to Myers (1988:258), can be typified as a catechism by Jesus on nonviolence. In Mark 6:14-29, Mark already indicated that the political destiny of those who proclaim repentance and a new order will be the same of that of John. The disciples, by inheriting the mission, also inherited its destiny (Myers 1988:217). The followers of Jesus, therefore, must expect the fate of the subversive, but also the ultimate choice of the cross. The choice to take up one's cross implies the following: Those who are first must become last (Mk 9:30), patriarchal practices that drive a wedge into the unity and equality of the new community must not be allowed (Mk 10:1-12), the children, as 'the least of the least' must be put in the center of the new community (Myers 1988:267): In the new community both access and acceptance must be available to all. Also, there is no more place for economic class and privilege (Mk 10:17-31; Myers 1988:271). Finally, leadership-as-domination must not be part of the new community (Mk 10:35-45; see Myers 1988:280).

Campaign of direct action (Mk 11:1-13:3)

In this section, Jesus' long journey from the social and symbolic peripheries of Palestine to its center now becomes complete. In Mark 11:15-19, Jesus' direct action against the economic and political exploitation of his day reaches its climax: '[This] episode (Mk 11:15-19 — EvE) ... [is] the centerpiece in Mark's unrelenting criticism of the political economy of the temple. Jesus attacks the temple institutions because of the way they exploit the poor' (Myers 1988:299). Previously Jesus had repudiated the purity and debt systems themselves (and its marginalization of the 'outcasts'); now Je-

sus calls for an end to the entire cultic system (Myers 1988:301). Jesus thus shuts down the temple, exactly because it has become a den of thieves: It robs the poor and results in class oppression (Myers 1988:302-307).

Extended sermon (Mk 13:4-37)

At the conclusion of the first campaign of direct action in Capernaum, Jesus withdrew to the sea to reflect upon his ministry in a sermon consisting of parables (Mk 4:1-34). Here at the end of the second direct campaign in Jerusalem, Jesus again withdraws, this time to teach his disciples how to discern and endure the end to come. The rebels were on the way to Jerusalem, and they were recruiting people in their plight (Mk 13:6-8). Jesus, however, is counter-recruiting. Why not aid and became part of the rebel cause? Because it was mere rebellion, the recycling of oppressive power in new hands. To journey deeper into history, to experiment with a political practice that will break the reign of domination in the world, the disciples must be prepared to suffer, that is, to 'take up the cross': They must practice nonviolent resistance (Myers 1988:343). However, this would definitely mean political persecution (Mk 13:9-13).

'Passion' tradition (Mk 14:1-15:38)

This part of the story can be divided into three main sections: The last days of community with Jesus (Mk 14:1-52), the double trial narrative (Mk 14:53-15:20), and Jesus' execution (Mk 15:21-38). The first section is comprised of four aspects: The leaders who seek to arrest Jesus, the leaders who recruit Judas as an informer, Jesus predicts that one will betray him, and Jesus predicts that all will desert him. The double trial narrative, according to Myers (1988:372-375), clearly indicates that Mark's narrative means to portray Jesus as convicted on charges of sedition by a Roman politico-legal process. Both parties in the colonial condominium, the Sanhedrin and the Romans, perceived Jesus as supremely subversive and a dangerous threat. He had to be eliminated at all costs, and therefore they cooperated with each other (Myers 1988: 374). At Jesus execution, during the moments of Jesus' life, Mark gathers together on stage all the characters in his political drama: Roman and Jewish authorities, the crowd, the disciples (in the background), and the rebels (represented by Barabbas and the two social bandits)[34]. But again, Jesus triumphs: When he dies, the sanctuary curtain was rent from top to bottom. 'The strong man has *not* prevailed, his 'house' *has* been ransacked' (Myers 1988:390).

Symbolic epilogue (Mk 15:39-16:8)

In the second epilogue, the women become the 'lifeline' of the discipleship narrative (Myers 1988:396). It is they who hear the message from the young man that they must go and tell Peter and the other disciples that he will be found in Galilee (Myers

1988:399). According to Myers this does not refer either to a parousia or resurrection appearance, but to a future point of reference in terms of a past one: Galilee, where the disciples were first called, sent on their mission and taught by Jesus. 'In other words, the disciple/reader is being told that the narrative, which appeared to have ended, is beginning again. The story is circular' (Myers 1988:399).

In addition to this main plot, Myers (1988:120-121) is of the opinion that in Mark we can also abstract three 'subplots': Jesus' attempt to create a new community (the object/target being his disciples), Jesus' ministry of healing, exorcism and proclamation of liberation (the object/target being the poor and oppressed, i e the crowds) and Jesus' confrontation with the dominant socio-symbolic order (the object/target being the Pharisees, Herodians and ruling Jerusalem clergy).

Furthermore, in reading Myers's commentary on Mark it becomes clear that Myers is of the opinion that the Gospel's profound and pervasive awareness of persecution should be attributed to *three* sources: Rome's persecution of its war in Palestine, the Jewish ruling classes' collaborationist politics[36] and the Jewish rebels' attempts to recruit rural peasants to take up arms in the revolt against Rome[37]. Mark's community, Myers hypothesizes, was under severe pressure to take sides in this situation, and their option for non-alignment brought them under attack from all three powers. Though non-aligned, Mark's community was hardly non-involved: 'The narrative strongly suggests that Mark's community is in fact practicing some communal model (10:28) and experiencing social oppression because of it' (Myers 1988:442). This model was a revolutionary one in which Gentiles, women, and children were accorded positions of authority, respect and honor[38].

In this new communal order, Mark teaches his community to accept the cross as Jesus did, and therefore the Gospel is firmly anchored in a living community's practice and experience of discipleship. The weight of their problems, however, threatened at times to crush the community, and therefore Mark repeatedly confronts his readers with failure in commitment to discipleship. In this situation, Mark shows us that Jesus himself is ever 'on the way' before them to guide and inspire their following and living in this new community (see also Blevins 1989:571-572; Curry 1989:30-31; Jurgens 1989:137-138; McAlister 1989:50; Walter 1989:761-763; Byrne 1990:242-247; Martin 1990:407-410; Malbon 1990:330-332; McVann 1990:42-43; Speech 1990:91-92; Swartley 1990:227-230; Talbert 1990:189-192; Domeris 1991a:307-309 for a more specific discussion of Myers' understanding of specific texts in Mark).

2.4.4 H C Waetjen

In his social-political reading of Mark, Waetjen (1989) assumes that 'Mark's Gospel is a narrative world reflecting the career of Jesus in its original sociohistorical context, but nevertheless, a literary construct created by an anonymous author ....' (Waetjen

1989:xii). According to Waetjen (1989:2-4), a hermeneutical perspective that will enable contemporary readers to become 'informed readers' (Waetjen 1989: 2), and possess the literary competence to actualize the encoded meaning in Mark, must consist of a synthesis of the following: Macrosociology as understood by Lenski (1966) and Lenski & Lenski (1982)[39], the sociology of colonialism and sociology of millennialism as advocated respectively by Hollenbach[40] and Burridge respectively[41], and Iser's (1980:35-73) literary-critical 'theory of aesthetic response[42]' (see Waetjen 1989:ix-xiv). More specifically, Waetjen employs historical sociology (as interpreted by Lenski 1966 and Lenski & Lenski 1982 in terms of macrosociology) to locate the position and economic well-being of individuals, groups and institutions within the socio-economic pyramid of Roman Palestine, as well as their relationship to the means of production. This use of macrosociology will enable the 'informed reader' to see that class, race and sex consciousness played an integral part in the formation of the narrative (Waetjen 1989:x).

Waetjen further uses the sociology of millennialism for a better understanding of Jewish apocalypticism as well as phrases like 'the kingdom of God', that is present in the narrative. Finally, Iser's theory of aesthetic response is used to correct an 'authorially oriented intuitionist' reading of the text. It is thus clear that Waetjen attempts to read Mark from a perspective that combines sociology and literary theory. Also crucial to understand Waetjen's reading of Mark is his assumption that Mark is no window into historical realities pertaining to Jesus (Waetjen 1989:1), but rather an ideological construction addressed to, and reflective of, the lower-class Gentile peasants and artisans of Roman-occupied Syria. This lower-class peasants lived as an agrarian society and had to endure sharp social stratification and systemic oppression (see Waetjen 1989:7-10 for his interpretation of Lenski & Lenski 1982 in this regard). Waetjen (1989:x) also sees the setting of the Gospel of Mark as Syria, and dates it between 73-75 B C E.

In Part Two of his book, Waetjen offers his own translation of Mark to reproduce 'the rustic character of Mark's Greek' (Waetjen 1989:xi), and to give the reader an initial experience of interacting with the text[43] (Waetjen 1989:27-62). Waetjen (1989:63-251) then turns in Part Three of his book to an analysis of Mark's gospel by using macrosociology (as understood and described by Lenski 1966 and Lenski & Lenski 1982), Burridge's sociology of millennialism and Iser's theory of aesthetic response (Iser 1980:35-73). This part Waetjen calls 'actualizing the semantic potential of the Gospel', of which a brief summary will now be given[44].

Beginning the construction of the way (Mk 1:1-11)

The Gospel of Mark tells the story of the construction of 'the way' (Waetjen 1989:63). It features the extraordinary career of Jesus, the Jew, 'from Nazareth of Galilee' whose unparalleled activity establishes once and for all a new road to life. In this regard, Waetjen (1989:67-74) argues that Jesus' baptism by John (Mk 1:9-11) can be seen as a socio-theological watershed (see Black 1991:83) in the narrative. Three aspects of Jesus' baptism make it distinctive: First, he is the only Jew from Galilee to present himself for baptism by John at the Jordan (Mk 1:5), and thus is baptized as an 'outsider (Waetjen 1989:67). Second, while all the others are baptized by John εν τῷ Ἰορδάνῃ, Jesus is baptized εἰς τὸν Ἰορδάνην. Third, while those from Judea and Jerusalem confess their sins while being baptized, this is not the case with Jesus' baptism. Jesus, therefore, alone submits to the full depth of John's baptism, and he alone expresses the repentance that God's forerunner, John, was demanding. In effect Jesus therefore drowned, or died eschatologically.

Following Burridge's interpretation of the sociology of millennialism, Waetjen (1989:69) sees Jesus' baptism also as a death in reference to Jesus' participation in the structures and values of his society, for example the pollution system of binary oppositions by which power is ordered in the Jewish Palestinian society. Wholly unobliged to the *status quo ante*, Jesus arises from his baptism as God's viceregent, the deified 'New Human Being', who will now inaugurate God's transformation of the world, and will reorder power in such a way that all injustice, exploitation and dispossessing will be destroyed.

Temptation in the wilderness (Mk 1:12-13)

Immediately after his baptism, Jesus is driven into the wilderness by the very Spirit that descended upon him. The wilderness is a reality of chaos and formlessness, and it is symbolic of the anarchy Jesus now confronts as a result of his experience of nothingness and his entry into a reordering of power. The new order, however, has not yet been constituted. By being tested for forty days in the wilderness by Satan, this new order is constituted: Like the Hebrews of old, who abandoned the unjust and exploitative Egyptian ordering of power and escaped into the bliss of unobligedness, Jesus is abandoning the moral order of Roman-occupied Palestine, which has become as oppressive and inhuman as the bondage that the Hebrews suffered in Egypt (Waetjen 1989:75).

Establishing God's rule (Mk 1:14-45)

Jesus commences his work in Galilee with an ambiguous proclamation of the good news of God and an attendant call to repentance. The threshold of the long awaited reconstitution of all things has been reached. After calling disciples (a calling in which Jesus' authority to reorder power is shown), Jesus commences his work of restoration in the synagogue, a place which fostered the traditional values of Judaism (Mk 1:21-29). By healing the demon-possessed, Jesus thus extends God's rule to include the diseased[45] and the demon-possessed (Waetjen 1989:84). Jesus' healing of the leper in Mark 1:40-45 has the same meaning: 'The millennial rule of God is being actualized for the masses of the poor, oppressed, diseased, and dispossessed people of Galilee' (Waetjen 1989:86).

Reordering the world and conflict with the guardians of society (Mk 2:1-3:6)

Mark 2:1-12 introduces a new aspect of Jesus' reordering of power: By forgiving the paralytic his sins, Jesus shows that he, as the New Human Being, has the power to forgive sins on earth. Jesus perceives that the man's condition of paralysis is the consequence of all the injustices, injuries and wrongs that have been done to and by this individual (Waetjen 1989:87). By forgiving him his sins, Jesus therefore proclaims that he redeems life by canceling the debts and obligations of the past that continue to determine human existence in the present. Jesus' calling of Levi and eating with tax collectors and sinners (Mk 2:13-17) also indicates that Jesus is not operating according to the purity code of the scribes. The binary oppositions of the Jewish pollution system do not determine his associations and relationships. The two concluding episodes of this narrative (Mk 2:1-3:6) also illustrate the reconstruction of the world or the reordering of reality to which Jesus is committed: By plucking grain on the sabbath (Mk 2:23-28), Jesus shows that genuine human need always has priority over regulations and institutions (Waetjen 1989:93). This is also true of Jesus' healing of the man with the withered hand on the sabbath (Mk 3:1-6). No laws nor patterns of habituation can be imposed to regulate his practice of justice (Waetjen 1989:94).

Founding a new Israel (Mk 3:7-35)

The narrator's summary of Jesus' ministry in Mark 3:7-12 reveals a society in which the process of redemption has broken down. The use and the control of power by the ruling classes are self-serving, orientated towards the preservation of the existing structures. This system has no integrity in that it engenders greater economical, political and social impoverishment among the masses of people. In this social turmoil and chaos, Jesus proceeds to establish a new community by appointing the twelve as the

new Israel, a community that partakes in the privilege of the community equally (Mk 3:13-19; see Waetjen 1989:97). However, the scribes who have come down from Jerusalem máintain that Jesus is a tool of the devil (Mk 3:20-30). Jesus however indicates to them that by entering into a reordering of power, he has overpowered them and now is engaged in the liberation of the possessed and dispossessed (Waetjen 1989:99), that is, in creating a new community. In Mark 3:31-35 this new community is defined: It is a community that is based on a horizontally structured human interconnectedness, not on blood, ethnic nor racial lines (Waetjen 1989:100).

Teaching in parables (Mk 4:1-34)

In Mark 4:1-34, Jesus indicates that his teaching will be conveyed in the form of parables, stories that subvert the world (Waetjen 1989:100). The parable of the sower (Mk 4:1-20) indicates that Jesus' ministry is not to be judged prematurely, in that there will be loss, but also gains. In Mark 4:26-29, for example, the rule of God is compared to the activity of a peasant during an agricultural season, a collaboration is thus implied between human beings and the Creator that is comparable to the partnership between peasant and earth. Their independent activities will eventually produce a harvest of the realities that the reign of God brings: Justice, freedom, autonomy, health and the fullness of life (Waetjen 1989:107).

Gradations of the authority of the New Human Being (Mk 4:35-5:43)

A new phase of Jesus' ministry is opened in the section Mark 4:35-5:43 as gradations of the authority of the New Human Being are disclosed by a series of four events: The first event (Mk 4:35-41) indicates that the disciples do not after all know who Jesus is, and simultaneously throw their own identity into question (Waetjen 1989: 113). The second event occurs in Gentile territory: The Gerasene demoniac is possessed by many/Legion unclean spirits. As such, he is 'the representation of gentile '(dis)order' and (dis)integration' (Waetjen 1989:117). By healing him, Jesus therefore not only restored a human being, but also destroys two thousand swine, that is, the food supply of the Roman legions stationed in the territory. The last two events in this part of the narrative are that of Jesus' healing of the woman who had been hemorraghing for twelve years, and the daughter of Jairus who was twelve years old (Mk 5:21-43). The number twelve links the two women to each other and to the ethnic reality of the twelve tribes of Israel which the number intimates. The older woman represents tradition-bound Israel and the young girl embodies the new Israel. Both of them are redeemed and therefore enabled to fulfill their destiny.

Rejection in Nazareth and the rising need to prepare the disciples for their own ministry in the future (Mk 6:1-56)

In this section of the narrative, Jesus travels to his hometown (Mk 6:1-6). Jesus' present activities however are so discontinuous with the past in which the townsfolk of his hometown have imprisoned him, that they are uncertain that this is the same person who grew up among them, and therefore he is rejected. Jesus then sends out the recently appointed twelve in order to enter into his commission (Mk 6:7-13). When they arrive back from their own mission, Jesus uses the multiplication of the loaves to demonstrate to them the extent of their participation in his authority (Mk 6:35-44). Waetjen (1989:129-131) understands Jesus' walking on the sea (Mk 6:45-52) in more or less the same vein: Jesus' walking on the sea is not intended to prove his messiahship, but to display the capabilities of God in creating the new social order.

Undermining the pollution system (Mk 7:1-8:11)

Against the background of Jesus' popular ministry in and around Gennesaret, the narrator reintroduces the Pharisees and some of the scribes coming from Jerusalem (Mk 7:1). Their criticism of the disciples' conduct of not washing their hands before they eat implies that the disciples are in grave danger of losing their Jewish identity as it is defined by them. Jesus however answers them to indicate that the divine object should be to expunge the impurities from the heart in order to restore wholeness and social integration and to transform the world into a creation of the one and many (cf Mk 7:14-23; Waetjen 1989:133). Jesus then moves to Gentile territory and heals the daughter of a Syrophoenician woman because she, in contrast with the disciples, acknowledges his lordship (Mk 7:24-30; see Waetjen 1989:136). In the next episode Jesus heals a deaf man (cf Mk 7:31-37), and by the healing the man Jesus summons God's rule to come to the Gentiles (Waetjen 1989:137). In Mark 8:1-11 Jesus again feeds a crowd, this time a Gentile one, in which Jesus expresses his passion for the Gentiles that is also included in the new community of God (Waetjen 1989:138)[46].

Crisis in discipleship (Mk 8:11-9:50)

In Mark 8:14-21 it becomes clear that the disciples do not understand who Jesus is, because they are not able to understand that the 'one loaf' (cf Mk 8:14) in the boat with them is Jesus, and that those who partake of this one loaf are joined together to form one body. This lack of perspicuity is mirrored in the following story of Jesus' restoration of sight to a blind human being in two stages (Mk 8:22-26; see Waetjen 1989:142). The disciples' misunderstanding of Jesus' identity is also clear from Mark 8:27-30: By calling Jesus the Messiah, Peter uses an essentially elitist title, namely that of a

popular king that maintains his reign by collecting taxes and supporting an army (Waetjen 1989:144). If therefore, Peter's confession is to be retained, it had to be filled with a new content, and therefore Jesus predicts for the first time that it is necessary that the New Human Being had to suffer and be killed by the Jewish elite, that is, the elder, the chief priests and the scribes (Waetjen 1989:145). They will reject him and hand him over to the Romans for execution precisely because the rule of God which he is establishing will eventually abolish the moral order they attribute to divine origin and which is safeguarded with the power of capital punishment (Waetjen 1989: 145-146). However, if the disciples want to be God's representatives in the new community, they must become like children (Mk 9:33-37), thus people who have no status at all, who are, like children, lowly, weak and defenseless (Waetjen 1989:159).

Entering Judea and constructing the way into Jerusalem (Mk 10:1-52)

In Mark 10:1-12, Jesus is challenged by the Pharisees on his understanding of divorce. In his answer, Jesus indicates that separation and divorce are realities that originate from a pollution system which promotes inequality, oppression and exploitation (Waetjen 1989:166). Also, in the next episode (Mk 10:13-16), Jesus indicates that in their innocence and openness, children manifest the qualities of authentic humanness which are characteristic of God's rule (Waetjen 1989:167).

Entry into Jerusalem, negation of the temple institution, and confrontation with the ruling elite (Mk 11:1-12:44)

In this section of the narrative Jesus' most important action is that of his 'cleansing' of the temple. For centuries the temple had functioned as the control center of the tributary mode of production that appropriated the agricultural surplus of the peasants and redistributed it among the temple functionaries. In time, it became the central economic institution of Judea and of the entire world of Jewry. It was thus the pinnacle of oppression and exploitation in Palestine. By 'cleansing' the temple, Jesus made an end to all of this; his temple action 'marks the termination of its power and privilege, but especially its oppression and dispossession of the Jewish masses' (Waetjen 1989:183).

Teaching on the last things (Mk 13:1-37)

In Mark 13:1-37 Jesus teaches his disciples that all the institutional structures the Jewish elite had erected for the exploitation of the masses of humankind, all the so-called powers and principalities, established by the forces of imperialism, that by oppression and dispossession have diminished human existence, will be transformed (Waetjen 1989:201).

The anointing of the Messiah and the beginning of the passion (Mk 14:1-52)

After Jesus is anointed by a woman as the Messiah (Mk 14:3-9), Judas Iscariot meets with the ruling elite to plan to kill Jesus (Mk 14:10-11). After having his last meal with his disciples (Mk 14:12-25), Jesus is arrested. Jesus' aggressive ministry of reordering power therefore will consequently end in his trial, crucifixion and death.

The trials (Mk 14:53-15:20)

Jesus' trials are a clear indication that the Jewish elite tried to find a way to eliminate Jesus as a threat to their maintenance of society. After his trial before the Sanhedrin, Jesus is taken to Pilate. While the Sanhedrin found Jesus guilty in terms of the offense of religious heresy, the accusation of Pilate, by asking if Jesus is the king of the Jews, is political. 'The political crime of revolt against the state has replaced the offense of religious heresy' (Waetjen 1989:227). Also the crowd is given the opportunity by Pilate to choose between Barabbas (who was in prison bound with the revolutionaries; see Waetjen 1989:230) and Jesus. Manipulated by the chief priests, they choose Barabbas (Mk 15:11). On a political charge Jesus is then led out to be crucified.

The crucifixion, death, and burial (Mk 15:16-47)

Throughout his Galilean career, according to the narrative world of Mark, Jesus had concentrated his ministry in the rural area, actualizing the reality of God among the peasants by his teaching, exorcisms and healing. Now at the end of his life, one of them, Simon of Cyrene, carries his cross (Mk 15:21; see Waetjen 1989:231). On the cross Jesus suffers in silence, for in his silent suffering Jesus maintains his solidarity with all of his fellow human beings, regardless whether they are for him or against him. The reality of God's rule is not a world of binary oppositions, but rather a world of the one and many. 'Jesus, the New Human Being as the One, does not surrender his identification with the Many, although at this moment he has been completely abandoned' (Waetjen 1989:234). Ironically, therefore, it is Jesus' integrity as the New Human Being that determines his fate.

Witness to the resurrection and final instructions (Mk 16:1-8)

Through the narrative's open-end (Mk 16:7-8), Mark's addressees are summoned once more to follow him along the way that leads from existential death (Jesus' baptism) to resurrection, that which empowers one to work, like Jesus, for a reordering of power, without any obligedness towards any current social codes and expectations. This reordering of power will inevitably lead 'toward the universalization of God's rule and the co-enthronement of all humanity with the creator' (Waetjen 1989:245).

To summarize: According to Waetjen, the Gospel of Mark tells the story of Jesus' construction of the way from Galilee to Jerusalem. After his baptism, Jesus, as the New Human Being, establishes God's new rule by his healings, teaching and exorcisms. This reordering of society brings him in conflict with the guardians of society. Jesus, however, founds a new Israel, and goes on to undermine the Jewish elite's understanding of society in terms of pollution, oppression and dispossession. When Jesus enters Jerusalem, he closes down the temple, the institution that had functioned as the control center of the tributary mode of production which appropriated the agricultural surplus of the peasants and redistributed it among the temple functionaries, therefore, the pinnacle of oppression and exploitation in Palestine. Finally, Jesus is killed as a political revolutionary. However, through the narrative's open end, Mark's addressees are summoned once more to follow him along the way that leads from existential death to resurrection, that which empowers one to work, like Jesus, for a reordering of power.

2.4.5 Summary

The historical-critical investigations into the opposition of Galilee and Jerusalem in Mark, as discussed in sections 2.2.1.1 to 2.2.1.4, yielded the result that a theological, eschatological and geographical opposition, historically and socially speaking, may have existed between the centers of Galilee and Jerusalem in the time of Mark's composition of his Gospel. In general, therefore, these studies were motivated by a historical concern in connection with the composition of Mark's gospel.

In section 2.3, it was argued that the insights of Lohmeyer, Lightfoot, Marxsen and Kelber, concerning the opposition between Galilee and Jerusalem in Mark, served as stimuli for the literary-theoretical study of the structure of space in the Gospel of Mark. The main contributions of these scholars (see 2.3.2 to 2.3.6), are twofold: First, the text of Mark as a literary unit is taken more seriously. Second, as result of taking the text more seriously, these scholars brought a new and important aspect of the structure of space in Mark to the fore: The central aspect of Mark's spatial structure is that of 'the way' of Jesus from Galilee to Jerusalem. Understood as such, the opposition between Galilee and Jerusalem in Mark serves to highlight that 'the way' of Jesus (from Galilee to Jerusalem) can be seen as the central aspect of Mark's spatial structure. This way of Jesus is a way of suffering, a way of conflict between Jesus' activities in Galilee (ruling for God), and the Jerusalem religious leaders' evaluation thereof (ruling for oneself/themselves).

From our above discussion of the works of Belo (section 2.4.2), Myers (section 2.4.3) and Waetjen (section 2.4.4), it can be concluded that 'the way' of Jesus, as identified by the different literary-critics discussed in sections 2.3.2 to 2.3.6, is a way of suffering because of a political opposition between Galilee and Jerusalem in the

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Gospel. According to Belo, Jesus was committed to subvert Palestine's economic system. Mark 1:1-15 programs Jesus' way in which this will take place: First in Galilee, then in Jerusalem and, after Jesus' death, again in Galilee. The chief obstacle to Jesus' program was temple-centered Palestine. Its pollution-code governing food, sacrifice and sex, supported the interests of the dominant class. Deuteronomy and the prophets had tried adding to it some concern over what human beings owed to each other. Their failure convinced Jesus that the whole temple-system had to be abandoned in favor of an *ecclesia* among the pagans.

Jesus begins his subversion of Palestine's economic system by healing, teaching and expelling demons. By this, he subverts the scribes' and Pharisees' understanding of the pollution system. When Jesus feeds the multitudes with only five loaves, he acts out his messianic message: Give all you have to fill the hungry, and there will be plenty for all. Eventually, it seems that Peter understands who Jesus is, by proclaiming him as the Messiah. However, because it is clear to Jesus that Peter still did not understand what he wanted to do, Jesus goes on to destruct the temple. Because of this subverting ministry, but especially because Jesus destructed the temple, he drew the authorities' hatred, and was killed. Jesus' attack on the temple therefore inevitably lead to his death. Understood as such, the opposition between Galilee and Jerusalem is a political one.

This is more or less the same conclusion that Myers arrives at in his political reading of Mark's gospel. According to Myers (1988:188), 'throughout the Gospel Mark is far more interested in articulating geo-social 'space' in terms of narrative symbolics than actual place names'. Using Malbon's term *geopolitical space* (see Malbon 1986a: 40), Myers argues that in Mark 1:1-20 it is indicated that Jesus' mission will take place in two opposite symbolic spaces: The temple and its representatives (Jerusalem) and the periphery and its representatives (the oppressed and marginalized in Galilee). Jesus' ministry was a 'war of myths' against the ruling elite. By exorcising demons, teaching and healings, Jesus, on Galilean soil, binds the strong man (ruling elite). In Mark 6:14-29 it becomes clear that John's political execution will also be Jesus' destiny, as well as those of his disciples. In Mark 11:15-19 Jesus' direct action against the economic and political exploitation of his day reaches its climax: Jesus shuts down the temple, the centerpiece in Mark's unrelenting criticism of the political economy of the temple. During the double trial narrative, it becomes clear that Mark's narrative means to portray Jesus as convicted on charges of sedition by a Roman politico-legal process. Both parties in the colonial condominium, the Sanhedrin and the Romans, perceived Jesus as a supremely subversive, political and dangerous threat. He had to be eliminated, and they cooperated to do so. Understood as such, the opposition in Mark between Galilee and Jerusalem is a political one.

According to Waetjen, the Gospel of Mark tells the story of Jesus construction of the way from Galilee to Jerusalem. After his baptism, Jesus, as the New Human Being, establishes God's new rule by his healings, teaching and exorcisms. This reordering of society brings him in conflict with the guardians of society. Jesus, however, founds a new Israel, and goes on to undermine the Jewish elite's understanding of society in terms of pollution, oppression and dispossession. When Jesus enters Jerusalem, he closes down the temple, the institution that had functioned as the control center of the tributary mode of production that appropriated the agricultural surplus of the peasants and redistributed it among the temple functionaries, therefore, the pinnacle of oppression and exploitation in Palestine. Finally, Jesus is killed as a political revolutionary. However, through the narrative's open-end, Mark's addressees are summoned once more to follow him along the way that leads from existential death to resurrection, that which empowers one to work, like Jesus, for a reordering of power.

Before we turn to section 2.5, three positive remarks in regard to Belo, Myers and Waetjen's respective readings of Mark have to be made: First, it is also clear that Belo, Myers and Waetjen give attention both to the text and the social setting thereof. The possible advantage of this association will be discussed in section 3.3.2. Second, because they take the social setting of the Gospel seriously, they are able to translate Jesus' way in Mark into social terms. His way was a way of suffering because of the political opposition between Galilee and Jerusalem in Mark (as it is portrayed by the narrator). Davies (1983:64) articulates this aspect of Belo's reading of Mark (and therefore that of Myers and Waetjen also) as follows:

> [Their] most positive achievement is likely to be [their] sure under-
> standing of the socio-economic, political and religious environment of
> early Christianity, since such an understanding is basic to a (materia-
> listic or otherwise) reading of Mark's gospel.
>
> (Davies 1983:64)

More specifically, Cook (1990:376) is of the opinion that the most positive aspect of Waetjen's reading of Mark is that he 'attempts to see Mark in the context of its time, place and audience'. This is also the point of view of Wink (1991:251): 'On the whole ... Waetjen's attempt to locate Jesus within the sociological context [of the Gospel] is convincing, and his overall depiction of Mark's intention is excellent'.

Third, ideological-critical readings like that of Belo and Waetjen make the interpreter aware of the pragmatical dimension of interpretation, as well as the fact that the object/target of communication has to be taken more seriously. This means that, in the Jesus-story, as reported respectively by the different gospel narratives, the object/target

of Jesus' acts and sayings in the embedded micronarratives, as well as in the macro-narrative, but also the object of the narrator's communication, have to be highlighted more in our interpretation of the gospels. It sometimes happens that scholars who prac-tice ideological criticism, in concerning themselves with the ideologies within the literary text itself, tend to create a self-reflection of exploited and manipulated readers, so that they can liberate themselves. When this is the case, the manipulated audiences in the text itself, that is Jesus' audience, do not get their rightful attention (see Van Aarde 1991b:17). While this is sometimes the case in Myers' analysis of Mark's story of Jesus, it cannot be said of the works of Belo and Waetjen.

2.5 EVALUATION OF THE CURRENT DEBATE AND THE IDENTIFICA-TION OF RESEARCH GAPS

In evaluating the current debate concerning the possible political meaning of Galilee and Jerusalem in Mark, it became clear that the three above mentioned schools of thought (historical-critical, literary-critical and ideological-critical) each operate with different sets of presuppositions that are worked out by reading Mark using different exegetical tools. The first question, therefore, that must be asked, is a methodological one.

In section 2.2.2, it was contended that the exponents of the historical-critical school's interpretation of the opposition between Galilee and Jerusalem were motivated by a study of historical concerns relating to the composition of Mark's gospel. The main emphasis of their works was therefore to try to answer the question as to *why* the Gospel was written. We further saw that from these historical presuppositions theolo-gical conclusions emerged. The general conclusion was that the opposition between Galilee and Jerusalem is best explained by a difference in an eschatological outlook.

In my opinion, the works (and consequent results) of these scholars were hampered by two methodological shortcomings: In the first place, their historical-critical analysis is overplayed and controlled by their theological understanding of the Gospel, that is, without a grounding in the socio-economical, cultural, political and religious realities of first-century Mediterranean society. Because of this, it was possible to draw theologi-cal conclusions from a historical-critical study of Mark. In section 3.3.2, it will be contended that the use of a social-scientific model to study the historical situation (and other aspects) in Palestine at the time of Jesus and Mark can overcome this obstacle.

Second, because of their historical interest ('why' the Gospel was written), the 'how' of the Gospel was neglected. By the 'how' of the Gospel is meant, for example, the intention of the narrator, the function of the narrative, the ideological perspective and the interest from which the narrative is narrated and the function of space, time and characters in Mark's story of Jesus. In short, therefore, these scholars did not take the

form of the Gospel (as a narrative) seriously. In section 3.4.3, it will be indicated that this research gap can be overcome by a well-defined narratological model which not only takes the narrative techniques of Mark seriously, but also inter alia, makes provision for a method in which all spatial relations in any narrative can be studied responsibly. It is also because of this shortfall that the different exponents of the historical-critical school were not able to see that in Mark the meaning of all its spatial relations is more than just an opposition between Galilee and Jerusalem. We must mention, however, to be fair to Kelber (see again section 2.2.1.4), that he noted that other spatial relations in Mark were also important to understand the full implication and meaning of space in the Gospel of Mark.

Turning to the exponents of the literary-critical school's analysis of space in Mark, it was indicated in section 2.3.1 that they made two important contributions concerning the study of space in the Gospel: They took the text of Mark as literary unity seriously, and because of this they soon realized that there was more to the spatial relations in Mark than just the opposition between Galilee and Jerusalem. For them, 'the way' of Jesus was the most important spatial relation in the Gospel.

These contributions, however, also have their shortfalls. Van Iersel, for example, explicitly employs the insights of structuralism in his analysis of space in Mark (see Van Iersel 1983:48-50). This argument can also be leveled against the work of Malbon. Malbon's work, apart from the fact that it is a 'structural exegesis as a way of learning about Mark and about narrative space' (Malbon 1986a:1), also uses the hermeneutical theory of Lévi-Strauss. The problem, however, with the works of Van Iersel and Malbon is that, in employing structuralism to study space in Mark, the Gospel as an narrative act of communication does not receive its rightful attention. Structuralism, in its strict sense, tries to identify structures in texts. The *effect* of these structures, or the question of *why* the narrator is using this particular structure, however falls into the background. Where structuralism only asks the 'how'-question, the 'why'-question also becomes important when one takes the narrative techniques of the Gospels seriously (see Van Eck 1990:151-153; 1991b:1010-1013). Malbon and Van Iersel's textual analysis therefore can be complemented by a narratological analysis of the Gospel. In such an analysis, the effect the narrator wants to create with the different identifiable structures in Mark will come to the fore. Another point of critique against Malbon is that she works with a hermeneutical model (that of Lévi-Strauss) that is not literary in its essence, which is drawn into the text to explain the different spatial relations in the text. In section 3.4.3 it will be argued that a narrative itself produces a hermeneutical key to investigate the ideological perspective and interest of the narrator on the topographical level of the narrative.

A narrative can (provisionally) be defined as follows: An author, by employing an implied author (narrator), communicates his ideological perspective and interest (point-of-view)[47] on a particular story (which consists of time, space, character and events) in terms of a text to a reader (see Van Eck 1990:151; 1991b: 1011). Or, in Genette's (1980:30-32) terms: A narrative is a story (*histoire*) that is told in the form of a text (*récit*) to a reader. The story becomes text by way of the *narration* of the narrator, that is his/her particular ideological perspective (interpretation) of the story[48] (see also section 3.3.5.2 for a more extensive discussion on the meaning of these terms). When one compares this definition of a narrative with the works of Rhoads & Michie (see section 2.3.3), Petersen (section 2.3.4) and Kingsbury (section 2.4.6) the following comments can be made: In the case of Rhoads & Michie (1982:35-42), Petersen (1980a:151-166) and Kingsbury (1989:31), the aspect of time in Mark is discussed thoroughly (especially by Petersen). The aspect of the ideological point-of-view of the narrator is only touched on by Rhoads & Michie (1982:35-42) and in some way by Petersen (1980a: 155). Characterization in the Gospel is attended to by especially Kingsbury (1989:31-118), but also by Rhoads & Michie (1982:101-135). However, in reference to space in Mark, it is only Rhoads & Michie (1982:63-72) that refer in some way to the possible importance that the spatial relations in Mark could have for an understanding of the narrator's ideological perspective and interest in his story about Jesus. Rhoads & Michie's interpretation of the different spatial relations in the Gospel, however, lacks a comprehensive theory in relation to a responsible study of space on the ideological level of the text. This argument also relates to the studies of space in Mark as been done by Van Iersel and Malbon. To escape the web of structuralism in studying the ideological perspective (and interest) of the narrator on the topographical level of Mark's narrative, not only a well-defined narratological model is needed, but also a narratological model that paves the way for the possibility to study the different spatial relations in the Gospel (inter alia the possible political implications of the opposition between Galilee and Jerusalem) comprehensively. Such a model will also make it possible to control and verify its results.

The narrative models of Petersen, Rhoads & Michie and Kingsbury, however, lack one more important aspect, that of an analysis of the social circumstances of the addressees of the Gospel as well as the social location of the Markan community itself. Rhoads & Michie (1982:3), for example, state the following:

> Once the unity of the story (that is its literary unity — EvE) is experienced, one is able to participate in the world of the story .... One can read and interpret Mark's gospel as a story independent from the real people and events upon which it is based.
>
> (Rhoads & Michie 1982:3)

Or, in the words of Kingsbury (1989:1): 'One of the most important features of Mark's story is the world it conjures up'. From this it is clear that the narratological models of Petersen (section 2.3.4), Rhoads & Michie (section 2.3.3) and Kingsbury (section 2.3.6) do not take the social historical circumstances of the act of communication of Mark's story seriously. It is thus postulated that one can interpret and read, for example, Mark's story of Jesus, without necessarily attending to the social situation, setting and circumstances of the intended target/addressees of the narrative. Although such a reading is indeed possible, it will be argued in section 3.3.2 that it can be complemented by a social-scientific analysis. The reason for the need of such an analysis is the fact that in any narrative, the ideological perspective and interest of the narrator is always directed at either a legitimation or correction of the addressees' understanding of their own historical situation (i e their understanding of their own symbolic and social universe; see sections 3.3.2, 3.3.6 and 3.4 for an explanation of the meaning and importance of these terms). Because a narrative wants to communicate, this communication between narrator and reader (addressees) by means of a text (narrative) can not be studied in full if this aspect of the narrative (the addressees' social/historical situation) is not taken seriously.

Malbon (1986a:40), for example, states that one of the suborders of the spatial structure in Mark is that of *geopolitical* space. Would that mean that the geopolitical spatial opposition in Mark between familiar and strange has political implications? And when, in her architectural suborder, she states that one of the oppositions is that between house and synagogue, what would this opposition refer to when it is read in terms of the social background of Mark's story of Jesus?

This lack in the narrative models of the described literary-critics discussed in sections 2.3.1 to 2.3.6 is versed by Matera (1987a:86-87), Barr (1988:86), Kee (1990a: 98) and Muddiman (1990:308) as follows:

> So Petersen and other literary critics argue that the text should not simply be understood as a window through which the reader views the historical author and his or her contemporaries. The text is a world in itself apart from the author and the original audience for whom the author wrote .... To be sure, one can read the Gospel in order to discover something about the historical Jesus and the early Church (and for that matter of the original audience — EvE), *but literary critics do not*. When reading a text, they place the question of history in abeyance.
>
> (Matera 1987a:86-87; emphasis in the original)

> Malbon applies general literary-criticism [and] structuralism ... to the
> Markan text — integrating the results of each into a *general* interpreta-
> tion of Markan space .... Structuralist categories often seems arbitrary to
> me. Asking for Mark's 'theology' strikes me as *anachronistic*. A more
> overt use of social scientific categories would make some of the conclu-
> sions more convincingly.
>
> > (Barr 1988:86; my emphasis)

> The book as a whole shows how urgent it is for interpreters of the New
> Testament to take with full seriousness *the social setting* of Jesus and the
> earlier church, and how inadequate it is to treat the narrative of the gos-
> pels as primarily a dramatic dialogue in which the meanings of the cru-
> cial terms are self-evident to participants and modern readers. The dy-
> namic of Jesus' transformation of Jewish hopes and expectations for co-
> venant renewal is thereby lost, and the fuller impact of the *intention* of
> Mark is missed.
>
> > (Kee 1990a:98; my emphasis)

> Jack Kingsbury's [analysis of Mark] well illustrates the problems of 'the
> move back to the surface text'. All other issues ... like the *historical
> setting* and *intention* of the Evangelist ... are not just subordinated, they
> are virtually excluded. Mark is read 'naively' as a story.
>
> > (Muddiman 1990:308)

These remarks of Matera (1987a:86-87), Barr (1988:86), Kee (1990a:98) and Mud-
diman (1990:308), according to my opinion, verse the research gap that can be indi-
cated in the above literary-critical (structuralist/narratological) studies of the opposition
between Galilee and Jerusalem in Mark's story of Jesus. In my opinion, the considera-
tion of the historical/sociological circumstances, beliefs, hopes and problems of the
intended/assumed audience of Mark can complement the literary-critical readings of
Van Iersel, Malbon, Petersen, Kingsbury and Rhoads & Michie. In section 3.3.2, it
will be indicated that this can be done by using a well-defined social-scientific model to·
study the social world of Mark.

The research gaps that exist in the works of the historical-critical and literary-
critical schools as described in sections 2.2 and 2.3, can thus be summarized as fol-
lows: The historical-critics did not take the literary unity of Mark (or its narrative
techniques) seriously , and in their historical (re)construction of the *ecclesia* of Mark,
did not make use of a well-defined social-scientific model for constructing the social
world of Mark's addressees. The literary-critical school, however, did take the literary

unity of Mark seriously. However, those who made use of structuralism as an exegetical model (see Van Iersel and Malbon), lost sight of the narrative techniques of Mark, and by this, neglected the important aspect of communication between implied author/narrator and implied reader/real reader. Also other important aspects of the text, such as the ideological perspective and interest of the narrator, the narrator's usage of time and characterization were neglected. The narratological analysis' of Petersen, Rhoads & Michie and Kingsbury addressed most of the shortcomings of the structural approach. However, in each case their respective narratological models lack the possibility to study space comprehensively. Further, they also neglected the social situation in which Mark was created, in that they saw Mark only as a mirror in which the reader can find him/herself, and not also as a window which enables us to discover something of the historical situation in which the text was produced. In section 3.3.2, it will be argued that this possibly can be overcome if a narratological reading of Mark is complemented by that of a social-scientific reading of the text.

The first methodological starting point of this study, when the above mentioned research gaps are taken into consideration, can therefore be provisionally stated as follows: To read Mark as an act of communication, in relation to Galilee and Jerusalem as political settings in the Gospel, a narrative model must be used which not only takes the narrative techniques, the communication and the ideological perspective and interest of a narrative discourse seriously, but also the spatial relationships in the text. Because the intended/assumed addressees of the Gospel (i e their beliefs, symbolic and social universe, geographical context) are also important to understand the act of communication a Gospel wants to create, such a narratological reading of Mark has to be complemented by a social-scientific reading of the text. In chapter 3, a possible relationship in which these two kind of readings can be implemented, will be discussed[49].

Reading the Gospels by way of an association of a narratological and a sociological analysis, however, is not a new approach. The three ideological-critical readings described above (see section 2.4) are examples of such an approach: Belo combines Althusser and Balibar's understanding of historical materialism with Barthes' method of structural and textual analysis. Myers argues that his main theoretical starting point in reading Mark is a combination of an extrinsic and an intrinsic reading of the text (Myers 1988:31-38). To do this he uses Gottwald's socio-historical reconstruction of biblical Palestine in terms of class conflict, Horsley & Hanson's analysis of the socio-economic situation in biblical Palestine, Douglas' interpretation of the symbolic universe of early Palestine in terms of the concepts purity and pollution (extrinsic reading), and Yoder's theory of political non-violence, and combining it with Chatman's literary analysis (intrinsic reading). Also, Waetjen (1989:1-26) sees his socio-political

reading of Mark as a combination of sociological and literary theory. This is done by using Burridge's sociology of millennialism, Hollenbach's understanding of the sociology of colonialism, Lenski and Lenski & Lenski's macrosociology, and combining it with Iser's theory of aesthetic response.

In section 2.4.5, the positive results of these three readings, by combining literary and sociological analysis, were indicated: First, attention is given to both the text and its social setting. Second, because the social setting of the Gospel is taken seriously, Jesus' activities in the Gospel can be understood also in social terms. And third, such readings make the interpreter aware of the pragmatical dimension of interpretation, as well as the fact that the object/target of communication has to be taken more seriously. The results of these three ideological-critical readings of Mark therefore can serve as a starting point for an own ideological-critical reading of space in the Gospel. These ideological readings, however, have one important shortcoming.

In section 2.4.2, it was indicated that Belo's main methodological starting point in using the models of Althusser and Balibar, is that the economic instance (*vis-a-vis* politics, kinship and religion) can be seen as the dominant instance in any society (Belo 1981:7). Belo thus reads Mark by concentrating mainly on the economical institution in biblical Palestine (cf also Quesnell 1982:130-131; Rice 1982:70-72; Westphal 1982:37-38; Davies 1983:63-64; Krentz 1983:58-59; Scroggs 1983:473-474[50]). Myers, on the other hand, except for using Yoder's theory of political non-violence and Douglas' understanding of the symbolic universe of early Palestine, mainly uses Gottwald's socio-historical reconstruction of class conflict and Horsley & Hanson's analysis of the socio-economic situation in biblical Palestine as a starting point for his analysis of Mark (Myers 1988:47-87). From this selection, it is clear that for Myers the political (and economical) institution(s) can be seen as the most dominant in biblical Palestine[51]. Byrne (1990:245), for example, makes the following comment on Myers' reading of Mark:

> Again, the 'totally political and economic' interpretation seems in many places hardly adequate. Myers finds 'nothing supernatural' in the two feeding episodes, for example. 'The only miracle' ... is the triumph of the economics of sharing within a community of consumption over against economics of autonomous consumption in the anonymous marketplace.
>
> (Byrne 1990:245)

Waetjen, on the other hand, is more balanced in his approach in reading Mark. By using macrosociology, as advocated by Lenski (1966) and Lenski & Lenski (1982), he is able to analyze Mark in terms of the socio-economic, political and religious realities

of the intended/assumed addressees of the Gospel. Thus, by choosing macrosociology as one of his points of departure, it enables him to avoid reading the text from an ethnocentristic or anachronistic perspective (see again section 1.2 for the meaning of these terms).

However, in regard to the works of Belo and Myers, the following questions can be asked: Is it the case that the political and economical institutions were so important in first-century Mediterranean society as they try to indicate? Were there also other institutions in first-century Mediterranean society other than politics and economics? And if this is the case, was one more dominant than the others?

According to Malina (1986b:152-153) four (three)[52] basic social institutions can be indicated in first-century Mediterranean society: Economics, culture (kinship), politics and religion. Malina further argues that, as a general rule, one of these institutions maintains primacy over the others in societal arrangements. Malina (1986b:153) formulates this general rule as follows:

> In Christendom in the past, and in Islamic republics in the present, kinship, economics, and politics are embedded in religion, i.e., the norms of kinship, economics, and politics are determined by the religious institution: representatives of the religious institution rule their societies in one way or another.

> (Malina 1986b:153)

Malina (1986b:153-154) goes on to cite examples where it is possible that either kinship, economics or politics also can maintain primacy over the other embedded ones. In some societies, like certain modern societies of today, economics as a social institution maintains primacy over the other institutions. It is also possible in some societies that the political institution can control the economical, kinship and religious institution. According to Malina, in most Mediterranean countries (like Palestine), the institution of kinship, by means of families and the *pater familias* of the family, maintained primacy over the other institutions:

> [I]n ... most Mediterranean countries, religion, politics, and economics are embedded into kinship, I.e., the norms of religion, politics, and economics are determined by the kinship institution[53]. Here, well-born parents rooted in the 'best' families control society in their role as patrons.

> (Malina 1986b:154[54])

That kinship can be seen as the dominant institution in first-century Mediterranean society, can also be deduced from the following remarks of Myers (1988:168) and Waetjen (1989:81):

I have mentioned that kinship was *the axis* of social world in antiquity. The extended family structure determined personality and identity, controlled vocational prospects, and most importantly facilitated socialization. For Mark, then *kinship is the backbone of the very social order* Jesus is struggling to overturn[55].

(Myers 1988:168)

In agrarian society, systemic structures such as *kinship* and its exchange system of redistribution, the temple and its priesthood, which legitimated them, were dominant realities that deprived the greater majority of the people of much, if not most, of their livelihood ....

(Waetjen 1989:81)

From the above citations, it is therefore clear that the research gap which exists especially in the works of Belo and Myers, is that their respective ideological-critical readings of Mark do not take the full social context of the text into consideration.

In trying to avoid the fallacies of ethnocentrism/anachronism and reductionism in the subsequent analysis of focal space in Mark's story of Jesus, the question will be asked whether the institutions of economics and politics indeed were so dominant in first-century Mediterranean society as Belo and Myers have indicated. This will be done in four ways: First, Mark will be studied as an example of an (advanced) agrarian society, as Waetjen did (see especially section 7.3). Second, it will be postulated that kinship can be seen as the dominant institution in an agrarian society (see section 4.2.8). Third, the relationship between kinship, as the dominant institution in an (advanced) agrarian society, and that of the institutions of economics and politics, will be discerned (section 7.3). And finally, the question will be asked whether the above mentioned ideological-critical readings took it seriously that a shift in relationship between these three institutions can be indicated when Mark is studied, not representing a *simple* agrarian society, but an *advanced* agrarian society. In an attempt to realize these four goals, the insights of the above discussed ideological-critical readings will be used where applicable.

To summarize: The above review of the current debate of Galilee versus Jerusalem in Mark's story of Jesus has identified/revealed the following research gaps: Historical-critical studies of this opposition neither took the narrative techniques/ literary unity nor the social background of the Gospel seriously. The literary-critics did take the literary unity of the Gospel seriously, but their respective literary models lack the ability to study space, as well as the ideological perspective and interest of the narrator comprehensively. Furthermore, they also neglected the social situation in which

Mark was created, in that they saw Mark only as a mirror in which the reader can find him/herself, and not also as a window which enables us to discover something of the historical situation of the Gospel. It was maintained that these research gaps can possibly be addressed by reading the text in terms of an association of a narratological and social-scientific analysis. The narratological analysis to be used will enable us to take the narrative techniques of the text seriously and study space in a comprehensive manner, as well as to analyze the ideological perspective (and interest) of the narrator. By associating this narratological analysis with a social-scientific one, the social background of the text will also come into play. This association, as well as the development of a narratological model that will both enable a study of space and ideological perspective, will, methodologically speaking, be addressed in chapter 3.

The second research gap was discerned when the three above mentioned ideological-critical readings were discussed, namely that of anachronism/ethnocentrism and reductionism. To fill this research gap, a social-scientific model that will hopefully enable us to avoid these fallacies, will be developed in chapter 4. After these two following methodological chapters, the text will first be read in terms of emics (chapter 5) and then in terms of etics[56] (chapter 6). The final conclusions in regard to the political opposition between Galilee and Jerusalem in Mark's story of Jesus will then be drawn in chapter 7 (section 7.2 and 7.4).

ENDNOTES: CHAPTER 2

[1] This scheme does not pretend that a chronological development can be indicated between the historical-critical, literary-critical and ideological-critical studies of the opposition between Galilee and Jerusalem. Although it is the case that a certain continuity between these three approaches can be indicated (see section 2.4.5), this scheme is used for practical reasons: First, to make a concise review of the debate in regard to this opposition in Mark's story of Jesus possible, and second, to enable a delimiting of the research gaps in this past and present debate.

[2] See again Van Luxemburg, Bal & Weststeijn (1983:97) in section 1.1 for a definition of this term.

[3] Although not indicated by Lightfoot himself, his identified opposition between Galilee and Jerusalem as an opposition between the seat of the gospel (divine revelation) and relentless hostility and sin (human rejection) clearly relates to Mark 8:33 where Jesus typifies Peter's answer as τὰ τῶν ἀντθρώπων and not τὰ τοῦ Θεοῦ.

4 The difference between a socio-historical/historical-critical and social scientific analysis can be defined as follows: Historical-criticism emphasizes the social context, the social conditioning and the social *Sitz im Leben* of biblical documents (Elliott 1991a:2). Historical-criticism collects data from biblical text to ascertain *what* was going on *when* and *where*, thus focusing upon 'historical diachronic sequence rather than upon social synchronic interaction as well' (Elliott 1991a:4). Social scientific analysis wants to move beyond the collection of independent historical and social facts and investigates the interrelation of ideas and communal behavior, belief systems and cultural systems and ideologies as a whole, and the relation of such cultural systems to natural and social environment, economic organization, social structures and political power. Understood as such, the social scientific study of biblical texts has two salient elements: First, it uses the social sciences to construct theories and models for collecting and analyzing data which illuminate salient features of ancient Mediterranean and early Christian society and culture. Second, it tries to elucidate the structure, content, strategy and intended rhetorical effect of the text within its social context. The text is analyzed as a vehicle of communication whose genre, structure, content, theme and aim are shaped by the cultural and social dynamics of the social system and the specific historical setting in which it is produced and to which it constitutes a specific response (Elliott 1989:5-6). The dynamics of the fact that all ideas, concepts and knowledge are socially determined are therefore taken into consideration much more and in a more social scientific manner in the social scientific study of biblical texts as had been the case in the historical critical approach Van Aarde 1992b:437). This distinction between a socio-historical and social scientific analysis of biblical texts will be addressed in full in section 3.3.1.

5 This topographical structure of Mark was refined as follows by Van Iersel (1989:18-30) in his most recent work, *Reading Mark*:

Title	(Mk 1:1)
In the desert	(Mk 1:2-13)
first hinge	(Mk 1:14-15)
In Galilee	(Mk 1:16-8:21)
blindness to sight	(Mk 8:22-26)
On the way	(Mk 8:27-10:45)
blindness to sight	(Mk 10:46-52)
In Jerusalem	(Mk 11:1-15:39)
second hinge	(Mk 15:40-41)
At the tomb	(Mk 15:42-16:8)

What is thus added to the structure is what Van Iersel (1989:21-23) calls the two 'hinges' in the Gospel (Mk 1:14-15; 15:40-41), as well as Jesus' two healings of respectively the blind man in Bethsaida (Mk 8:22-26) and the blind Bartimaeus (Mk 10:46-52). According to Van

Iersel (1989:21-22), both 'hinges' look forward and backward in the Gospel. Mark 1:14-15 gives a broad outline of what Jesus will do in Galilee, and also twice repeats the word εὐγγελιον that occurs in the title of the Gospel. The second 'hinge' tells the reader that the women who were watching the crucifixion from a distance, followed and served Jesus in Galilee, and at the same time, introduces the women who will play a leading part in the final part of the Gospel.

6 For a definition of the concept 'narrative point of view', as well as the way in which this concept is understood and employed in this study, see section 3.3.5 (especially section 3.3.5.2.4).

7 Under the concepts of narrative world and narrative text, Petersen (1978a:49-80; 1980a:155-161) understands the following: The narrative world is comprised of all events described or referred to in the narrative, but in their causal and logical (chronological) sequence, whereas the plotting of this world is to be seen in the ways its components have been selected and arranged in a sequence of narrated incidents. Understood as such, story time refers to the casual and logical sequence of the events in the narrative world, and plotted time as the sequence in which the causal events of the narrative world are plotted in the narrative text. Narrative text and plotted time are therefore plot devices of the narrator.

8 Vorster (1987b:203-222), for example, uses this insight of Petersen in regard to Mark 13 to argue that Mark 13 must be read as a narrated speech of Jesus. Building on Petersen's understanding of plotted time in the Gospel, as well his argument that Mark 13 has to be linked with the theme of incomprehension of the disciples in the rest of the Gospel, Vorster (1987b:221-222) argues that, from an apocalyptic perspective, the disciples are admonished to reconsider their position as followers of Jesus and encouraged to resist the persecution, tribulation and false messages of the false prophets and messiahs who will try to lead them astray.

9 Via (1975:71-170) has used a similar approach to analyze the plot of the Gospel of Mark. According to Via (1975:12), the plot/structure of Mark can be seen as a grid in which each narrative is given a horizontal or syntagmatic line of its own, and these syntagmatic lines are intersected by vertical or paradigmatic lines according to divisions proposed by the syntagmatic level of the text. The paradigmatic line of Mark is therefore 'the hidden or underlying configuration of the text that can offer some explanation for the more or less visible or obvious patterns in the text' (Via 1975:75). Using this approach, he argues that Mark came to be written because the kerugmatic proclamation, and faith in, the death and resurrection of Jesus reverberated in the mind of Mark and activated the comic genre whose nucleus is also death and resurrection. One recurring pattern which is found again and again in Mark is one which produces the four following steps: An act of initiative, persistence through conflict, death and

resurrection (Via 1975:117). This pattern, according to Via (1975:158), can be detected in both the story lines of Jesus and the disciples in Mark's gospel. In terms of Jesus' relationship to his disciples, this underlying/paradigmatic structure surfaces on the syntagmatic level of the text as follows: Jesus calls and chooses his disciples, they fail to recognize who he is, then they misconceive his nature, finally they abandon him and Jesus therefore irrevocably repudiates the disciples. However, in terms of the underlying paradigmatic structure of death and resurrection in the text, the 'death' of the disciples will lead to their 'resurrection'. Although the disciples are therefore repudiated on the syntagmatic level of the text, from the paradigmatic level it is clear that their situation is not hopeless (Via 1975:158-161; see also Barclay 1975:65-66; Crossan 1976:486-487; Doty 1976:168-170; Kingsbury 1976:111-112; Williams 1976:88-90 for a more comprehensive summary of this point of view of Via). In more or less the same vein, Vorster (1980a:126-130; 1987a:68-74) argues that one of the prominent threads in the texture of Mark is following, or discipleship. According to Vorster (1987a:69) Mark's representation of the disciples can be seen as a literary attempt to prompt the reader to prepare for discipleship and to make it clear that discipleship is no easy task. Because of this, discipleship is portrayed in the Gospel in both a positive and a negative way, in that Jesus' disciples both follow and betray him. In this regard, Mark 8:29 can be seen as the turning point of Mark's narrative. In Mark 1:16-8:26 (in Galilee), the disciples had followed Jesus, but after Peter's answer to Jesus in Mark 8:29, it became clear that the disciples do not understand who Jesus is. Understood as such, there are two story-lines in the Gospel in regard to Jesus' relationship with the disciples: Jesus' 'success' in Galilee, and his 'failure' in Jerusalem. According to Via (1975:113-158) and Vorster (1980a:126-130), however, the plot of Mark is also structured in terms of two other opposing semantic lines that are in constant tension with each other, but are nevertheless developed simultaneously. The first semantic line can be described as the endeavor of the protagonist, Jesus, to complete his mission successfully; this mission is the manifestation of God's reign. The second semantic line can be described as the endeavor of the antagonist, the Jewish leaders, to achieve success in their objective of protecting the religion of the day (Judaism). The latter objective meets with apparent success when Jesus is crucified, but it is frustrated by Jesus' resurrection. Initially the plot unfolds in favor of the first semantic line. However, in Mark 8:27-33 there is a turning point in the success story. Peter acknowledges Jesus as the Christ, but fails to comprehend that the Christ must suffer. This they only understood after Jesus' resurrection.

[10] Malbon (1986a:2-3) therefore argues that Mark contains a mythic structure because of the fact that the three spatial suborders she identifies in the Gospel subvert the expectations of the reader and therefore reflect the parabolic nature of Mark. In this regard, Cross (1975:59) argues that the parables in Mark function as myth, in that they subvert the expectations of the reader.

11 To Kingsbury's narratological analysis of Mark can be added that of Breytenbach (1985). However, Kee's (1990a:98) critique on Kingsbury's analysis of Mark, namely that it lacks a sociological analysis to make it results more convincing, also holds true for Breytenbach's narratological analysis of Mark, as well as my own previous studies of space in Mark's story of Jesus (see Van Eck 1990, 1991b).

12 Van Aarde (1986a:62-75) argues that in the Gospel of Matthew, it is also possible to discern two story-lines, namely that of Jesus and the disciples. Van Aarde, however, clearly spells out the narratological theory he is using to indicate these two story-lines in the Gospel of Matthew by making use of the insights of Lämmert (1972:21-44) and Tannehill (1980:60-62). Lämmert (1972:21) argues that a narrative consists of a beginning, a middle and an end, that is, a *Handlungsstrang*. According to Lämmert (1972:21) it is however also possible that a narrative can consists of more than one *Handlungsstrang* (for a more elaborate explanation of Lämmert's point of view see Van Eck 1990:104-107). In regard to Mark, Tannehill (1980:60-62), argues that two story-lines can be indicated: That of the commission of Jesus and that of the disciples. By using these insights, Van Aarde (1986a:62-75) argues that the two story-lines in Matthew are that of the Jesus-mission and that of the mission of the disciples, and that the relationship between these two story-lines is that of analogy. Van Eck (1988:139-149; 1989:778-800; 1990:177-183) uses these insights of Lämmert, Tannehill and Van Aarde to indicate, in the same vein as Kingsbury, that also in Mark these same two story-lines can be indicated. The difference between Kingsbury, on the one hand, and Van Aarde, on the other hand, is that the latter spells out the narratological theory that is used to discern these two story-lines in the Gospel of Matthew.

13 That Lohmeyer, Lightfoot, Marxsen and Kelber's insights in regard to the opposition between Galilee and Jerusalem served as stimuli for the works of Van Iersel and Malbon is especially clear from the fact that both Van Iersel (1982a:117) and Malbon (1982:242-244) take the insights of these scholars as their starting point for their respective analyses on this opposition in the Gospel of Mark.

14 Although not stated as such by Petersen himself, this remark of Petersen relates to Mark 10:41-45, where Jesus defines lording over one another in terms of service.

15 By epistemological crisis, Belo (1981:2-3) understands the following: Modern biblical scholarship tends to practice theology from the concept of faith. This is a symptom of the grip that traditional theology still has on the discourse of modern theology, namely to read biblical texts in terms of ancient dichotomies such as body/soul, transcendence/immanence or God/world. By doing this, modern biblical theology leaves out of consideration other important phenomena that relate, for example, to economics and politics. What is therefore needed is a study of faith in political and economical terms.

[16] The word 'praxis' is normally used in regard to historical materialism (Belo 1981:2). He, however, opts for the term practice, without given any reason for his choice.

[17] Structural analysis sets out to 'describe and classify the infinite number of texts' (Barthes 1966:2-3). Textual analysis, on the other hand, involves the study of a single text down to the last detail: The 'structuration' of a single text is studied with its differences from others, with the plurality of its meanings, that is, by concentrating on the textual production that is going on the text, the work as a writing (Barthes 1974:12-13). According to Belo (1981:92-93), he wants to use both kinds of analyses of Barthes: On the one hand, his main aim is to do a textual analysis of Mark, but, on the other hand, while doing it, he wants to keep Barthes' structural analysis in mind. According to Belo (1981:93), this will enable him to delimit in what sense Mark as text differs from other texts.

[18] The concept historical materialism refers to an interpretation of history that focuses on material realities in societies such as economic exchange, how money functions, who controls money in society, and how money is used (Althusser 1969:24). Dialectical materialism, on the other hand, refers to Marx's 'materializing' of materialism by defining it in terms of class: By using Hegel's dialectic of thesis, antithesis and synthesis, Marx sees the thesis as the classless subasiatic mode of production, the antithesis as socialism (which is a society based on class distinctions), and the synthesis as communism (a classless society; see Althusser 1969:33).

[19] In any social structure the economic base is dominant, the 'false consciousness' in Marx's terms (Balibar 1970:204). This economic base is kept intact by specific legal and political forms, which again are the product of ideologies that legitimate these legal and political forms.

[20] According to Domeris (1991a:306), Belo's work is divided into three parts. It is, however, not clear what decides this argument.

[21] These two narrative lines in Mark, which Belo (1981:152-155) calls the sequence of the loaves (the sequence of Jesus) and the sequence of the twelve, concur with the story-lines of Jesus and the disciples as has been identified by Via (1975:117), Tannehill (1980:60-62) and Van Eck (1988:139-149; 1989:778-800; 1990:177-183). See again end notes 9 and 12 of this chapter.

[22] According to Horsley & Hanson (1985:xiv-xvi, 48-51), the Zealots as a movement only came into being in 66-67 CE during the Jewish War. Before the Jewish War, however, social banditry (as a pre-political form of rebellion) was common in Palestine. In terms of this point of view of Horsley and Hanson, Belo's understanding of Jesus as trying to show his disciples that his mission is not of the zealotic type has to be understood in terms of social banditry.

23 The temple-economy in the first-century Mediterranean world was that of redistribution (Oakman 1991a:35). Redistribution involved the politically or religiously induced extraction of a percentage of local production (i e from the peasants), the storehousing of that product, and its eventual redistribution for some political end or another. The redistribution-system of the temple thus was exploitative in terms of those for whom the produce was intended, namely the widows and the poor.

24 In this regard, Belo's reading of Mark is, to my opinion, reductionistic (see again section 1.3 for the definition of this term). In sections 4.2.6 and 6.4.4 it will be indicated that Jesus' activity of the hands also relates to Jesus' activity of healing, that is, to restore ill persons back to the position of being part of society and the household.

25 Myers (1988:4) argues that, in historical criticism, hermeneutics has the task of creating a critical distance between text and interpreter. However, 'the problem here is that *critical* distance was understood as *detachment*, the goal being an allegedly 'objective' assessment of the text' (Myers 1988:4; emphasis in the original). According to Myers (1988:5), this hermeneutical theology has been challenged by liberation theology. The axiom that praxis must predicate theological reflection, when applied to biblical interpretation, brought us to critical awareness of the dominant ideologies and social structures that shape the world in which we live. From this interaction we emerge with a fresh interpretation of the Bible. Myers thus refuses to abide by the 'typical' distinction between 'religious' and 'political' modes of discourse (Myers 1988:5). Because the present crises in modern society have everything to do with the ordering of power, the distribution of wealth, and the global plague of militarism, the Bible should therefore be read with social, political and economic questions in mind (Myers 1988:8).

26 In section 2.3.5, it was indicated that Malbon (1986a:2-3) argues that Mark contains a mythic structure, because of the fact that the three spatial suborders she identifies in the Gospel, subvert the expectations of the reader and therefore reflect the parabolic nature of Mark. The term 'myth structure' thus refers to 'an underlying spatial structure of binary oppositions' that, in terms of the paradigmatic structure of the text, replaces the syntagmatic (surface) structure of the text. Myers (1988:16), on the other hand, understands the term myth to refer to 'a kind of meaningful symbolic discourse within a given cultural and political system'. Myers thus understands myth in terms of the sociology of knowledge's understanding of the concepts of the symbolic and social universe. According to Petersen (1985:x), the concept symbolic universe has to do with the overarching cognitive systems (i e ideology, mythology and cosmology), the systems of knowledge, belief and value that define certain groups' identities and motivate their actions. Understood as such, myth can be seen as the social counterpart of mythology (symbolic universe). Myers' 'war of myths' thus would relate

to Jesus' understanding of the symbolic universe (of which God is part) against that of, on the one hand, the Pharisees, and, on the other hand, the scribes, Sadducees, chief priests and elders (temple hierarchy).

[27] Yoder (1972:13-23) argues that, although it may be the case that a reading of the New Testament might well yield broad ethical or political principles, such as economic justice or human dignity, it should not, however, be looked to for practical instructions on how to achieve these objectives in our modern social systems. Any direct appropriation is naive, which means that it is up to the modern social ethicist to translate the abstractions of the New Testament into contemporary imperatives. For Yoder (1972:23-25), the crux of Jesus' political principle was his practice of pacifism/nonviolence. This pacifism, according to Yoder (1972:26-27), must not be seen as a consequence of Jesus' eschatological view on history, or as a well-intentioned but misguided perfectionism that could only wreck havoc in the real political world. Such an interpretation divorces principle from practice, or ends from means in terms of Jesus' practice. The Jesus story is normative precisely on the question of means, or practice, providing a paradigm for redemptive, nonviolent approaches to social and interpersonal conflict. Understood as such, Jesus' practice of nonviolence, as articulated in the call to 'take up the cross, was not pacifist at all, it intended a radical change to the structure of the society in which Jesus lived (Yoder 1972:28).

[28] See again section 2.4.2 for Gottwald's socio-historical construction of biblical Palestine in terms of class conflict, that is, the opposing pollution and debt system which created class conflict.

[29] Horsley & Hanson's (1985) analysis of the socio-economic situation in biblical Palestine is done more or less from two perspectives, namely politics and economics. They explain, one the one hand, how peasant economy welfare went from bad to worse with Roman rule and Jewish aristocratic exploitation (Horsley & Hanson 1985:1-47), and, on the other hand, the emergence of social banditry (as a pre-political form of rebellion) as a response to this economical/political oppression (Horsley & Hanson 1985:48-69). Part of this social banditry was inter alia the royal pretenders and popular messianic movements (Horsley & Hanson (1985:134) as well as popular prophets (Horsley & Hanson 1985:135-187). One of the main points they are making is that the Zealots must be seen as a group that only came into existence in 66-67 CE, that is, during the Jewish War (Horsley & Hanson 1985:xi-xviii).

[30] The process of ordering a socio-cultural system is called 'purity', in contrast to 'pollution', which stands for the violation of the classification system, its lines and boundaries (Douglas 1966:13-14). The study of purity is therefore the study of symbolic systems (Douglas 1966:34). Douglas (1966:18-22) understands the concept of purity as having two meanings:

One the one hand, groups normally have a *general* system of purity by which their society is classified and structured. On the other hand, however, one may also speak of the *specific* purity rules and norms of a given group. Ancient Jews, for example, had specific purity rules which classifies foods as clean or unclean, which ranked objects according to degrees of uncleanness, and which identified persons as fit or unfit to enter the temple in Jerusalem. By these specific rules people and objects were thus declared sacred/profane, clean/unclean or pure/polluted. According to Douglas (1966:34-35), the term purity is best understood in terms of its binary opposite, namely 'dirt'. When something is out of place or when it violates the classification system in which it is set, it is called 'dirt' (Douglas 1966:35). For a more comprehensive discussion of Douglas' understanding of the symbolic universe of early Palestine in terms of these concepts, see section 4.2.7.

[31] According to Chatman (1978:26), any narrative consists of a *what* (content) and a *how* (expression); in other words, a content that is expressed in a certain way by the narrator. The content of a narrative consists of events and existents (characters and settings). The how of a narrative (its form of expression) is studied at three levels: The story as a whole, the individual elements and episodes, and the internal composition of individual elements. For a more comprehensive discussion on Chatman's literary approach, see Van Eck (1990:23-25, 126-130).

[32] According to Holzner (1972:157), '[a]ny dominant ideology, especially one maintained defensively by a group threatened by change or by hostile forces, tends to emphasize collective identities and group boundaries'. Groups that find themselves in such a situation, Holzner argues, always react in one of three ways, that is, the subversive strategies of the *escapist*, *loyalistically radical* or *confrontative/alienative*. When a group resolves its conflict with the dominant order through disengagement, like the Essenes, their renewal/subversive strategy can be called escapist. Loyalistically radical groups, on the other hand, seeks structural change for the purpose of restoring or purifying traditional values. According to Holzner (1972:159), the advocates of the so-called Fourth Philosophy (see also Saldarini 1988:108, 124) which were essentially restorationist and retrogressive falls in this category. Finally, the confrontative/alienative stance applies to those groups who are critical of the dominant socio-political institutions, but refuses to pursue a reformist strategy, and thus becomes politically passive. The Galilean peasantry would fall in this category (Holzner 1972:160).

[33] In this regard, Vorster (1985:27-66; 1987b:203-222) has convincingly argued that Mark 4 and Mark 13:3-37 has to be read as narrated speeches of Jesus. Myers' interpretation of these two narratives in Mark as extended sermons therefore concurs with Vorster's point of view.

[34] The way in which class functioned in first-century Mediterranean world will be discussed in section 7.3.2.

35 In this regard, Myers has failed to see that the Pharisees, as one of the groups that Jesus 'politically' opposed and subverted on Galilean soil, are not present in the latter part of Mark's story of Jesus, that is, after Mark 12:18.

36 For a comprehensive discussion of the relationship between the Roman elite and the Jewish elite (Sadducees, high priest, chief priests, scribes and elders), see Saldarini (1988:35-50). See also section 7.3.3 in which Saldarini's work in this regard is taken up.

37 In this regard, Myers clearly makes use of the work of Horsley & Hanson (1985), although it is not stated so by him.

38 Honor and shame as pivotal values in first-century Mediterranean world will be discussed in section 4.2.1.

39 The works of Lenski, *Power and privilege: A theory of social stratification* (1966) and Lenski & Lenski, *Human societies: An introduction on macrosociology* (1982) divide human societies into two groups, namely pre-industrial and industrial societies. Preindustrial societies as such developed from being hunting and gathering societies, then became horticultural societies and finally agrarian societies. In terms of agrarian societies, the Lenski's located the different individuals, groups and institutions within the socio-economic pyramid of Roman Palestine, to determine the extent of their socio-economic well-being, and to ascertain their relationship to the means of production (see Lenski 1966:284; Lenski & Lenski 1982:177-230). The concept agrarian society, as well as the distinction between simple agrarian and advanced agrarian societies will be dealt with in section 4.2.8, but especially in section 7.3

40 The sociology of colonialism understands demon and demon-possession as the result of colonial oppression and domination (Hollenbach 1982b:567-588; cf also Kiev 1964:135-137, 204-205, 262-263; Lewis 1971:35; Bourguignon 1976: 53-54). Understood as such, demon-possession can be caused by social tensions such as class antagonisms rooted in economic exploitation, or by conflicts between traditions where revered traditions are eroded. According to Fanon (1963:250), colonialism was a systematic negation of the other person and a furious determination to deny the other person all attributes of humanity, in that it forces the people who is dominated to ask themselves constantly the question of 'In reality, who am I?' In the colonial situation of domination and oppression it is therefore not strange that mental illness/spirit possession nourished in extraordinary numbers of the population (cf also Myers 1988:141-152, 1992:1-13; Waetjen 1989:113-119). However, in terms of the sociology of colonialism, demon possession can also be seen as a socially acceptable form of oblique protest against, or to escape from, oppression (Fanon 1963:290; Kiev 1964:218-219; Lewis 1971:72; Ward & Beaubrun 1980: 206). Understood as such, some types of demon possession become escapes from, 'cures' for, as well as symptoms of social conflict. To adapt to stress in the

midst of conflict, possession was seen as a socially recognized and accepted practice. Possession thus functioned as a outlet for people who saw no other way to cope with the horrendous social and political conditions which they found themselves in.

[41] Millennial movements are movements of oppressed and dispossessed people who reject the present moral order and look forward to the terrestrial reality of a new heaven and a new earth (Burridge 1969:10-11). In such a situation normally a prophet emerges and becomes the representative of the new human being for the new moral order that is anticipated (Burridge 1969:15-17; see also Crossan 1991a:159-167). From Crossan's description of millennialism (see Crossan 1991a:161) it can be deduced that millennialism, as described Burridge above, can also be understood as apocalyptism.

[42] Iser's theory of aesthetic response can be summarized as follows: When reading the syntagmatic level of a text (i e its surface level), the reader is confronted by certain 'gaps' in the story, for example, missing information not given by the narrator, certain information that eventually does not fit in the story line, certain information that seems to be important are not given, or the bringing in of new perspectives on or characters in the story that makes it difficult for the reader to follow the story he is reading comprehensively. On the paradigmatic level of the story (its deep structure), certain norms and values that are communicated by the narrator for example are not understood by the reader, or challenge his own norms and values. In the end, however, the narrator leads the reader to accept his understanding of, for example, the society he is describing, and the reader corrects his previous understanding thereof. The aesthetic form of the texts thus led the reader to respond to it in the manner the narrator wanted the reader to. Iser's theory of aesthetic response thus in its essence consists of an interplay between narrator and reader (for a very comprehensive, although concise, summary of Iser's theory see Koopman-Thurlings 1984:398-411).

[43] Waetjen's translation of Mark has been received positively by many scholars. Wink (1991:249-250), for example, typifies Waetjen's translation a 'fresh vernacular translation of Mark. It is literal and it is awful — and that is what it makes so effective. He has succeeded in most conveying the colloquial, twangy rustication of Mark's homespun dialect'. Wink (1991:250) is also of the opinion that with this translation, Waetjen succeeded to indicate that Mark's gospel was not only a book about the lower classes, it was a book for them, in their own tongue. For a similar positive evaluation see Cook (1990:376-377).

[44] As was the case in section 2.4.2 and 2.4.3, when Belo's and Myers' respective analyses of Mark were discussed, the following summary does not pretend to be exhaustive, but only intends to give a summary of Waetjen's main line of argument.

45 According to Pilch (1981, 1985, 1988b, 1991, 1992), one has to distinguish between disease and illness, of which the former can be seen as a modern interpretation of sickness. Understood as such, the man that was demon-possessed has an illness, not a disease. Pilch's point of view in this regard will be discussed in full in section 4.2.6. Waetjen's interpretation of Mark 1:21-29, however, indicates that he understands the demon-possessed man as having an illness, although it is not explicitly expressed so.

46 Recently Horsley (1992:10) has argued that the ethnic mix in Galilee was not Jewish, since '[n]othing in the Gospel of Mark itself ... suggests that Galilee was Jewish' (Horsley 1992:10). This argument of Horsley is based on first, the fact that there is only one reference to the term *Ioudaioi* in the Gospel (cf Mk 7:3), and second, on the fact that the term 'gentiles' (*ethne*) does not occur in the narrative of Mark. Be that as it may, from Mark 7:24 and 31 it is clear, at least from the narrative world of Mark, that the narrator depicts Jesus as feeding a crowd in Gentile territory.

47 The term ideological perspective (interest) or point of view has two components of referential meaning, that is, ideological and technical. Under the term ideological is understood the narrator's ideology as a network of themes and ideas that occur in a narrative as an 'imagined' version of a specific reality. The technical aspect of point of view refers to the way in which this ideology is structured in the text by the narrator. This is done by the narrator, for example, by structuring space and time in a specific manner in the narrative text.

48 Under the term *récit* is understood the narrative text itself (e g the Gospel of Mark). This narrative text, however, is a specific interpretation of *histoire*, a story (e g the story of Jesus). The term *narration* refers to the narrating activity of the narrator, that is, the narrating (retelling) of the story/*histoire* so that it becomes a *récit*/narrative text. Or, stated differently: *Narration* turns *histoire* into *récit*.

49 In regard to a literary reading of a text combined with a social scientific analysis, Waetjen (1989:x) makes the following remark:

> A hermeneutical perspective that is brought to bear on texts originating in another sociocultural 'world' without being informed by the disciplines of sociology, cultural anthropology, and an appropriate literary criticism is doomed to misconstruction and misinterpretation.
>
> (Waetjen 1989:x)

50 In the different reviews of Belo's book (see Quesnell 1982:130-131; Rice 1982:70-72; Westphal 1982:37-38; Davies 1983:63-64; Krentz 1983:58-59; Scroggs 1983:58-59), an almost unanimous conclusion in this regard is reached: Belo, by 'using Marx to read Mark' concentrates mainly on the economical institution as the dominant institution in Mark to interpret the Gospel.

[51] In this regard, Jurgens (1989:137) and Byrne (1990:243) call Myers' reading of Mark 'a political hermeneutic'. In more or less the same vein, Blevins (1989: 571) is of the opinion that, because 'Myers feels that one must read Mark through the lens of the grave political questions of our day', Myers's reading of Mark can be typified as a political reading. This isq also the point of view of Curry (1989:30-31), McAlister (1989:50), Walter (1989:761-763), Byrne (1990: 242-247), Martin (1990:407-410), Malbon (1990:330-332), McVann (1990:42-43), Speech (1990:91-92), Swartley (1990:227-230), Talbert (1990:189-192) and Domeris (1991a:307-309).

[52] In this regard, Malina (1981:54-55; 1989:131-137) is of the opinion that it can also be argued that only three social institutions, namely the political, cultural and economical, can be discerned in first-century Mediterranean society, thus leaving out the social institution of religion. According to Malina, religion forms the meaning system in a society, and as such, feeds backwards into kinship, economic and political systems, unifying the whole by means of some explicit or implicit ideology. Since both arguments, according to Malina (1988a:131), do not exclude each other, it will be accepted here that three basic social institutions can be indicated in first-century Mediterranean society, with religion embedded into politics, economics and kinship. This feature of first-century Mediterranean society will be attended to in a more comprehensive manner in section 7.3.1.

[53] In this regard, Malina is supported inter alia by Polanyi et al (1957:33), Polanyi (1977:53), Ohnuki-Tierny (1981:16), Hollenbach (1985:153; 1987:52), Pilch (1985:146; 1988b:61), Horsley (1989b:4-5), Smith (1989:22), Oakman (1991a:34-35), Van Aarde (1991a:699) and Van Eck (1991a:665).

[54] The importance of this contribution by Malina 'lies in the fact that it sensitizes the interpreter to the fact that the society being studied *was configurated radically different from ours* (Van Staden 1991:56). According to Van Staden, therefore, the interpreter should therefore take extreme care not to be *ethnocentrically anachronistic*' (Van Staden 1991:56; my emphasis).

[55] In a certain sense, this is a remarkable statement by Myers, especially as it is understood against the background of Myers' reading of Mark in general. It is, however, clear that the implications of this insight of Myers is not taken into consideration in his own reading of the Gospel.

[56] The terms emics and etics will be discussed in full in section 4.1.3.

Chapter 3
Methodology reconsidered

3.1 INTRODUCTION

In section 2.5 two research gaps that exist in the current debate concerning the political significance of the settings of Galilee and Jerusalem in Mark was identified. It was proposed that an association of a narratological and social scientific analysis looks to be an appropriate methodological starting point to address the first identified research gap in an attempt to analyze the political implications of space in Mark (see section 2.5).

Literary approaches to Mark (structural as well as narratological in orientation) that do not take into consideration the social dynamics of the context of the text or appl social scientific models when reading the text, are abundant[1]. Examples of scholars applying social scientific criticism when reading the text (Mark) are less abundant, since it is a relative new approach in reading texts. Works related to social scientific studies of certain pericopes in Mark that can be mentioned are those of Malina (1988a), Pilch (1988a), Neyrey (1988a), Oakman (1988) and Rhoads (1991).

However, studies on Mark that apply both literary and social scientific criticism to analyze the narrative in terms of, on the one hand, the ideological perspective of the narrator, and, on the other hand, narrative point of view on the topographical level of the text, have thus far not been undertaken. In section 2.4 we saw that Belo, Myers and Waetjen indeed label their respective ideological-critical readings of Mark as those of combining literary and social scientific analysis. My conclusion in evaluating these studies on Mark was twofold: First, their respective literary approaches do not take the narrative techniques of Mark seriously, especially in regard to the ideological perspective of the narrator on the topographical level of the text. Belo and Myers' approaches are structuralistic in nature, and Waetjen's, by using the literary-critical 'theory of aesthetic response' of Iser, concentrates only on one aspect (that of the reader), which can indeed be regarded as important for a narratological reading of Mark as narrative text. Their respective approaches therefore can not, in my opinion, really be seen as narratological readings of Mark.

Second, we saw that the works of Belo and Myers, in concentrating on some sociological aspects of Mark, use models which look to be either social historical in character, or, when social scientific models indeed are used, the question may be asked whether these studies succeed to avoid fallacies of ethnocentrism, anachronism and reductionism. It does not appear to be successful in all respects because they lack an

appropriate methodological basis. It is therefore argued that a social scientific analysis of Mark (in terms of an association of a narratological reading using social scientific models) has yet to be done. This daunting methodological task will be one of the aims of this study[2].

Although a narratological reading of Mark, in combination with a social scientific analysis of the text, has not been done to date, the work of two other New Testament scholars, namely John Elliott and Norman Petersen, can be used as a methodological starting point. In 1981 Elliott's now well-known book, *A home for the homeless: A sociological exegesis of 1 Peter, its situation and strategy*, was published. The second (paperback) edition of this book followed in 1991. The work of Petersen, *Rediscovering Paul: Philemon and the sociology of Paul's narrative world*, was published in 1985. The works of Elliott (1981, 1991a) and Petersen (1985) respectively concentrate on 1 Peter and on the narrative structure behind the letter to Philemon, and not on Mark. In these two works, however, some very important methodological remarks are made in connection to an association of a narratological and social scientific reading of biblical texts. Therefore, although these two works do not focus on Mark as an exegetical object, they can fruitfully be used as a starting point in developing a method and model[3] by which Mark can be read from the literary perspective of narratology and the social sciences.

3.2 AN ASSOCIATION OF LITERARY AND SOCIAL SCIENTIFIC ANALYSIS: THE CURRENT DEBATE

3.2.1 N R Petersen

According to Petersen (1985:1), the 'map' of biblical studies looks different from a map drawn a decade ago, with two new routes on it, 'one route is that of literary criticism and the other that of sociology'. His work on Philemon is therefore an attempt to 'integrate contemporary literary and sociological capabilities into the traditional philological base of the historical critical method' (Petersen 1985:ix). This methodological supposition of Petersen presumes two important purposes: First, previous literary and sociological applications of these methods were inadequate, and second, the 'method' he is proposing can be seen as building on the insights of the historical critical approach. A discontinuity between the method he is proposing and that of the historical critical method, should not therefore be supposed. Petersen's main reason for combining a literary and sociological reading of the text is formulated by him as follows:

'[W]orlds' are human constructions, whether they are the constructions
of societies or of narrators, and ... *narrative worlds* are comprised of the
same kind of social facts — *symbolic forms* and *social arrangements* —
as so-called real worlds. Thus narrative worlds can be studied like any
other world.

<div align="right">(Petersen 1985:ix; my emphasis)</div>

From this citation it is clear that for Petersen, when using a 'literary sociological
method' (Petersen 1985:ix), three concepts are of special importance, namely narrative
worlds, symbolic forms and social arrangements.

Petersen (1985:7-14) defines these three concepts as follows: Following the
distinction made between text and history by historical criticism, Petersen distinguishes
in narrative texts two 'worlds'; a contextual world and a narrative world. The concept
contextual world refers to the 'notion of context with the time of writing (Petersen
1985:7). The concept *narrative/referential world* however is that 'reality which the
narrator bestows upon his actors and upon their actions, a reality into which he
authoritatively invites his audience' (Petersen 1985:7)[4]. The way in which the narrator
invites his audience into the reality of the text's narrative or referential world, is
described by Petersen as follows:

The starting point of literary criticism ... is 'to accept the form of the
work' ... [O]ur Gospels ... have a narrative form ... and an imaginative
world into which one can enter. How? By participating in the form of
the work ... A literary reading of a narrative text ... begins at the
moment when we allow ourselves to be addressed by its textually
immanent narrator. That is the first step. All others follow from it ...
the narrator lures the reader into ... imes and places by perspectively
locating himself and the reader in the midst of the scenes and events he
describes, enabling the reader to see, hear and know things he would not
have access to without the narrator's guiding voice. Through this device
which literary critics call narrative point of view, the reader becomes a
participant in the narrative form ... .

<div align="right">(Petersen 1980c:36-38)</div>

The narrative world of a text is therefore always a *closed system*, an internally ordered
whole with an ultimate object of interest, thus a frame of reference (Petersen 1985:20).
The relation between these two worlds, that is, the narrative world and the contextual
world, is that the narrative world of a text is always a conceptual interpretation of the
real, historical or contextual world. Narrative worlds can therefore also be seen as

created texts of/from existing texts, or literary created worlds from existing worlds (see also Van Staden 1991:40). The notions *social arrangements* and *symbolic forms* are defined by Petersen (1985:x) as follows:

> 'Social arrangements' have to do with the social structures underlying the social relations comprised by the actions of the actors .... 'Symbolic forms', on the other hand, have to do with the overarching cognitive systems, the systems of knowledge, belief, value, that define these actors' identities and motivate their actions[5].
>
> (Petersen 1985:x)

Social arrangements thus have to do with the social institutions one encounters in everyday life, institutions within the fields of economy, politics, education, kinship and religion. These elements make up the fabric that is known as the *social universe* or *institutional order* (cf Petersen 1985:28). This order is always a segmented one by virtue of its institutionality, and therefore needs to be integrated into a comprehensive and meaningful system. This is done by the *symbolic universe*, which is an all embracing frame of reference which provides an integrative meaning for a society that consists of segmented institutions and diverse subjective experiences (see Van Staden 1988:349, 1991:61). The concept symbolic universe is defined by Petersen (1985:57) as a body of traditional knowledge known through symbols and language, a system of meanings which defines and creates a 'world', that is, real worlds, texts or narrative worlds (cf also Darr 1988:120).

In translating his understanding of these three concepts into his 'literary sociological method' (Petersen 1985:ix), Petersen uses and integrates the salient elements of narratology, cultural anthropology and the sociology of knowledge (cf Hays 1987:173; Osiek 1987:39; Darr 1988:118, Wimbush 1988:121 and Van Staden 1991: 58 for positive assessments of Petersen's accomplishment of combining certain aspects of these three fields).

Petersen's literary model is based on the 'agreement that narrative or story is probably a universal means of understanding human social actions and relationships in time' (Petersen 1985:10). The formal coherence achieved by the narrativizing of experience[6] (i e human social actions and relationships) is best represented in texts by three fundamental aspects of any narrative: Point of view, plot and closure, which order historical data, values, and belief systems of contextual worlds into narrative worlds. As such, any narrative world is always an interpretation of the contextual world to which the narrative refers.

Point of view, according to Petersen (1985:11-12), refers to the narrator's temporal, spatial and perspectival relationship to the story he is narrating. Temporally, point of view refers to the temporal relationship between the time of the narrator and the time referred to in the story. In terms of space as presented in texts, point of view refers to the spatial position of the narrator when he/she[7] is telling about events in the same or different place[8], and, in terms of perspective, point of view refers to the narrator's principles or values in selecting some events for narration rather than others, or his ability to tell his audience the feelings, motives and thoughts in the story.

Plot refers to 'the sequence of selected events *as they appear in the story*, regardless of whether ... this sequence corresponds to the sequence in which the events took place, or in which the narrator leads us to believe they took place' (Petersen 1985:13; his emphasis). Finally, *closure* refers to the ending that fulfills the story, creates its coherence, and rounds off everything by satisfying expectations generated in the course of narration.

According to Van Staden (1991:60), it is clear that Petersen's social scientific part of his interpretive model is based on his literary insight. Following Eco (1976), Petersen (1985:33) understands the concept of narrative world to refer to the (contextual) world as represented in the text, and which represents the referential function of messages (Petersen 1979:9-48). As such, the narrative world of a text is always a literary construction, and the events which take place in such a world always have a narrative quality, in that the narrative world is that reality which a narrator bestows upon his actors and upon their actions. The narrative world of a text, therefore, is a perspectival presentation (in terms of point of view) of the contextual world in which it is created.

This literary-theoretical statement provides the link between Petersen's literary and social scientific endeavors. Worlds are always human constructions, whether they are constructions of societies or of narrators (Petersen 1985:ix). This insight is not only true in relation to the concepts of contextual worlds and narrative worlds, but is also one of the basic presuppositions of the sociology of knowledge. The primary aim of the sociology of knowledge is to analyze the social construction of reality, that is, the knowledge that determines conduct in everyday life. This presupposition of the sociology of knowledge is formulated by Berger & Luckmann (1967:3) as follows:

> [I]nsofar as all human 'knowledge' is developed, transmitted and maintained in social institutions, the sociology of knowledge must seek to understand the processes by which this is done in such a way that a taken-for 'reality' congeals for the man in the street.
>
> (Berger & Luckmann 1967:3)

According to this formulation, one of the major premises of the sociology of knowledge is that all thought is inextricably linked to its delineation by the contemporary historical situation and locality (Berger 1977:240). Because of this, Berger & Luckmann (1967:4) sees the central problem of the sociology of knowledge as establishing 'the existential determination (*Seinsgebundheit*) of thought as such' (Berger & Luckmann 1967:4). Reality is therefore socially constructed, in that society is a product of man/human beings (Berger & Luckmann 1967:1-3). Man, however, is also a product of society, in that society has a formative influence on man (Berger 1973:13-14).

This means that, according to the sociology of knowledge, man's understanding of his symbolic universe precipitates into a social universe. This social universe consists of certain social institutions, which in turn are filled by social roles, 'because by playing roles, the individual participates in a social world' (Berger & Luckmann 1967: 74). Society therefore necessarily has a routine character (Berger & Berger 1976:16), because all human activity tends to become habitualized (Berger & Luckmann 1967: 53). This habitualization of human activity is the necessary precondition for the formation of institutions in society.

The link-up in Petersen's approach between his narratological and social scientific (using the theories of the sociology of knowledge) reading of the text therefore is clear: Narratologically speaking, any text consists of two 'worlds', a contextual world and a narrative world, of which the narrative world is a *construction/interpretation* of the contextual world. The sociology of knowledge's presentation of reality boils down to the same relation between 'worlds', in that the social universe (social historical reality) is always a *constructed* reality or *interpretation* of the symbolic universe. By simplification, the narrative world (as a construction in terms of specific reflection on its contextual world), and the social universe (as a construction in terms of a specific reflection on the symbolic universe), are seen by Petersen as pertaining to the same thing, namely, constructed worlds or realities. This, however, does not mean that the same dialectical relationship between a symbolic universe and a contextual world can be indicated.

Petersen's combination of a narratological and social scientific reading of the text, in terms of constructed worlds and constructed realities, is also the reason for his employment of the results from studies done in the field of cultural anthropology (a subfield of social science anthropology)[9] in his exegetical model. As discussed above, the main premise of cultural anthropology is that 'worlds' must be seen as consisting of symbolic forms and social arrangements. From a cultural anthropological perspective, Malina (1986a:11) describes 'culture' as follows:

> Culture, then, is a system of symbols, the result of a process of endowing persons, things, and events with meanings — with definition, delimitation, and situation in space and processes. A cultural group is a group of persons who share such a set of meanings and generally feel strongly about meanings shared within the group. The system of symbols thus becomes a system of meaning and feeling, a system of meaningfulness.
>
> (Malina 1986a:11)

Symbolic forms (as an overarching cognitive system or systems of knowledge, belief and value), thus are built on or arise from the contextual world (Van Aarde 1992b: 438). The social arrangements within this world are mirrored in narrative worlds.

The relationship, therefore, between the worlds explored by anthropologists, exponents of the sociology of knowledge and analysts of narratives is that they study 'worlds' mainly as 'closed systems' (Petersen 1985:40). They study 'worlds in worlds', in that narrative worlds, social worlds/universes and social arrangements respectively, are always constructed from contextual worlds, symbolic universes and symbolic forms, and vice versa.

3.2.2 J H Elliott

> What is needed is a procedure for appropriating and applying sociological models and concepts which at each stage of the exegetical analysis could aid our understanding and interpretation of the interrelation of literary, theological and sociological aspects and dimensions of composition.
>
> (Elliott 1991a:3)

According to Elliott (1991a:4), the reason for this lack in modern exegesis of biblical texts, that is, not attending to both sociological and literary aspects when reading texts, is because we fail to take account of the fact that all ideas, concepts and knowledge are socially determined. Also, we lack the stimulus or means for analyzing the correlation or reciprocity between social realities and religious symbolizations.

Although the historical critical school laid emphasis on some of these aspects (e g social context, social conditioning and the social *Sitz im Leben*) of biblical documents, what is lacking 'is a process for ascertaining not only *what* the socio-historical circumstances of given traditions and compositions were but also *how* and *why* these circumstances gave rise to the productions under consideration' (Elliott 1991a:3; his emphasis).

A biblical exegetical model which is able to avoid these shortcomings is an approach which Elliott (1991a:7) calls *sociological exegesis*, 'the combined exercise of the exegetical and sociological disciplines, their principles, theoriés and techniques' (Elliott 1991a:7-8). According to Elliott (1991a:8), this approach is *sociological* in that it involves the employment of the perspectives, presuppositions, modes of analysis, comparative models, theories and research of the discipline of sociology. It is *exegetical* in that it focuses centrally upon a biblical document, and through the employment of as many as possible of all the subdisciplines of exegesis it attempts to determine the impact of the text within various contexts. Furthermore, the primary goal of such an exegetical model is the interpretation of the text as it was designed to serve as vehicle of socio-religious interaction, that is, focusing especially on the questions of how and why the text was designed to function, and what its impact upon the life and activity of its recipients was intended to be (Elliott 1991a:8). The text is therefore seen mainly as an act of communication in a certain specific context or circumstances. Elliott (1991a:8) defines his 'sociological exegesis' as follows:

> [S]ociological exegesis is the analysis, interpretation, and synthesis (correlation) of (1) the literary, sociological and theological features and dimensions of the text ... and (2) this text's relation to and impact upon its narrower and wider social contexts.
>
> (Elliott 1991a:8)

Because texts are sociological both in content and in intent, that is, texts are both the products and vehicles of ongoing social interaction (cf also Van Staden 1991:19), Elliott (1991a:10) distinguishes between the *strategy* and the *situation* of texts.

The strategy of a text, according to Elliott (1991a:11), is the 'deliberate design of a document calculated to have a specific social effect on its intended hearers or readers'. This is also called the *pragmatic dimension* (which can also be called the ideological perspective and interest of the narrator; see section 3.3.5.2.2) of a text by which the text is intended to serve as an effective medium of social interaction (Elliott 1987a: 2)[10]. Elliott (1987a:2; his emphasis) distinguishes the following features that may serve as an appropriation of a text's strategy:

A text

1. *describes* selected features concerning the situation (narrative world and social world), the sender(s) and receiver(s) and their relationship; (... the question of the relation of narrative world to social world); 2. *emphasizes* these selected features; 3. *evaluates* these selected features; 4. *proscribes or criticizes and/or prescribes or praises* certain actions,

norms, sanctions, actors, traits, roles, institutions, attitudes, ideas, beliefs ect.; 5. *explains, justifies, and legitimates ## 1-4* and attempts to provide a plausible and persuasive rationale for the integration of experience and aspiration, group values and goals and lived reality ... and ideological implication ....

(Elliott 1987a:2; his emphasis)

On the other hand, the strategy of the text has to be related to the situation of the text. The *situation* of a text,

involves various levels and phases. The *macrosocial level of a text* concerns the macrosocial context of the text, the total social system in which the text is produced. The *microsocial level of a text* concerns the more specific social conditions and features of its specific sender(s) and receiver(s). The situation of a text can [be] viewed ... *synchronically* or ... *diachronically* .... [11]

(Elliott 1987a:1; his emphasis)

According to Elliott (1991a:11), this correlation between the *strategy* and the *situation* of a text establishes the integration of a literary and a social scientific analysis of the text. In connection with the integration of a literary and social scientific reading of a text, Van Staden (1991:39) notes that Elliott's contribution, concerning the methodological approach of a social scientific exegesis of Scripture, results in the following statement:

[T]he literary text (in particular its strategy — EvE) serves as the primary focus, starting point, and empirical control of sociological analysis (that is its situation — EvE) .... The *textual* focus of the analysis distinguishes it from the wider diachronic scope of social history and from the synchronic analysis of an entire society at a given period.

(Elliott 1991a:8; his emphasis)

The special stress given to *textual focus* constitutes a choice for an analysis of the text as the methodological first step in the process of the social scientific study of the New Testament, and is indicative of a social scientific investigation of a text from a *literary* perspective (cf also Van Staden 1991:40). From Elliott's distinction between the strategy and the situation of a text, it is clear that the strategy of a text is pursued by primarily literary methods, and the situation of a text is studied by mainly using models and theories from the social sciences.

From what has been said thus far, it is clear that the general objective of Elliott's sociological exegesis is the analysis, interpretation and synthesis of the literary, sociological and theological features and dimensions of the text along with the text's relation to and impact upon its narrower and wider social contexts. More specifically, the objective is the determination of the social as well as literary content, social conditions and intended consequences of the text. The immediate field of interaction to be interpreted, in relation to the sociological features of the text, comprises the author and the intended recipients, their respective situations (political, historical, social, economic, cultural and religious), and the nature of their relationship. The literary features to be interpreted consist of the narrator's design of the text by means of his literary, sociological and theological strategy as a specific response to the specific situation of his intended readers (Elliott 1991a:8).

In the 1991 paperback edition of *A home for the homeless*, Elliott (1991a:xix) redefines his 'sociological exegesis' as 'social science', or more specifically, as 'social scientific criticism' (Elliott 1991a:xix). The reason for this is the fact that the term 'social science/social scientific criticism' embraces not only sociology (primarily the study of modern social systems), but also cultural anthropology (primarily the study of preindustrial social systems), economics, sociolinguistics, semiotics and other related subdisciplines of the social sciences field.

Therefore, according to Elliott, social scientific criticism is an expansion of the conventional historical-critical method, in that it complements other disciplines of the exegetical enterprise through its attention to the social dimensions of the text and its contexts of composition and reception. It differs from approaches labelled 'social history' by attempting to advance beyond mere social description and 'inspired hunches concerning social relationships' to social scientific analysis and description. Thus, it directs attention to the total constellation of factors (ecological, economical, educational, juridical, political, social and cultural [including religious]) shaping the context in which the text is produced. It also gives attention to why certain materials are selected and others are not, the arrangement of such selected material, the rhetorical design[12] of the text and the capacity of the text as a meaningful and effective instrument of communication and social interaction (Elliott 1991a:xx).

Social scientific criticism also includes the awareness and acknowledgement that all interpretation is perspectival. This means that the choice for a method of interpretation, the general paradigm of analysis being used, the interpreter's hermeneutical presuppositions and the criteria guiding the activity of interpretation are always 'subjective'. Therefore, it is valuable to have these presuppositions, choices and criteria being expounded in one's methodological reflection.

Although Elliott applied his social scientific criticism to 1 Peter (in the above mentioned book), he also states that, when this mode of analysis is applied to other writings of the New Testament, the variables will involve the specific document studied and the specifics of its genre, content and context. In such an analysis the following questions will be of importance:

* Who are the explicated (or implied) readers and how is their situation portrayed (explicitly or implicitly) in the document? Or in other words, can a social profile of the audience be constructed?;

* how are the reflection of and response to the situation presented in the document? This question relates to important matters such as how the document is diagnosing and evaluating the situation, what criteria, norms and values are involved in such an evaluation, what kind of response to the situation is urged by the document, and also, are there any dominant symbols used to characterize the identity and action of the audience and authors;

* what is the interpreter's analysis and explanation of the depiction, diagnoses and evaluation of the situation given in the document and the response it seeks of its audience?, and

* who are the producers of this document as are evident from either explicit or implicit internal information (see Elliott 1991a:xxiv-xxv)?

To summarize: For Elliott it is clear that the tasks and goals of social scientific criticism and literary-criticism are interrelated (Elliott 1991a:xxxi). Both criticisms are necessary for the full exposure of both the social situation and rhetorical strategy of a biblical writing. Social scientific criticism ought to be accompanied by means of attention given to linguistics and literary theory. Therefore, an exegetical approach should be developed that enables a methodological association of these two fronts — social science and literary theory. Or in Elliott's words: 'Here, too, I believe the time has come for methodological consolidation on these two fronts ... (Elliott 1991a:xxxi).

3.3 EVALUATION: METHODOLOGICAL POINTS OF DEPARTURE

From the discussion of Petersen's and Elliot's methodological points of departure in proposing a combination of a rhetorical and social scientific analysis for reading biblical texts (see above section 3.2), it is clear that between these two scholars' presuppositions, certain methodological points of agreement and difference can be indicated. These will, where necessary, be listed below. My interest in the methodo-logical points of departure of Petersen and Elliott, however, lies in using some of their insights to put forward a specific methodological model by which the Gospel of Mark can be interpreted as a *narrative* from a *social scientific* perspective.

In order to make my own methodological points of departure more overt, it will be shown that some aspects of Petersen's and Elliott's insights prove to be indispensable for the methodology proposed here, while some others need correction and/or further elaboration.

3.3.1 The relationship between historical-criticism, socio-historical- and social scientific analysis

Petersen (1985:ix) and Elliott (1991a:xviii-xix) are both of the opinion that the literary and sociological applications of the historical-critical method were inadequate. Emphasis upon social context, the social conditioning and the social *Sitz im Leben* of biblical documents indeed has been the hallmark of the historical-critical method (Elliott 1991a:2). The emphasis of this method was to collect data from biblical texts to ascertain *what* was going on *when* and *where*, thus a focus upon 'historical diachronic sequence rather upon social synchronic interaction as well' (Elliott 1991a:4). What was lacking as the base of the historical-critical method, however, was a process for ascertaining not only what the socio-historical situation of a given tradition or text were, but also '*how* and *why* these circumstances gave rise' to the production of biblical texts (Elliott 1991a:3).

The dynamics that all ideas, concepts and knowledge are socially determined should be 'taken into consideration much more and in a more social scientific manner' (Van Aarde 1992b:437) as it has been the case in the historical-critical approach. Historical contexts of texts have further social dimensions than only that '*what* was going on *when* and *where*'. From a social scientific point of view, the contents of texts also refer to social behavior involving two or more persons, social groups, social institutions, social systems and patterns and codes of sociality. Furthermore, texts themselves are likewise shaped in their language, content and perspectives by the social systems in which they were produced. Moreover, they serve as vehicles of social interaction. The contexts of these texts, also, are social contexts, contexts shaped by societal conditions, structures and processes. In their content, structure, strategies and meaning, these texts presuppose and communicate information about the social systems of which they are a product. The theological issues and interests which shaped the historical-critical enterprise (see for example the works of Lohmeyer, Lightfoot and Kelber in section 2.2) reduced social and cultural data to illustrative background information. This was helpful, though not essential to the task of interpreting the social dynamics which generated biblical texts (cf Elliott 1989:1-2).

What is needed beyond the collection of independent historical and social data is a way to investigate the interrelationship of ideas and communal behavior, belief systems and cultural systems and ideologies as a whole, and the relationship of such cultural systems to natural and social environment, economic organization, social structures and political power.

According to Elliott (1989:5-6), a social scientific study of biblical text has two foci: First, social sciences are used to construct theories and models for collecting and analyzing data which illuminate salient features of ancient Mediterranean and early Christian society and culture. Second, it aims to elucidate the structure, content, strategy and intended rhetorical effect of the text within its social context. The text is analyzed as a vehicle of communication whose genre, structure, content, theme and aim are shaped by the cultural and social dynamics of the social system and the specific historical setting in which it is produced and to which it constitutes a specific response.

The most significant way a social scientific study of texts differs from the histo-rical-critical method, according to Petersen (1985:18-19), is that the social sciences focus on the sociology of narrative worlds (and/or contextual worlds — EvE), rather than on 'historical worlds'. Social scientific study of texts moves beyond social de-scription to sociological analysis (Elliott 1989:2). This distinction between social description and sociological analysis also relates to a further difference between the his-torical-critical method and that of social scientific reading of a text: While historical-critical analysis tends to focus on individual actors, extraordinary actions, distinctive properties, personal rather than societal relationships, and on the diachronic change of these aspects, sociological analysis tends to focus on social groupings, regular, recur-rent and routinized behavior, common properties, systemic relations and structured pat-terns of behavior (Elliott 1989:10-11). Historical-criticism thus searches out what is unique and particular, while the social sciences is a generalizing discipline (cf also Petersen 1985:18; Rohrbaugh 1987:24; 1991:68). In this regard Rohrbaugh (1991:69) makes the following comment:

> Biblical scholars, like most other historians, have been trained to look at the particular and unique .... The social sciences, by contrast, seek the commonplace and generic. Their focus is not on details but generaliza-tions .... Neither their questions nor their answers are those of the his-torian and the result is that conversation between historians and social sciences is often what Peter Burke has called a 'dialogue of the deaf'.
>
> (Rohrbaugh 1991:69)

In regard to the relationship between historical-critical analysis and that of the social sciences, two other points of view from the field of South African biblical scholarship, namely that of Vorster (1988:49-64) and Van Aarde (1988d:49-64), needs our attention here. According to Vorster (1988:31), nowadays we no longer find it strange to see psychological, sociological, literary, feminist, materialist and other interpretations of Biblical texts getting more attention than the historical-critical method of interpretation. This shift, however, does not imply a restoration of the historical-critical method, but rather a 'revolution' (Vorster 1988:36), in the sense that New Testament scholarship is heading for a new paradigm, that is towards a post-critical science. This shift, according to Vorster (1987c:385-388), can be seen in the different approaches of the historical-critical and social-scientific studies of Biblical texts. Historical-critical analysis is interested in the *reconstructing* of the social context in which a text genetically and mechanistically originated, while social scientific studies wants to *construct* a social context in which the intended communication of a specific text could make sense. Seen as such, according to Vorster (1988:46), a discontinuity exists between previous historical-critical interpretation and a sociological analysis of texts. For Van Aarde (1988d:56), however, a sociological approach (and other 'holistic' approaches) to Biblical texts does not mean an abandonment of historical studies as such. It must rather be seen as an *adaptation* of the previous historical-critical approach. Van Aarde (1988d:56) formulates this as follows:

> As we have remarked earlier, historical criticism regards the text analytically as a phenomenon consisting of parts building up a whole. In modern socio-historical and semio-structural approaches the total socio-historical and socio-linguistic scope of a document is holistically taken into consideration while remaining aware of the theoretical and hypothetical obstacles in constructing such a context. The focus is thus laid on the social system that is expressed in the document.
>
> (Van Aarde 1988d:56)

According to Van Aarde (1988d:60), Biblical scholarship may not evade the challenge to be relevant to modern plural society with its tremendous ecological, economic, cultural, political and religious crises. Because of this, Van Aarde (1988d:61) is of the opinion that modern Biblical scholarship has adapted the more (analytical and fragmental) historical approaches into more 'holistic' approaches, with the aim to try and explain biblical truths to our new plural society. Current social scientific studies of the Bible and the biblical world are therefore to be seen as an adaptation of historical-criticism.

Social scientific criticism therefore is an *adaptation*, and not a *replacement* (revolution; Vorster 1988:31), or *expansion* of the conventional historical-critical approach (see Petersen 1985:ix; Elliott 1989:2-3, 1991a:xix-xx). It adapts the other subdisciplines of the exegetical enterprise (text criticism, source criticism, tradition and redaction criticism, theological criticism and reception criticism) by means of its attention to the social dimensions of the text, its contexts of composition and reception and their interrelationships in terms of our modern plural society (with its holistic, multidisciplinary, social-dynamic and pragmatic features).

However, within the scope of the latter, social scientific analysis differs from approaches labeled 'social-history' by attempting to advance beyond 'mere social description and inspired hunches concerning social relationships to social scientific analysis and description' (Elliott 1991a:xix)[13]. The difference between the socio-historical method and that of a social scientific study of biblical texts therefore lies in the self-conscious employment of a social scientific method in order to analyze the text and context of a biblical document[14].

From the above discussion, three preliminary points of departure for my own reading of Mark have been made more overt: First, Mark, as text, should be seen as product of both social interaction and social force, that is, an instrument of ongoing social force and interaction. Second, to avoid reading Mark merely from a socio-historical point of view, my specific reading of Mark will make use of a consciously designed, conceptual literary and social scientific model(s). And third, this model(s) will be defined in 'public discourse' (to use Jürgen Habermas' terminology). In this way, scientific verification/falsification is made possible. Not only the hermeneutical presuppositions and applied literary and social scientific theories can therefore be objectified in open debate, but also the results that will evolve in relation to the methodological points of departure[15].

3.3.2 Social scientific analysis and narratology: An association of literary criticism and social scientific criticism

From our discussion of the respective methodological points of departure of Petersen and Elliott (section 3.2), it became clear that both are of the opinion that a combination of a literary and social scientific approach, methodologically speaking, is needed to read (biblical) texts in terms of the communication between author and reader in the specific context of the produced text[16]. However, it should be noted that Petersen and Elliott combine these two exegetical approaches for different reasons.

Petersen (1985:ix) calls his method 'literary sociological'. The 'one route is that of literary criticism, and the other that of sociology' (Petersen 1985:1). The sociological aspect of Petersen's literary sociological method is built on the fact that all worlds, real or narrative, are human constructions (Petersen 1985:ix). Therefore, one has to look for the symbolic forms and social arrangements that sustain the lives of the actors who inhabit such a narrative world. On the other hand, the literary aspect of Petersen's literary sociological method is built on the opinion 'that narrative or story is probably a universal means of understanding human social actions and relationships in time' (Petersen 1985:10). According to Petersen, the formal coherence achieved by the narrativizing of experience is best represented by the point of view, plot and closure of a narrative (Petersen 1985:10). If one takes into consideration Petersen's distinction between texts and contexts (Petersen 1985:6-10) and history and story[17] (Petersen 1985:10-14), one therefore could say that his literary sociological method has two objectives, one literary and one historical (cf Darr 1988:120).

Turning to Elliott, we saw in section 3.2 that he terms his method as *sociological exegesis*, a term which he changed in his 1991 paperback edition to 'social science' (Elliott 1991a:xix). Elliott's methodological points of departure in interpreting (biblical) texts by means of a social scientific model is based on his understanding of what a text is. He defines a text in this regard as 'a specific response (the strategy of the text — EvE) to a specific situation' (Elliott 1991a:xxii). According to Elliott (1989:8), all texts are units of meaningful discourse in oral or written form. Meaningful discourse presumes a shared system of signification. Both the capacity of a text to serve as a medium of communication and its meaning as such are determined by the conventions and constraints of the social and cultural systems in which the text and the senders and receivers are based. Communicative conventions and constraints on expression and meaning are determined by cultural and social scripts which vary according to time and place. Therefore, the expression (form and content) and meaning of a text are relative to its historical and social location. A text thus encodes elements of, information about, and comment upon the social system of which it is a part (cf also Rohrbaugh [1993]a:6).

According to Elliott the aim of social-scientific study of biblical texts thus aims to

> elucidate the structure, content, strategy and intended rhetorical effect of the text within its social context. The text is analyzed as a vehicle of communication whose genre, structure, content, themes, message, and aim are shaped by the cultural and social forces of the social system and the specific historical setting in which it is produced and to which it constitutes a specific response.
>
> (Elliott 1989:6)

Seen from this perspective, the chief aim of a social scientific reading of texts is 'the determination of the text's meaning-in-context (the situation of the text — EvE) and its social-rhetorical strategy (the strategy of the text — EvE)' (Elliott 1989:16).

The first methodological point of departure that is of importance for my own model in reading Mark, and which can be taken from Elliott and Petersen, is their insight that a combination of reading the text from both a literary and sociological point of view is not only viable, but essential. Their reasons for combining these two 'routes', of course, are different. On the one hand, Petersen's model, in a sense can be termed 'structural', in that his 'socio-historical' interest lies in looking for the deep structure 'behind' the surface structure of the text, that is the story (world) behind the letter (as genre) (Petersen 1985:ix). Because of this interest, both the sociological and literary aspects of the texts are of importance.

On the other hand, Elliott, in distinguishing between the strategy and situation of the text (Elliott 1989:8-9), is clearly interested in the communication of biblical texts. The fact that he terms his analysis as 'social scientific', which includes a social scientific and rhetorical reading, and Petersen his analysis as 'literary sociological', therefore only brings to the fore their different objectives from which perspective and for which purpose a text is read. From the insight of both these two scholars, however, it is clear that the sociological and literary aspects of their exegetical models, although distinguishable, are inseparable. Both aspects, sociological and literary, go hand in hand.

In devising one's own model to read Mark from a social scientific point of view (by means of an association of a social scientific and literary approach), a combination of the insights of Petersen and Elliott, according to my opinion, opens up certain methodological points of departure for an investigation into possible political associations of the topographical settings regarding Galilee and Jerusalem in Mark.

From our discussion in section 3.2, it became clear that, on the grounds of Petersen's' insight that all worlds are human constructions (Petersen 1985:ix), also narrative worlds, as closed systems, can be studied as any other (social) world. We also saw that Petersen (in following Geertz 1973:87-125) is of the opinion that the relatedness of the symbolic universe to the social universe can respectively be defined in terms of symbolic forms and social arrangements. By combining this relationship with the sociology of knowledge's insight in terms of the existential determination of thought (Berger & Luckmann 1967:4), Petersen is able to show that, as society has a routine character and therefore tends to become habitualized (Berger & Luckmann 1967:53), this is also the case when narrative worlds are taken into consideration.

Subsequently, because one is able to understand/construct certain salient features of any certain society's symbolic universe by analyzing the habitualized social arrangements of such a society, it also becomes possible to construct a narrator's interpretation of the contextual world in which he is narrating/writing by analyzing his rhetorical arrangements of events, time, space and characters in the narrative. Social arrangements/structures, are therefore, in a sense, the same as textual arrangements/ structures. This interpretation of Petersen's viewpoint regarding the relatedness of the concepts of symbolic universe (symbolic forms) to social universe (social arrangements), and that of the concepts of contextual world and narrative world (textual arrangements), corresponds to what Routh & Wolff (1977a:3-4) refers to as 'literature as a kind of sociology'. Literature is regarded as a description, and sometimes an exact description, of either the time in which it was written (Petersen' contextual world) or of the time to which it refers (what Petersen calls the referential world of the text). Seen as such, literature 'is seen as a source of data, often data of a type which would not otherwise be accessible to a sociologist, and as a carrier of crystallized values and attitudes, as well as information about institutions' (Routh & Wolff 1977a:3). My contention is, that what Routh & Wolff (1977a:3) terms 'crystallized values and attitudes', are also 'crystallized' (i e structurally arranged) in the text as a product of its contextual world.

As we have seen, according to Petersen, the 'narrativizing of experience' (Petersen 1985:10) is presented in texts by the concepts of point of view, plot and closure. This means that, as certain specific social arrangements can be seen as an interpretation of the symbolic world of a society, textual arrangements can also be seen as a certain interpretation of the contextual world in which the narrative is produced.

In a very particular way this is what Elliott is focusing upon. In concentrating, inter alia, on the strategy of texts, which Elliott (1989:17) calls the 'pragmatic dimension' of the text, emphasis is put on the narrator's relationship to his hearers/readers in terms of his structuring of the text to persuade his readers to move cognitively, emotionally and behaviorally towards his specific understanding and interpretation of both their shared symbolic universe and contextual world. This is also the reason why Elliott (1989:10) sees all biblical texts as ideological in nature.

To summarize: Petersen's (1985:10) insights that 'all worlds are human constructions', and 'that narrative or story is probably an universal means of understanding human social actions and relationships', make it possible to draw the following conclusion: Any society's interpretation of the symbolic universe to which they adhere precipitates certain habitualized social arrangements (institutions and roles; cf also Kurz 1987:196; Van Aarde 1988b:238). Because of this, it can be said that, in terms of

texts, the narrator's interpretation of his readers' symbolic universe and contextual world precipitates certain textual arrangements (structures) in the story he is narrating. Or, in the words of Beidelman (1970:30):

> [L]anguage is more than simply grammar, syntax and vocabulary. It is rather the sum total of ways in which the members of society symbolize or categorize their experience so that they may give it order and form. Language thus includes total symbolic behavior.
>
> (Beidelman 1970:30)

This Elliott calls the strategy of the text, or which I would like to call the ideological perspective and intent of the narrator (cf Van Eck & Van Aarde 1989:778-800; Van Eck 1990:149-151; 1991b:1023-1038), following Van Aarde's interpretation of this term (see inter alia Van Aarde 1983:13-15; 1986a:62-75; 1988a:25-29; 1988b:235-252). The notion of the ideological perspective and intent of the narrator, ideology as such, as well as the relational qualities of these two concepts to terms like symbolic and social universe and the strategy and situation of the text, will subsequently be discussed in section 3.3.5.

3.3.3 First literary analysis, then social-scientific reading

From our discussion in the previous section, the conclusion was drawn that the methodological points of departure of Petersen and Elliott indicate a combination of literary and social scientific analysis which makes it possible to study biblical texts more comprehensively, as it gives attention to both the literary/rhetorical and sociological aspects of texts. Furthermore, it also became clear that both Petersen and Elliott implicitly regard the association of the literary and social scientific aspects of their respective exegetical models as inseparable, although distinguishable from each other. However, although they see this combination as inseparable, both scholars are of the opinion that a literary analysis of the text should be a 'methodological first', followed by and fused with the different social scientific theories applied in their respective exegetical models[18].

The question regarding the relationship between *text* (strategy) and *context* (situation), and more specifically, which of these two should dominate textual interpretation, is posed by Petersen (1985:6) as follows:

> At issue in the debate is the question of which should dominate in textual interpretation, the information internal (intrinsic) to the text (i e, inter alia its strategy — EvE) or contextual information that is external (extrinsic) to the text (its situation — EvE), like ... the historical and cultural climate [of the author][19].
>
> (Petersen 1985:6)

[Petersen's response to this problem is expressed as follows: 'The text itself must be comprehended in its own terms before we can ask of what evidence, whether in relation to the time of writing or in relation to the events referred to in it' (Petersen 1978b:20, 38-40). And, elsewhere:

> The starting point of literary criticism ... is 'to accept the form of the work' ... [O]ur Gospels ... have a narrative form ... and an imaginative world into which one can enter. How? By participating in the form of the work ... A literary reading of a narrative text ... begins at the moment when we allow ourselves to be addressed by its textually immanent narrator. That is the first step. All others follow from it....[20]
>
> (Petersen 1980c:36)

Elliott supports the point of view that a literary analysis of the text must come first when he, in explaining the correlation between linguistic and sociological analysis of biblical texts, states: 'This thesis (that texts must be studied in terms of its strategy and situation — EvE) is based on, and thus presumes as a first methodological step, an initial close reading of the text' (Elliott 1991a:xxii), and elsewhere, 'the literary text serves as the primary focus, starting, and empirical control of sociological exegesis' (Elliott 1991a:8). Wire (1984:209), in commenting on Elliott's sociological exegesis (see again section 3.2), underscores this methodological point of departure by stating the following:

> [T]he text itself is the only witness to its specific situation ... So it all comes back to literary analysis or what is more exactly called rhetorical analysis, searching the text for what Elliott calls the 'strategy' of the writer, and through that finding the situation ... in which this particular strategy makes sense.
>
> (Wire 1984:209)

Also, Petersen's and Elliott's points of view which see literary analysis as the 'first methodological step' of textual analysis, can also be supported with the following remarks of other scholars: 'It is our interpretation of the text which leads us to setting for deeper understanding'[21] (Skinner 1975:227) or in the words of Hernadi (1976:383), 'setting (the contextual world of the text — EvE) can 'enhance' the understanding of the text, [but] textual information has priority and the text fulfills the directive role (Hernadi 1976:383). Also De Villiers (1984:69-73) states:

> This reconstruction (of the contextual world of the text — EvE) should be determined by a sound hermeneutical methodology by which the text itself and a proper method of textual analysis direct the reconstruction

.... This would imply that texts which refer explicitly to their own situation, should first be read in their own terms, that is, text immanently, even if they are historical books.

(De Villiers 1984:69-73)

Malina and Van Staden also see things in the same way as Petersen and Elliott in this regard: Malina is of the opinion that '... using the Bible as historical object obviously requires a first step of interpretation, with interpretation being rooted in reading. Thus any use of the Bible as written text requires that it be read' (Malina 1983:120, see also 1982:229)[22]. Finally, Van Staden (1991:33; his emphasis) states:

> [M]ethodologically speaking, the only *direct and explicit* social information we have for the contextual history of the text is the literary work itself, constituting a social fact. Social-scientific data within the narrative is not directly accessible or available for a historical (re)construction. Such data have acquired the characteristics of literary elements, and should be analyzed as such (cf also Routh & Wolff 1977b:18; Hellholm 1980:81-82; De Villiers 1982:29-30[23]; Van Aarde [1982]:58[24], 1988b:3; Van Eck 1991b:1039).

(Van Staden 1991:33; his emphasis)

Reading the text first (in terms of its strategy/narrator's ideological point of view), as the way of getting to the situation (in terms of Elliott's employment of this term), will also be one of the methodological points of departure of this study.

3.3.4 Contextual, referential and narrative worlds

In section 3.2.1, when Petersen's literary sociological exegetical model was under discussion, we saw that he (Petersen 1985:7-8), in using the communication model of Roman Jakobson (cf Petersen 1978b:48)[25], distinguishes between two 'worlds' in any narrative:

> In biblical studies, a corresponding distinction is made in terms of *text* and *history*, as we noted in connection with the twin axioms of historical criticism. Accordingly, when narratives like the Gospels ... are the texts in question, their historical context is understood to be that of the time in and for which they were written. This *contextual history* or world, however, is distinguished from the history of events referred to in these texts, such as the events that took place in the time of Jesus and of his followers after his death. Literary and historical critics are therefore

> in agreement when they associate the notion of context with the time of
> writing. But what in literary criticism corresponds to the history refer-
> red to in our narrative texts? In literary terms, this *referential history*
> comprises of the *narrative world* of the text (or story). The narrative
> world is that reality which the narrator bestows upon his actors and upon
> their actions, a reality into which he authoritatively invites his audience
> ....

<div align="right">(Petersen 1985:7; his emphasis)</div>

According to Petersen (1978b:15, 1985:5), a literary text thus 'is first and foremost
evidence of the time in which is was written. It is a primary source for that time, but
only a secondary source for the events referred to in it'. Therefore, Petersen urges ve-
ry strongly that the interpreter of biblical texts should make a conceptual differenti-
ation between two modes of worlds: The *narrative/referential* world, which is a
whole, complete world, or 'closed system' (Petersen 1985:8), presented to the reader
in and by a narrative, and which offers the reader the only way to understand the real,
historical world or *contextual world* of which the narrative world is a reflection.

   Elliott (1989:3, 8), on the other hand, also distinguishes between the *narrative
world* and the *social world* (Petersen's contextual world) of texts. Because of his inte-
rest in the communication of texts, we saw that he also distinguishes between a text's
strategy and situation. According to Elliott (1989:8-9), a text's situation is more or
less the same aṣ a text's social world. The study of the social world of the text, how-
ever, involves various levels and phases:

> The *situation of a text* involves various levels and phases. The *macroso-*
> *cial level of a text* concerns the macrosocial context of the text, the total
> social system in which the text is produced. *The microsocial level of the*
> *text* concerns the more specific social conditions and features of its speci-
> fic sender(s) and receiver(s).

<div align="right">(Elliott 1989:8; his emphasis)</div>

Elliott, therefore, agrees with Petersen in distinguishing between narrative worlds and
contextual worlds[26], but in the case of the latter, Elliott (1989:8-9) prefers to make a
further distinction, that of the macrosocial and microsocial context of the text.
However, Elliott does not distinguish between the referential world and/or narrative
world of the text as does Petersen.

   A closer look shows Petersen's posed correlation between a text's narrative world
and referential world however proves to be in some way problematic. If I understand
Petersen's interpretation of these two terms correctly, a text's referential world corre-

sponds to 'historical events', or the 'context referred to' in the text (Petersen 1978b:35). In terms of the Gospel of Mark, this would refer to the life/activity of Jesus on Palestinian soil more or less thirty years prior to the writing of the text. On the other hand, the narrative world of the text is defined by Petersen as a 'closed system' (Petersen 1985:8), or in other words, an interpretation of pre-Easter events (i e the life and activity of Jesus) in terms of a post-Easter perspective. Because of this, Petersen (1985:10) stresses the fact that the contextual world of a text can only be 'constructed, never re-constructed'.

If this latter point of view of Petersen is taken seriously, it seems that the correlation Petersen poses between the referential and narrative world of a text is not possible. The reason for this is the fact that the narrative world of a text consists of both an interpretation of the events referred to in the text (its referential world), as well as an interpretation of its contextual world (the world in which the text is produced). The narrative world of a text (in this case referring to inter alia the Gospels), therefore, consists of 'two worlds in one', that is pre-Easter events (its referential world) and post-Easter events (an interpretation of its contextual world).

Van Aarde (1986a:62-75; 1988b:235-252; 1989a:219-233) calls this the 'transparency' of the Gospels (as 'transparent historical narratives; cf Van Aarde 1989a:219) and formulates this concepts as follows: 'In the Gospels the pre-Easter activity of Jesus and the post-Easter reflection of the early church on Jesus' pre-Easter activity are mixed in such a way that it is not always possible to distinguish between them' (Van Aarde 1991c:12; my translation)[27]. When this insight of Van Aarde is taken seriously, Petersen's correlation between the concepts referential world and narrative world, as two exchangeable terms, seems to be problematic[28].

This conclusion is based on two arguments: First, it is clear from the above discussion that the referential world of a text (in our case the Gospel of Mark), refers to 'constructed history' (Petersen 1985:10), that is, 'history' (in the case of Mark the pre-Easter activity of Jesus). Second, the narrative world of a text consists of an interpretation of 'two worlds in one' (Van Aarde 1991c:12), that is both an interpretation of Mark's referential world (pre-Easter events) and an interpretation of these pre-Easter events in terms of the text's contextual world, its post-Easter situation. The narrative world of a text thus pertains to an interpretation of both its referential and contextual worlds (i e time of writing), while the text's referential world only pertains to the pre-Easter events referred to in the text. The narrative world of the text therefore consists of both pre-Easter and post-Easter events.

Turning to Elliott's distinction between the macrosocial and microsocial level of the text, this distinction is versed by him as follows: '[The relationship between the text's macrosocial and microsocial world can be seen as] the relation between [its] social world and the narrative world of the text ... the relation of the text's situation and strategy (cf Elliott in Van Staden 1991:v).

This mean that Elliott's distinction between the macrosocial and microsocial level of the text corresponds to his distinctions between context and content, or situation (context) and strategy (narrative). Elliot's distinction between the macrosocial and microsocial level of the text corresponds to his interest in the communication of texts, especially how the narrative worlds (i e the microsocial level of the text) of the different gospels interpret, reflect and correct the actual circumstances experienced by the different gospels' sender(s) and receiver(s) (i e the text's macrosocial level). This supplements our understanding of the different ideologies of the gospels, the novel adjustments of their 'symbolic universes, and the intended social impact of these writings on their intended audiences' (cf Elliott, in Van Staden 1991:v-vi).

Following Elliott (1989:8), as well as Van Aarde (1991b:13-14)[29], this study, henceforth, will use the terms macrosocial and microsocial world. The the first concept, macrosocial world, relates to the contextual world of the text (i e its time of writing or social world in which of for which the text was produced), and the latter, the microsocial world, to the narrative world of the text, that is, a closed system or narrated world. Using only these two terms has the following advantages: First, it escapes the jargon in relation to the different 'worlds' of a text. Second, it also escapes the problematic relation between referential worlds and narrative worlds, as was seen in the case of Petersen (1985:10) and Van Staden (1991:34-35). And third, in concentrating only on the relation between the text's macrosocial and microsocial world, it opens up the possibility to study the narrator's interpretation of his audience's symbolic universe as well as their contextual world, and the narrator's ideological point of view; thus the intended social impact of the text upon its targeted audience. This methodological point of departure also correlates with our conclusion in the previous section (section 3.3.3), namely that the text itself (its microsocial world) is the only witness to its specific situation (the text's macrosocial world).

3.3.5 Situation and strategy: The concept ideology

Biblical texts are ideological in nature. The ideas they communicate are related to and expressions of the specific interests, perspectives, and goals of the groups from which they emerge. 'Ideology' is understood

here not in the reductionist sense of 'false consciousness' or dominant
ideas of only the dominant class but as a cognitive feature of all self-
conscious groups and classes and their textual productions.

(Elliott 1989:10)

Many biblical scholars would agree with the above cited point of view expressed by El-
liott in at least two respects: First, because biblical texts are theological in nature, they
are also documents that can be termed ideological[30]. And, second, when one uses the
term ideology in relation to the study of biblical texts, one is using what Van Aarde
(1988b:236) calls 'a contested term'. This especially is clear also from the above
citation of Elliott, in that, when using the term ideology, he immediately offers a
definition of the term.

However, when one traces the origin of the term ideology, and more specifically,
the development of its usage and meaning in literary studies and the social sciences, it
soon becomes clear that the term ideology is indeed a contested term.

3.3.5.1 The origins of the term ideology

According to Kinloch (1981:4), the term ideology stems from the time of the French
Revolution, ascribing the concept to 'liberals concerned with systems of normative
ideas and the critique of absolute norms in an attempt to place 'ideal' aims above the
more 'material' goals of postrevolutionary society' (cf also Lichtheim 1967:22).
Kinloch (1981:5) argues that the term as such was first used in 1797 in a scientific
discourse by Destutt de Tracy, in which it referred to a new invented discipline, the
science of ideas, with the purpose to support the formation of a new social and political
order as opposed to the 'unscientific' past (cf also Drucker 1984:13-15)[31]. In the be-
ginning, therefore, ideologies were 'philosophical, problem-orientated sets of ideas
with political implications (see Van Staden 1991:87).

However, according to Kinloch (1981:5-7), the understanding of ideology as the
science of ideas became outdated, primarily because of the insights of Karl Marx.
Marx saw ideologies as blinding, self-reifying ideas, a form of false consciousness. In
discussing subsequent definitions of ideology in the Marxist tradition (inter alia that of
Habermas 1970 and D'Amico 1978), Kinloch (1981:6-13) identifies three major dimen-
sions of ideology: First, it is clear that in ideologies certain ideas are limited to
particular class interests which try to determine social being existentially. Ideologies,
therefore, function to legitimate particular group interests (e g Marxism, liberalism,
communism and fascism)[32]. Second, ideology 'represents a belief system that intellec-
tually legitimates the political interests of its advocates, constraining the behavior and
ideas of those subject to the dominance of an elite. This 'false consciousness' is ratio-

nal in that it furthers the interest of its adherents' (Kinloch 1981:7). In this sense, ideologies therefore also involve particular definitions of reality. And finally, ideologies reduce reality to abstractions and premises that reflect predominant characteristics of the social system.

To conclude, it is clear that the influence of Marx, and the neo-Marxist tradition, in relation to the defining of the term ideology, resulted in the term ideology becoming a pejorative term, that is, especially in the reductionist sense of 'false consciousness', the dominant ideas of the elite class to legitimate elitist interests and favoritism. To define ideology, therefore, in a non-pejorative (Van Aarde 1988b:236) and non-reductionist (Elliott 1989:10) sense, or in terms of what can be called the *ideological perspective and interest of the narrator*, a brief overview of the development and of the different ways in which the term ideology is used in both literary studies and the social sciences will now be given.

3.3.5.2 The development and usage of the term ideology

3.3.5.2.1 Introductory remarks

The concept ideological perspective, commonly referred to in literary studies by the term point of view, is perhaps one of the aspects in literary theoretical studies of texts (and especially in narratology) that is presently being debated and scrutinized most frequently[33]. However, despite this vast amount of studies relating to the concept point of view, it can be said that there seems to be still no consensus on what is meant, or to what is referred, when this term is used or applied in the literary study of texts. Lanser (1981:13) formulates this impasse as follows:

> Despite substantial attention to narrative point of view by critics in this century, the concept remains elusive and its boundaries unclear. Notions of point of view overlap and conflict, yielding language that is often inconsistent or ambiguous. Some aspects of point of view are discussed repeatedly, while others are repeatedly overlooked.
>
> (Lanser 1981:13)

In this regard Chatman (1978:151) also states that 'the 'plurisignification' inherent in the term 'point of view' cannot give pause to anyone who wishes to use it in precise discussion', and Carrol (1982:51) is of the opinion that 'any study of the novel (and, therefore, also biblical texts — EvE) must confront the problem of point of view, for it is indeed a *problem*' (his emphasis).

Lanser, Chatman and Carrol's previously mentioned opinions in this regard can further be illustrated by looking at the different terms being used in literary studies when scholars refer to the concept of ideological perspective/point of view. Bal (1978), Genette (1980) and Rimmon-Kenan (1983) use the term *focalization* (although

they respectively refer to different literary aspects of texts when using the term), Booth (1961a, 1961b), Kenney (1966), Lubbock (1967), Uspensky (1973) and Sternberg (1985) prefer the term *point of view* (and also see it as referring to different aspects of the text), while Van Aarde (1983, 1988a, 1988b, 1988c) and Van Eck (1986, 1990, 1991a, 1991b; in following Van Aarde) uses the term *ideological perspective of the narrator*, and Stanzel (1979) the term *mediacy*. Also terms like *prism*, *perspective* and *angle of vision* are sometimes used when referring to the concept point of view[34].

However, Lanser (1981:15-16; cf also Kenney 1966:46) is of the opinion that the whole diverse discussion surrounding the concept point of view can be seen as a positive and fruitful development in that it brought to the fore 'the powerful evidence of anxiety about the *pivotal role* of point of view in the production of literary meaning ... (Lanser 1981:15; my emphasis). She also makes the following significant remark in this regard:

> Were point of view simply an irrelevant or academically interesting technical gimmick without ideological significance, it would surely not have generated this degree of passionate concern.

> (Lanser 1981:29)

Let us, very briefly, trace this 'passionate concern' in terms of developing an understanding of the concept point of view in literary studies as a necessary step to formulate an own definition of this concept, as well as the methodological manner in which it will be used in studying the political significance Galilee and Jerusalem may have in Mark's microsocial and macrosocial context.

3.3.5.2.2 The development of the concept point of view in literary studies

The distinction made by Plato, and Aristotle (1911; in following Plato) between *mimesis* (a representation of 'reality' in that characters speak for themselves in the text) and *diegesis* (as 'distorted reality' in that the narrator is speaking on behalf of the characters; see Lanser 1981:20-27) is well known. Both Plato and Aristotle were of the opinion that only mimesis could be termed as 'proper art'. Because of this moral judgment, in terms of the narrator's 'intrusion' into the text, the concept point of view was moved to the background of literary studies, and this continued well into the 19th century. Any text that showed evaluative remarks or knowledge of the characters' weak points in terms of comments by the narrator was seen as 'unproper and intruding' (Lanser 1981:21). The concept point of view thus did not receive any attention.

Henry James (1934, 1948) was one of the first scholars who reacted critically toward Plato's and Aristotle's moral evaluation of the incidence of the narrator's point of view in literary art. For James, point of view was 'the principle of the novel — its

center — that principle around which the novel structures itself as form' (Carrol 1982:53). However, James still held the same opinion about 'proper art' as was the case with Plato and Aristotle. James' solution was as follows: An 'intruding' narrator produces 'unproper art'. However, because the point of view of the narrator is the principle/center or form-giving aspect of the novel, it must in some way be taken up or expressed in the novel itself. The solution for James was to appoint the main character (or any other character) in the novel as the one who should embody the narrator's perspective on the story (society) and the characters about whom he is narrating; James' so-called 'indirect method' (James 1936:22-24).

Lubbock (1957, 1967), a student of James, shared James' opinion that the concept point of view was perhaps the most important aspect of the novel. The importance he attached to point of view as the central and most important aspect of the novel is clear from the following:

> The whole intricate question of method, in the craft of fiction, I take to be governed by the question of point of view — the question of the relation in which the narrator stands to the story. He tells it as *he* sees it, in the first place; the reader faces the story-teller and listens, and the story may be told so vivaciously that the presence of the minstrel is forgotten, and the scene becomes visible, peopled with the characters of the tale .... If the story-teller is *in* the story himself, the author is dramatized; his assertions gain in weight, for they are backed by the presence of the narrator in the pictured scene.
>
> (Lubbock 1967:263; his emphasis)

> Stories, therefore, call for some narrator, somebody who *knows*, to contemplate the facts and create an impression of them. Whether it is the omniscient author or a man in the book, he must gather up his experience, compose a vision of it as it exists in his mind, and lay *that* before the reader .... A good story then, is a story which is seen from one man's point of view, and yet as story in which that point of view is itself a matter for the reader to confront and watch constructively.
>
> (Lubbock 1967:265; his emphasis)

Lubbock thus followed James in the respect that he also saw the concept point of view as the most important aspect of the novel in terms of governing its form, structure and intended meaning[35]. He, however, differed from James in that he was of the opinion that only the main character could be employed to carry the real author's convictions and perspective on what he was telling (cf Lubbock 1967:264).

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Although James and Lubbock succeeded in reintroducing the concept of point of view as an important aspect of literary critical studies of text, Lanser (1981:33; cf also Friedemann 1965:33) is correct in saying that they, with their 'indirect method', only represented a part of the larger issue. The study of point of view became a study of point of view characters[36] (that is through whose eyes/perspective the story is told), of modes of representing inner consciousness. Therefore, important aspects pertaining to point of view like the relationship between author, narrator, characters and readers have been eclipsed.

The further development of the concept point of view in literary critical studies can be traced through the work of the *New Critics*[37]. For the sake of our discussion, the work of Cleanth Brooks, one of the main proponents of the *New Critics*, can serve as an example. According to Brooks (1959:xi-xiii), literary criticism, in studying the concept point of view, had to move away from James and Lubbock's 'indirect method', as well as from Anglo-American narrative theory which worked with 'dogmatic' pre-suppositions. To avoid value-judgments like proper or improper art in terms of the narrator's presence or absence in a text, texts had to be studied as autonomous entities. To read texts 'objectively', therefore, an 'intrinsic approach' was proposed, which implies 'a *close reading*', or '*interpretative and analytical reading* of the text' (Brooks 1959:xi-xiii; his emphasis). The literary work thus had to speak for itself. Also Wellek & Warren (1959:27) stated in this regard that 'the natural and sensible starting-point for work in literary scholarship is the interpretation and analysis of the works of literature themselves'.

Brooks understood point of view to be the 'idea' behind the text:

> [I]t (point of view as idea — EvE) is a definite 'point', a definite idea or meaning, which, though it is never expressed explicitly ... nevertheless is felt almost by any reader .... [S]uccessful fiction therefore always in-volves coherent relating of action, character and meaning ... it is a parti-cular writer's way of saying how you can make sense of human expe-rience.
>
> (Brooks 1959:27)

In the third edition of his well known *Understanding fiction*, Brooks (1979:514) defines the concept point of view as 'the mind through which the material of the story is presented'. It therefore seems that for Brooks, as a proponent of the *New Critics*, the notion of point of view implied more than just questioning which character's viewpoint the narrator uses to tell his story. Point of view is the 'definite idea' basic to the story; the 'making sense of human experience' (Brooks 1959:27).

However, Carrol (1982:58), after correctly indicating the influence James and Lubbock had on the *New Critics*, states that 'James led critics in the direction of formalism'. What Carrol means by this is clearly implied in Lanser's (1981:17-27) following critique on the *New Critics*: Brooks, as well as James and Lubbock, realized that the concept point of view was more than just a study of point of view-characters/ perspective in texts. However, because the *New Critics* saw the text as an autonomous entity, that is reading the text 'objectively' without asking questions of extra-textual nature, for example, the text's author or the text's historical situation, the objective of the literary critic was to define the 'structure' of the (autonomous) text. And because point of view was structurally found in the text only by means of point of view-characters, the *New Critics'* study of point of view yielded the same results as those of James' 'indirect method' and the Anglo-American narrative theories' value-laden reading of texts. Their 'objectivity' therefore led to their own 'subjectivity'[38].

According to Booth (1967:87-88), the study of point of view by the *New Critics* in terms of their 'value-free' and 'objective' criticism also lead to 'the death of the author' (Booth 1967:88)[39]. Booth was of the opinion that the author in any text was such a reality that he/she could not be overlooked:

> We have seen that the author cannot choose to avoid rhetoric; he can *choose* only the kind of rhetoric he will employ. He *cannot choose* whether or not to effect his readers' evaluations by his choice of narrative manner; he can only *choose* whether to do it well or poorly.
>
> (Booth 1961b:273; my emphasis)

Furthermore, for Booth there was also an indispensable relationship between the author of and the narrator in the text:

> [P]oint of view not only simply concerns the transmission of a story, but also the communication of values and attitudes from author to reader through the fictional medium (i e by means of the narrator — EvE). The examination of what happens when an author engages a reader fully with a work of fiction goes far beyond the reductions that we sometimes have accepted under the concept 'point of view'.
>
> (Booth 1961b:274)

What was thus needed in the study of point of view to open up new possibilities, was to break with its historical past. To do this, and for indicating 'how the particular qualities of the narrator relate to specific effects' (Booth 1961b:274), Booth postulated the concept *implied author*. For Booth (1961b:275), the implied author was 'the image of the writer which the reader creates through his or her encounter with the text and in

the light of which the reader assesses the literary work and retrieves its norms'. Booth, therefore, put his emphasis of the study of the concept point of view on the *effect* the author, by means of the implied author, wants to create on the reader of the text. In this regard, Booth (1961b:289) states the following: 'The majority of his (the narrator's — EvE) choices are consequently choices of degree, not kind'. It is therefore clear, that for Booth the concept point of view not only related to a study of the author's focalization through (a) specific character(s), but especially related to the *effect* the author tries to create on the reader by communicating certain values and attitudes through the story he is telling. Lanser (1981:49) correctly makes the following positive assessment of the contribution of Booth to the study of the concept point of view:

> Wayne Booth and other critics of the 1950s and 1960s, like Kathleen Til-lotson and Wolfgang Kayser, 'rescued' the notion of the author and offer a compromise that suited both the formalists who wish to eradicate the authorial presence and those critics who were dissatisfied with the obli-teration of authorial context.
>
> (Lanser 1981:49)

That Booth's introduction of the notion of the implied author was indeed a valuable step forward in studying the point of view of texts becomes clear when one follows the development and implementation of this term in structuralism as movement. For the sake of our argument we will here refer to the works of Chatman (1978), Genette (1980), Stanzel (1986), Bal (1978) and Rimmon-Kenan (1983).

As starting point for a 'fully developed analysis of point of view' Chatman (1978:235), states the following:

> The initial question, then, is whether a narrator is present, and if he is, whether his presence is recognized and how strongly it is felt by the audience. The narrator comes into existence when the story itself is made to seem a demonstrable act of communication.
>
> (Chatman 1975:235)

Chatman also believes that three preliminary issues need clarification before a responsible study of the 'narrator's voice' in the text can be undertaken:

> To understand the concept of narrator's voice we need to consider three preliminary issues: the interrelation of the several parties to the narrative transaction, the meaning of 'point of view' and its relation to voice, and the nature of acts of speech and thought as a subclass of the class of acts in general.
>
> (Chatman 1978:147)

In terms of the interrelation of the several parties to the narrative transaction, Chatman identifies the following: The real author, narrator, real reader, implied reader and narratee. It is interesting that Chatman does not include here Booth's concept of the implied author. The reason for this is that Chatman (1978:148) considers Booth's implied author as not part of the text (*récit*), but 'the principle that invented the narrator, along with everything else in the narrative, that stacked the cards in this particular way, had these things happen to these characters, in these words or images' (Chatman 1978:148). According to Chatman, the implied author never tells us anything; it is the narrator who is telling the story.

When one looks at Chatman's definition of the concept point of view, it further becomes clear why he considers the implied author as not being 'a structural principle' in the text. He defines the concept point of view as follows:

> (a) literal: through someone's eyes (perception; Chatman's perceptual point of view — EvE); (b) figurative: through someone's world view (ideology, conceptual system, *Weltanschauung*, ect.; Chatman''s conceptual point of view — EvE); (c) transferred: from someone's interest-vantage (characterizing his general interest, profit, welfare, well-being, ect.; Chatman's interest point of view — EvE).
>
> (Chatman 1978:150; his emphasis)

Also, because the three above mentioned aspects of point of view can be implemented in the text in different ways, one always has to differentiate between point of view and the 'voice' in the text:

> Thus the crucial difference between 'point of view' and narrative voice: point of view is the physical place or ideological situation or practical life-orientation to which narrative events stand in relation. Voice, on the contrary, refers to speech or other overt means through which events and existents are communicated to the audience. Point of view does *not* mean expression; it only means perspective in terms of which the expression is made .... Thus point of view is *in* the story (whether it is the character's), but voice is always *outside*, in the discourse.
>
> (Chatman 1978:153-154; his emphasis)

According to Chatman, therefore, the point of view of the author is found only in the *what* of the text (see Chatman 1978:9), in other words, what Genette (1980:35) calls *histoire* and Bal (1978:14) *geschiedenis*, the linear-chronological story which has to be abstracted from the text itself.

Chatman thus argues that the implied author can be seen as the vehicle for the real author's point of view, whether it is perceptual, conceptual or interested in 'the principle ... that stacked the cards in [a] particular way' (Chatman 1978:148). And because the implied author is not part of the text (only part of the *what* or the story), so is the case with the point of view of the author. In my opinion, the reason for this line of argument by Chatman is that he analyzes texts from a structuralistic point of view. Structuralism works only with those aspects in the text that are demonstrable. Because point of view, especially Chatman's conceptual point of view, is not always easily detected in the text in terms of structural devices, according to Chatman, it simply cannot be part of the text or discourse. Chatman, therefore, failed to see that it is exactly the point of view of the author, as 'carried' by the concept of the implied author and 'narrated' by the narrator that makes the story a discourse, to use his own terms, or the *histoire* the *récit*, to use Genette's terms.

Lanser (1981:50) is therefore correct when she criticizes Chatman's understanding of Booth's concept of the implied author, as well as his contribution relating to the study of point of view as follows:

> One must wonder precisely what kind of theoretical enterprise Chatman intends, if he so completely separates aesthetics from ideology, structural analysis from the cultural function of literature. To deny all relationship between author and 'implied author', more ever, is to reduce the notion of 'implied author' to that of an unreliable narrative voice and to negate the possibility of recovering any authorial values from a literary work.
>
> (Lanser 1981:50)

Chatman thus proposes the possibility that a text can be narrated/is narrated without any evaluation of the narrated events, characters, time and space on the part of the real author. Is this possible?

Turning to Genette's contribution to the study of point of view in literary criticism, Culler (1980:10; his emphasis), in his foreword to Genette's *Narrative Discourse*, states that Genette argues 'most theorists have failed to distinguish properly between '*mood* and *voice*, in other words, between the question *who is the character whose point of view orients the narrative perspective?* and the very different question *who is the narrator?*'.

According to Genette, the aspect of *mood* relates to the question of who sees in the narrative, that is, through which character the narrator is focalizing his narrative. On the other hand, the question whether this focalizator is also the narrator, and whether a third person narrator is telling his story 'through' this person who focalizes, relates to the concept of *voice*. Van Aarde (1988a:9) is therefore correct when he states that

Genette, because of his discontentment with the traditional way in which the concep point of view was treated in literary criticism, created the concept *focalization*. Th concept of *mood* is described by Genette (1980:161) as follows:

> Indeed, one can tell *more* or tell *less* what one sees, and can tell it *according to one point of view or another*; and in this capacity, and in the modalities of its use, are precisely what our category of *narrative mood* aims at .... Narrative information ... has its degrees: the narrative can ... keep at a greater or lesser *distance* from what it tells ... and can also adopt ... one or another *perspective*.
>
> (Genette 1980:161; his emphasis)

Mood thus relates, in one way, to the distance between the narrator and what he is telling, and, also, to the different perspectives (i e focalizations) through which the narrator is looking at the narrated events. According to Genette (1980:162), these two aspects, *distance* and *perspective*, coincide under the term *focalization*. Genette distinguishes between three different kinds of focalizations: *Zero focalization* (where the focalization is done by the narrator himself), *internal focalization* (e g the narrator tells what the main character is seeing) or *external focalization* (where the narrator narrates the events in the text as an objective onlooker).

Voice, on the other hand, relates to the different kind of narrators who can be found in a text. Genette (1980:213) formulates this concept as follows:

> [It is — EvE] not only the person who carries out or submits to the action, but also the person ... who reports it, and, if need be, all those who participate, although passively, in this narrating activity.
>
> (Genette 1980:213)

Voice, therefore, relates to the question of who is narrating the story, and aspects like the time of narration and the level of narration is important here (see Genette 1980:215-247).

In terms of Genette's distinction between mood and voice, one can therefore say that for Genette point of view becomes focalization. Where for James it was the principle/center of the novel, for Lubbock the inner consciousness of the narrator, for Brooks the basic attitude of the narrator and for Booth the communication of certain values and norms, for Genette, it becomes something which can be structurally detected in the text, that is, the character through whose eyes the narrator is telling the story. One can also say, that in the case of Chatman (referring to his conceptual point of view), point of view at least still had a certain relationship with the narrator of the text, but in Genette's case, this relation does not exist anymore.

When one looks at Stanzel's understanding of the concept point of view, it is immediately clear he was influenced in this regard by Genette. In his well known *Theorie des Erzählens*, Stanzel sees the primary task of a theory concerning narrative texts as that of 'systematizing the various kinds and degrees of *mediacy (Mittelbarkeit)* that result from the shifting relationship in all storytelling between the story [*histoire* — EvE] and how it is being told [*récit* — EvE] (Stanzel 1986:xi; my emphasis). According to Stanzel, the term 'mediacy' must be seen as 'the generic characteristic which distinguishes narration from other forms of literary art' (Stanzel 1986:4), and also as 'the most important starting point for shaping of the subject matter by an author of a narrative work' (Stanzel 1986:6). It therefore seems Stanzel is looking to indicate what principle(s) the narrator is using to conform the *histoire* of the text into *récit*, that is, the text itself[40].

According to Stanzel 'the fundamental possibilities of narrative mediation' can be formulated as follows:

> 1. Does the narrator belong to the story or does he/she abide in another postulated realm of existence? 2. Does the narrator directly convey information to the reader or does he/she filter it through the consciousness of one or several of the characters? 3. Does the narrator give the reader an external view of the narrated events or does he/she represent them, as it were, from within?
>
> (Stanzel 1986:xi)

In terms of the above citation, the first aspect relates to person (first person narrative situation), the second to mode (figural narrative situation), and the third to perspective (authorial narrative situation). One of these three narrative situations is always dominant in any narrative.

Of importance for our discussion here, however, is the relationship Stanzel (1986:9-10) postulates between these three modes of mediacy and the concept of point of view. According to Stanzel, point of view can refer to one of the following two meanings:

> First, one must distinguish between the general meaning 'viewpoint,' 'attitude towards a question,' and the special meaning 'standpoint from which a story is narrated or from which an event perceived by a character in the narrative'. As the definition of the special meaning reveals, the term point of view in narrative terminology is used in two contexts which are distinct in narrative theory: to narrate, that is to say, to transmit something in words; and to experience, to perceive, to know as a character what is happening in the fictional space.
>
> (Stanzel 1986:9)

From this formulation, it seems Stanzel projects that point of view relates to two different aspects of the text: The viewpoint from which the story is told, that is, by means of the narrator's evaluation (viewpoint) on the story he is telling, and the position from which the story is told, that is external (Genette's zero focalization) or internal (by means of one of the characters in the story). When one, however, looks at the manner in which Stanzel (1986:111-114) understands 'viewpoint', his understanding does not refer to the evaluative activity (or attitude) of the narrator, but only to the distinction of who is doing the telling and who is doing the 'seeing' in the narrative. For Stanzel, therefore, the whole question surrounding the concept point of view is also the question of focalization. He does not deal with the possibility that viewpoint or attitude can also refer to the activity of the narrator in terms of an evaluative point of view, or the narrator's interpretation of the story he is telling to convey a specific understanding of the story to its readers. Thus, for Stanzel, as was the case with Genette, the study of point of view is nothing more than a study of focalization.

The fact that Genette's understanding of point of view only relates to focalization can possibly be best illustrated by Bal's interpretation of Genette. Bal (1978:108) defines the concept of focalization as follows:

> When events are described, it is always done from a specific point of view, that is, a specific viewpoint. A story is therefore always narrated from a certain perspective/viewpoint, and this holds true for both the narration of historical facts and fiction. This relationship between the narrator and what is told is called focalization, that is, the relationship between he/she who sees and what is seen.
>
> Bal (1978:108; my translation from the Dutch)

According to Bal (1978:111), one finds in any narrative (if focalization is understood as defined by her in the above citation), only two kinds of narrators/focalizators, that is 'character-focalizators' and 'narrator-focalizators'. In the case of the first, the narrator only narrates what a character in the story sees, and in the case of the latter, the narrator narrates what he himself is seeing.

To conclude: James and Lubbock (although by means of their so-called indirect method) defined the concept point of view as the center or basic idea 'behind' the text. The text is always the narrator's text, that is, his interpretation of the story he is telling. This implies that the narrator, in telling the story from his evaluative point of view, tries to create a certain effect on the reader. Or, differently formulated: He wants the reader to understand the story as he understands it. Because of this insight, Brooks (1959:xviii) called all fiction 'made-up stories', 'a particular writer's way of saying

how you can make sense of human experience' (Brooks 1959:27). For Friedman (1967a, 1967b), however, the concept point of view became the concept by which different narratives could be delineated from each other, especially in terms of the different narrating positions one can identify in narratives. Booth (1961b), in differing from Friedman's understanding of this concept, in some way returned to James' understanding by perceiving point of view as relating to the narrator's communication of certain values and norms. Because of this understanding of point of view, he 'invented' the concept of the implied author.

However, tracing the development of understanding the concept point of view in structuralism, Chatman not only argued that a concept like the implied author does not exist in the text, but, already influenced by Genette, understood point of view not in terms of expression by the narrator (which would include a communication of certain values and norms), but as the perspective (who focalizes) in terms of which the expression is made. This understanding of point of view, referring only to focalization (the one who sees *vis-a-vis* the one who tells), was made possible by Genette's distinction between mood and voice, and thus, in structuralism, point of view referred to nothing more than focalization, as an aspect of the text which could easily be structurally indicated. Also, Stanzel's and Bal's understanding of this term (see above), clearly indicate that Genette's understanding of point of view (as focalization) influenced later structuralists significantly.

Before turning to an evaluation of the development of the concept point of view in structuralism as described above, attention must be given to the interpretation of the concept point of view by Rimmon-Kenan. Her interpretation, although structurally orientated, can be seen as a transition between a structuralistic understanding of this concept and interpretations of this concept by scholars who take the communication of texts seriously.

As is the case of Genette, Rimmon-Kenan (1983:71-74) also thinks that the concept point of view in the first instance refers to the aspect of who tells and who sees in the narrative. She formulates this understanding of point of view (which she calls focalization) as follows: 'The story is presented in the text [*récit* — EvE] through the mediation of some 'prism', 'perspective', 'angle of vision', verbalized by the narrator though not necessarily his' (Rimmon-Kenan 1983:71). However, Rimmon-Kenan (1983:77-82) also understands focalization as referring to more than just who sees in the narrative. According to her, the concept focalization also refers to three facets of the text, which she calls the perceptual, psychological and ideological facet of the text.

The first two facets refer to what is commonly known in structuralism as focalization. The perceptual facet refers to the temporal perspective from which the narrator is telling the story (e g retrospective or synchronous) and the spatial per-

spective from which the narrating is taking place (e g internal or external in terms of the story). The psychological facet, on the other hand, refers to the narrator's knowledge of the story world he is presenting (restricted or unrestricted). The ideological facet, however, refers to the norms of the text: 'This facet ... consists of 'a general system of viewing the world conceptually' in accordance with which the events and characters of the story are evaluated' (Rimmon-Kenan 1983:81, citing Uspensky 1973:8-9).

For Rimmon-Kenan, therefore, focalization also includes the fact that the narrator, in terms of his perception of the story he is telling, gives certain norms by which the reader can evaluate the events and characters in the story. As such, she is of the opinion that the narrator wants the reader(s) to read and understand the text in terms of his values, norms, and perception. Later in this section, it will be indicated that this facet of Rimmon-Kenan's focalization corresponds, in a certain sense, with the way in which point of view is understood by scholars who take the communication in narratives between narrator(s) and reader(s) seriously.

In evaluating what is intended to be signified by the concept point of view as it has been developed in structuralism, the following statement of Lanser can serve as a direction:

> The phrase 'point of view' itself attests to — and perhaps perpetuates — the ambivalence about narrative perspective and the conceptual ambiguity that surrounds its analysis. The dictionary gives two meanings of the term:
>
> 1. The position from which something is observed or considered; standpoint.
>
> 2. One's manner of viewing things; attitude.
>
> Literary theory, however, has suppressed the second and synthetic meanings of the term, concentrating almost completely on the technical 'standpoint' or 'angle of vision' in its definition of narrative point of view[41].

(Lanser 1981:15)

According to Lanser (1981:16), the first of the two above references regarding point of view refers to the 'objective' relation or relationship between narrator and narrative, which in structuralism is called focalization. 'Standpoint' therefore, refers to the distance between text and narrator, and also to the question of through whose eyes (or through which character) the narrator is telling the story. The second reference (see

again citation above) of point of view, however, 'denotes some 'subjective' response or evaluation of that reality (the narrator's narrated world — EvE)' (Lanser 1981:16). Point of view, therefore, not only relates to focalization, but also to 'attitude or ideology by which one (the narrator — EvE) perceives and evaluates' (Lanser 1981: 16). In this regard, Stevick (1967:18) stated, much earlier than Lanser, the following:

> Of any novel, our understanding of point of view determines to a large extent our perceptions of the novel's value system and its complex of attitudes. It is even true that in a slightly uncomfortable way our judgment of the worth of the novel depends upon our perception of its point of view.
>
> (Stevick 1967:18)

In this regard the following opinion of Van Aarde can be added:

> The term point of view refers to two aspects of the text: First, the technical perspective ('angle of vision'), that is the position from which the narrator is perceiving the story world that he is presenting to the reader. Second, it refers to the narrator's ideological perspective from which he evaluates the story world he is narrating, and which also determines the technical way in which he presents the story world in the narrated text. Most literary critics avoid this latter meaning of the concept point of view.
>
> (Van Aarde 1988a:6; my translation from the Afrikaans)

From these formulations cited above, it is clear, especially in structuralism, that the concept point of view was understood only in terms of what Lanser and Van Aarde refer to as the 'first' referential meaning of this notion, namely standpoint or angle of vision. The reason for this is that, after Genette's contribution in this regard, the term focalization was coined. Point of view thus became focalization. And because of this, the study of the intended communication of narrative texts was inclined not to be addressed. But also, as was the case with the *New Critics*, in some way the author 'died' again, mainly because structuralism does not have a preference, as far as its interpretation of the concept point of view is concerned, to study point of view also in terms of the norms, values and attitudes of the narrator of the text, that is, its intended communication[42].

According to Lanser (1981:53), the development of the concept point of view in structuralism (as being only the structural concept of focalization) had the following consequence:

> But all too frequently a part has been mistaken for the whole, and point
> of view has been conceived in terms of a single, surface-structure rela-
> tionship between narrator and narrated event. Such a notion leaves no
> room for exploring the relationships of narrator to audience and or nar-
> rator to authorial voice (implied author — EvE).

(Lanser 1981:53)

In this regard, Van Aarde (1988b:237) concluded tthat narrative exegesis, if it wants to
avoid the web of structuralism[43], should work, as a point of departure, with the idea
that a narrative consists of a network of themes and ideas which are meant to be mea-
ningful in a certain context. This 'network' Van Aarde calls the ideology of the text,
and this ideology is presented in the text by means of the narrative point of view. Van
Aarde is thus of the opinion that narrative exegesis has to concentrate on the
communication of texts. Lanser (1981:54) understands the relationship between the
narrator, his narrative point of view, the communication act and the reader as follows:

> Point of view theory must eventually come in terms with the writer-
> reader relationship and with the entire problem of literary communi-
> cation .... Readers bring not just their 'personal' attitudes and expe-
> riences to the work of art, but also ... cultural conventions which govern
> the production of meaning in the text.

(Lanser 1981:54)

To read narrative texts in terms of their intended communication, therefore, requires
the following point of departure: A narrative is the product of a real author (e g Mark)
intended to be read by an intended audience in a specific context. The real author tells
a 'story' (Genette's *histoire*). However, the story he is telling is *his* 'interpretation' of
the story (e g Mark's interpretation of the story of Jesus). The phrase 'his interpre-
tation' relates to narrative point of view, that is, the communication of the narrator's
beliefs, attitudes and interpretation of the story he is telling. The text (Genette's *récit*)
therefore always consists of story *and* interpretation, or, in Genette's terms, *récit* is
always *histoire* and *narration*.

Texts therefore always have a perceptual and a linguistic dimension. While the
interest in structuralism is only to concentrate on the latter, narrative exegesis' interest
lies not only in both these aspects, but also in the relationship of one to the other. Seen
as such, narrative point of view not only refers to the perceptual dimension of the text,
but also to the linguistic dimension, the way in which the text is structured. The
structure(s) of the text, however, in narrative exegesis is studied functionally. This
means that the *why* question (the intended effect), in terms of the structures of the text,

is always asked. Narrative point of view, therefore, not only refers to the value-system from which the narrator interprets the story he is telling, but also to the way in which he structurally presents his interpretation of the story he is telling by means of a narrative text. Van Aarde (1988b:237) formulates this relationship between communication, point of view, ideology, narrator, reader and linguistics as follows:

> In other words, while language (the linguistic dimension) is the communication code, a literary communication *record* (a text) presupposes an ideology (a network of themes and ideas) which is communicated and has meaning only in a certain social context. If the speech-act takes the form of a narration, the ideological perspective (the evaluating point of view) is communicated by means of a narrative-act.
>
> (Van Aarde 1988b:237; his emphasis)

For Van Aarde then, the concept point of view can be understood as follows:

> Strictly spoken, the term 'point of view' is ambivalent and comprises two components of referential meaning: the indicated *technical perspective* (the message's dominant structural orientation — EvE; cf Petersen 1978b:35) and the *ideological perspective* from which the narrator/implied author observes the story-stuff (*histoire* — EvE) of the narrative world and evaluates (selects and combines) it with the result that the narrated world is arranged in a plot as an orchestration to the ideal/implied reader.
>
> (Van Aarde 1986a:63-64)

The notion of point of view/ideology as a network of themes and ideas that occur in a narrative as an 'imagined' version of a specific reality (as outlined above) is used increasingly in narratology by various scholars like Uspensky (1973), Lotman (1975), Petersen (1978, 1978b), Anderson (1981), Lanser (1981), Lintvelt (1981), Fowler (1982), Ressequie (1982), Culpepper (1983), Dawsey (1983), Sternberg (1985) and Powell (1990), and in South African context by scholars like Van Aarde ([1982], 1986a, 1988a, 1988b, 1988c), Du Plooy (1986), Du Rand (1986) and Van Eck (1990, 1991b), almost everyone following Van Aarde's understanding of this concept in some manner[44].

The above outlined content given to the concept point of view by these scholars, has its departure in the work of Boris Uspensky (1973). According to Uspensky (1973:6), the study of point of view relates to four planes in a narrative: '[T]he plane of *ideology*, the plane of *phraseology*, the *spatial and temporal* plane, and the *psycho-*

logical plane' (Uspensky 1973:6; my emphasis). The ideological plane relates to the narrator's evaluative point of view, the phraseological plane to the narrator's evaluation of the speech-characteristics of the characters in the text and by the characters themselves, the spatial and temporal plane relates to the narrator's relation to the text in terms of distance and time, and lastly, the psychological plane relates to the narrator's evaluation of the character's internal thoughts and emotions[45].

To conclude: If the exegete is interested in the communication of narrative texts, not only the concept point of view is of great importance, but also an application of this notion which would help to unfold the communication-act in a narrative in terms of all its dimensions and interactions. To name a few: The relationship of the real author to the narrator/implied author, the implied author to the implied and intended reader, the narrator to the narratee(s), but also the relationship between the text, its content and context. The importance of this concept for the study of narrative texts, therefore, can not be overrated. We can therefore conclude this section by citing Petersen (1978a: 118) who formulates the importance of this concept for the study of narrative texts, as follows:

> The rhetoric of point of view, once we know how to look for it, is the best tangible device we have to help us teach ourselves to listen to what the narrator is telling us. And once we have learned to listen to his voice, soon we will be able to see what he has chosen to show us. Presumably ... [the narrator's — EvE] intent for his readers was to see and perceive, and to hear and understand.
>
> (Petersen 1978a:118)

3.3.5.2.3 The concept ideology in the social sciences

In discussing the concept of ideology in the social sciences, Van Staden (1991:86-93) cites the following remark of Kinloch (1981:3): 'Mainstream sociology, for the most part, continues to insist that it is capable of producing scientific, objective knowledge, relevant to the solution of major social problems in contemporary society'. Following Kinloch, Van Staden (1991:87-88) expresses the view that there is, however, a growing awareness that all knowledge is ideological, in that it represents the vested interests and viewpoints of particular social groups in specific situations. Indeed, so called 'neutral values' also might stand in the service of an unexpressed attempt to get certain values accepted. According to Elliott (1989:10), this is always true in biblical texts, because 'biblical texts are [always] ideological in nature'.

On the basis of this recognition, especially in the social sciences, there seems to be growing interest in what Berger & Luckmann (1967) calls the social construction of reality, with knowledge being regarded as part of that reality. Attention is therefore

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directed toward the social context of knowledge. A distinct similarity between the way in which the concept ideology/point of view is used in literary criticism and the social sciences can therefore be denoted: While, in literary criticism (and especially in narratology), the concept of ideology is used to refer to an imagined version of a specific reality (see our discussion on the relationship of the narrative world to the contextual world in section 3.3.4), in the social sciences the term ideology is used to refer to the social construction of reality. In both literary criticism and the social sciences, the concept ideology is used in terms of changing or imagining social contexts, which becomes clear when one looks at a few definitions of ideology as applied in the social scientific study of the Bible. Elliott (1991a:12), in following David Brion Davis, defines the concept ideology as follows:

> [Ideology is] an integrated system of beliefs, assumptions and values, not necessarily true or false, which reflects the needs and interests of a group or class at a particular time of history. Because ideologies are modes of consciousness, containing the criteria for interpreting social reality, they help to define as well as to legitimate collective needs and interests. Hence, there is a continuous interaction between ideology and material forces of history.
>
> (Elliott 1991a:12)

As such, Elliott (1991a:xxiv-xxv) is of the opinion that the ideology (i e narrative point of view) of a text relates to inter alia the following questions that can be directed at a text's content: Who are the explicated/implied readers of the text and how is their situation portrayed (explicitly/implicitly) in the document? What is the description of and response to the situation presented in the document? How is the situation diagnosed, and what criteria, norms and values are involved in this evaluation? What response to the situation does the document urge on the part of its readers, and how does the document attempt to motivate and persuade the readers to such a response? And lastly: To what shared goals, values and norms is an appeal made, and what modes and means of rhetorical arguments are employed to motivate a certain response?

Interesting here is the way in which Elliott's understanding of the concept ideology concurs with that of Lanser (1981) and Van Aarde (1986a). As discussed in the previous section, Uspensky (1973:1), Lanser (1981:77) and Van Aarde (1986a:63-64) are of the opinion that the concept ideology refers to 'two components', the narrating *technique* and the narrator's underlying *idea*, or, the technical and ideological perspective respectively. The first, the narrative technique, Elliott (1989:9) calls the *strategy* of a text, 'the pragmatic dimension ... the relation to the text's sender(s) and receiver(s) and the *manner* in which the text in both its form and content was designed

by the text's sender (my emphasis; see Elliott 1989:8-11 for a more comprehensive description of his understanding of this term). Uspensky, Lanser and Van Aarde's second 'component', the narrator's underlying idea/ideological perspective, in its turn, is seen by Elliott (1991a:xxv) as the norms, values and goals of the narrator in terms of the story he is narrating 'to have an *intended* effect upon the receiver(s) and thereby serves as an effective medium of social interaction' (Elliott 1989:9, my emphasis). Elliott therefore understands the relationship between these two components, that is, the strategy/pragmatic dimension of the text and its intended effect, as dialectical: The narrator chooses a specific/intended strategy in the text with the aim that the text can have an effect on the receiver(s) and thereby serves as an effective medium of social interaction.

In the same vein, Malina (1986a:178) defines ideology as follows: 'Ideology refers to the articulation of a social group's views and values that legitimate and reinforce the present order and practice against competing groups[46]'. Malina also uses the term mode of ideological implication to refer to the 'ideological setting' of the story, by which is meant 'an assessment of the world along with a set of prescriptions for taking a position in the world and for acting upon that position' (Malina 1986a: 178). The mode of ideological implication therefore indicates how the audience of the storyteller 'must view the present because of the continuities with the past discovered by the historian' (Malina 1986a:179).

This understanding by Malina of the concept ideology also relates to what he calls a *core value* (Malina 1986a:112-115). A core value, according to Malina, can be described as 'the general target, goal, end or purpose ... the general direction of flow of action, a direction socially expected and usually pursued in the group' (Malina 1986a:112). Core values are often articulated, expressed and explained in more specific values and norms in order to give meaning to the activity of the group and to mark off the group from other groups. 'Such an articulation of the group's core value is called an *ideology* (Malina 1986a:112; his emphasis).

Malina's understanding of the articulation of core values as a form of ideology, thus corresponds with Elliott's shared goals, values and norms between the narrator and reader. In this sense, ideology can be seen as either an articulation of shared goals, values and norms (in the case of Elliott), or an articulation of certain core values of a group. In this regard Malina (1986a:181-184) distinguishes between four basic ideological positions that can be connected to the mode of ideological implication: The position of the anarchist, that of the liberal, the conservatist and, finally, the radical position. According to Malina (1986a:184), the latter refers to the standpoint that

society should be restructured on an entirely new basis, a standpoint that is, according to Malina, found in all the New Testament writings, except for the Gospel of John. It is thus clear that Malina concurs with Elliott in regard to the notion that ideology (and therefore also ideological perspective) can be understood in a pragmatic sense, that is, ideology is used in texts to have an intended effect on the text's intended addressees.

Several other definitions of the concept ideology are also given by Van Straaten (1987:5-7), to mention only the South African context. Van Staden (1991:91-92), in discussing Van Straaten's different definitions, rightly draws the conclusion that practically all Van Straaten's definitions have in common a description of ideology as a *system of beliefs or ideas*. Van Staden (1991:92) would therefore like to formulate the concept ideology as follows: 'Ideology refers to, on the one hand, to value-laden reflection (system of ideas/beliefs) and, on the other hand, to a practical imperative (for attitude and conduct), on the basis of which one group can clearly be distinguished from another'.

Defined as such, Petersen's (1985:x) understanding of the concept 'symbolic form' also relates to the concept of ideology. Petersen (1985:x) defines the concept 'symbolic form' as follows: 'Symbolic forms ... have to do with the overarching cognitive systems, the systems of knowledge, belief, and value, that define [certain group's] identities and motivate their actions'.

If one looks at the above mentioned definitions of ideology given by Elliott, Malina, Van Straaten, Van Staden and Petersen their different definitions can be summarized as follows: Ideology is a mode of consciousness/reflection/knowledge in terms of a system of beliefs/values that contain the criteria to legitimate/change/reinforce one group's collective needs and interests over and against other groups. Or, in other words, in the social sciences, the concept ideology refers to the construction/legitimating of social reality in terms of knowledge[47].

This in turn, brings us to the argument by Berger & Luckmann (1967:95) about symbolic universes being instances of legitimation. Legitimation is described by them as a process by which new meanings are produced, meanings that serve to integrate those other meanings already attached to disparate institutional processes (Berger & Luckmann 1967:92). Ideology then, seen as a specific reflection of the symbolic universe, serves as a frame of reference to provide 'order for the subjective apprehension of biographical experience (Berger & Luckmann 1967:97). Or more specifically: '[T]he symbolic universe orders and legitimates everyday roles, priorities, and operating procedures by placing them *sub specie universi*, that is, in the context of the most general frame of reference conceivable (Berger & Luckmann 1967:99).

To conclude: The concept ideology, in the social sciences, refers to a (specific) reflection of the symbolic universe in terms of a system of belief/values to legitimate/ change the current understanding of the social universe. Ideology, therefore, serves as frame of reference to set certain boundaries, the boundaries of the 'in- group' against that of the 'out-group'.

3.3.5.2.4 Ideology: Concluding remarks

In section 3.3.5.2.2, when the concept ideology/point of view was discussed as it has developed in literary criticism, it was concluded that the concept is more and more understood as referring to a network of themes and ideas in a narrative as an 'imagined' version of reality. It was also stated that the narrator's point of view consists of his ideological perspective (his 'idea') and his technical perspective (his narrative technique). As such, the narrator, by means of his technical perspective, structures his idea of the story he is telling into the form of a narrative text. Or, in terms of my conclusion in section 3.3.4, a narrative's microsocial world is the product of the narrator's reflection of his and his audience's macrosocial world. The macrosocial world is thus interpreted by means of the narrator's ideological perspective and structured into the text's microsocial world by means of the narrator's technical perspective. The concept point of view thus refers to the relationship between the macrosocial (contextual) world and the microsocial (narrative) world of the text. *Seen as such, point of view/ideology is therefore a textual issue.*

In the previous section, when the concept ideology as used in the social sciences was under discussion, I concluded by summarizing the different definitions of ideology given in the social sciences as follows: Ideology is a mode of consciousness/reflection/knowledge in terms of a system of beliefs/values that contain the criteria to legitimate/change/reinforce one group's collective needs and interests over and against other groups. I also argued that, when defined like this, the concept also has some tangent points with Petersen's notion of symbolic forms and the socio-logy of knowledge's understanding of the concept symbolic universe.

In terms of the latter, one therefore could say that the concept ideology refers to a certain reflection of the symbolic universe 'which [is] built on or arise from' a social universe (Van Aarde 1992b:437). According to the sociology of knowledge, this social universe has a routine character, it consists of certain social institutions which in turn are filled with actors and their social roles. Ideology, therefore, as a reflection of the symbolic universe, either serves to legitimize the current social institutions, or to change them. *Seen as such, the concept ideology is a social issue.*

Does this mean that the concept ideology refers to different things in literary criticism and the social sciences respectively? Although it may not seem to be the case, the answer to this question is negative, especially when it takes into consideration Petersen's understanding of 'worlds' which he formulates as follows: 'Worlds are human constructions, whether they are constructions of societies or narrators' (Petersen 1985:ix). If one applies this notion of Petersen to the above summarized definitions of ideology in literary criticism and the social sciences respectively, the following conclusions can be drawn:

In the case of literary criticism, the narrator, by means of his narrative point of view, creates a 'world from a world, that is, by reflecting on the macrosocial world he creates and structures a new world, the text's microsocial world. In the social sciences, ideology, in terms of a system of beliefs, reflects on the symbolic universe and by this legitimates/creates a new/the same social universe. One should, however, remember that the macrosocial world of a text is already a specific manifestation of the symbolic universe. This would mean that the creation of a microsocial world represents also a specific interpretation of the symbolic universe, simply because the macrosocial world already is a product of the symbolic universe, and vice versa.

From this the conclusion can therefore be drawn that a (narrative) text can be seen as a *dialectical reflection* of the current symbolic universe. And as the social universe can be seen as a habitualization/structuring of a certain ideological reflection on the symbolic universe, the microsocial world of the text can be seen as the structuring of a certain ideological reflection on that same symbolic universe. Or, in the words of Petersen: Worlds are all human constructions. The social universe/macrosocial world built on and arising from the symbolic universe according to a specific ideological perspective, corresponds thus to the microsocial world that reflects the macrosocial world (which exists in a dialectical relationship to the symbolic universe) according to a specific ideological perspective. And in both cases, both the macrosocial and micro-social world are structurally constituted, either in terms of institutions or in terms of textual interrelationships. Ideology, as defined by literary criticism and the social sciences can thus be seen as to converge into the same idea.

The concept ideology, when used in the following chapters as 'non-pejorative' as possible, will thus refer to the following definition: *Ideology is an integrated system of beliefs, assumptions and values (in terms of the symbolic universe), a network of themes and ideas (in terms of the text), representing an interpretation of the social reality (the macrosocial world of the text), intended to have meaning within a particular context (the microsocial world of the text). Ideology/ideological perspective thus has a pragmatic intention: Its intended effect is either the legitimation or the radical*

restructuring of the contextual world of its intended addressees. As such, the narrative text is not only seen as both the product and vehicle of ongoing social interaction, but is also studied in terms of its communication, that is its intended social effect.

In my subsequent social scientific reading of Mark, this definition will operate as follows: The narrator of the Gospel interprets the symbolic universe and macrosocial world of its intended addressees in terms of certain beliefs, assumptions and values. This interpretation/reflection (his ideological perspective), is structured in the text by means of his technical perspective. By technical perspective is meant the way in which the narrator uses characterization and structures time, events and space in the text in such as way that the reader is able to unravel his narrative point of view. The concept narrative point of view thus relates to:

* the narrator's dialectical understanding of his own, and intended readers'/hearers' current symbolic and social universes;
* a textually structuring thereof; and
* with the aim to have an intended effect on the addressees of the specific text, that is, either a legitimation or a radical restructuring thereof.

The ideological perspective of the narrator is thus a pragmatic matter: Its pragmatical dimension is the narrator's aim to either legitimize his intended addressees' current understanding of the symbolic universe or to bring them to a different understanding of the symbolic universe and, as a consequence, a different understanding of the social structures in their contextual world. Understood as such, the narrator's ideological perspective is the same as his interest(s).

3.3.6 Symbols (in terms of strategy) as nexus between text (microsocial world) and situation (macrosocial world)

> Social life is sustained both by systems of meanings and by systems of social relations, but also by the relations between the two systems. The link between them is *linguistic* and *symbolic* because the systems of social relations, like the world in which they occur, are represented in *language* and *symbol*, and therefore as 'knowledge'. Viewing language and symbol as together comprising a symbol system, symbol systems [can be described] as models of and for social life and social worlds.
>
> (Petersen 1985:17; my emphasis)

> Theological formulations, like all other cultural, social, and material ex-
> pressions of human consciousness, are ideological in nature since they
> are shaped by specific social locations and express in *symbolic* form the
> self-understandings and interests of the persons and groups by whom
> they are formulated and transmitted.
>
> (Elliott 1989:10; my emphasis)

In the previous section it was argued that the narrator's ideological point of view (as a
textual instance) can be seen not only as the narrated manifestation of a specific
evaluation of his and his audience's social world, but also as either a legitimization or
proposed alternative of this social world. Or, formulated differently: In the
microsocial world of a narrative discourse, the narrator's dialectical reflection on both
the intended reader's current microsocial world (as product of their understanding of or
reflection on the symbolic universe), and the current symbolic universe are manifested
by means of narrative point of view.

When this understanding of the narrator's ideological point of view is compared
with the two above citations from the work of respectively Petersen and Elliott, one
could also argue that the ideological perspective of the narrator, in terms of his
reflection on his readers' macrosocial world/symbolic universe, is expressed in the texts
by means of symbols. Symbols, therefore, serve as 'link' between the dialectical rela-
tionship between symbolic universe and macrosocial world, and the microsocial world
(text) as the narrator's reflection on his readers' 'specific social location' (Elliott
1989:10). As such, the use of symbols is the way in which the narrator embodies his
ideological perspective in the text. Or, in the words of Petersen, worlds are human
constructions, which are linguistically expressed by means of symbols (cf Petersen
1985:17).

In this regard, Malina (1986a:75) is therefore correct when he states that 'social
interaction is ... fundamentally a form of communication'. Following Rogers & Shoe-
maker (1971:11), Malina defines communication as the process by which messages are
transferred from a source to a receiver by means of symbols and always for a specific
purpose. Symbols therefore, are used to encode real-world values in terms of commit-
ment, influence, power and inducement (Malina 1986a:76-78, in following Parsons
1969). Messages are thus encoded in terms of symbolic language to say something
about everyday experiences (Malina 1986a:75). Or, stated elsewhere: '[I]ndividual
and collective human behavior is organized around the symbolic meanings and expecta-
tions attached to objects that are socially valued' (Malina 1982:236). To this can be
added the opinion of Meeks (1983:6): '[S]ociety is viewed as a process, in which
personal identity and social forms are mutually and continuously created by interactions

(i e verbal and non-verbal communication — EvE) that occur by means of symbols'. Douglas (1972:60), for instance, is convinced that the use of symbols can be seen as the only way in and by which communication can take place (cf also Feeley-Harnik 1981, Malina 1981, Pilch 1981, 1988a, Neyrey 1988a).

An interesting perspective on the relation between symbolic universe and symbol(s), in terms of communication, is given by Van Aarde (1991d:54-57). According to Van Aarde (1991d:54), the relation between symbolic universe and symbol(s) can social scientifically be explored by studying metaphors, and for that matter symbols, as root metaphors. In this regard Van Aarde (1991d:54-57) argues as follows:

A root metaphor is defined as the basic assumption we can make about man's existence and experience. Understood as such, a shift in symbolic universe can be studied in terms of the communication of changing metaphors/symbols. A metaphor exists when one thing is seen as another, when one pretends that this is that because one does not really know how to talk about this, and consequently uses that to talk about this. In terms of the relationship between symbolic universe, communication, text and symbol, metaphoricity clearly has important implications for scientific theory. This is especially applicable to the sociology of knowledge (from which the concept symbolic universe has its origins), as well as to theological theorizing. Without the use of metaphors/symbols, theology, as a scientific reflection on man's relationship with God, is therefore not really possible.

Scientific knowledge also has a bearing on reason and observation. Kant (1724-1804), however, argued convincingly that man (as subject) does not know reality (as object) as such. According to Kant (see also Kee 1989:56-58) reality is always known from the manner in which it appears to the knowing spirit. Therefore, knowledge is always the result of the assimilation of empirical data by the mind. In the period before Kant, it was reasoned that the metaphysical reality (the symbolic universe in terms of the sociology of knowledge) as such is discernible and knowable. Kant's own interpretation of human experience is that the transcendental reality is not known, except through analogy or symbols. It is precisely because we know very little about something (the *Ding an sich,* the *Noumenon* in Kantian terms) that we can discuss it meaningfully in terms of something we know a little more about (the *Erscheinung,* the *Phenomenon*). In this sense, ideas, myths and symbols can be seen as the language counterpart of ideology and mythology that comprise the symbolic universe[48].

The distinction Bultmann made between 'Mythos' (social universe) and 'Mythologie' (symbolic universe) today is being used in the sociology of knowledge in terms of metaphoricity of symbols (Van Aarde 1991d:56). A symbol is therefore the linguistic reflective and dialectical counterpart of the symbolic universe.

The function of metaphors, and for that matter, symbols, when used in narrative texts, is therefore of great importance in understanding which way the text is reflective of the symbolic universe of its narrator(s) and intended reader(s). According to Paul Ricoeur (cf Van Aarde 1991d:54-56), metaphors and symbols question normal linguistic categorization. This is what Ricoeur regards as the working pattern of parables (which also can be seen as a metaphor/symbol): They orientate in order to disorientate with the aim to reorientate.

In the chapters 5, 6 and 7 it will be indicated that topographical references in Mark's gospel, such as Galilee, Jerusalem, the way, the temple and house can be seen not only as denotations of social interests and/or institutions, but also as metaphors/symbols that reflect a specific understanding of the symbolic universe. It will also be indicated that the way in which Galilee and Jerusalem as focal spaces of interest are structured in Mark as narrative, has certain political undertones seen from the narrator's ideological point of view. It will thus be shown that the narrator conveys his ideological perspective by means of symbols. In Mark, some of the most important symbols which carry the ideological perspective of the narrator is the way in which he structures space in the narrative. Space, in Mark, as symbols, to use the words of Paul Ricoeur, is used to orientate in order to disorientate in order to reorientate.

3.3.7 Clarification of terminology: Narratology and/or social scientific reading?

Thus far the exegetical approach that was advocated in this study in order to read the spatial relations in Mark in terms of their political implications, is that of an association of a narratological and social scientific reading of the text. In section 3.2 it was shown that Petersen and Elliott indeed proposed such a combination.

Petersen (1985:ix) calls his exegetical method 'literary sociological', and his main reason for combining literary and social scientific models is to study the relation between symbolic forms (symbolic universe) and social arrangements (social universe). In stating that 'narrative or story is probably an universal means of understanding human social actions and relationships in time' (Petersen 1985:10; cf also Beidelman 1970:30; Kurz 1987:196; Van Aarde 1988b:238), and devoting a great deal of effort to define the difference between narrative and contextual worlds, it is clear that Petersen is interested in the communication of texts in their specific context.

On the other hand, it was indicated that Elliott (1991a:7) calls his exegetical method 'sociological exegesis,' or, 'social-scientific criticism' (Elliott 1991a:xix). Elliott (1991a:8) defines social scientific criticism as follows: '[T]he analysis, interpretation, and synthesis ... of ... the literary, sociological and theological features and

dimensions of the text ... and this text's relation to and impact upon its narrower and wider social contexts'. Stated simply, therefore, Elliott and Petersen are both interested in especially two aspects when reading a text: Its communication, and the social context in which such communication takes place.

When one turns to narratology as an exegetical method, it is interesting that many similarities can be indicated between the definitions and objects of narratology as exegetical method and that of Petersen's 'literary sociological' model and Elliott's 'social-scientific criticism'. Powell (1990:19) makes the following interesting comments on narrative criticism (narratology) as exegetical method:

Unlike structuralism, rhetorical criticism and reader-response criticism (see Powell 1990:12-18 for his definitions on these exegetical approaches) narrative criticism, as an exegetical method, developed in biblical studies without an exact counterpart in literary studies. According to Powell (1990:19), the difference between these three exegetical methods and that of narrative criticism lies in their respective interests relating to the reader of the text. Rhetorical criticism is interested in the original readers to whom the work was first addressed; structuralism is interested in the competent reader; and reader-response criticism is interested (in the case of Iser) in the first-time reader who encounters the text in its sequential order. Narrative criticism, however, is interested in the implied reader of the text. This means that the main difference between the first three approaches and narrative criticism is that the first three approaches set the reader outside the text, while the latter finds the reader as part of the text. Or, stated differently: In the case of rhetorical criticism, structuralism and reader-response criticism, the communications model is seen as real author-*text*-real reader, and in narrative criticism, the mentioned middle-component of *text* is seen as implied author-narrative-implied reader (see Powell 1990:19 for a diagrammed exposition). Narrative criticism

> thus regards the real author and real reader as extrinsic to the communication act that transpires within the text itself. The concept of the implied reader, the reader in the text, moves narrative criticism away from being purely reader-centered (pragmatic) type of criticism and makes it a more text-centered (objective) approach.
>
> (Powell 1990:20)

In relating to Powell's exposition of narrative criticism, a few questions indeed can be asked. Is it, for instance, true that narrative criticism is only interested in the implied reader, and not also in the original reader(s) of the text? And, is it true that a narratological reading of the text can be seen to be more 'objective' and less 'pragmatic'? The fact, however, that Powell stresses narrative criticism's interest in the communication of texts, must be positively evaluated.

Looking at the following definitions of the narrative as textual genre, it soon becomes clear that two salient aspects of the narrative can be seen as its intended *communication* in an intended *social context*.

> [A narrative can be seen as] a form of *communication* ... as the process
> [in which] a source ... sends as message ... along certain channels ... to
> some receiving individual or group ... in some *situation* ... in order to
> have some effect.
>
> (Rogers & Shoemaker 1971:11; my emphasis)

> To explain this *communicative* act of the production of a text (i e a nar-
> rative — EvE) by its author, one must describe its meaning as it is con-
> stituted by the rule system the author wished the reader to apply and his
> intentions in producing the text. The meaning of this act of *communica-
> tion* may, however, be lost if factors from the *setting* are not accounted
> for.
>
> (De Villiers 1984:67; his emphasis)

> Narrative exegesis need not disregard the *historical situation* within
> which a particular text *communicates*. Indeed, the survival and functio-
> ning of a text in its extratextual world makes the hermeneutic exercise
> possible. To escape the web of structuralism, the *historical situation*
> should be considered in a narratological theory, despite all obstacles.
> One must therefore adopt the viewpoint that a narrative involves a net-
> work of themes and ideas which are intended to have meaning within a
> *particular context*[49].
>
> (Van Aarde 1988b:235; my emphasis)

It can therefore be argued that the salient features of narratology concurs with that of Petersen and Elliott's exegetical models, in that both narratology and the latter two are interested in the communication of narratives in a specific social context. Narratology and, to use Elliott's terminology, social scientific criticism, thus boils down to the same exegetical method. Because of this, henceforth, in following Elliott, only the term social scientific reading of the text will be used. By this will be meant an association of a literary critical reading (narratological) and a social scientific reading of the text, concentrating on the text's situation and strategy, as well as on the intended communication of the text as social force and social product.

3.3.8 Interpretation as a perspectival enterprise

From what has been said above in sections 3.3.1 to 3.3.7, it is clear that a social scientific reading of biblical texts involves a conscious and deliberate synthesis of theory and practice. Accordingly, any proposed exegetical model not only requires a clarification of its major presuppositions, but also has to take into account that all exegesis/interpretation is perspectival in nature, because 'all knowledge is socially conditioned' (Elliott 1989:6).

This applies to both the knowledge of the interpreter and the knowledge presupposed or expressed in the objects (in our case Mark) to be interpreted. Thus, there can be no purely objective, unbiased rendition or perception of brute facts or reality. 'The illusion of total objectivity is just that, an illusion' (Elliott 1989:6). Both interpreters and texts have specific social locations which affect general perceptions and constructions of reality (cf Elliott 1989:6-8). And as the sociology of knowledge has shown, reality is always a social construction.

Because of this, the method of biblical interpretation ought to include means and procedures for distinguishing the difference between the social location of the interpreter and the social location of the object(s) to be interpreted. The interpreter should therefore try to avoid imposing his knowledge and perception of reality upon the object and world to be interpreted, and consequently, try to avoid the methodological pitfalls of an anachronistic, reductionistic and ethnocentristic reading of the text as object.

According to Elliott (1989:7), this is only made possible by using well defined constructed conceptual models when reading the text. A well defined and tested model therefore will have the possibility to test the results of a reading done by such a model. Because of this, the presuppositions relating to the different aspects of this study's social scientific reading of Mark hopefully was explained as clearly as possible in the previous sections. Only by explicating, explaining and justifying his conceptual constructions of social reality can the interpreter therefore expose his conclusions to verification, and thereby contribute to an actual advance of understanding.

It is, of course, not difficult to state the reasons why models are necessary. Human perception is always selective, limited, culture-bound and prone to be unaware that it is any or all of what has just been said. The cognitive maps with which we select, sort and categorize complex sociological data interpose themselves between texts and our interpretation of them, whether we like it or not. 'The real question, therefore, may be whether we choose to raise this process to a conscious level and examine it, or prefer to leave our biases alone' (Rohrbaugh 1987:23).

In the previous sections the attempt was made to raise this whole problem to a conscious level, taking into account as well that all models (and theories) are contestable. However, any model's value lies in two aspects: First, the explanatory power it has, and, second, the way in which the model(s) used enables the exegete to show that there is a certain relation between his point of departure (epistemology), methodology and teleology. These aspects will get their due attention in the following chapters.

3.4 FOCAL SPACE AND SYMBOLS: INTERPRETING THE SPATIAL RE-LATIONS IN NARRATIVE TEXTS IN TERMS OF AN ASSOCIATION OF A LITERARY AND SOCIAL SCIENTIFIC ANALYSIS

3.4.1 Introductionary remarks

In section 3.3.7, it was argued that the narrator conveys his ideological perspective in a narrative discourse by means of symbols. In the following section, it will be argued that *focal space* can be seen as one of the symbols the narrator of Mark is using to convey his ideological perspective. This will be done as follows: In section 3.4.2, it will be argued that space, as one of the four salient elements of a narrative (i e time, events, characters and space; see Bal 1978:57; Chatman 1978:19-21; Vandermoere 1982:1-15; Rimmon-Kenan 1983:1-5; Brink 1987:35-44) should be seen and treated as an autonomous narratological element (i e, just as important e g as time and characters). Specifically, in this section, attention will be given to the development of the understanding of space from its modest beginnings up to the way space was treated in structuralism and current modern narrative theories. Finally, on the basis of the insights of these theories relating to space, in section 2.4.3, a model of studying space, which will be called *functional model*, will be put forward.

3.4.2 Space as an autonomous element of the narrative

Time, as one of the four salient elements of the narrative (i e time, events, characters and space; cf Bal 1978:13-14), for a long time has received the due attention it deserves[50]. However, this cannot be said regarding the study of space in literary criticism in general and narratology in particular[51]. Brink (1987:107; my translation) formulates this position of space, in terms of the other three salient elements of the narrative, as follows: 'Space is, on the one hand, a thorny, and on the other hand, one of the most neglected subjects in narratology'. In this regard, Bal (1978:101) also feels that in narrative theory, space is sometimes very easily taken for granted, however seldom explained in terms of its intended function in narratives. The consequence for such an attitude towards the study of space in narratology, is described by Zoran (1984:310) as follows:

> The existence of space is pushed into the corner, so to speak. It is not altogether discarded, but neither does it have a recognized and clear-cut status in the text .... Although the subject of space has been dealt with more than once, research in general on the subject is quite diffuse, and there are few assumptions that have become generally accepted.
>
> (Zoran 1984:310)

Many reasons can be given for the neglected position of space in most previous and current works relating to literary criticism, methodology and narratology. Zoran may be correct in stating that one of the reasons leading to the negligence of not giving space its rightful position in the narratological study of texts, is that *time*, for a long period, has been seen as the most important element of the narrative. Without time, no events are possible, and without time no plot can unfold. Also, characters cannot survive in 'timeless' conditions. He states this relevance of time, as textual entity, as follows:

> Literature is basically an art of time .... [T]he dominance of the time factor in the structuring of the narrative text remains an indisputable fact. The narrative, therefore, with all its components, is arranged in time.
>
> (Zoran 1984:310)

To this, the following reasons given by Brink (1987:107-108), can be added as possible arguments why the concept of space has been treated sometimes as a somewhat 'negative' element of the narrative: Space, other than time, events and characters, is sometimes seen not as a constitutive element of the narrative, but rather as a 'dimension' of the text, 'codes' that must be filled in by the reader. Furthermore, it is sometimes also the case that the actions of characters in the text are described without being connected to a specific space or setting, simply because their is no need to do so[52]. And third, space is sometimes seen as mere setting or place, and therefore is not that important for understanding the text.

There is, however, except for the reasons given above by Zoran and Brink, a further reason, which could be the most important, which led to the negligence of space in texts. This reason has to do with what Venter (1982:13) calls 'the process of doubling' (my translation). The concept of 'doubling' refers to the following: In narratology a distinction is made between *story* and *text*, what in French Structuralism is called the distinction between *fabula* and *suzjet*[53], and respectively termed by Bal (1978), Chatman (1978) and Genette (1980) as the distinction between *geschiedenis* and *verhaal*, *story* and *discourse* or *histoire* and *récit*. In terms of time, this distinction

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refers to the fact that the narrator, to use Genette's terms, by means of his narrating activity (*narration*), dynamically changes the time of the *histoire* into the time as found in the *récit* (e g in terms of a different order). A 'doubling' of time thus has occurred[54].

When one, however, looks at space in terms of the above mentioned distinction, it is clear that such a doubling does not occur between space on the levels of the *histoire* and the *récit*. Space, as described on the level of the *récit*, is therefore more or less the same as on the level of the *histoire*. Because of this, it was thought that space, since it could not fulfill this 'standard opinion' in regard to doubling, did not contribute to the structure, and therefore, to the meaning of the text. Hence, space was sometimes seen as not an important narratological element.

Humans, however, and for that matter, characters in a text, cannot exist without space. Vandermoere (1982:124) formulates this as follows:

> Man apprehends himself as determined by space: the spatial dimension is essential to his existence and his actions. In the same manner, the fictional figures and their actions are determined by space. It is probably impossible to create figures, events and actions without at the same time creating the space in which these figures exist and move, and in which the events and the actions take place .... Fictional space is essentially meant for the figures (characters — EvE): it constitutes the material world in which they live and move.
>
> (Vandermoere 1982:124)

While Vandermoere in the above citation is of the opinion that space is an important aspect of the text, Ronen (1986:421) even goes further: 'Space, the domain of settings and surroundings of events, characters and objects in literary narrative, along with other domains (story, character, time and ideology), constitutes a fictional universe (i e the text or *récit*). Chatman (1978:145) also expresses the same opinion in this regard: 'However one formulates the questions of the functions of setting and its relation to character ... it seems clear that the notion of setting is no less critical than that of event, and that narrative theory cannot neglect it'.

From this it is clear that space is not only an important 'domain' of the text, but is also just as important as the elements of time, events and characters. Space, therefore, should be seen as an autonomous element of the narrative and studied as such. It is, however, a different question when it comes to *how* space can be studied. To answer this question, the following procedure will be followed in the subsequent sections: First, a short summary will be given of how space was treated up to the rise of

structuralism (section 3.4.2.1.1). This will be followed by a short summary of the works of a few exponents of structuralism, as well as the works of a few exponents of the modern narrative theory's understanding of space (section 3.4.2.1.2). After a summary has been given (section 3.4.2.2) of the different points of departure regarding the study of space as described in section 3.4.2.1, I will finally put forward my own model to show how space can be studied *functionally* in narrative texts. By functionally is meant the study of space as used by the narrator to convey his ideological perspective on the spatial/topographical level of the text, that is, in terms of its intended communication (see section 3.4.3). In this section it will also be shown how space, seen as focal space and read in terms of symbols, can be studied by means of an association of a narratological and social scientific reading of the text.

3.4.2.1 Review

3.4.2.1.1 Approach to and study of space up to structuralism

The first signs of an approach towards space as being an autonomous element of the text can be found in Anglo-American narrative theory[55]. However, before space was treated as such, two other stages in the approach towards space up to the works of the proponents of the Anglo-American narrative theory can be indicated: First, a stage wherein space was seen as referring only to extra-textual reality (i e seen as imitation)[56] and second, a stage wherein space was used to differentiate between different genres or texts[57]. It is, however, especially in the Anglo-American narrative theory, that space for the first time was seen as an important and salient aspect of the text.

Referring to this phenomenon, Van Luxemburg, Bal & Weststeijn (1983:41), for instance, is of the opinion that space, as used in texts, is not a mere representation of space as found in the real world, but creates its own 'reality'. Issacharoff (1981:215) calls this usage of space in texts 'word space', 'language space' or 'space on paper'. By this is meant 'that space is a *semantic construct* built with linguistic structures employed by the literary text' (Ronen 1986:421). Or, in the words of Zoran (1984:314) and Vandermoere (1982:124):

> [A]s far as the verbal usage is concerned, the objects of space and of the world in general constitute an external factor not dependent on language, whereas within the narrative text neither space nor the world have an independent existence but rather an existence only derived from *the language itself.*
>
> (Zoran 1984:314; my emphasis)

> Like *any phenomenon* in the novel, fictional space exists only through
> language: it is the outcome of a speech-act. This means more in parti-
> cular that fictional space exist only so far as it is 'described' by the
> implied author or by the figures in the novel .... [A] fictional description
> does not really describe something that exists before and beyond the de-
> scription: a fictional description creates the space it allegedly describes.
>
> (Vandermoere 1982:124; my emphasis)

From the above mentioned citations it is clear that the study of space, which started in
Anglo-American narrative theory, finally reached the stage in which space was seen not
only as an autonomous and salient element of the text, but also as something that is
created by the narrator, and therefore has the possibility to be a powerful tool in the
hand of the narrator.

3.4.2.1.2 Study of space in structuralism and modern narrative theory

When one looks at the way in which space is treated by structuralists like Bal (1978),
Chatman (1978), Vandermoere (1976, 1982), Venter (1982, 1985) Brink (1987), Zoran
(1984) and Ronen (1986), it soon becomes clear that for them space can be seen as one
of the salient elements of the text, just as important as events, characters and time. The
question for them, in relation to the study of space in the text, was to identify the
structure(s) in which space operates in the text. Their respective understandings of how
space operates in the text will now briefly be discussed:

Following Genette's distinction between the *histoire* (story-stuff), *récit* (narrative
text) and *narration* (the way the narrator transforms the *histoire* into the *récit* by
narrating his understanding of the story-stuff; see again end note 46, chapter 2 for this
distinction), Bal (1978:13) distinguishes between three 'levels' of the narrative text:
The *geschiedenis* (*histoire*), the *tekst* (*récit*) and *verhaal* (*narration*). On the level of
the *geschiedenis* space, according to Bal (1978:101), space is mere *plek* (= place), that
is, space that must exist for characters to act in and for events not to take place in a
vacuum. On the level of the *tekst* (= *récit*), however, space is presented in terms of its
perception (Bal 1978:102-107). According to her, on this level space is described, or
functions, in two ways: It functions either as *kader, plaats van handeling* (= place of
action; Bal 1978:102), or as *gethematiseerde ruimte* (= thematized space). In the first
case, space refers to settings in which certain characters like to move in or try to avoid.
As such, space has symbolic meaning. In the case of the latter, space is seen as being
negative or positive, in that it has an influence on any character acting and events
taking place in such a spatial setting. Understood as such, certain spatial structures in
the text, depending on the perception thereof, have an influence on the characterization
of the text.

Turning to space as understood by Chatman (1978), a narrative text consists of 'a *what* and a *way*'. The 'what' of [the] narrative I call its 'story'; the 'way' I call its discourse' (Chatman 1978:9). In terms of this distinction, Chatman is of the opinion that one can identify two 'kinds' of space in the text, 'story-space' and 'discourse-space'. 'Story-space' is described by him as follows:

> As the dimension of story-events is time, that of story-existents is space. And as we distinguish story-time from discourse-time, we *must* distinguish story-space from discourse-space .... Story-space contains existents, as story-time contains events. Events are not spatial, though they occur in space; it is the entities that perform or are affected by them that are spatial .... [S]tory-space then is what the reader is prompted to create in imagination (to the extent that he does so), on the basis of the characters' perceptions and/or the narrator's reports'.
>
> (Chatman 1978:96, 104; my emphasis)

'Discourse-space', on the other hand, 'can be defined as ... *focus of special atten-tion* ... that portion of total story-space ... [seen] through a narrator or through the camera eye ...' (Chatman 1978: 12, his emphasis). According to Chatman (1978:143) the function of 'discourse space' is to assign to certain spatial structures symbolic value, to influence the mood of the character(s), or to differentiate between more and less important spatial structures in the text. Chatman's understanding of 'discourse space', and Bal's *ruimte*, thus comes to the same understanding of space on the level of the text.

Vandermoere (1976, 1982), on the other hand, treats space in the narrative texts in a different manner as Bal and Chatman. According to Vandermoere (1982:1), a narrative text can be defined as follows:

> To read a novel means to participate in a communication process. The novel is indeed a means of communication, i.e. a means to transmit a message (the *récit* — EvE) between a novelist-sender and a reader-receiver. This description comprises of four elements which are essential to any communication process: apart from the novelist-sender and reader-receiver, it comprises also a code as means of communication and the message (the *récit* — EvE) itself.
>
> (Vandermoere 1982:1)

Under *message* Vandermoere understands the narrative text itself, which consists of four aspects, namely events, characters, time and space. When one looks at the way in which Vandermoere treats these four aspects of the narrative text, the following inte-

resting distinction comes to the fore: Characters, events and time are treated in terms of the difference between the way in which these three aspects manifest on the levels of the *histoire* and the *récit* respectively. This is done by Vandermoere as follows: Events are studied in terms of their (constructed) chronological order on the level of the *histoire*, as well as on the level of the *récit*, that is the way in which the narrator 'reshuffled' these events in the text itself. This is also the case in relation to his study of time. Time is studied in terms of its constructed chronological order in the level of the *histoire*, and on the level of the *récit* in terms of prospection and retrospection (Genette's prolepsis and analepsis; see Genette 1980:33-85)[58]. Also characters are studied in terms of the *histoire* and the *récit*. On the level of the *histoire*, characters are studied in terms of their functions, and on the level of the *récit* the characters are studied in terms of the relationship of the narrator to the implied reader.

Space, however, is treated in a different manner by Vandermoere. Space is studied, not in terms of the difference that (may) exists between space on the level of the *histoire* and the *récit*, but in terms of the relation between the different spatial references on the level of the *récit* alone. According to Vandermoere, therefore, no 'doubling' of space occurs as with the three other aspects of the narrative text, namely events, time and characters.

When space is studied on the level of the *récit* alone, a distinction has to be made between *objective* and *subjective* space (Vandermoere 1982:125): 'When dealing with the spatial aspect of fictional reality, we ought to make a distinction between *objective space* and *subjective space*' (my emphasis). Objective space, for example, refers to space in the text that has no bearing on or importance for characterization, and can be seen as neutral settings for the characters or functions to highlight the distance between certain settings. In contrast, subjective space is defined by Vandermoere as follows:

> Materially speaking, subjective space coincides with objective space, but the distinctive feature is that the spatial units and the spatial qualifica- tions have a particular *meaning* for the figures. That meaning is deter- mined by the figure's character and especially by its life ... Man is not only situated in space, his existence is fundamentally determined by space. In so far as man is aware of this fact, a particular *relationship* will be established between himself and the spatial world. That spatial world will become *meaningful* for him. This holds good also for the fi- gures in the novel.
>
> (Vandermoere 1982:125; my emphasis)

The way in which subjective space influences the characters in the text is described by Vandermoere (1982:138) as follows: It can be seen either as an aid or as an obstacle for any character to achieve an end or an aim. Although Vandermoere does not agree with Bal and Chatman regarding the manner in which space should be studied, his subjective space corresponds with Bal's *ruimte* and Chatman's *discourse space*. It is further interesting that space, in all three accounts, on the level of the *récit*, is seen as having something in common with characterization, and space (symbolically under-stood) as being either positive or negative.

When one looks at the way in which space is treated by Brink (1987), it is interes-ting that he in many ways differs in his opinion of space and the study thereof, from Bal, Chatman and Vandermoere. According to Brink (1987:38), a text can be defined as a narrative text when 'something happens (events) to someone (characters) in a certain space and time' (my translation). These four elements of the narrative text (events, characters, time and space) can be studied in terms of the structure of the narrative, that is, the *histoire* that becomes the *récit* by means of the *narration*-activity of the narrator. The levels of the *histoire* and the *narration* is further accessible only by means of the *récit*.

In terms of this narrative structure, Brink (1987:110-111) distinguishes between story space, discourse space and narrating space. Story space is the space that is visualized by the reader when he is syntactically reading the narrative. Understood as such, Brink sees story space as being denoted by language, and as such creates the space in which characters can act and live. Narrating space, on the other hand, is the space from which the story is told, and thus refers to the concepts of the so-called *omniscient point of view* or *limited point of view*[59]. Lastly, discourse space is seen by Brink as the story space as narrated by the narrator in the text (*récit*) itself. It thus seems to be the case that Brink, in his study of space in the narrative, concurs with the interpretations of Bal and Chatman in this regard.

When one, however, turns to the way in which Brink studies space, two dissimi-larities, in terms of his above mentioned structure of the narrative, and space in the narrative, comes to the fore: Although Brink (1987:39) is of the opinion that the *his-toire* of the text can be constructed from the *récit*, he asserts that such a construction can not be really of any use to study the structure of narrative texts. However, after assessing the level of the *histoire* negatively, Brink goes on to describe space as an element of the *histoire*, very comprehensively; and then only as an element of the *his-toire*, not as an element of the *récit* also. This not only seems a bit confusing, but may also show that Brink (being accessed as one of the best literary critics in the South-Afri-can context) has not yet thought through the whole question of space in narrative texts.

In the South-African context the name of Venter (1982, 1985), in a certain sense, is synonymous with the study of space in narrative texts. According to Venter (1982:4), there is, in narratology, a 'standard consensus' that in narrative a 'doubling' of time, events and characters takes place in a narrative between the levels of the *histoire* and the *récit*. By this Venter means, for example, that story time, by means of the narrator's narrating activity (Genette's *narration*), becomes discourse time. One can thus speak of story time, discourse time and narrating time. Because of this, but also because of the fact that space can be seen as one of the four elements of the text, Venter (1982:4) is therefore of the opinion that one can also speak of story space, discourse space and narrating space. Space, therefore, is subjected to the same 'doubling' principle as is the case with time, and thus must be studied in the same way as the concept of time in narrative texts[60]. Understood as such, space is always narrated space, because, according to Venter (1982:22), all the reader has in front of him is the narrated text.

The difference between story space and discourse space is, according to Venter (1982:24-29), the following: Story space refers to spatial designations in the text in which the characters act, move and live. Story space is thus the place(s) in which the events take place. Discourse space, on the other hand, is structured space, patterns of space within the story space. By this, Venter (1982:28-29) means that certain spatial references, when the text is read by the reader, is seen by the reader as being concentric, symmetrical, contrasting or parallel to each other. Space, on the level of the *récit*, therefore is sometimes structured by the narrator in terms of symbolic or topographical patterns. If this structuring of space is noted by the reader, space becomes discourse space, and if it is not, it remains story space.

Another important contribution to the study of space in narrative texts, relevant for our discussion here, is that of Ronen (1986). Ronen (1986:421) argues that when space is studied in narrative texts, the starting point of such an analysis must be the fact that 'space is a *semantic construct* built with *linguistic structures* employed by the literary text' (her emphasis). This point of departure has, according to her, the following implications for the study of space:

> Yet, this discussion is based on the assumption that the components of a fictional space cannot be identified with specific *textual expressions*; rather, fictional constructs of space are the products of the integration of dynamic bodies of spatial information. Thus, I intend, more specifically, to describe the relations between various categories of space-constructs and their surface (linguistic) manifestations.
>
> (Ronen 1986:421; my emphasis)

From the information mentioned above, it is thus clear that Ronen wants to study space on the linguistic level of the text, that is, the text itself, or in Genette's terms, on the level of the *récit*. According to Ronen (1986:421), 'the integration of dynamic bodies of spatial information' can be studied in terms of two concepts, that is space as either *frames* or *settings*. Space as frames is understood by her as follows:

> A frame is a *fictional place*, the actual or potential surrounding of fic-
> tional characters, objects and places .... A frame, as defined here, is a
> strictly *spatial concept*, designating the location of various entities.
>
> (Ronen 1986:421; her emphasis)

Setting, on the other hand, is defined by her in the following way:

> Frames are fictional places and locations which provide a *topological*
> *determination* to events and states in the story. Frames differ according
> to their position in the overall organization of the fictional universe. A
> setting is distinguished from frames in general in being formed by a set
> of fictional places which are the *topological focus* of the story. A setting
> is the zero point where the actual story-events and story-states are loca-
> lized .... A setting ... is ... the actual immediate surroundings of an
> object, character or event.
>
> (Ronen 1986:423; her emphasis)

Frames, therefore, can be seen as 'filling' or background, and not necessarily attri-
buting to characterization or the 'message' of the text. Frames, however, are always a topographical focus, space that determines the actions of characters, and attributes to the fact that certain spatial designations in the text are seen by the reader as either positive or negative. Settings thus have symbolic meaning, or, in Ronen's own words, settings always are relevant frames (Ronen 1986:424). Further, settings and frames can be distinguished from each other in that settings are always a structured matter. Understood as such, Ronen's frames and settings thus corresponds with Vandermoere's distinction between objective and subjective space.

3.4.2.2 Summary

From the previous section it is clear that according to Bal, Brink and Venter, a narrative text consists of three levels, and, according to Chatman, Vandermoere and Ronen, two. Because of their point of departure, relating to the structure of narrative texts, Bal studies space in terms of *plek* (= place) on the level of the *histoire* and as *ruimte* (= space) on the level of the *récit*, and Brink and Venter space on the level of the *histoire* as story space and on the level of the *récit* as discourse space. This can

also be said of Chatman, although he only distinguishes between two levels in narrative texts. On the other hand, Vandermoere and Ronen study space only in terms of the level of the *récit*, and on this level distinguish between objective space and subjective space respectively, or between frames and settings.

When one, however, scrutinizes more closely the consequences of the models set forward by Bal, Brink and Venter (and Chatman), one sees that there is not really a difference between these models and those of Vandermoere and Ronen. For the sake of the argument, let us return briefly to the models of Vandermoere and Chatman: These two scholars study space only on the level of the *récit*, and on this level distinguish between objective and subjective space (in Vandermoere's case), and in the case of Ronen, between frames and settings. In both cases objective space/frames refer to space as being background or filling, space for characters to move and live in, and not attributing to the 'message' of the narrative. Subjective space/frames, on the other hand, are always structured linguistically in the text, are symbolic in meaning, attribute to characterization and are understood by the reader as either being negative or positive in relating to certain characters and events.

With this as background, let us compare Vandermoere's and Ronen's models of studying space with those of Bal, Brink, Venter and Chatman. According to Chatman's model as described above, there can be distinguished between story space (on the level of the *histoire*) and discourse space (on the level of the *récit*; Chatman 1978:101-102). Discourse space is space that is 'the focus of special attention' (Chatman 1978:102). Discourse space, therefore, is that spatial relationships which the narrator wants the reader to give attention to, and this is done by structuring discourse space. On the other hand, story space is that space which is sometimes to be visualized by the reader *because it is not always described comprehensively by the narrator*. Does Chatman not imply by this that story space is also part and parcel of the level of the *récit*, that is, the narrative text itself? Therefore, although Chatman tries to distinguish between story space and discourse space (as he distinguishes between story time and discourse time), he in fact also implies that 'story space' is to be found on the level of the *récit* also.

The same discrepancy can be detected in Bal's model of space in narrative texts. According to Bal (1978:102-107), space on the level of the *histoire* is *plek* (= place), and on the level of the *récit*, *ruimte* (= space). Because *ruimte* is always structured in the text, it can either function as *kader, plaats van handeling* (place of action; Bal 1978:102), or as *gethematiseerde ruimte* (thematized space; Bal 1978:103). When, however, space on this level is not structured in terms of *kader, plaats van handeling* or as *gethematiseerde ruimte*, it functions, according to Bal (1978:104) as *plek*. By this, in my opinion, Bal also indicates that *plek* can be seen as being part of the level of the *récit*.

This can also be said of the models of space as advocated by Venter (1982:24-58) and Brink (1987:109-112). According to Venter, one has to distinguish between story space and discourse space respectively on the level of the *histoire* and the *récit*. Discourse space, according to Venter (1982:27), is always structured space by means of the narrating activity. Story space, however, 'can be narrated by either the narrator or by one of the characters ... and must be concretized by the reader' (Venter 1982:32; my translation). By this, it is clear that Venter, like Chatman and Bal, in practice, see story space as being present (and therefore part) on the level of the *récit*. Also Brink (1987:109-112) sees story space as those spatial relationships on the level of the *récit* that have to be visualized by the reader, or those spatial relations that are not structured in the narrative text to operate as a vehicle for the narrator's ideological perspective on the topographical plane of the narrative.

From the above discussion, the following conclusion can therefore be drawn: Although, in theory, Bal, Chatman, Venter and Brink distinguish between story space and discourse space, respectively being part of the levels of the *histoire* and the *récit*, in practice it looks not to be the case. Maybe this discrepancy is the result of the fact that these scholars are of the opinion that space must be studied in the same way as time. And because a definite 'doubling' of time, in terms the narrating activity of the narrator, can be indicated between story time and discourse time, the conclusion is that this should also be the case when space is studied in narrative texts.

The above mentioned criticism on the models of Bal, Chatman, Brink and Venter, however, showed that such a way of studying space, in practice, is not possible. Also Zoran (1984:310), is of this opinion when he formulates the possibility of distinguishing between story space and discourse space as follows:

> In principle, one may also distinguish between the application of the term space to the reconstructed world and its application as a dimension of the verbal text itself .... Nevertheless, despite the possibility of distinguishing between space of the *text* (discourse space — EvE) and that of the *story* (story space — EvE), one cannot point to any *constant correlation* between them.
>
> (Zoran 1984:310; emphasis by him)

If this remark of Zoran is taken seriously along with my above mentioned criticism on the spatial models of Bal, Chatman, Venter and Brink, it can be concluded that one has to look for a method to study space in narrative texts, not only different from the way in which time is studied, but also one which will enable the study of space to be comprehensive and responsible. For this, the methods as advocated by Vandermoere

and Ronen, which study space in terms of its structure on the level of the *récit* only, can be used as a point of departure. To this then can be added the models of Bal, Chatman, Brink and Venter.

If one takes seriously the above mentioned criticism of the models of Bal, Chatman, Brink and Venter, it is possible to see their respective models of studying space as in fact pertaining to the level of the *récit* only. Vandermoere's subjective space, Ronen's setting(s), Bal's thematized space and space of action, Chatman's space as 'special focus of attention', Brink and Venter's discourse space that has symbolic meaning in terms of characters and places being negative/positive evaluated, all results to the same viewpoint: Space, being structured by the narrating activity of the narrator, can be used by the narrator as a tool to convey his ideological perspective on the topographical plane of the narrative. This is done by the narrator who structures space on the level of the *récit* in such a way that space can determine characters' actions and deeds, can be evaluated by the reader as being positive or negative, and also can have symbolic meaning in terms of the 'message' of the narrative. The presentation of such a model of space will now be addressed.

3.4.3 A functional model to study space: The important distinction between setting and focal space

In the previous section, two conclusions were drawn: First, the distinction between space as story space on the level of the *histoire*, and discourse space on the level of the *récit*, seemed to show the impossibility of studying space in terms of the ideological perspective of the narrator. The suggestion was therefore made that space, different from time, has to be studied in terms of its structure(s) on the level of the *récit* only. Second, it was shown that this point of departure is indeed present in the works of Vandermoere and Ronen, and indirectly, in the works of Bal, Chatman, Brink and Venter.

When one, however, looks more closely to the way in which space is studied in these works, it seems to be that they are *structuralistic* in intent. By this is meant that one gets the impression that in these works, structures of space are sometimes studied for the sake of structures. The function of these structures of space, the way in which these structures of space are used by the narrator to convey his ideological perspective on the topographical plane of the text, are not addressed. What I would like to call the '*why*-question', or the question pertaining to the principle of arrangement be-hind these structure(s), is not addressed. When, however, these questions are asked consciously, one can move from a structuralistic study of space towards a *functional* one.

A starting point for such an analysis is what Chatman (1978:12) calls 'focus of special attention', or Zoran's concept of 'field of vision' (Zoran 1984:331). The narrator, in his narrating of the narrative, either mention a particular spatial structure for the sake of mere setting (a) for character(s) to act and events in which to take place,

or he can constitute space on the textual level in such a way that these spatial structures serve as a vehicle for his ideological perspective on the topographical level of the narrative. As early as 1960 this distinction was formulated by Blok as follows:

> The notion of space, first of all, refers to a topographical aspect. Understood as such, it is the space in which characters live and move. Space, however, can also refer to another aspect as just mere topographical setting. This happens when space in a narrative is closely related to specific character or characters, in that space can become (a) place(s) of personal interest which shape(s) the character(s) that operate(s) in that specific spatial location. We therefore have to distinguish between *setting* and *focal space*. Understood as such, setting can be seen as neutral space which is needed to make a narrative intelligible. Focal space, on the other hand, shapes the character(s) that move(s) within such a space, and as such contribute(s) to the meaning of the narrative.
>
> (Blok 1960:189-197; my translation from the Dutch)

According to Blok, therefore, space is narrated by the narrator in one of two ways: First, space can be narrated in terms of mere filling or background in which characters act and events take place. This spatial relation Blok (1960:189) refers to as *speelruimte* (= setting). Second, space can be narrated in such a way that it has a significant effect on the development of the plot of the narrative. In the case of the latter, space also has an effect on characterization in the narrative. This Blok (1960:190) calls *belangeruimte* (= focal space of interest). Blok's *speelruimte* and *belangeruimte* thus corresponds with Vandermoere's objective and subjective space, Ronen's frame and setting and Chatman's, Venter's and Brink's story space and discourse space.

For Blok's concepts of *speelruimte* and *belangeruimte*, I would like to use the concepts of *setting* and *focal space*. Space as background, filling or space in general is understood as the concept of *setting*[61]. Setting, therefore, does not attribute to either the structure, plot or characterization of the narrative. Focal space, in contrast, attributes to *characterization* (Blok 1960:192; Vandermoere 1982:138; Zoran 1984: 331; Ronen 1986:425, Brink 1987:114, Muir 1968:63-67), *plot* (Blok 1960:189; Bal 1978:102; Barkhuizen 1983:12) and *structure* (Rhoads & Michie 1982:63; Venter 1982:28-29) of the narrative. Focal space can also have *symbolic* meaning (Bal 1978: 103; Peirce, in Louw 1982a:8). Or, stated in a different manner: The moment the narrator uses space in a narrative in such a way that it functions as a vehicle for his *ideological perspective on the topographical plane* of the narrative, *setting* is transformed into *focal space of interest*.

As such, focal space is a *metaphor* (see again Van Aarde 1991d:54-57; section 3.3.7) or a *symbol* (as part of the microsocial world) which give expression to certain beliefs, values and attitudes which exist, or may exist, in the macrosocial world. This understanding of space therefore can also serve as the link between a narratological and social scientific analysis of space in the narrative text. In section 3.2.1, we saw that, in terms of Petersen's distinction between symbolic forms and social arrangements (see Petersen 1985:x), or between symbolic universe and institutional order (Petersen 1985:28), certain beliefs and systems of meanings in the macrosocial world realize themselves in the narrative text by what is called a 'narrativizing of experience' (Petersen 1985:10). In terms of the relationship between the salient features of sociology of knowledge, and the narrating activity of the narrator, the beliefs and attitudes of the 'habitualized world' (see again Berger & Luckmann 1967:53) are taken up in the text by structuring them linguistically through the narrator's ideological perspective on the social world as it is presented in the narrative world. Therefore, in terms of the symboling of space, the spatial structures in a narrative discourse serve as a characterization device, and can be seen as a reflection on certain beliefs and attitudes which relate to the macrosocial world mirrored in the microsocial world of the text.

Within this framework, certain spatial relations in Mark, such as Galilee *vís-a-vís* Jerusalem, house *vís-a-vís* temple, the desert *vís-a-vís* the grave, and spatial designations like the way, the sea and the kingdom of God will be studied. Attention will especially be given to the question of whether the opposition between Galilee and Jerusalem that exists in the Gospel can be seen as a reflection on fixed political positions/oppositions that may have existed in the macrosocial world of the Gospel.

3.5 CONCLUSIONS

In the next chapter, attention will be given to the different theories that will be used to construct a model by which focal space in Mark's narrative, from a narrative point of view on the spatial level of the text as well as in terms of the social world of the text, will be analyzed in terms of its possible political implications. Attention will also be given to the method that will be followed to read Mark in terms of the constructed model. To aid the construction of the model that will be used, a summary of the conclusions drawn in this present chapter, will now be given.

In section 3.3.1, the conclusion was drawn that the historical-critical method was inadequate in the sense that it did not take into full account the dynamics that all ideas, concepts and knowledge are socially determined. Because of this, it was concluded that the social scientific study of biblical texts should not be seen as either complementing that of the historical-critical method (see Elliott 1991a:xx), or as an expansion thereof (see Vorster 1988:31-48), but rather as an adaptation of the historical-critical method

(see Van Aarde 1988d:49-64). Biblical scholarship has adapted the 'historical' perspective into more holistic, multi-disciplinary, social-dynamic and pragmatic approaches, with the aim of explaining biblical values to our new pluralistic society (see Davies 1987:53-64).

In section 3.3.2, where the possibilities of an association of literary criticism and a social scientific approach towards texts were discussed, it was concluded that such an association is not only viable, but essential, especially when (biblical) texts are seen as 'a specific response (strategy — EvE) to a specific situation' (Elliott 1991a:xxii)[62]. Literary criticism, and more specifically narratology, when the gospels as narrative texts are concerned, can be helpful in analyzing the *strategy* of narrative texts, and social scientific models can be used to study the text's *situation*. This conclusion was also built on Petersen's insights that all worlds, narrative or real, are human constructions (Petersen 1985:ix), and that 'narrative or story is probably a universal means of understanding human social actions and relations in time' (Petersen 1985:10).

In section 3.3.3, it was determined that, in terms of the relationship between a narratological and social scientific analysis of texts, the narratological (literary) analysis has to precede the social scientific analysis for the sake of methodological reasons. By analyzing first the narrator's strategy, it can be used as a way to get to the text's situation. In relation to these two concepts of strategy and situation, it was also decided in section 3.3.4, that, in terms of the question surrounding the contextual, narrative and referential worlds of text, the terms of microsocial (narrative world) and macrosocial world (contextual world) would be used.

When the concept ideology was under discussion in section 3.3.5, it was determined that this concept, on a textual level, consists of both the narrator's ideological and technical perspective of the text. The narrator's ideological perspective is defined as (his) the narrator's network of themes and ideas by which an 'imagined reality' is created. The technical perspective is (his) the narrator's technique, that is, the way in which he *inter alia* structures space in the text/microsocial world to serve as vehicle for his understanding of the macrosocial world. As a social issue, it was decided that this concept can be seen as a reflection on the symbolic universe, with the aim of either legitimizing current social institutions or changing them. However, since a text can be seen as a dialectical reflection on both the current social universe and its macrosocial world, we concluded that the concept ideology, or narrative point of view, relates to the narrator's dialectical understanding of his own, and his audience's current symbolic and social universes.

In the next section, section 3.3.6, it was contended that the narrator, in terms of his narrative point of view, uses symbols as a nexus between his dialectical reflection of the macrosocial world/symbolic universe and its manifestation thereof in the micro-

social world of the text. This was also explained in terms of Van Aarde's under-standing of metaphorical language, to be the narrator's understanding of his readers' macrosocial world/symbolic universe.

The question of terminology was discussed in section 3.3.7 with regard to the concepts of narratology and social scientific analysis. The first conclusion drawn was that both narratology and social scientific criticism are interested in the communication of texts. It was therefore decided to use the term social scientific analysis for the exegetical enterprise that is to follow. This concept means an association of a narratological and social scientific reading of the text, which concentrates on the text's strategy and situation, and more specifically, on its intended communication as a social force and social product.

After a few comments were made relating to the exegetical enterprise as always being perspectival in nature (section 3.3.8), in section 3.4 the discussion turned more specifically to the study of space in narrative texts. It was contended that space, as focal space, can be seen as symbols used by the narrator to convey his ideological perspective/narrative point of view on the topographical level of the text. A brief overview was given regarding the development of the study of space, and it was con-cluded that a distinction between focal space and setting, on the level of the *récit*, can be used to 'get behind' the narrator's ideological perspective in the text. Finally, the study of focal space makes it possible to understand something of the narrator's reflection on his readers' symbolic universe/macrosocial world by understanding space as metaphors or symbols.

It is hoped that with this methodological reconsideration the first research gap (that was identified in section 2.5) is now addressed. The second research gap identified in section 2.5, the need to read ancient texts from a social scientific approach, while at the same time trying to avoid the fallacies of ethnocentrism/ anachronism and reductio-nism, will now be addressed in the next chapter.

ENDNOTES: CHAPTER 3

[1] See for example inter alia the works of Petersen (1978a, 1980a, 1980b, 1984), Malbon (1979, 1982, 1983, 1984, 1985, 1986a, 1986b, 1986c), Rhoads and Michie (1982), Van Iersel (1982a, 1982b, 1983, 1989) and Kingsbury (1983, 1989), as was discussed in section 2.3. To these can be added that of Boomershine (1974, 1981), Achtemeier (1975, 1978a, 1980), Bile-zikian (1977), Dewey (1980, 1982, 1989), Tannehill (1980, 1985), Vorster (1980a, 1980b, 1985, 1987a, 1987b), Best (1981, 1983, 1986), Boomershine & Bartholomew (1981), Fowler (1981, 1983), Rhoads (1982), Standaert (1983), Breytenbach (1984, 1985), Robbins (1992a), Van Eck (1984, 1986, 1988, 1990, 1991b), Telford (1985), De Klerk (1987), Harris (1988), Matera (1988, 1989) and Van Eck & Van Aarde (1989), to name but a few.

[2] It will be argued that when looking at some definitions of narratological readings of texts on the one hand, and on the other hand, social scientific readings of texts, it is possible to conclude that a narratological reading of texts and social scientific reading of texts boils down to two complementary approaches. From the definitions of narratological readings as well as social scientific readings, it will therefore be argued that, in a certain sense, a narratological reading and a social scientific reading of the texts can be seen as surrogate terms. The concept 'surrogate terms' means that, when these two approaches are implemented into a communication model and etics, it can be seen as complementary. The concept etics (and emics) will be discussed in section 4.1.3.

[3] The concepts model and method will be discussed in sections 4.1 and 4.4, respectively.

[4] Petersen (1985:7), in using the communication model as developed by Roman Jakobson (cf Petersen 1978b:35-48), sees these two terms, narrative world and referential world, as exchangeable, that is, referring to the same 'world', the imagined world in the narrative that is created by the narrator. In this regard, his view point correlates with that of Van Staden (1991:34-35). In section 3.3.4, it will be argued, however, that when Van Aarde's insight relating to the concept of the 'transparency' of (biblical) texts (see Van Aarde 1986a:62-75; 1988b:235-252; 1989a:219-233) is taken seriously, such an equalization between these two terms is problematic.

[5] Petersen's notions of 'symbolic forms' and 'social arrangements' are derived from the categories of symbolic universe and social universe, terms that were coined in the social sciences by the sociology of knowledge as a subdiscipline of sociology. According to Kee (1989:10-11), the sociology of knowledge developed from the works of Max Scheler and Karl Mannheim. Their works were subsequently further developed in the research of Alfred Schutz, which in turn led to the works of Berger & Luckmann (1967, 1976).

[6] In regard to Petersen's concept of the 'narrativizing of experience' (Petersen 1985:10), the work of Beidelman (1970:30), Van Aarde (1988b:236-239) and Kurz (1987:195-220) can also be mentioned. According to Van Aarde (1988b: 236), following Danow (1987), 'culture' can be described as the mechanism that generates texts. Also, 'culture', as understood by Lotman and Uspensky (see Danow 1987:352), makes it possible, in Van Aarde's opinion, to be replaced by the term 'social context' (Van Aarde 1988b:237), which then can be seen as an indirect, rather than direct, mechanism behind the generation of texts. Understood as such, 'it is *people* who are directly responsible for the production of texts' (Van Aarde 1988b:237). Because of this, according to Van Aarde (1988b:238), 'the narrative act is one of the most natural means of illustrating something in the lives of people of a certain time and place'. This opinion of Van Aarde also concurs respectively with that of Beidelman (1970: 30) and Kurz

(1987:196). In this regard, Beidelman (1970:30 states): '[L]anguage is the sum total of ways in which members of society symbolize or categorize their experiences so that they may give it order and form'. Kurz (1987:196) has the same opinion in this regard when he states that 'human experience has a narrative quality'.

7 When the narrator is referred to in this study in the masculine form, it does not prevent the narrator from being female, or for that matter, more than one person. For the sake of simplicity, however, the masculine form will be used.

8 Petersen, in this regard, clearly follows the definition of point of view of Boris Uspensky (1973:58-65).

9 In this regard, one can find in Van Staden (1991:115) a brief, but very clear discussion on anthropology and its subdivisions, namely social, physical and cultural anthropology.

10 The concept ideological perspective, when it is used in a non-pejorative sense in literary analysis (see e g Van Aarde 1988b:235-252), is sometimes understood to refer only to a literary device, that is,

> trying to manipulate the readers into accepting particular *ideas*, while at the same time the whole text, its generation and its reception, may be part of the broader, sociopolitical play in society.
>
> <div align="right">(Smit 1988:445; his emphasis)</div>

Smit (1988:444-447) believes that literary criticism (or narratology, as practiced by inter alia Van Aarde 1988b:235-252), understands the concept ideology only as referring to a literary device. Elliott, however, when he understands the strategy/ideology of the text as the 'deliberate design of a document calculated to have a specific social effect on its intended hearers or readers' (Elliott 1991:11), clearly indicates that the concept ideology as a literary device also has a pragmatic dimension. This is also the way in which this concept is understood by Van Aarde (1988b:235-252), because for him, the pragmatic dimension of the concept can implicitly be deduced: The ideological perspective of the narrator not only tries to manipulate readers into accepting particular ideas, but also, although implicitly, incorporates the pragmatic dimension, that is, to have an intended social effect. When the concept 'ideological perspective and interest' is used in this study (see e g section 2.5), it therefore implies both a literary and pragmatical dimension as understood by Smit (1988:445) and Elliott (1991:11).

11 From Elliott's description of a diachronic and synchronic analysis of the situation of a text, it seems that Elliott (1987a:1) understands these two terms as relating to the following: A diachronic study of the situation of text involves the study of the position of the specific text in terms of the wider diachronic scope of *social history*, while the synchronic analysis refers to an analysis of an *entire society* at a given period. Over against this, a social scientific analysis,

with its textual focus, concerns itself with the specific social conditions and features of the senders and receivers of a specific text (see Elliott 1991a:8). This differs from the employment of these two terms in social sciences on the one hand, and on the other hand, linguistics and especially in semantics. In the social sciences, diachronic/longitudinal studies normally involve the investigation of units of analysis over an extended period. This category would, for example, include the study of changes in political attitudes over a period of time, or research into the origin and development of a particular socio-political movement. Synchronic/cross sectional studies, by contrast, are those in which a given phenomenon is studied at a specific point of time. For example, studies of the attitudes of people or the value systems of a particular sample at a time (see Mouton & Marais 1988:40-41). In linguistics and semantics, for example, it is clear from the works of Caird (1980) and Louw (1982b), that in semantics, originally, the concept diachronic referred to the (historical) development of the 'meaning' of words, its so-called etymology (see Caird 1980:62-84; Louw 1982b:23-32), and the concept synchronic study to the 'meaning' of a word in terms of a specific time (see Caird 1980:131-143; Louw 1982b:91-158).

[12] The concept 'rhetorical analysis' indeed has become an ambiguous term in literary and Biblical studies. According to Black (1965:177)

> we have not evolved any system of rhetorical criticism, but only, at best, an orientation to it .... We simply do not know enough yet about rhetorical discourse to place faith in systems (theories — EvE), and it is only through imaginative criticism that we are likely to learn more.
>
> (Black 1965:177)

When one looks at the different definitions that are given by different Biblical and literary scholars in relation to what is to be understood by the term 'rhetorical analysis', Black's comment stated in the above quote seems to be largely correct. To state a few examples: According to Winquist (1987:122), rhetorical analysis refers to 'an approach to the rhetorical structure of a text's textuality', for Barthes (1974:55) it is 'to determine the referential mode of the text', for Lategan & Vorster (1985:1) the term refers to the question 'in what way does the text refer to reality', and for Eagleton (1983:110-112) it refers to 'reinventing rhetoric' which lends itself to 'political criticism'. Wuellner (1988:283), on the other hand, distinguishes between the rhetorical structure *of* texts (language as discourse where someone is saying/writing something about something to someone) and *in* texts (language as system). To these can be added Robbins' understanding of this term. He sees 'socio-rhetorical criticism as consisting of the study of the inner texture of the text, its intertexture, social and cultural texture and ideological texture' (Robbins 1992:xix-xliv). This definition of Robbins includes his notions of inner and ideological textire (Elliott's strategy), as well as intertexture, social and cultural texture (Elliott's situation). It concurs in a certain sense with that of Elliott

(1991a:xx), who understands rhetorical analysis as the study of a text in terms of a meaningful and effective instrument of communication and social interaction. Rhetorical analysis, when used in this study, refers to an analysis that studies the text as an effective instrument of communication and social interaction.

[13] See Elliott (1989:18-24) for a description of the development of the socio-logical study of biblical texts and the biblical world, as it moved from a socio-historical perspective to a social scientific perspective. Relating to this development, he also lists the main exponents and their respective works, classifying them either as socio-historical or social scientific in perspective and method. See also Van Staden's (1991:31-33) thorough and concise discussion on the difference between social description/social history and sociological analysis (which uses well-defined conceptual social scientific models). The same discussion can also be found in Botha (1989:450-408) and Joubert (1991: 39-54).

[14] The distinction between a socio-historical and social scientific analysis of biblical texts is still a debatable subject among scholars (see e g Barraclough 1978, Malina 1982, 1985, 1986c, Burke 1987, Esler 1987, Rohrbaugh 1987 and Elliott 1989). It should, however, at the outset be said that the distinction between social *description* and social scientific *explanation* per se is not in dispute (Craffert 1991:131). However, what is meant by such a distinction is fundamentally determined by one's philosophical view about what history and the social sciences are and what the relationship between them is. According to Craffert (1991:131), therefore, what is really in dispute is the imprecise way in which these two concepts are distinguished and the ignorance about the different meanings in different philosophical molds that are used by these two approaches.

[15] In this regard Van Aarde (see Van Eck 1992:237-238), is of the opinion that the value of any exegetical model (and any other model that is used to interpret an 'object') can be derived from the model's explanatory power, as well as the way in which the model makes a correlation possible between the exegete's points of departure (epistemology), methodology and teleology. This is, however, true not only in regard to verification and falsification, but also in regard to a specific model's cognitive dimension, especially in terms of its pragmatical results (see Van Aarde 1992c:958-959).

[16] This does not imply that Petersen and Elliott can be seen as the only scholars which proposed a combination of a literary and social scientific analysis to read biblical texts in terms of their specific context and therefore, intended communication. In South-African context, for example, the works of De Villiers (1984:66-79), Van Aarde (1988b, 1989a, 1991a) and Van Eck 1990:209-211; 1991b:1039-1041) can be mentioned. This combination is also proposed by Robbins (1992:306-309). According to Robbins, a sole narratological reading of a biblical

text can lead to ethnocentrism and reductionism. Freyne (1988:7), however, is convinced that such an association of a literary and social scientific reading is not possible. He verses his point of view as follows:

> [T]he insights of both approaches seem to be so divergent that no reconciliation would appear possible between them. The former (i e the social sciences — EvE) is concerned with the extra-textual referent, whereas the latter (i e literary criticism — EvE) concentrates totally on the intratextual, fictional world. So different in fact are the concerns of each approach that the practitioners of the one often seem unaware of the aims of the other.
>
> (Freyne 1988:7)

[17] Petersen (1985:7) defines the concepts of text and context (in terms of a distinction between these two concepts) as that which is intrinsic (to the text), like the author's intent, and to that which is extrinsic to the text, like the cultural and historical climate wherein the text is written. On the other hand, his distinction between history and story lies in the fact that story can be seen as 'the narrative quality of a [text's] narrative world' (Petersen 1985:10). History, therefore, in a strict sense, is a story about events. Seen as such, a story is a selected representation of such a history (see also Wright 1992:47-77).

[18] How this relationship between text (literary analysis) and its socio-historical environment is to be construed is also a much debated issue within the sociology of literature. Van Staden (1991:11) correctly indicates that attempts in defining this relationship include inter alia constructs such as the Marxist dialectic-materialistic conception (cf Steinbach 1974, Swingwood 1977), the genetic approach of Goldmann (cf Routh 1977) and the structuralistic approach (cf Bann 1977, Rutherford 1977). My interest in this relationship, however, is not in defining the relationship itself, but is rather to determine which aspect should be first utilized, literary analysis (strategy), or social scientific analysis (situation). This process needs to be carried out without losing sight of the fact that these two aspects of my exegetical model, although distinguishable, are not inseparable.

[19] Petersen (1985:6-7) goes on to show that the movement of the so-called *New Criticism* was the first to rebel against contextual interpretation by advocating the 'autonomy of the text' (see also section 3.3.5.2.2), and as a consequence, identified the contextualist errors of the 'genetic fallacy' and 'intentional fallacy' (see Van Aarde 1985b:547-578 for definitions of these terms). In response to this radical insistence on separating texts from their contexts, different mediating positions emerged in which texts and contexts are held in some kind of balance. Currently, however, the debate among literary critics hinges on the related question of just how determinative even intrinsic textual information is of our understanding and interpretation of texts. The two polar positions in this regard are that of *radical determinacy* (e g Hirsch

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1967, 1976), which asserts that valid interpretations can be reached, and that of *radical indeterminacy* (e g Derrida, in Culler 1982), which propose a text can not be interpreted, since a text has many meanings, not merely the right one. Between these two positions there is an *intermediate* one (e g Iser 1980), which holds that depending on constraints in the text, sometimes an interpretation can be validated, other times not.

[20] See Petersen (1987:2-6) for a discussion on how to move from texts (literary analysis) to contexts.

[21] With the term 'deeper understanding', Skinner (1975:227) refers to a literary analysis of a text which also takes the social background of the text into consideration when it is asked what a text 'means'

[22] Although Malina approaches his reading of the Bible not from a literary perspective (what Elliott calls rhetorical analysis), but from a communication theory perspective (cf Malina 1983:120-128), it is, however, closely related to the literary perspective of Elliott. Because Malina also incorporates literary analysis into his sociological study of biblical texts, his opinion is therefore relevant here.

[23] According to De Villiers (1984:73), this important hermeneutical principle was first underlined by Wellek & Warren (1959) as one of the important methodological points of departure of their text-immanent method by which they read texts from a structural perspective. However, Genette (1980), in distinguishing between the concepts *récit* (narrative discourse) and *histoire* (story), and who states that the *histoire* can only be constructed by ways of the *récit*, implied in an earlier stage that the situation of a text can be construed from the narrative discourse. De Villiers is correct in saying that Wellek & Warren, as part of the *New Critics*, emphasizes a close reading of the text. They were, however, not interested in the situation in which the text emerged (see also section 3.3.5.2.2 in this regard). Note also how Van Staden (1991:33) interprets incorrectly the above mentioned concepts of Genette, that is, the story as *histoire* and the narrative text as *récit*. According to Van Staden, Genette's notion of *récit* refers to story and his notion of *histoire* to the narrative.

[24] Van Aarde ([1982]:58) sees the first methodological step in the study of a New Testament text as that of ascertaining the *type* of text and the *literary principles* according to which it can be studied. In choosing to read Mark methodologically first from a literary (narratological) perspective, it will be shown that the ascertaining of the type of text (Mark), and the literary principles according to which Mark can be read, are seen as part of my preliminary methodological points of departure (see sections 4.4.1). There is therefore no contradiction between my point of view and that of Van Aarde in this regard.

25 Petersen (1978b:33) correctly indicates that Jakobson's communications model, although it stands on its own, made use of three sources in constructing it: Bühler's model of the expressive functions of verbal communications, as well as insights from the Russian Formalists and Prague Structuralists, all which show Jakobson was not only a major figure, but also were concerned with the poetic functions of language.

26 It must be noted that, while Petersen and Elliott are not using the same terms for these two concepts, it seems that they understand it correspondently. Petersen terms the narrative world of the text its referential world, while Elliott uses the concept narrative world. And in the case of the concept contextual world, Petersen uses the term contextual world and Elliott the term social world or context as such.

27 Waetjen's (1989) reading of Mark corresponds to this insight of Van Aarde. Waetjen's understanding of Mark 4:35-5:43, as 'world-building myths' that represent post-70 psychosocial circumstances, can serve as an example: Waetjen (1989:117) understands the narrative about Jesus' healing of the demon-possessed man as the overthrow of 'gentile (dis)order and disintegration', and the middle-aged woman and prepubescent girl of Mark 5:21-43 as respectively 'tradition-bound mother Judaism' and 'the new Israel' (Waetjen 1989:122; cf also Black 1991:84). Interpreted as such, these texts clearly stress the point of Van Aarde's argument, in that they present us with 'two worlds in one' (Van Aarde 1986a:62-75).

28 On this point I, therefore, disagree with Van Staden (1991:34-35) who is of the opinion that the narrative world of the text is the same as its referential world.

29 In this regard, Van Aarde (1991b:13-14) distinguishes between the intertextual world of the text, and its extratextual world, which corresponds with Elliott's distinction between the microsocial and macrosocial world of the text. Van Aarde (1991b:14) also confers with Elliott in that both are of the opinion that the text can be seen as a certain reflection/perspective on its macrosocial world.

30 Van Staden (1991:73-104), in a discussion of the concepts theology and ideology, clearly indicated that theology and ideology, in relation to a social scientific study of biblical texts, can be seen as surrogate terms.

31 According to Kinloch (1984:46), Fanaeian (1981:13-15) however, is of the opinion that the origin of the term ideology can be found in the time of the Enlightenment as a concept which referred to a 'kind of falsity' which was contrary to 'reason'. This, therefore, should be seen as the basis of a definition of the term ideology. Because this understanding of the concept

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ideology is contrary to Kinloch's understanding, the latter is of the opinion that Fanaeian is guilty here of anachronism, ascribing a somewhat later assessment of ideology to its time of origin.

[32] In the science of religion the term ideology is understood as 'blueprints of the future made by a certain ideologue or group of elite within the community to move the masses' (Dumas 1966:33). As such, each ideology comes with a set of strategies and methods by which those who drafted it hope to bridge the gap between the idea and its fulfillment (Verkuyl 1978:374). Ideologies thus have a strong collective stamp, they are the children of wholesale revolutions. Because of this, the rise of ideologies always goes hand in hand with the rise of the masses and they make their appeal to the masses, for among the masses burns a fervent desire to participate in the future (see Verkuyl 1978:375-377).

[33] See inter alia the studies in this regard by Booth 1961a, 1961b:273-290; 1967:87-107; Kenney 1966:46-56; Friedman 1967b:88-108; Lubbock 1967:245-272; Uspensky 1973:1-99; Chatman 1975:211-257; 1978:196-252; Bal 1978:108-119; 1981:202-210; Genette 1980:161-262, 145-162; Bronzwaer 1981:193-201; Lanser 1981:11-226; Carrol 1982:51-77; Rhoads & Michie 1982:35-42; Rimmon-Kenan 1983:71-85; Van Aarde 1983:38-83; 1988b:236-239; Gräbe 1984a, 1984b:76-77; 1986a, 1986b:151-168; Sternberg 1985:84-143; Pratt 1986:59-72; Brink 1987:145-162 and Vorster 1987a:58-63, 1987b:204-209.

[34] Lanser (1981:13-19) states that two reasons can be given for the current impasse in the study of point of view in literary studies: The first reason relates to 'the nature of the concept itself' (Lanser 1981:13). Because the concept relates to the aspects of the relationship between author, implied author, narrator, characterization, time, space and implied reader and real reader (thus a complex network of relationships), literary critics try to reduce the concept to manageable terms, and therefore 'critics have frequently restricted their analysis to one aspect of point of view, or have sought to restrict the concept itself to a single dimension (Lanser 1981:14). Second, she is of the opinion that a correct understanding of the concept is handicapped by its own past. For example, if one does not have a clear understanding of what is meant by a concept like narrative (of which point of view is an aspect), one will also not be able to define the possible function and meaning of point of view in a narrative. In this regard, I am of the opinion that this is especially the case when one applies a structuralistic approach to analyze narrative texts (i e the identifying of structures in the text for the sake of identifying structures), and does not interpret the identified structures in terms of their intended effect or function in terms of the relation narrator and implied reader (cf inter alia Van Eck 1990:110).

[35] The insight of James and Lubbock that the notion of point of view ought to be seen as the center, form-giving aspect of the novel, and not only as the spatial perspective (what is known in structuralism as focalization) from which the narrator is telling his story, is in some sense a critical interpretation of the structuralistic view, like that of Bal (1978) and Genette (1980), that point of view should be understood in terms of focalization alone.

[36] Friedman (1967a, 1967b) for example used James and Lubbock's interpretation of point of view in terms of point of view-characters as a principle for 'thematic definition' (Friedman 1967b:117). Friedman thus tried to categorize different narratives in terms of which characters embodied the point of view of the narrator. Narratives, therefore, can be categorized as, for example, editorial omniscient, I as witness, I as protagonist or multiple selective omniscience (see Van Eck 1990:120-123 for a discussion of these notions).

[37] Du Plooy (1986:35) correctly states that *New Criticism* as movement must be seen as a reaction to the Anglo-American narrative theory-movement which interpreted texts in terms of literary historical, social, psychological, moralistic and cultural presuppositions to classify texts as 'proper or improper' literature. According to Du Plooy, the *New Critics* saw these 'dogmatic' presuppositions as hampering a close reading of the text which aims at discovering the 'real meaning' of the text.

[38] It must be noted that Käte Friedemann (1965) can be seen as an exception to the rule in this regard. In her work, *Die Rolle des Erzählers in der Epik* (which was published for the first time as early as 1910), Friedemann (1965:33) discusses the concept of point of view as it refers to the term *Blickpunkt*. According to her, the term *Blickpunkt* refers not only the identification of character-focalizators in the text, but also, and especially to 'the one who evaluates, who is sensitively aware ... [the one who] conveys to us a picture of the world as *he* experiences it, not as it really is' (Friedemann 1965:23). In evaluating the contributions of James and Lubbock relating to the concept point of view, she states that, because of their influence, the concept point of view became focalization, which concerns questions like which character is carrying the perspective of the author, or through whose eyes the author is telling his story. According to Friedemann, focalization must be seen as only one aspect of the point of view of the narrator, one of the ways of 'conveying to us a picture of the world as *he* (the narrator — EvE) sees it (Friedemann 1965:24). Du Plooy (1986:37) is of the opinion that Friedemann's insight in this regard did not really feature in the early 20th century because of the fact that her work only became known in Europe in the late 1960'.

[39] In this regard Lanser (1981:46) states the following:

Indeed, the 'author' and 'reader' had by 1960 all but disappeared from the analysis of point of view, because they were not considered properly textual personae. Anglo-American New Criticism had taken as a basic tenet the autonomy of the text as a concrete linguistic object; thus, it became virtually taboo to speak of the text as an act of communication among real people in a real world.

[40] This understanding of Stanzel in regard to 'narrative mediation' (see Stanzel 1986:xi) clearly relates to Elliott's notion of strategy (Elliott 1991:11). According to Stanzel, the narrator uses specific principles when the story is narrated, and according to Elliott, the strategy of the text is the deliberate design of a document calculated to have a specific social effect on its intended addressees.

[41] As examples of such studies in structuralism the works of Chatman, Stanzel Genette, Bal and Rimmon-Kenan were discussed in this study. To these can be added inter alia the works of Kenney (1966:45-56), Van Luxemburg, Bal & Weststeijn (1983:167-192) and Culpepper (1983:13-340). In the South African context, the works of Gräbe 1984b:76-77; 1986b:151-168), Brink (1987:138-144), Vorster (1987:205) and Potgieter (1991:95-100) can be mentioned.

[42] If one, for instance, follows the debate between Bal (1978) and Bronzwaer (1981:193-201) surrounding Bal's understanding of point of view as focalization, two issues immediately come to the fore: First, James' eventual understanding of the concept point of view is no longer part of the debate. Point of view, for Bal and Bronzwaer as structuralists, is focalization, and therefore the possibility that the narrator wants to communicate certain attitudes, values and norms by means of his point of view on the story he is telling, is totally left behind. Second, it is also clear that only that which can be structurally indicated in the text (e g different 'focalizators') is debated. In this sense, the basic shortcoming of structuralism is put on the table: Structuralism is interested in identifying structures in the text, but the question of why the narrator is structuring the text as identified by them is never asked. Structures are therefore studied in terms of structures, and not as possible rhetorical effects on the reader in terms of the narrator's attitude toward and evaluation of the story he is telling.

[43] The phrase 'web of structuralism' means that structuralism, in analyzing texts, in most cases avoids exploring the relationships between the narrator and its readers, and also the relationship between real author, implied author and narrator.

[44] See Van Eck (1990:147-149) for examples of how some of these scholars interpret the point of view of the gospels (or sections) of Mark, Matthew and Luke in terms of point of view as to refer to both the technical and ideological perspective of the text.

45 See Petersen (1978a:97-121) for an example of a study of point in view in Mark using Uspensky's model. In section 3.3.5.2.4, it will be indicated that the one shortcoming in Uspensky's model, as applied here by Petersen, is the way in which the point of view on the ideological plane relates to the spatial plane in Mark. For a critical evaluation of this study of Petersen by Matera (1987a:85-91), see again section 2.5.

46 This definition of ideology (as a social concept) by Malina (1986a:178), thus concurs with Uspensky's understanding of this concept (as a textual concept): According to Uspensky (1973:1-12), ideology is articulated in texts by means of phraseology, that is, it is expressed in terms of linguistic articulation. According to Malina, ideology is expressed by different social groups by articulating their views and values. Understood as such, ideological perspective has a pragmatic dimension, its aim is to have an intended effect on the addressees of a text.

47 The term knowledge is used here as it relates to the sociology of knowledge's definition of the term which is described by Malina (1981:7) as referring to the following three types of knowledge:

* Awareness knowledge or that-knowledge: information about the existence of someone or something, its/his/her location is space and time;

* usable knowledge or how-to and how-knowledge: information necessary to use something or to interact with someone properly; and

* principle knowledge or why-knowledge: information about the cultural scripts and cues, cultural models behind applicable facts, combined with the commitment to the presuppositions and assumptions that make cultural scripts, the implied values and meanings that ultimately explain behavior.

48 Van Aarde refers in this regard to Paul Ricoeur, according to whom we create these images in order to contain and describe true observations. Those things that are discernible and recognizable (the *vehicle* or picture part) within the familiar culture (the *social universe* in terms of the sociology of knowledge), are creatively and tensely linked in language to something we experience indirectly or intuitively (the *tenor* or the reality part; see Van Aarde 1991d:55). Metaphorical language relating to God is what Schleiermacher (see Van Aarde 1991d:56) termed 'gottgläubige Selbstbewusstsein' and Bultmann 'mythische Heilsgeschehen'. Bultmann, quoted by Van Aarde, understands 'unter 'Mythos' ein ganz bestimmtes geschichtliches Phänomen und unter ''Mythologie'' ein ganz bestimmte Denkweise'. The myth 'redet vom Untweltlichen weltlich, von den Göttern menschlich'. From another work of Bultmann, Van Aarde (1991d:56) quotes: 'Man kan sagen, Mythen geben der tranzendenten Wirklichkeit eine immanente weltliche Objektivität. Die Mythe objektiviert das Jenseitige zum Diesseitigen'. Bultmann therefore sees 'mythischen Denken' as the 'Gegenbegriff' of 'wissenschaftliche Denke'. Van Aarde (1991d:54) argues that Schleiermacher referred to this above

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mentioned concept as *reflective language* at a much earlier stage than Bultmann and used the expression *responding experience* to explain what is meant by his well known concept 'das schlechtinnige Abhängigkeitsgefühl'. According to Van Aarde, Bultmann's concept of *Existenzverständnis* corresponds with this idea. Therefore, myths are not meaningful in the sense that they are objective portrayals, but because of the *Existenzverständnis* which is expressed through these portrayals.

[49] See also Wimsatt & Beardsley 1954:3-18; Foulkes 1975:24-26; Plett 1975:79; Skinner 1975:209; Kempson 1977:68-75; Traugott & Pratt 1980:10-12; De Villiers 1982:29; Von Glasersfeld 1983:207-217; Potgieter 1991:5 and Van Staden 1991:111 in which the same two aspects, communication and social context, are seen as the two salient aspects of the narrative.

[50] See for example inter alia the works of Forster (1927, 1961), James (1934, 1938), Brooks (1959), Wellek & Warren (1959), Blok (1960), Muir (1967, 1968), Müller (1968), Lämmert (1972), Dolezel (1976), Kayser (1976), Vandermoere (1976, 1982), Bal (1978), Chatman (1978), Genette (1980), Lanser (1981), Prince (1982), Van Aarde ([1982], 1983, 1985a, 1986a, 1988b, 1988c), Rimmon-Kenan (1983), Van Luxemburg, Bal & Weststeijn (1983), Zoran (1984), Stanzel (1986), Brink (1987) and Van Eck (1990).

[51] If one takes the works mentioned in the endnote above, especially those which attempt to describe the salient elements of the novel/story/narrative (cf especially the works of James 1934, Kayser 1976, Bal 1978, Genette 1980, Lanser 1981, Prince 1982, Rimmon-Kenan 1983 and Stanzel 1986), it is obvious how much space is devoted to the description of time in the story, and, in contrast, how little space is devoted to the understanding of the spatial structures in texts.

[52] The following remark of Prince (1982:32), as it relates to the question of the importance or unimportance of space when reading texts, can serve as a good example:

> It is quite possible to narrate without specifying any relationship between the space of the narration (the spatial position from which the narrator is narrating — EvE) and the space of the narrated (space as narrated by the narrator in the text — EvE). If I write a story, not only do I not have to indicate where the events recounted take place, but I do not have to mention where the narration occurs.
>
> (Prince 1982:32)

[53] See for example the works of Greimas (1971), Barthes (1974), Bremond (1977) and Todorov (1977). For a well structured summary of these works see Du Plooy (1986:148-192).

54 Genette's notion of the 'doubling' of time can be explained as follows: In terms of causality in everyday life, events occur in a chronological order, that is, A-B-C-D-E. The narrator, however, by means of his *narration*, can decide to describe these events in the *récit* in a different order, for example, E-A-B-C-D. A 'doubling' of time thus has occurred. To study the 'doubling' of time, one would therefore first (re)construct time, by using the *récit*, in its chronological order as it occurs in the *histoire*. When this is done, it is then possible to indicate how the narrator, by ways of his *narration*, has used (doubled) the time of the *histoire* in the *récit*. For an example of such a study see Vorster (1987b:203-222) for a discussion of the doubling of time in Mark 13-16, and Van Eck (1990:154-188) for such a study of space in Mark.

55 The first exponent of the Anglo-American narrative theory as literary movement was James (1934, 1938). His work, in relation to the salient aspects of the novel, was further taken up and elaborated on especially by Muir (1967, 1968), Lubbock (1957, 1967), Forster (1927, 1961), Liddel (1969a, 1969b), Brooks (1959) and Wellek & Warren (1959). See Du Plooy (1986:15-43) for a discussion on the salient features, as well as development within the Anglo-American narrative theory as textual movement.

56 A good example of this approach towards space is the way in which Homer's Iliad was rewritten by Plato in such a way that all 'hampering' references to space in the Iliad (which 'distracts' the attention from the events in the story), is left out. According to Genette (1980:165), space was seen as 'useless and contingent detail, it is the medium *par excellence* of the referential illusion, and therefore of the mimetic effect: it is a *connotator of mimesis*' (his emphasis. This kind of attitude towards space can also be seen in the work of Barthes (see e g 1974:122), who sees space in the text as mere *indice* (thematic reference) or *catalyse* (filling), but definitely not as the *noyau* (center) of the text. The same approach towards space, as being mere reference to useless and contingent detail, can also be detected in the works of Hendricks (1973:163-184), Van Dijk (1976a:287-337) and Prince (1982:74). Because space was seen as only referring to filling or setting, in terms of extra-textual references space was seen as useless, and therefore studied in a reductionistic way.

57 In this second stage of development in the study of space, space was used to differentiate between the novel as 'epic' (character novel) or tragic' (dramatic novel) in genre (see Venter 1985:20-22). Proponents of this attitude towards space are Muir (1967, 1968), Kayser (1971) and Maatje (1975). The way in which space was used to differentiate between different genres (or sub-genres) of the novel can be illustrated by the following comment from Muir (1967:46):

> [T]he imaginative world of the dramatic novel is Time, the imaginative world of the character novel is Space. In the one ... Space is more or less given, and the action is built up in Time; in the other, Time is assumed, and the action is a static pattern,

continuously redistributed and reshuffled, in Space .... The dramatic novel is
limited in Space and free in Time, the character novel is limited in Time and free in
Space.

<div align="right">(Muir 1967:46)</div>

[58] If A-B-C-D-E are taken as five chronological events, Genette's notions of analepsis and
proplepsis can be explained as follows: Proplepsis would be, for example, A-E-B-C-D, and
analepsis, for example, B-C-D-A-E. Prolepsis thus refers to an event that occurs later in time,
but is told by the narrator earlier in a narrative. Analepsis, on the other hand, is the narrating
of an event that occurred in the past; thus a event referred to by the narrator.

[59] Although not first used by him, see Van Aarde ([1982], 1986a, 1988a, 1988b) for a con-
cise, but comprehensive, description of the meanings of the terms omniscient point of view
and limited point of view. Van Aarde ([1982]) clearly indicated in this regard that these two
concepts belong rather to the question of the technical perspective of the narrator (see section
3.3.5.2.2) than to the study of space in narrative texts.

[60] In this regard, Venter (1982:4) was followed in South African context especially by Brink
(1987) and Gräbe (1984b, 1986a). In the same vein, Chatman (1978:96), for example, states
the following: 'As the dimension of story-events is time, that of story-existents is space. And
as we distinguish story-time from discourse-time, we *must* distinguish story-space from dis-
course-space (Chatman 1978:96; my emphasis).

[61] It should be noted that my choice for the term 'setting' as mere background or filling
should not be confused with Ronen's use of this term to refer to focal space (see Ronen
1986:423). The term I am using for setting thus refers to Ronen's concept of frame (see
Ronen 1986:423).

[62] In this regard Rohrbaugh ([1993]a:6) makes the following significant remark:

> Historical or social location is not simply the 'background' of a text. It is encoded,
> embedded, reflected and responded to in a text. It is not a point of reference for a
> text, it is the text and the text is it. And since this system of social conventions is
> itself a historical reality, a reality of another time, another place and another cul-
> ture, it must be uncovered and recovered in order to understand in what way the text
> is an embodiment of it. Social-science criticism is thus historical in a very fun-
> damental sense: it assumes that a social system of the past, from a culture that pre-
> cedes the industrial revolution, is the necessary key to understanding the language in
> the text.

<div align="right">(Rohrbaugh [1993]a:6)</div>

Rohrbaugh thus concurs with Elliott that a social-scientific analysis is necessary to understand
biblical texts against their respective social backgrounds.

Chapter 4
Model, theory, perspective and method

4.1 MODEL

4.1.1 Introduction

In section 2.5, it was argued that the second research gap which exists in the current debate of Galilee versus Jerusalem in Mark's story of Jesus, is the ethnocentristic/ anachronistic and reductionistic reading of the text. To address this research gap, it is postulated that an ethnocentristic/anachronistic and reductionistic reading of the text can possibly be overcome by analyzing the focal spaces of Galilee and Jerusalem (as narrated by Mark) with the help of a cross-cultural model[1].

However for some, according to Carney (1975:xiii), a model may be 'an incantation [that] symbolizes a mysterious process of great power, without telling much about what that process is'. Models may also be sometimes 'awkward and tricky to use' (Carney 1975:38). At the same time, however, models are 'the best thing we have by way of a technique' (Carney 1975:38). This is also the opinion of Malina:

> How then do we get to understand another culture? How do you get to understand anything? Understanding seems to lie in the genetic ability of most human beings to think abstractly. Abstract thinking, often called generalization or generalized reasoning, is the ability to think in terms of ideas or concepts instead of concrete images. Ideas and concepts are abstract representations of the essences of things; they are the result of the ability to 'chunk' common qualities from a large number of concrete different items, and then to express these chunks in terms of non-concrete signs and symbols .... Now patterns of abstract thought, patterns of relationships among abstractions, are called models.
>
> (Malina 1981:16-17)

Malina (1981:16-17) thus argues that one understands different cultures, and for that matter, texts, by thinking in terms of abstractions, ideas or concepts. These abstractions are used by us to see the essence of things, and are called models.

Furthermore, in regard to the use of models, Carney (1975:38) is of the opinion that, as a cognitive map (as explained by Malina above), we all use them, either consciously or unconsciously (Carney 1975:38). In this regard Neyrey (1991:xvi) makes the following remark:

> Since every historical interpreter approaches the biblical texts with some
> model of society and social interaction in mind, the advantage of expli-
> citly setting out one's model at the beginning is that it clearly lays bare
> the presupposed model of social relations and makes it possible for the
> reader to see how the model organizes and explains the data. This al-
> lows for the explicit test of the model in terms of its fit and heuristic
> power. To proceed otherwise is to proceed with hunches and conclude
> with guesses.
>
> (Neyrey 1991d:xvi)

Neyrey (1991d:xvi) thus agrees with Carney (1975:38) that we all use models when we
interpret, either consciously or unconsciously. In section 3.3.8, a choice was already
made in this regard. Only by explicating, explaining and justifying one's own con-
ceptual construction of social reality, the conclusions and results that grow from such
an endeavor can be exposed to verification and critique, and thereby contribute to an
actual advance in understanding. The advantage, therefore, of explicitly setting out
one's model at the beginning is that it clearly lays bare the presupposed model of social
relations, which is in our case, that of first-century Mediterranean society as mirrored
in the microsocial world of Mark. Furthermore, by explicating the model to be used,
the exegete not only shows how the chosen model organizes and explains the data, but
also allows the possibility for the model to be tested.

According to Elliott (1986:3), '[m]odels play a key role in [especially] social
scientific analysis'. He, however, also warns that the undifferentiated use of words
like metaphor, example, exemplar, analogy, image, type, reproduction, representa-
tion, illustration, pattern, parallel, symbol or paradigm as synonyms for model, can
result in terminological confusion (cf also Van Staden 1991:154). We are therefore in
need of clarity and precision, that is, the clarifying of what is meant when the term
model is used.

As stated in section 3.3.2, this study has as a point of departure the employment of
an association of a narratological and social scientific analysis of the text. However, in
section 3.3, other presuppositions which will be employed in this study have also been
spelled out: This study is not historical-critical in character (section 3.3.1), but rather
is designated to move from text to social world (section 3.3.3) in order to read the text
in terms of the ideological perspective of the narrator in Mark's story of Jesus (section
3.3.5). Furthermore, it will consider the microsocial as well as the macrosocial world
in terms of symbols (section 3.3.6). And finally, some of these symbols used in
Mark's microsocial world are spatial references to settings like Galilee and Jerusalem
(section 3.4). Because of these presuppositions, and from what has been said above in

this section in regard to ethnocentrism/anachronism and reductionism, an explication of what the notion model entails is therefore clearly indispensable. This, then, will be the task in the following section.

4.1.2 Defining the notion model

Models simply stated are *interpretative tools*. This short and perhaps bold definition, however, is confirmed by the following definitions of a model given by Carney (1975:9), Barbour (1974:6), Gilbert (1981:3), Malina (1981:17) and Elliott (1986:5):

> The key characteristic of a model ... is that it is, before all else, a speculative instrument. It may take the form of a descriptive outline, or it may be inductive — even deductive — generalization. But whatever it is, it is first and foremost a *framework of reference*, consciously used as such, to enable us to cope with complex data .... Each model presents an alternative view of reality. Indeed, the whole purpose of employing a model may be to check whether the novel view of reality which it provides adds to our understanding of that reality.
>
> (Carney 1975:9)

> [A] model is a symbolic representation of selected aspects of the behavior of a complex system for particular purposes.
>
> (Barbour 1974:6)

> A model is a theory or set of hypotheses which attempts to explain the connections and interrelationships between social phenomena. Models are made up of concepts and relationships between concepts.
>
> (Gilbert 1981:3)

> Models are abstract, simplified representations of more complex real world objects and interactions. Like abstract thought, the purpose of models is to enable and facilitate understanding.
>
> (Malina 1981:17)

> [Models are] conceptual vehicles for articulating, applying, testing, and possibly reconstructing theories used in the analysis and interpretation of specific social data.
>
> (Elliott 1986:5)

As stated in the beginning, basic to all the definitions cited above is the conception that a model is a tool or a speculative instrument. Or, as Elliott (1986:7) puts it: 'Models are *tools* for transforming theories into research operations'. However, there are also three other common features models possess that can be detected in the above citations:

First, any model, or for that matter any social scientific model as well, is not a replica of whatever it presents (see Carney 1975:8-9). Rather, any model is, in terms of its nature, *highly selective*, 'obscuring the idiosyncratic peculiarities of the phenomenon under discussion and thereby highlighting [only] its fundamental characteristics' (Van Staden 1991:156). Models, therefore, are selective representations which focus attention on major and selected components of interest and their priority of importance. They are the lenses through which we establish the meaning of what we allow ourselves to see. Because of this, the use of any model establishes a specific point of view and necessarily excludes others (Osiek 1992:89)[2]. Malina (1986b:149) formulates this aspect of models as follows:

> All persons who communicate with others carry on an interpretative enterprise. People carry around one or more models of how society works, and how human beings interact. Such models serve as radar screens constraining people to see certain things in their experience while blocking out the rest.
>
> (Malina 1986b:148-149)

Would this mean that the use of models has to be discarded because of its selectivity or biases? This question can be answered by citing the following remark from Carney (1975:1), although used by him in a different context: 'But then, it is also true that all perception is selective and constrained psychologically and socially, for no mortal enjoys the gift of 'immaculate perception'' (Carney 1975:1). Thus, it is not difficult to state the reasons why models are necessary, despite their selectivity: Not only models, but all human perceptions are selective and limited, and when used to study texts from a different culture, also culture-bound. The cognitive maps with which we select, sort and organize complex data interpose themselves between events and our interpretation of them whether or not we are cognizant of such an action. It is always present. The only real question, therefore, is whether we are willing to raise this process of selective interpretation to a conscious level for examination, or prefer to leave our biases alone as if they do not exist. Also, 'it helps break the myth of the objective observer by raising the consciousness of its user to the subjective and limited focus being used' (Osiek 1992:89).

Second, models are used to study the complex system of behavior (Barbour 1974:6), to explain the connections and interrelationships between social phenomena (Gilbert 1981:3), or to enable and facilitate understanding (Malina 1981:17). Or more precisely, models are used to analyze and interpret specific social data. A model, therefore, has the aim of organizing, profiling and interpreting a complex welter of data which would not have been possible without using a well-defined conceptual model (cf also Elliott 1986:5; Van Aarde 1991d:56).

Third, a model is usually not at hand; it has to be constructed (Van Aarde 1991b:4, 12). Especially in terms of conceptual models (see below), they have to be 'consciously structured and systematically arranged' (Elliott 1986:5).

Models, therefore, are *perspectival* in nature, have a *heuristic* function, and have to be *constructed*[3].

In terms of the difference between the concepts of model and metaphor, it is especially these three features of a model, just described above, which makes it possible to delineate clearly between these two notions. In some ways, a model is like a metaphor, because they both compare similar properties and stimulate imagination in order to advance understanding from the more well-known to the less well-known. However, a model differs from a metaphor in terms of its comprehensiveness, its selectivity, complexity and often, its intended function (Elliott 1986:4). Therefore, while a model is consciously structured and systematically arranged in order to serve as a speculative instrument for the purpose of organizing, profiling and interpreting certain specific data, this is not the case with a metaphor. This distinction between model and metaphor can also be explained in terms of the discussion of focal space as metaphors/symbols in section 3.4. In this section, it was argued that focal space in Mark can be seen as a symbol/metaphor that gives expression to certain beliefs, values and attitudes that exist in the macrosocial world of a text. Understood as such, the difference between model and metaphor is that a model is used to organize, profile and interpret these metaphors in the text.

For the sake of clarity, models should also be differentiated from *paradigms*, *theories* and *perspectives*. According to Elliott (1986:7), a paradigm is represented by the traditions, presuppositions and methods of a discipline as a whole. Such traditions, presuppositions and methods constitute what Kuhn (1970:178) calls a 'disciplinary matrix', within which solutions are sought for acknowledged problems. A prevailing paradigm of a research community (i e its disciplinary matrix), can therefore be seen as its traditions transmitted through historical exemplars and corpuses of scientific work which embodies a set of conceptual, methodological and metaphysical assumptions, commitments and values (Kuhn 1970:174-210)[4].

In terms of the difference between theories and models, Carney (1975:8) is of the opinion that a theory is based on axiomatic laws and states general principles:

> [A theory is] a basic proposition through which a variety of observations
> or statements become explicable. A model, by way of contrast, acts as a
> link between theories and observations. A model will employ one or
> more theories to provide a simplified (or an experimental or a genera-

lized or an explanatory) framework which can be brought to bear on some pertinent data. Theories are thus the stepping stones upon which models are built.

(Carney 1975:8)

In sociological research, models are used to select and apply certain theories for the investigation and interpretation of certain data (i e specific social phenomena). According to Elliott (1986:6), a model should consist of clearly formulated ideas or theories about what it is interpreting. Models may therefore vary according to the nature and scope of data to be studied, but also according to the theories preferred by certain researchers and schools of thought. Theories, in a sense, will always determine the model(s) used, because the preference for certain theories (and research objectives) will determine the kind of model which will be employed.

Finally, in distinguishing between models and perspectives, Elliott (1986:7) differs from Turner (1967:18) and Malina (1981:16-24; 1983:119-133) in that he prefers to identify the sociological orientations of structural-functionalism, conflict theory and symbolic interactionism[5], and other styles of theorizing, as 'theoretical perspectives' rather than 'models' (Elliott 1986:7). These perspectives are not themselves models, but rather determine the models used through preference for certain theories and research objects.

To summarize our discussion on the difference between models, paradigms, theories and perspectives, the following remark of Elliott (1986:7-8) will suffice:

> 'Models' are tools for transforming theories into research operations. 'Perspectives' are more encompassing ways or 'styles' of theorizing. And 'paradigms' refer to the traditions, presuppositions, and methods of a discipline as a whole. For a parallel in the field of exegesis, the prevailing contemporary *paradigm* is the so-called historical-critical method. Within this paradigm there are, for instance, different *perspectives* concerning Gospel source theory, and *styles of theorizing* about Gospel relationships. According to these varying perspectives or theoretical styles, different *models* are used for construing and interpreting synoptic properties and relationships (e.g. two or four source models).
>
> (Elliott 1986:7-8)

In terms of the method that will be used in the following chapters, one other aspect in regard to models, untouched upon until now, is also of importance here. Previously, Elliott (1986:5) was cited as remarking that *models* are conceptual vehicles for articulating, applying, testing and possibly reconstructing theories used in the analysis

and interpretation of *specific social data*. According to Van Staden (1991:156), this statement can fruitfully be used to explain the difference between *emic* and *etic* states of social data, with the term models (conceptual vehicles) understood as reflecting the etic mode, and specific social data as reflecting the emic mode. Van Aarde (1991b:10) is also of the opinion that models (as operationalized theories) can be employed practically in terms of emics and etics. Before looking at the different cross-cultural theories to be used for an analysis of Galilee and Jerusalem as focal spaces in Mark (see section 4.2), the distinction between emics and etics will first be discussed in the following section.

4.1.3 Emics and etics

According to Gottwald (1979:785), the terms *emic* and *etic* were coined by a linguist Kenneth Pike, by the use of analogy with the concepts of phon*emic* and phon*etic*. Gottwald (1979:785) explains these two terms as follows:

> *'Emics'* refers to cultural explanations that draw their criteria from the consciousness of the people in the culture being explained, so that emic statements can be verified of falsified according to their correspondence to or deviation from the understanding of the cultural actors. *'Etics'* refers to cultural explanations whose criteria derive from a body of theory and method shared in a community of scientific observers. These cultural explanations constitute 'a corpus of predictions about the behavior of classes of people'. Etic statements cannot be verified of falsified by what cultural actors think is true, but only by their predicative success or failure. 'Emics' systematically excludes 'etics', but 'etics' makes room for 'emics' insofar as what cultural actors think about their action is part of the data to be accounted for in developing a corpus of predictions about lawful social behavior.
>
> (Gottwald 1979:785)

In regard to the distinction between emics and etics, Malina (1986a:190), argues that while one can readily discern what people of a different culture than that of the reader say and do, it is often far from certain whether one can so easily discern what is meant by such actions and words. Because meaning realized in language is always rooted in a specific social system, one must have recourse to that specific social system to understand what is meant by particular deeds and words. What makes our understanding of words and deeds in other cultures even more difficult is the fact that native speakers usually take their social system for granted. 'They use language with the

presumption that all with whom they interact understand 'how the world works' in the same way they do' (Malina 1986a:190). Therefore, descriptions of behavior from the native's point of view, is called emic description. The term emic emphasizes the fact that any formation of a social nature within any text is historically 'dated'. As such, the New Testament writings might therefore be considered an anthropologist's field book full of emic data, that is, 'dated' history (Malina 1983:122; 1986a:190; cf also Leach 1976:112; Kraft 1979:13; Ohnuki-Tierny 1981:9[6]). The study of different cultures therefore requires some model of how 'the world works that might include both the world of the observer and the world of the observed in some articulate, non-impressionistic, and independently verifiable way' (Malina 1986a:190). Malina (1986a:190) calls descriptions derived from such models, etic descriptions.

According to Malina and Neyrey (1988:137), the distinction between emics and etics is a useful one in the sense that it allows us to understand that we work with material which refers to a reality vastly different from our own, and that we should therefore be sensitive enough not to modernize the meanings in the text. It also makes us to realize and recognize the conceptual gulf which exists between observer and observed. Or, in Malina's words: 'In philosophical terms the articulation of the emic in the etic mode overcomes the so-called 'hermeneutical gap', the gap in understanding between people in different cultures, whether past or present' (Malina 1986a:190).

The importance of the distinction between emics and etics in a social scientific analysis of the biblical world and biblical texts is also endorsed by Elliott (1991a:11). He explains this distinction as follows:

> The term 'emic' identifies information provided by a native from a native's point of view as determined by his/her cultural setting, experience, and available knowledge. The term 'etic' identifies the perspective and categories of thought of the investigator or interpreter as determined by his/her different social, historical, and cultural location, experience, and available knowledge.
>
> (Elliott 1991a:11)

Emic descriptions of events, therefore, are accounts perceived, narrated and explained according to the experience, folk-knowledge, folklore, conceptual categories, ratiocinations and rationalizations of the indigenous narrator. Etic accounts, on the other hand, are external analyses and explanations by means of operationalized models which reflect the theory and methods of contemporary social science. According to Elliott (1991a:11), the main advantage of the distinction between emics and etics is thus the fact that it acknowledges the cultural differences in the manner in which reality is perceived, construed and described.

Elliott (1991a:11) and Malina (1986a:190) are thus unanimous in recognizing that this distinction has the advantage of making exegetes of ancient texts and ancient cultures understand that there is a conceptual gulf between the culture under scrutiny, and the culture to which the exegete belongs. However, it also helps us to overcome the so-called 'hermeneutical gap' (Malina 1986a:190). According to Malina (1986b:148), interpretation entails providing the requisite information so that a given text might be readily understood: 'To interpret, then, means to make explicit and clear those features in a text that are implicit and unclear, and thus facilitate effective communication' (Malina 1986b:148). Implicit features in texts are thus emic data, and to make them explicit an etic interpretation is needed.

In this regard, Van Staden (1991:156) surmises that the difference between the concepts emics and etics can fruitfully be employed by relating the concept of emics to specific social data (e g in texts) and the concept etics, for example, to social scientific models that are used to reflect on and interpret social data conceptually[7]. Van Aarde (1991d:10) argues in more or less the same vein: Emics can be seen as the enterprise through which all relevant data from the text, or artifacts for that matter, are systemized according to, for example, social institutions, roles, status and social class, as well as conflicts. This data can then be interpreted by a constructed, conceptual social scientific model. Hence, this is the manner in which the study of the opposition between Galilee and Jerusalem in Mark (emical data) will be undertaken in chapter 5 and 6 from an etical point of view.

This will be done as follows: The emic reading of Mark's story of Jesus will consist of a narratological study of focal space by using the narratological model to study space as developed in section 3.4. The emic reading of Mark will thus consist of a study of the ideological perspective and interest of the narrator on the topographical level of the text. This will be done in section 5.2, by concentrating on systemizing all the relevant spatial data in the Gospel in terms of Jesus' activities described by the narrator. These spatial data, as well as the identified ideological perspective and intent of the narrator on the topographical level of the text, will then be interpreted from an etical point of view in chapter 6, that is, by using the social scientific model to be constructed in the subsequent sections of this chapter. Presented in this way, it may be possible to avoid the fallacies of ethnocentrism/ anachronism and reductionism.

This proposed method also corresponds with the other aim of this study, namely to analyze focal space in Mark by the association of a narratological and social scientific analysis. From what has been stated above, it is clear that the narratological analysis will be used for the emical reading of the text, and the social scientific analysis for the etical interpretation of the results that were yielded by the emical reading of the text.

4.2 THEORY

As stated above, theories can be seen as the stepping stones of models. Or defined differently: Models are theories in operation. It has also became clear from section 4.1.2, that theories determine the model to be used because the preference for certain theories (and research objectives) will determine the model to be employed.

It is therefore necessary that the different theories that will be used in constructing a social scientific model to be used in this study are clearly spelled out. Furthermore, to avoid the fallacies of ethnocentrism/ anachronism and reductionism in studying focal space in Mark's story of Jesus, it is not only necessary to indicate which theories are operationalized in the developed model, but to also clearly explain the theories put forth for use. This will be the task of this section.

The different cross-cultural (and other) theories that will be used for constructing a model to read Galilee and Jerusalem as symbols of political oppositions in Mark are the following: Honor and shame as pivotal values in first-century Mediterranean world (section 4.2.1), patronage and clientism (section 4.2.2), the theory in regard to first-century dyadic personality (section 4.2.3), ceremonies and rituals (section 4.2.4), labelling and deviance theory (4.2.5), sickness and healing (section 4.2.6), purity and pollution (4.2.7), kinship as the dominant institution in first-century Mediterranean world (section 4.2.8), and first-century Mediterranean society as a stratified society (section 4.2.9)[8].

4.2.1 Honor and shame

Honor and *shame* were pivotal values of the first-century Mediterranean world (Malina 1981:25)[9]. Malina (1981:27-28; cf also Malina & Neyrey 1991a:25-26) gives the following description of *honor*:

> Honor might be described as socially proper attitudes and behavior in the area where the three lines of power, sexual status, and religion intersect[10] .... Honor is the value of a person in his her own eyes (that is, one's claim to worth) *plus* that person's value in the eyes of his own social group .... Honor, then, is a claim to worth *and* the social acknowledgement of that worth .... When a person perceives that his or her actions do in fact reproduce the ideals of society, he or she expects others in the group to acknowledge the fact, and what results is a grant of honor, a grant of reputation.
>
> (Malina 1981:27-28; his italics[11])

Honor can either be *ascribed* or *acquired* (Malina 1981:29; Malina & Neyrey 1991a:27-29). Ascribed honor one gets, for example, by being born into a wealthy family. This would be described as ascribed wealth. Ascribed honor, is therefore, the

socially recognized claim to worth which befalls a person, that happens passively; 'not because of any effort or achievement' (Malina & Neyrey 1991a:28). Acquired honor, in contrast, 'is the socially recognized claim to worth that a person acquires by excelling over others in the social interaction that is called challenge and response' (Malina 1981:29).

Challenge and response is a sort of social pattern (or game) in which persons hassle each other accordingly to socially defined rules in order to gain the honor of the other. Honor, like all goods in first-century Mediterranean society, was a limited good. To acquire honor therefore meant that some else has to lose honor. A challenge is a claim to enter the social space of someone else, or to dislodge another from his social space, either temporarily or permanently. Challenges always take place in public, and normally consist of the following three phases: 1) The challenge itself in terms of some actions, word or both; 2) the perception of this challenge by both the one who is challenged and the public at large (or present); and 3) the reaction of the receiving individual and the evaluation of the reaction on the part of the public. Furthermore, these challenge-response games can only take place between equals[12]. Thus in the Gospels, the scribes, Pharisees and Sadducees who challenged Jesus considered him their equal. *Shame*, on the other hand, is also a positive symbol, meaning

> sensitivity for one's own reputation, sensitivity to the opinion of others. Any human being worthy of the title 'human', any human group worthy of belonging to the family of man, needs to have shame, to be sensitive to its honor rating, to be perceptive to the opinion of others. On the other hand, a shameless person is one who does not recognize the rules of human interaction, who does not recognize social boundaries.
>
> (Malina 1981:44)

The shameless person is, therefore, one with a dishonorable reputation beyond all social doubt, one outside the boundaries of acceptable moral life, hence one who must be denied the normal social courtesies. To show courtesy to a shameless person makes one a fool, since it is foolish to show respect for boundaries when a person acknowledges no boundaries. According to Malina (1988a:46), certain families and institutions such as first-century tavern and inn owners, actors, and prostitutes as a class were considered irretrievably shameless because they did not respect any lines of exclusiveness, and therefore were symbols of the chaotic.

Along with personal honor, an individual also shares in a sort of collective or corporate honor. If the family head was dishonored, so was his extended family. The head of a voluntary group (like the Jesus-faction) was responsible for the honor of the group with reference to outsiders, and also symbolized its honor as well.

Honor as corporate honor applies to both sexes. However, actual conduct or daily concrete behavior always depends upon one's sexual status. When honor is therefore viewed as an exclusive prerogative of one of the sexes (like men that work outside the house and women who must work inside), honor is always male, and shame is always female.

According to Bechtel (1991:47-76), shame was one of the main values in the first-century Mediterranean world that sanctioned social behavior. She poses there is a distinction between the emotional response of feeling shame or being ashamed on the one hand, and, on the other hand, the social sanction of shaming or putting to shame. According to Bechtel, the emotional response of shame 'relates to the anxiety aroused by inadequacy or failure to live up to *internalized, societal and parental goal and ideals* (Bechtel 1991:49; her italics). These goals and ideals dictate expectations of what a person 'should' be able to do, be, know or feel, as well as picture what the society should be. The fear for being shamed is therefore that of 'loss of social position' (Bechtel 1991:50).

According to Douglas (1973:33), 'people's main source of identity comes from belonging to the strongly bounded group ... the group is capable of exerting great pressure on people, in order to control their behavior' Because of this, and for the fear of being shamed, Bechtel asserts that shame functioned in terms of the following: 1) As social control to repress aggressive and undesirable behavior; 2) as a pressure to preserve social cohesion; and 3) as an important means to dominate others (Bechtel 1991:53).

Bechtel (1991:54-70) then goes into shaming on social, judicial and political areas of society, of which social and political shaming are of importance for us here. Social shame functioned effectively in the Israelite (and therefore also first-century Mediterranean) community because the society was predominantly group-orientated. It was close-knit, and people's major source of identity stemmed from the group. People relied on, and were strongly pressured by the opinions of others. What influenced those opinions was the external appearance of things. This social structure made people particularly susceptible to shaming.

Spitting in a person's face, for example, was a common informal and social sanction which defiled and degraded people, rendering them unclean and socially unacceptable (Bechtel 1991:59; cf also Malina & Neyrey 1991a:35). Spitting was not only shameful, but also rendered the person spit on unclean and unacceptable; it threatened the person spit on of being cut off from the community. In this regard Douglas (1966:118-123) also points out that, symbolically, the body is a bounded system, a symbol of the community. Any substance produced by the body is accept-

able while in the body, but becomes unacceptable or unclean when it is expelled from the body. In spitting, therefore, the saliva is expelled from the body and is unclean, similar to unclean things that are cast out of the community.

In turning to political shaming, Bechtel notes that it was particularly shameful to be captured by the enemy, or for that matter, by anybody. To shame captured people further, they were stripped of their clothes; nakedness made people's sexual parts publicly exposed. Their nakedness was also symbolic of the defenselessness of their nation and demonstrative of its failure to attain victory. Other common shaming techniques used to degrade captives further were making them laughingstocks, or by slandering, taunting, scorning or mocking them (Bechtel 1991:72).

To summarize: In section 6.4.7, it will be indicated, that by using the above discussed cross-cultural theory of honor and shame, Jesus, because of his activities on Galilean soil in episodes such as Mark 1:21-29, 40-45, Mark 2:1-12, 15-17, 18-20, 23-28, Mark 3:1-6, Mark 5:1-20, 25-34, Mark 6:35-44 and Mark 8:1-10 was regarded as a shameless person, someone with no honor. In the eyes of the scribes and Pharisees (from Jerusalem), what Jesus did in Galilee made him a fool, because he showed courtesy to shameless persons, and especially to the crowd(s) that followed him. However, it will also be indicated that, according to the narrator, Jesus was an honorable man, unlike his adversaries. This was especially confirmed by the crowd(s). By using the above theory of honor and shame, it will also be indicated that Jesus redefined honor and shame as understood in the society in which he lived (as it is narrated by Mark). According to the Markan Jesus, it was more important to be honored by his heavenly father than to be honored by the 'honorable men' of society. This theory will also be used to analyze Jesus' trial(s) and execution in Jerusalem in section 6.5.2. In this regard, the following questions will be asked: What did it mean that Jesus was spit on when he was captured (Mk 14:65; 15:19)? What did it mean that Jesus was 'crowned' by the soldiers (Mk 15:17), that they slapped his face (Mk 15:19), or that Jesus had to carry his cross to Golgotha, and that his clothes were stripped from him when he hung on the cross (Mk 15:23)? Was this political shaming, as described by Bechtel (1991: 47-67)? Furthermore, what is the implication that Jesus was honored in Galilee by the crowd(s) as a result of his healings and teaching, but that he lost all of his honor in Jerusalem? Does this give any indication of how the narrator is using Galilee and Jerusalem as focal space/symbols in the narrative? Finally, in chapter 7, where the final conclusions will be drawn in regard to the political opposition between Galilee and Jerusalem in the Gospel of Mark, it will be indicated that the aspect of ascribed honor is of great importance to understand the political aspect of this opposition.

4.2.2 Patronage and clientism

According to Elliott (1987b:39), 'literary and epigraphic evidence from the Greco-Roman period abundantly attests of a Roman social institution as *clientela*, or, in modern terms, patronage and clientism'[13]. This type of relationship grew out of the principal of *reciprocity* (cf Carney 1975:169-171). Reciprocal exchange or reciprocity involved the giving of gifts, whereby the recipient of the gift was obliged to reciprocate. In this way a person of substance could acquire influence over a group of others, and could 'call in his debts' when needed (see Carney 1975:167).

Malina (1981:80) defines reciprocity as 'a sort of implicit, non-legal contractual obligation, unenforceable by any authority apart from one's sense of honor and shame'. In following Forster (1961:1178), he calls it a 'dyadic contract', and identifies two types of contracts, namely those between persons of equal status (colleague contracts or horizontal dyadic relations), and those between persons of unequal status, called *patron-client contracts*.

Unequal patron-client contracts are respectively defined by Elliòtt (1987b:42) and Moxnes (1991:242) as follows (cf also Blok 1969:366; Carney 1975:171; Van Staden 1991:184-185):

> It is a personal relation of some duration entered into voluntarily by two or more persons of unequal status based on differences in social roles and access to power, and involves the reciprocal exchange of different kinds of 'goods and services' of value to each partner ... [D]esigned to advance the interests of both partners, a 'patron' is one who uses his/her influence to protect and assist some other person who becomes his/her 'client[14]', who in return provides to this patron certain valued services .... In this reciprocal relationship a strong element of solidarity is linked to personal honor and obligations informed by values of friendship, loyalty, and fidelity.
>
> (Elliott 1987b:42)

> Patron-client relations are social relationships between individuals based on a strong element of inequality and difference in power. The basic structure of the relationship is an exchange of different and very unequal resources. A patron has social, economic, and political resources that are needed by a client. In return, a client can give expressions of loyalty and honor that are useful for the patron.
>
> (Moxnes 1991:242, in following Blok 1969:336)

According to Eisenstadt & Roniger (1984:48-49; cf Moxnes 1991:248) the features that all patron-client societies (like first-century Mediterranean society) have in common are the following:

*   they are particularistic and (usually) diffuse;
*   they involve the exchange of a whole range of generalized symbolic media[15], like power, influence, inducement and commitment;
*   the exchange entails a package deal, so that generalized symbolic media cannot be given separately (e g concretely useful goods must go along with loyalty and solidarity);
*   solidarity entails a strong element of interpersonal obligation, even if relations are often ambivalent;
*   these relations are not fully legal or contractual, but are very strongly binding;
*   in principle, patron-client relations entered into voluntarily can be abandoned voluntarily, although always proclaimed to be life-long, long-range or forever;
*   they are vertical and dyadic, and thus they undermine the horizontal group organization and solidarity of clients and other patrons[16]; and
*   they are based on strong inequality and difference between patrons and clients.

In addition to Eisenstadt & Roniger, Malina (1981:80) notes that dyadic contracts (i e patron-client contracts) are initiated by means of a positive challenge, like the acceptance of an invitation to supper, or of a benefaction like healing. To accept an invitation with no thought of future reciprocity implies acceptance of imbalance of society (see also Silverman 1977:12; Waterbury 1977:354; Saller 1982:37-38; Moxnes 1991:251). Jesus' calling of Levi (Mk 3:13-17), for example, leads to the response of Levi to invite Jesus to dinner. Jesus' accepting of this invitation again put him in the position of repayment. Malina (1981:81) notes that it was exactly this sort of dyadic relationship that bothered Jesus' critics when he ate with 'sinners and tax-collectors'[17].

Malina (1981:82) also notes that in patron-client relationships, the dyadic relationship obliges no wider than the individuals (and perhaps their embedded females and children) who went into such a patron-client relationship. Consequently, it would be quite normal for the disciples of Jesus to squabble with and challenge each other, since they had ties with Jesus and not to each other (e g Mk 9:33-34).

Apart from these features of patronage and clientism noted by Eisenstadt & Roniger and Malina, Elliott (1988:5-8) notes another important aspect in regard to patronage and clientism, namely *favoritism*. In following Landé (1977:xv), Elliott (1988:5) states that the larger goal pursued by means of dyadic relations is favor, something received on terms more advantageous than those which can be obtained by anyone

on an ad hoc basis in the market place or which cannot be obtained in the market place at all. Favoritism, therefore, is the main quality of such relationships. The New Testament is heavily sprinkled with the vocabulary of favoritism, such as benefaction, reward, gift and grace[18]. In horizontal dyadic relationships between individuals of equal status and power, favors and help are exchanged in time of need, usually of similar quality. In vertical dyadic relationships, that is patron-client relationships between individuals of highly unequal status, power or resources, however, the exchange of favors and help is of a qualitatively different sort: Material for immaterial, goods for honor and praise, force for status support, and the like (see Malina 1988:7).

Such patron-client relationships are commonly employed to remedy the *inadequacies of all institutions, that is, to cushion the vagaries of life for social inferiors.* Thus, the slave might be protected against the risks of being sold, killed or beaten, while the slave owner obtains the trust and commitment of the slave in question. Therefore, what a patron-client relationship essentially entails is endowing and outfitting economic, political or religious institutional arrangements with the overarching quality of kinship. *Such relations 'kin-ify' and suffuse the persons involved with the aura of kinship, albeit fictive or pseudo-kinship.* And since the hallmark of kinship as a social institution is the quality of commitment, solidarity or loyalty realized in terms of generalized reciprocity, patron-client relationships take on these kinship dimensions. Thus, economic, political and religious interactions now take place between individuals bound together by mutual commitment, solidarity, and loyalty in terms of generalized reciprocity, rather than the balanced reciprocity of unconnected equals or the negative reciprocity typical of superiors to their subordinates.

Malina (1988b:3-18), for example, applied this model of patronage and clientism (especially using the concept of favoritism), to understand and present the God of Israel. In short, his argument is as follows: God, as the heavenly patron, allows vertical dyadic alliances with the people of Israel. Jesus, in announcing this arriving patronage and by gathering its clientele, sets himself up as broker[19]. He recruits a core group to facilitate his brokerage and enters into conflict with rivals in the same profession. With his core group and new recruits, Jesus founded a person-centered faction to compete for limited resources bound up with brokerage with the heavenly Patron. The vocabulary of grace, favor, reward and gift all pertained to this brokerage. With the end of Jesus' brokerage career, his core group emerges as a group-centered faction with features of his own[20].

In more detail, Malina's argument looks as follows: When Jesus called God father, what he did was to apply kinship terminology to the God of Israel, the central and focal symbol of Israel's traditional political religion. According to Malina (1988b:9), this sort of 'kin-ification' is typically patron-client behavior. God the 'father', is therefore nothing less than God the patron[21]. According to Malina (1988b:9-10) 'the kingdom of God'[22] would be God's patronage and the clientele bound up in it: To enter the kingdom of God would mean to

> enjoy the patronage of God, the Heavenly Patron, and hence, to become a client; and the introductory phrase, 'the Kingdom of [God] is like' would come out as 'the way God's patronage relates and effects his clients is like the following scenario'.
>
> (Malina 1988:10)

In this regard Aalen (1962:240), described Jesus' conception of the kingdom of God as 'a new state of affairs, a definite outpouring and sending of powers ..., as restitution of mankind, a fulfillment of the world'. Also, for Aalen (1962:226) kingdom is not kinship or reign, but a community, a 'house'[23]. Malina (1988b:10) further argues that all the Synoptics agree that Jesus proclaimed the kingdom of God, that is, the enjoyment of the patronage of God, and each gospel accounts a heavenly voice witness to Jesus as beloved son (cf Mk 1:11), as the one who enjoys special divine patronage (cf Moxnes 1991:248). It is therefore no surprise then that Jesus' essential emphasis was on the readily available patronage of the God of Israel for all his clients. Of course, the place where God was traditionally and readily available was the temple. In Jesus' proclamation of the kingdom of God, however, clients could now approach the divine Patron without officialdom, regardless of their social standing.

Jesus however behaved not as a patron but as a broker, in that he put prospective clients in touch with the heavenly Patron[24]. He proclaimed the ready enjoyment of God's patronage and by healing, teaching and forgiving sins, he took up the role of broker relative to the patronage offered by God to Israel. Or, in Malina's words:

> In the gospel story, Jesus takes up the role as broker, not as patron ....
> In the gospel story, Jesus launches on a ... serious task, given the embedded quality of religion in the first century. He is a broker of the Kingdom of [God], offering to put people in contact with a heavenly Patron who, in turn, is ready to provide ... resources of a political, religious, and economic sort.
>
> (Malina 1988:13-14)

On the question of why Jesus became a broker, Malina (1988b:14-15) answers as follows: People choose to become brokers, as a rule, when two necessary and sufficient criteria are met: Firstly, the structure and content of a person's social network must be sufficient to allow for brokerage, and, second, a person must be willing to use that social network for personal gain in order to develop a profession or means of livelihood. In regard to the first aspect the features of time, centrality and power is of importance. In this regard Malina (1988b:15) states that Jesus learned from John the Baptist not only of God the Patron with a renewed and growing clientele, but also learned of his own ability to accept the position as broker between the patron and his traditional clientele, Israel. At the time John was imprisoned, Jesus started to devote himself to this brokerage full time. Relationships had to be served, and Jesus had time. The more time one has, the more amounts of and wider social relations can be created. By recruiting a faction to participate in this brokerage, Jesus also put himself in a good position to service relationships with excellent opportunities for success. Finally, Jesus also had power, especially over unclean spirits/demons and different kinds of sickness, as well as teaching abilities that were 'not like the scribes'.

Jesus, as broker, acquired the following benefits (Malina 1988b:15-16): He acquired a personal network of relationships between people, especially in Capernaum, since those he summoned there to form his coalition did so readily. Because of his services (e g healings and teaching), he amassed debt, was invited to homes, his fame spread and he acquired social standing. The effect of all this was that Jesus effectively destroyed rival communication networks, that is, that of the temple, scribes and Pharisees. Jesus' conflict with the scribes and Pharisees thus might be viewed as competition to gain monopoly control of access to the heavenly Patron.

This insight of Malina, namely that the main analogy behind the Synoptics is that of God as patron and Jesus as broker, was taken up by Moxnes (1991:241-268) and refined further. According to Moxnes the ministry of Jesus represents an important transformation of the very basis of patronage. According to the patron-client model, patron-client relationships are held together by reciprocity within a structure of great inequality between patron and client, especially when it comes to resources and power (Silverman 1977:12; Waterbury 1977:354; Saller 1982:37-38). Jesus however acted as broker, but without expectations of reciprocity in terms of gratitude, or in terms of assessing debt or power. According to Moxnes (1991:264), Jesus removed the power aspect from the patron-client relationship in that he wanted social relationships to function on the basis of an equal status before God, in which all are fictive kin in God's household. It was therefore a radical departure from a situation in which wealth, status and power determined social relations.

This transformation of the basis of patron-client relationships is argued by Moxnes as follows: In first-century Palestine there were large differences between center and periphery, between city and village (e g Jerusalem and outlying regions like Galilee), and between God and human beings. These contrasts effected all areas of power: Political, economical and religious. Because the distance between these two centers was so great, no immediate or direct contact was possible. In such a stratified society, a broker was needed to function as middleman, for example, between city and village, or God and humans. Also, brokers normally came from the 'upper' section of society, from the cities, and in terms of God-human relationships from those who worked in the temple.

As such, the priestly elite in Jerusalem as well as the Pharisees in Galilee were brokers. In Jewish society, power was ultimately linked to God and access was granted to God through the temple and the Torah. The priests therefore served as brokers in terms of the temple in Jerusalem, and the Pharisees as brokers in terms of the Torah. The priests as brokers, however, did not facilitate access to God, but blocked it instead. This, for example, became the theme of several of the conflict scenes between them and Jesus. People who were in need of healing or salvation came to Jesus. But the Pharisees, for example, tried to use the Torah to stop them by means of arguments based on legality and the sabbath laws (cf Mk 2:23-3:6). Thus, the leaders that were supposed to be brokers did not fulfill their function or role.

On the other hand, Jesus as broker started a new fellowship in Galilee (the periphery), and his clients followed him on his way to Jerusalem, the center. Jesus as broker, however, was not a broker on the center-periphery axis (that is coming from the center as the priests and Pharisees). Jesus did not have access to the traditional channels to God via the temple and the Torah. Instead, he came from Galilee, from the periphery, and also identified himself with the periphery, the rural and the lowly (Moxnes 1991:258). This did not conform to the model of 'mediation' or brokerage from the center to the periphery as practiced by the elders, scribes, priests and, for that matter, the Pharisees. As a mediator from the outside, Jesus was therefore rejected by the elite.

While being in Galilee, and on his way to Jerusalem, Jesus however redefined patron-client relationships in terms of the new household of God. He ate with sinners and tax-collectors without looking for reciprocity (Mk 2:13-17), healed many without asking them to follow him (e g Mk 8:22-26) and sometimes even tried to get away from the crowds (Mk 6:31). When Jesus was on his way to Jerusalem, and the disciples argued the question of who of them was the greatest (which was normal in patron-client relationships; see again Silverman 1977:12; Waterbury 1977:354; Saller

1982:37-38), he taught them: 'Whoever wants to be first must be last of all and servant of all' (Mk 9:35). When James and John asked Jesus to sit at his right and left hand in his glory, Jesus answered: 'You know that among the Gentiles those whom they recognize as their rulers (i e patrons — EvE) lord it over them, and their great ones are tyrants over them. But this is not so among you; but whoever wishes to become great amongst you must be your servant, and whoever wishes to be first among you must be slave of all' (Mk 10:42-44). These are statements of Jesus, according to Moxnes (1991:259), that represent a new concept of leadership and patronage.

In section 6.4, Malina's insight of Jesus as broker of the kingdom of God, in terms of the cultural anthropological model of patronage and clientism, will be used in regard to the etic interpretation of Jesus's activity in both Galilee and Jerusalem. It will be argued that Jesus became the broker of God's availability and presence in a brokerless kingdom, that is, a kingdom brokered in such a way by the religious leaders that it resulted in God as being not available to all (especially the sinners and expendables). It will also be indicated that Jesus brokered God's presence especially in terms of his healings, exorcisms and teaching. Furthermore, Moxnes' understanding of Jesus as broker, but also his understanding in relation to Jesus' redefining of patron-client relationships, will also be used. Finally, Malina and Moxnes' remarks in regard to the relation between patron-client relationships and the institution of kinship will also be employed in this section. As indicated above, Malina (1988b:2-32) has argued that the main analogy behind the Synoptic gospels is that of God as patron and Jesus as broker. This insight of Malina has been used by Moxnes (1991:241-268) to analyze this analogy in Luke-Acts. In section 6.4, building on the results of Malina and Moxnes, this analogy will be used to study the narrative world of Mark, that is, God as patron, Jesus as broker, and his followers as the clients.

4.2.3 First-century personality

As was indicated in section 4.2.1, honor and shame were two of the most pivotal values in first-century Mediterranean society. In that society, the virtuous man was the strong man who knew how to maintain and perhaps increase his honor rating along with that of his group (Malina 1981:51). What sort of personality sees life exclusively in terms of honor? To begin with, such a person would always see himself or herself through the eyes of others. After all, honor requires a grant of reputation by others (see again section 4.2.1), and therefore what others tend to see is all important. Furthermore, such an individual needs others for any sort of meaningful existence, since the image he has of himself has to be indistinguishable from the image of himself held and presented to him by the significant others in his family or village. In this sense, a

meaningful existence depends upon the individual's full awareness of what others think and say about him, along with his living up to that awareness. Literally, this is conscience. According to Malina (1981:51), the Latin word *conscientia* and the Greek word *syneidesis* stand for 'with-knowledge', that is, knowledge with others, individualized common knowledge, commonly shared meaning, or common sense[25]. Conscience thus refers to a person's sensitive awareness to his public ego-image with the purpose of striving to align his own personal behavior and self-assessment with the publicly perceived ego-image. A person with conscience is thus a respectable, reputable and honorable person. Respectability, in this social context, would be the characteristic of a person who needs other people in order to grasp his or her own identity (Malina 1979:128, 1981:51).

From this it is clear that the first-century Mediterranean person[26] did not share or comprehend our (modern and Western) idea of an 'individual' at all. Instead of individualism, what we find in the first-century Mediterranean world is what might be called 'dyadism' (from the Greek word meaning pair, a twosome). A dyadic personality is one that simply needs others continually in order to know who he or she is (cf Foster 1961:1184; Selby 1974:113). Or, in the words of Malina & Neyrey (1991c:73-74): 'For people of that time and place, the basic, most elementary unit of social analysis is not the individual person but the dyad, a person in relation with and connected to at least one other social unit, in particular, the family'. People in this culture, according to Bowen (1978:75), might be said to share 'an undifferentiated family ego mass'. They were primarily part of the group in which they found themselves inserted. They existed solely and only because of the group in which they found themselves embedded. Without the group they would cease to be (Malina & Neyrey 1991c:73).

What this means is that the person perceives himself or herself as always interrelated to other persons, as occupying a distinct social position both *horizontally* (with others sharing the same status, ranging from center to periphery) and *vertically* (with others above and below in social rank). Such a person internalizes and makes his own what others say, do and think about him because he believes it is necessary, for a human being to live out the expectation of others. He needs to test his interrelationships, moving the focus of attention away from his own ego and towards the demands and expectations of others who can grant or withhold reputation and honor. Dyadic persons, therefore, would expect others to tell them who they are (cf Mk 8:27), what is expected of them and where they fit. Thus, a first-century Mediterranean person would perceive himself as a distinctive whole *set in relation* to other such wholes and *set within* a given social and natural background, in that every individual is perceived as embedded in some other, in a sequence of embeddedness (see Malina 1979:128, 1981:55; Malina & Neyrey 1991c:73).

Persons in first-century Mediterranean society can thus best be described as strong group persons[27]. Strong group persons define themselves rather exclusively in terms of the groups in which they are embedded, and their total self-awareness emphatically depends upon this group embeddedness. Although they are single beings, individual and unique in their being, their psychological ego reference is primarily to some group. 'I' always connotes some 'we', inclusive of the 'we' (see Malina & Neyrey 1991c:74). The dyadic individual is therefore always symptomatic and representative of some group. From this perspective, the responsibility for morality and deviance is not on the individual alone, but on the social body in which the individual is embedded. It is because something is amiss in the functioning of the social body that deviance springs up (cf Mk 6:1-6; see section 4.2.5). The main objective of first-century Mediterranean societies therefore was to keep the family, village or fictive group sound, both corporately and socially.

Furthermore, all strong group persons make sense out of other people by thinking 'socially' (Malina 1979:129-130, 1981:56-60; Malina & Neyrey 1991c:72-76). This means that the individual person makes sense of everything on the basis of reasons, values, symbols and modes of assessment typical of the group. 'Social' thinking entails thinking about persons in terms of *stereotypes* (Malina & Neyrey 1991c:74). Stereotypical thinking submerges any individuality we might find in another in favor of what is common, general and presumably shared by the category (such as gender or ethnicity) or group to which a person is assigned. Stereotypical perceptions yield fixed or standard mental pictures which various groups commonly hold of each other. These standard, mental pictures represent their expectations, attitudes and judgment of others. Since individuals find themselves inserted into various groups by birth, family ties and the wider ranging ties already forged by their elders, group-orientated personalities take this feature of human experience as primary. Strong group people find it overpoweringly obvious that they are embedded in a group and that they always represent that group. Consequently, the common stereotypes of dyadic persons relate to that embeddedness.

According to Malina & Neyrey (1991c:74-75), the following can be seen as representing the basic stereotypes whereby first-century Mediterranean people understood themselves and others:

* Family and clan: People are not known individually, but in terms of their families (e g Mk 2:15-19; 6:3). By knowing the parent or clan, one knows the children.

* Place of origin: Dyadic persons might be known in terms of their place of birth, and depending on the public perception of this place, they are either honorable or dishonorable (e g Mk 2:24; 15:21).

* Group of origin: People are known in terms of their *ethnos*, and certain behavior is expected of them in terms of this. For example, to know one Greek is to know all Greeks (cf Mk 14:70).

* Inherited craft-trade: Persons might, moreover, be known in terms of trade, craft or occupation. People have fixed ideas of what it means to be a worker of leather, a landowner, a steward or a carpenter. Because of this, for example, trouble could arise if a carpenter displayed wisdom, performed great deeds and heals, acts which did not belong normally to the role of a carpenter (cf Mk 6:3).

* Parties and groups: Furthermore, people might be known in terms of their social grouping or faction as Pharisees, Herodians or Sadducees. Membership of groups was not a matter of personal and individual choice, but of group-orientated criteria, such as family or clan, place and/or group of origin or inherited craft or trade. This allowed access to and networking with specific people.

Because dyadic persons perceive themselves in terms of qualities specific to their ascribed status, they tend to presume that human character is fixed and unchanging. Every family, village or city would therefore be quite predictable, and so would be the individuals who are embedded in and share the qualities of family, village or nation. Moreover, since human beings have no control over lineage and parentage, dyadic persons tend to perceive the role and status of clans and families as well as of individual members in them as ordained by God. Since the social order, both theoretically and actually, is God's doing, it follows that there is a built-in resistance to social mobility and to status and role changing (cf Malina & Neyrey 1991c:76).

Also, first-century Mediterranean persons are anti-introspective (Malina 1979:132-33; Malina & Neyrey 1991c:78-79). In more direct terms, the Mediterranean is simply not psychologically-minded at all. Rather, disturbing or abnormal internal states are blamed on persons, either human ones or non-human ones. Thus, in society, an abnormal person will be described by saying he/she is 'a sinner', 'submits to Satan' or 'is possessed by a spirit/demon'. Such a person will be in an abnormal position because the matrix of relationships in which he/she is embedded is abnormal (cf Pienaar 1989:25). The problem is not within, but outside a person, that is, in faulty interpersonal relations over which a person usually has no control.

What follows from this is the important observation that the honorable man would never expose his distinct individuality, personhood or his inner self with its difficulties, weaknesses and secret psychological core (Malina & Neyrey 1991c:78). He is a person of careful calculation and discretion, normally disavowing any dependence on others. In this regard, it is interesting that Mark typifies Jesus who does not regard the face

(honor), but who is intensely concerned about his reputation (cf Mk 8:27). Also, in first-century Mediterranean society, social awareness was of great importance. For example, the institution of keeping females away from males by means of woman's quarters, chaperoning and various gender-based space prohibitions, indicates that behavioral controls exist in the social situation. Thus, behavioral controls are 'social', deriving from a set of social structures to which all are expected to adhere.

Finally, in first-century Mediterranean society the way in which the human being is perceived as fitting into his rightful place in regard to his environments (physical and social), and acting in a way that is typically human, is by means of his innermost reactions (eyes-heart), as expressed in language (mouth-ears) and outwardly realized in activity (hands-feet: cf Malina 1979:132-235; 1981:60-62). These three zones comprise the non-introspective makeup of man and are used to describe human behavior. Man thus consists of three mutually interpenetrating yet distinguishable zones of inter-acting with his environments: The zone of emotion-fused thought, the zone of self-expressive speech, and the zone of purposeful action. This distinction is also used to describe the difference between God and man. In terms of God's behavior, these three zones always work effectively and in harmony. What God conceives with his heart and speaks with his mouth is good, and effectively takes place. Human beings however are not consistently effective nor do they evidence harmony between the three zones[28].

This then is the perspective from which the characters in Mark's story will be analyzed in section 6.4.8. Some of the questions that will come to the fore are the following: Did the Markan Jesus, in terms of his activities on Galilean soil, ask his followers to break with their belief in external responsibility? Did he teach his disciples not to be anti-introspective, and not to be strong group persons in terms of the boundaries of their society? Did Jesus therefore try to redefine first-century Mediterranean personality? And if this is the case, did he not then also redefine society as understood for example by the religious leaders in Jerusalem (and those in the cities on Galilean soil like Sepphoris? And if the latter is found to be true, does it mean that the Markan Jesus' understanding of first-century Mediterranean personality had implicit political implications?

4.2.4 Rituals and ceremonies

According to Turner (1969:94-103), the concept culture can be seen as the whole array of interlocking symbols and sets of symbol systems in any society. Culture, one can also say, is the symbol systems it produces, and these systems also provide the means, namely rituals and ceremonies, in, by, and through which society is ordered. Rituals and ceremonies serve the purpose of ordering, that is drawing and redrawing boun-

daries around the both natural and social spaces and identify them as 'good or bad, inside or outside, clean or unclean, high or low' (McVann 1991a:334). In short, rituals and ceremonies construct and maintain a cosmos; they are building blocks of culture (cf Turner 1969:99; Sahlins 1976:78; McVann 1988:97, 1991a:334).

Ceremonies and rituals are distinguished from each other in terms of the following different features (see Malina 1986a:139-142; McVann 1991a:334-335): In the course of routine daily living, individuals take special time off, either to pause from routine or to intensify aspects of it. When the pause occurs *regularly*, it is called a ceremony. If the pause is *irregularl*, it is called a ritual. Ceremonies are therefore *predictable* (when planned), and rituals *unpredictable* (when needed), in terms of daily routine. These pauses, moreover, are under the care of specific people. Those who preside over ceremonies, are called *officials* (e g father/mother presiding over a meal or a priest conducting a temple sacrifice), and those who preside over rituals are called *professionals* (e g physicians, judges, clergy)[29].

Furthermore, ceremonies function in terms of the *confirmation of values and structures* in the institutions of society. Institutions are patterned arrangements, sets of rights and obligations (called roles), of relationships among roles (called statuses), and of successive statuses or status sequence which are generally well-recognized and are regularly at work in a given society[30]. Institutions encompass kinship, politics, education, religion and economics[31]. Ceremonies, therefore, confirm the social institutions which structure life shared in common. They confirm the respective statuses of persons in those institutions, even as they effectively demonstrate solidarity among all those who gather together and give shape to them.

On the other hand, rituals function in terms of *status transformation*. They take place between social structures in order to mark the transition or transformation of some person or group from one state to another, or from one set of duties and obligations to another. People might change different roles: Those who have been excluded from aspects of societal life, for example, the sinners, can be brought back into the life of society by means of rituals which signal status reversal (e g from ill to clean/acceptable or from impure to pure). The time focus of ceremonies is therefore *past-to-present* (how things were in the past are again confirmed), and that of rituals *present-to-future* (how things were in the past will now be different in future).

In terms of the definition of *ceremonies* given above, it is clear that ceremonies are especially relevant when foods and table-fellowship are involved. Because these two aspects are both present when a meal is eaten, meals as a ceremony can provide a good example for looking deeper into a cross-cultural theory of ceremonies. People of the first-century Mediterranean world tended to structure their world by classifying per-

sons, places, things and times, and thus imposed some order on what otherwise seemed to be chaos (see Neyrey 1991c:271-304). Such a system of classifications expressed order and gave clues to a group's symbolic universe. According to Neyrey (1991b:365), this is especially true of the classifications surrounding meals, for, as it has been observed by Cohen (1968:508), '[i]n no society are people permitted to eat everything (things — EvE), everywhere (places — EvE), with everyone (persons — EvE), and in all situations (time — EvE; see also Crossan 1991a:341; Elliott 1991e:386-399)[32].

The *map of persons* as implemented by the Pharisees, illustrates perfectly the principle that people basically eat with others with whom they share certain values (Neyrey 1991b:364). Hence, the Pharisees criticize Jesus, who claims to teach a way of holiness, for eating with tax collectors and sinners (see Mk 2:16), because shared table-fellowship implies that Jesus shares their world, not God's world of holiness. Moreover, one would not expect Jews, God's holy people, to eat with Gentiles. Even when likes eat with likes, one would expect in a strongly structured cosmos such as the first-century Mediterranean world that there would be some sort of map of persons even at the meal, some order of who sits where. Seating arrangements signal and replicate one's role and status in a group (see Mk 12:39). It could also happen that not all the participants at a meal would eat the same food or would be served the same amount (Pervo 1985:311-313). Some hosts might also rank their guests by different quantities and qualities of food and drink.

In terms of the *map of things*, all foods were classified, and certain foods were proscribed and prescribed. Some foods were automatically declared unclean (see Lev 11:1-47; cf Douglas 1966:41-57), others needed to be prepared in a certain way, and others were made clean by virtue of the tithes paid on them. This concern for clean/unclean foods extended even to the dishes used in their preparation and consumption. As we learn, for example from Mark 7:4, there were Pharisaic rules concerning the porosity of vessels and rules concerning washing them. Even the talk at the table was a thing mapped. Certain talk was appropriate and even required at meals. At family meals, for example, one would expect the conversation to be supportive of family ideals and traditions, not divisive or critical. In line with this concern with table talk, it should also be noted how in the biblical tradition bread is a common symbol of wisdom and instruction (Neyrey 1991b:365-366; cf also Feuillet 1965:76-101)[33].

Turning to the aspect of the *map of places*, the perception of an ordered universe was replicated in the spatial arrangement of persons and things at a meal, especially in regard to the place where one eats (Neyrey 1991:366; Van Staden 1991:216-220). A Pharisee, for example, would be concerned about the place where he eats to ensure that

the proper diet was prepared in a proper way and served on and with proper utensils. Conversely, Jesus' celebrated multiplication of the loaves ostensibly flouted the perception of a specific place for meals (see Mk 6:35-42; 8:1-10). A 'desert place' (Mk 6:31; 8:4) is unsuitable for eating, because it would preclude concern for proper foods correctly tithed and prepared, proper persons with whom one might eat, and proper water for purification rites (Neyrey 1991b:366).

Finally, the *map of times* refers to certain meals that had to be eaten at specific times, like the Passover. Furthermore, according to Douglas (1972:66), even in the course of a meal, there might be an elaborate time arrangement in which dishes were served in the right sequence (cf also Jeremias 1968:41-62; Bahr 1970:182).

When we distinguished between ceremonies and rituals above, we noted that *rituals*, unlike ceremonies, are concerned with *status reversal/transformation* or passage from one role or status to another. People may move horizontally up or down the social scale, or laterally from inside to outside. Ritual transformation of status may either occur voluntarily, or involuntarily (e g trial and execution). These transformations of status, however, are nearly always and everywhere surrounded by complexes of symbols (McVann 1991a:336). Seen as such, rituals provide the participants with the means of understanding the way the world is perceived by their social group and a way of participating in its patterns. Thus, 'ritual is a symbolic form of expression which mediates the cultural core values and attitudes that structure and sustain society' (McVann 1991a:336). A ritual is characterized by a three-step process involving the following (Turner 1969:93-130): 1) *separation*; 2) *liminality-communitas*; and 3) *aggregation* (cf McVann 1988:96-99; 1991a:338-341, 1991b:152-154).

Individuals undergoing status transformation rituals tend to experience *separation* in three ways: Separation from *people*, *place* and *time*. Separation from people encompasses the separation of the participants from the ordinary rhythm of the group's life (e g a young man who is to be married). At the point of ritual separation, the initiand(s) and the place of initiation also become 'off-limits' (Turner 1967:97). The initiands are also removed to a place separated from the locus of ordinary life, because the experience into which they will enter is very much 'out of the ordinary'. The place chosen for the rite is usually a 'sacred space', like mountains, forests and deserts. Separation of time refers to the fact that, usually, the participants in a ritual are thought to be removed from the normal flow of time. They leave 'secular' time, and enter 'timelessness'. During the ritual, time is broken up in new or unfamiliar ways. The usual times for eating, sleeping, working and learning are altered, and sometimes even reversed.

In regard to the second step of the process, namely *liminality-communitas*, the term liminality refers to the negative side of the ritual process and describes the state into which the initiands are brought by virtue of their separation from the everyday familiar world. This is their 'threshold' period. During the liminal period, initiands, who are cut off from the persons and activities who shaped their life beforehand, in a sense 'disappear', or 'die'. They are required to abandon their previous habits, ideas and understandings about their personal identities and their relationships with others in the society. During this stage they lose their previous status as well. They are also perceived as dangerous or as a pollution to those outside the ritual process, because they could not be situated within clear lines or boundaries (see section 4.2.7). Communitas, on the other hand, refers to the positive side of the ritual process, to the initiands' recognition of their fundamental bondedness in the institution into which they are being initiated.

The final step of the ritual process, *aggregation*, usually starts with ritual confrontation where the initiands are challenged in terms of their new roles and statuses. However, by virtue of the ritual, the larger society acknowledges that the initiand now has the capacity required for fulfilling his new role within it. His status in the community has then been redefined.

This ritual process as explained above also involves certain *ritual elements*, which help effect passage to the new role and status, namely the *initiands*, the *ritual elders* and certain *ritual symbols* (Turner 1969:130-151). The initiands are the people who individually or as a group experience the status transformation ritual and so acquire new roles and statuses in the society. The ritual elders are those persons officially charged with conducting the ritual. They see to the strict enclosure of the initiands and supervise their activity. The ritual elders are thus 'limit breakers, or 'boundary jumpers' (see Malina 1986a:143-153; McVann 1991a:337-338). Unlike other people, they are licensed to deal with initiands who are in the dangerous or polluted state of liminality. They are immune to the powers harmful to those outside the process because they have been appointed to conduct the ritual and have themselves been transformed by it (Turner 1967:97). The elders see to it that the preconceived ideas about society, status and relationships are wiped out. They also instill new ideas, assumptions and understandings that the initiands will need to function effectively when they assume their new roles at the aggregation rite. Finally, ritual symbols, take various shapes. Normally, however, they are 'sacred objects' like skulls, rings, candles and books. They are objects that are 'out of the ordinary', which provide a focus for the initiands during liminality and ensure that the initiands concentrate on the values and attitudes of the new statuses which are concentrated symbolically and highlighted in them.

In regard to rituals, it is especially McVann (1988:96-101; 1991b:333-360; 1991b:151-157) who has used this cultural-anthropological theory described above as a model to investigate certain aspects in the Gospel of Mark. According to McVann, the passion in Mark can be seen as a transformation ritual (McVann 1988:96-101), along with the baptism of Jesus and some of Jesus' miracles in Mark's story of Jesus (McVann 1991b:151-157). In section 6.2.2, the cultural-anthropological theory of rituals will be used to analyze Jesus' baptism as a status transformation ritual, when he becomes the official broker of the kingdom of God and therefore replaces the 'official' religious leaders as the brokers of God's presence to the sinners/sick/expendables in society. In section 6.4.5 it will be argued that Jesus' healings were status transformation rituals, and were received and interpreted by the crowds in such a positive manner that Jesus, according to the narrator, became the new official ritual elder in Mark. This, of course, meant conflict with the 'official ritual elders' in Jerusalem. Turning to ceremonies, this cultural-anthropological theory will be used in section 6.4.3 to analyze the four passages in Mark's Galilean section of the gospel, namely Mark 2:15-17, 18-29, 6:35-44 and 8:1-10. It will be indicated that Jesus' meals can be seen as symbols of the kingdom he was brokering, in that it symbolized inclusiveness/commensality (see sections 6.4 and 7.2) *vís-a-vís* the exclusiveness of the temple. Understood as such, it will not only be indicated that Jesus' meals, in a certain sense can be understood as rituals, but also as critiques on the temple.

4.2.5 Labelling and deviance theory

The Mediterranean world has traditionally been a conflict-ridden world (Malina & Neyrey (1988:xvi, 1991b:98). Hence it should come as no surprise that the gospel stories of Jesus and early first-century Palestine groups emerged as stories of conflict. It is quite significant to note that Mediterranean conflict has always been over practical means to some end, not over the ends themselves. Jesus and the faction he recruited were in conflict with other groups over how best to heed the command of God, not over whether God should be obeyed at all (Malina & Neyrey 1991b:98). Such conflict was over practical means, it in no way implied doubts over ends. Conflicts thus were over ways to realize the traditional values of Israel, and also in regard to 'limited goods' in society such as honor and status: It was conflict over structures (either new ones or revitalized ones) or conflict over how to facilitate proper obedience to the God of Israel. According to Malina & Neyrey (1991b:99), one of the ways to study these conflicts in the gospels is to analyze them from the viewpoint of *labelling and deviance theory* with the aid of other cross-cultural features (cf also Davis 1961:120-132; Schur 1971:12-17; Turner 1972:307-321; Pfhul 1980:3-7). Employed as such, labelling and deviance theory can be used as a model to read the data in the Gospels (cf e g Saldarini 1991:38-61).

When people are put on trial, or challenged in terms of his/her actions, they are necessarily accused of charges which the accuser deems serious. Two examples from Mark (the text which is our concern here), are as follows: Jesus is called as being from Beelzebul by the scribes from Jerusalem because of his exorcising of unclean spirits (Mk 3:22), and at his trial before the chief priests and the whole Sanhedrin, Jesus is accused of saying that he is 'the Messiah, the Son of the Blessed One' (Mk 14:61). These charges are the stuff of deviant labels, and will benefit for our discussion to follow on what deviance labels are, and how they function.

People in the Gospels frequently call each other various names. Names are social labels by means of which the reader or the hearer/reader comes to evaluate and categorize the persons being labelled, either negatively or positively. In regard to positive labels in Mark, for example, God calls Jesus his beloved Son (Mk 1:11), those who follow Jesus are called his brothers and sisters (Mk 3:35), and John the Baptist is ironically regarded righteous and holy by Herod (Mk 6:20). In the negative vein, some people are called 'tax-collectors and sinners' (Mk 2:15), Jesus is called as being from Beelzebul (Mk 3:22), and Jesus warns the disciples of the 'yeast of the Pharisees and the yeast of Herod' (Mk 8:15).

Labels therefore are powerful social weapons. In the mouths of an influential coalition' (like the Pharisees, the scribes and the chief priests), they can inflict genuine injury when they succeed in defining a person as being a deviant, that is, being radically out of place. This social name-calling is a type of interpersonal behavior and is technically called *labelling* (Malina & Neyrey 1991b:100).

As a rule, a deviant is anyone who can be defined as being radically out of place socially. Deviants are invariably designated by negative labels: Sinners, prostitutes, lepers, tax-collectors, sinners, and the like. Negative labels are in fact accusations of deviance. Behavior is deviant when it violates the sense of order or the set of classifications which people perceive to structure their world[34]. Deviance, therefore, like the lines that produce it

> is a social creation; what is considered 'deviant' is what is perceived by members of a social group to violate their shared sense of order. In short, deviance lies in the eyes of the beholder, not the metaphysical nature of things. Deviance, moreover, is nearly always a matter of moral meaning, of distinguishing the evil and the wicked from the good.
>
> (Malina & Neyrey 1991b:100)

Because labelling and deviance always lies in the eyes of the beholder, a key element in labelling someone as a deviant is the understanding of the labelers themselves. The important question here is: Who does the labelling and why? In social science theory, deviance refers to those behaviors and conditions assessed '*to jeopardize the interests*

and social standing of persons who negatively label the behavior and the condition'
(Malina & Neyrey 1991b:100; their italics). It is therefore important to keep in mind
the relationship of deviance to perception. Deviance intrinsically depends on the per-
ceptions and judgment of others. Someone will therefore be labelled as a deviant if the
social system shared by the members of the group is perceived violated, and this viola-
tion is perceived precisely by those whose interests in that social system are jeopar-
dized. Their reaction to this perceived deviance is the act of social aggression known
as negative labelling (Malina & Neyrey 1991b:100)[35].

Deviance therefore refers to those behaviors and conditions judged to jeopardize
the interests and social standing of persons who negatively label the behavior or condi-
tion. A deviant person is one who behaves in ways characterized as deviant or who is
situated socially in a condition of deviance; he is perceived as out of place to such an
extent as to be redefined in a new negative place, the redefinition deriving from the
labelers (Malina & Neyrey 1991b:100). Deviance therefore is nothing else than a
status assumed by persons identified as rule breakers who step out of place in some
irrevocable way.

From this it is clear that when people are labelled deviants, a statement is made
about their social status in society. In general, the term *status* refers to a person's posi-
tion within a social system. This is status as social position. At the same time, in such
a social system of ranked positions, status is invariably assessed in terms of what others
perceive a person's position to be worth. This is status as value.

Because status as value depends on the perception and appraisal of others, it is
based on two considerations: *Ascribed* characteristics, and personal *achievements*. The
first will include characteristics like sex, birth and physical features, thus some quality
that befalls a person through no effort on his/her own and which a person continually
possesses. In terms of deviance, *ascribed deviant status* is rooted in some quality like
being born blind or lame. Here deviance is a matter of being, the very meaning of a
person's being (Malina & Neyrey 1991b:101). Personal *achievements*, on the other
hand, are accomplishments deriving from one's own personal efforts like marriage,
occupation or accomplishments. In terms of deviance, *acquired deviant status* is based
on a person's performance of some publicly perceived overt action that is banned (e g
Levi who collects taxes; cf Mk 2:14).

In general, according to Malina & Neyrey (1991b:102; cf also Turner 1972:312-
317; Pfhul 1980:21-32), there are three steps in a typical deviant process: 1) a group,
community or society *interprets* some behavior as deviant; 2) *defines* the alleged person
who behaves as a deviant; and 3) *accords* the *treatment* considered appropriate to such
deviants. If the labelling process succeeds, the alleged deviant will be caught up in the

role indicated by the label (e g sinner) and increasingly live out the demands of the new role. The new label comes to define the person. This is called a *master status* which engulfs all other roles and labels (Malina & Neyrey 1991b:101).

The group which interprets and defines overt deviant behavior is termed the *agents of censure* (Malina & Neyrey 1991b:102). Agents of censure are called rule creators or moral entrepreneurs. They usually form interest groups (e g scribes, Pharisees and Sadducees). Interest groups are normally coalition groups which focus on shared and distinct interests. Moral entrepreneurs, or rule creators, and their followers normally wish to interpret some behavior as deviant for the purpose of obviating, preventing or correcting interference in their interests[36]. To this end they attempt to change, enforce or establish rules, or to maintain their own rules (or, e g, their understanding of God or the Torah). They do this by defining certain behaviors or actions and those who engage in them as inimical to their values and interests (Malina & Neyrey 1991b:102). By means of labelling, rule creators are thus constantly busy drawing or redrawing boundaries around something or someone of social significance, thus situating them 'out of bounds' or as a threat or danger.

To succeed in labelling someone as a deviant usually needs the deviance process to *disseminate* and gain greater *respectability* (Malina & Neyrey 1991b:103). Dissemination involves giving a high degree of visibility to the meanings developed by the moral entrepreneurs and their coalition[37]. This dissemination in turn is given broader respectability by linking the new interpretation with some previous positive value, while tying the accused to negative values[38]. Dissemination and respectability are further enhanced by raising the awareness concerning the value of the new interpretation or rule itself. This is done by *rule enhancers* (see Malina & Neyrey 1991b:103) which can either be optimistic, neutral[39] or normal. All of this can be achieved by converting others to one's point of view, that is, by developing a counter ideology. By ideology Malina & Neyrey (1991b:103) mean that set of values, attitudes and beliefs which group members hold and which mark their group off from other contending groups and bind group members together. In chapter 6 it will be indicated that the Markan Jesus' death can be understood as inter alia the result of conflicting ideologies in first-century Palestine[40].

Malina & Neyrey, for example, has used this model to analyze the social values of Jesus as witch/deviant in Matthew 12, as well as his trial in Matthew 26-27 (Malina & Neyrey 1988a). In section 6.4.6, this model will be used to analyze the notion of labelling in Mark's gospel, concentrating especially on Mark 3:20-30. It will be indicated that, because Jesus' ministry of healings, exorcisms and teaching on Galilean soil was perceived as a critique of the temple, some scribes and Pharisees came down to Galilee to label Jesus in an attempt to neutralize him. It will thus be indicated that labelling in Mark 3:20-30 is used by the narrator to further highlight the opposition between Galilee and Jerusalem in the Gospel.

4.2.6 Sickness and healing

According to Pilch (1991:182), 'medical materialism' is an anthropological term for the tendency to utilize modern, Western, and scientific medical concepts and models to interpret apparent health concerns in all cultures of all times without regard for cultural differences. Medical anthropology identifies this erroneous methodology as 'medicocentrism' (Pilch 1991:183). Because of this, Pilch (1991:182) feels that a new perspective is needed, a perspective that must build on the insight that in first-century Mediterranean world

> health or well-being is but an example of *good fortune*. Alternately, sickness is but one example of a wide range of *misfortunes*. The key lies in understanding the relation of sickness and healing to *fortune* and *mis-fortune*, not a modern idea, but one quite frequent in and more appropriate to other cultures.
>
> (Worsley 1982:330, cited by Pilch 1991:182; italics in the original)

According to Pilch (1991:182), the application of a cross-culturally developed model like that of medical anthropology (see Pilch 1988b:62) can not only help modern readers to understand health and sickness in the first-century Mediterranean world as described above by Worsley, but can also enable them to cast Jesus' healing activity in the gospels in a new light.

By using the works of Kluckholm & Strodtbeck (1961) and Papajohn & Spiegel (1975), Pilch (1991:184-190) notes the following cultural variations in values between modern (Western) society and what we find in the Bible. The reason for starting with a theory of cultural variations in values is because values determine the identification of human misfortunes like illness, the appropriate and inappropriate responses to it, as well as the expected outcome of treatment, if indeed treatment is available. The following variations are noted by Pilch (1991:184-190):

Activity: Persons living in most modern societies normally emphasize *doing* over being and becoming. In first-century Mediterranean society *being* as primary value orientation is manifested in the spontaneous expression of impulses and desires. Note, for example, the spontaneous response of the townsfolk in Nazareth when Jesus is rejected in his own hometown. Life, moreover, in a good state of being (e g clean, pure or whole) is preferable to life in an undesirable state (e g unclean with leprosy, or being blind or deaf). Hence, in Mark 1:41, Jesus restores a leper to a clean state of being.

Relationships: Persons living in most modern societies prefer to be highly *individualistic*. Individual goals have primacy over the goals of either the collateral group (equals) or lineal groups (superiors). However, in first-century Mediterranean society

collateral relationships constituted the primary value orientations, and group goals are preferable to individual goals. People related to each other on the basis of the goals of the laterally extended group. When Jesus heals Peter's mother-in-law, 'she began to serve them' (Mk 1:31). In Mark 2:3 we read that some people brought a paralyzed man to Jesus to be healed, from which it is clear that the extended family brings its sick members to Jesus for healing, demonstrating their lateral or horizontal relationships with kin and neighbors[41]. Groups in the Mediterranean world would also select lineal relationships as primary value orientations, that is, they would order their behavior in terms of some hierarchical perspective or some vertical dimension. Thus the crowd is startled to observe that Jesus commands unclean spirits with authority and power and they come out (Mk 1:27). In their perspective, this power over spirits puts Jesus in a position higher than they are. A society that attends to hierarchical ordering is always interested in learning 'who's in charge'. In matters of health and healing, this is a fundamental concern.

Time: Most people in modern societies are *future-oriented*. The future will always be bigger and better, and no one wants to be considered old fashioned by holding on to old things. People in first-century Mediterranean society are primarily orientated towards the *present* time. Peasants worry about the crop or flock today, day to day. Tomorrow is part of the rather widely perceived tomorrow. The future, moreover, is unknowable and unpredictable (e g Mk 13:3, 32). At the same time, focus on the present results in a concern for people's present hunger. Rather than accept the disciples' suggestion that he dismiss the crowd and let them fend for themselves, Jesus is concerned that they are fed now (Mk 6:36-37). Jesus' penchant for healing people on the sabbath (cf Mk 2:23-28) may also reflect his preference for the needs of the present moment.

Humanity and nature: In modern societies a nearly unanimous conviction is found that nature exists to be *mastered* and put to the service of human beings. People of first-century Mediterranean society, however, felt there was little a human being could do *to counteract the forces of nature*. Because of this, Jesus' miracles like the stilling of the storm (Mk 4:35-41) stand out as exceptional events in a world where humankind had no power over nature. That a human being in this culture could take command of nature or be immune to its effects is wondrous and awesome.

Human nature: Most persons living in a modern society believe that human nature is either *good* or a *mixture of good and evil* which requires control and effort, but which also can excuse some occasional lapses. Conversely, in first-century Mediterranean society, Jesus' answer to the rich young man in Mark 10:18, 'Why do you call me good? No one is good but God alone', is a good reflection of how they thought about

human nature. Does this imply that humankind is evil? Not at all. This response of Jesus manifests the cultural humility expected from anyone who is paid a compliment. After all, given the pivotal belief in the evil eye in first-century-Mediterranean culture, a malevolent spirit might hear this compliment and do something to cause a good person like Jesus to become or do something evil, exactly because evil was expected everywhere (see Elliott 1988:42-71; 1990a:262-273; 1991c:147-159; 1992:52-65). So the common and predictable strategy is to deny the compliment. What Jesus statement also reflects is the first-century belief that *human nature is a mixture of good and evil propensities*. Each case must be judged accordingly.

From the perspective of the above preference for value orientations, Pilch (1991:189) defines health in first-century Mediterranean society as follows: 'Health is a state of complete well-being and not merely the absence of disease or infirmity'. The emphasis here is on *state of being*, rather than on the ability to function as in a modern (Western) culture. Health or well-being is but an example of *good fortune*. Alternately, sickness is but one example of a wide range of *misfortunes*. The key lies in understanding the relation of sickness to healing, from *fortune* to *misfortune*, not a modern idea, but one quite frequent in and more appropriate to other cultures. Health in the first-century Mediterranean world, therefore, was a state of *complete well-being*, and not the restoration of individual activity or performance.

With this understanding of sickness and health in first-century Mediterranean society, Pilch (1988b:61) turns to biblical healing by remarking the following: 'Human sickness as a personal and social reality and its therapy are inextricably bound to language and signification'. In terms of the biomedical or empiricist model (i e the model used in the practicing of modern medical medicine; see Pilch 1988b:60), it is believed that the order of words should reflect and reveal the order of things. If someone, for example uses the word 'leprosy', that word should reflect and reveal how the world as a matter of empirical fact is constituted and functions. The biblical use of the word 'leprosy', however, simply does not reflect the order of medical things. Therefore, it has to be decoded. The relationship of disease to culture (in modern society) is therefore two-dimensional: *Words* and *things*.

In contrast, medical anthropology (i e a model that studies ethnic or religious differences in interpreting human misfortune; see Pilch 1988b:60), when using the word 'leprosy', seeks for the connection between the words (flaky and repulsive skin condition) and the things (parts of the body in a certain condition) and the human experience (unclean). Here the relationship of disease and culture is three-dimensional: *Words*, *things*, and *human meaning*. Human sickness, or illness, can thus be conceived as a coherent syndrome of meaning and experience which is linked in society's deep semantic and value structure (Pilch 1988b:61).

The difference between disease being cured in modern cultures, and illness being healed in cultures like that of the first-century Mediterranean world is illustrated by Pilch (1988b:65) in using the example of leprosy: In terms of leprosy, the main task of the modern (Western) practitioner is to decode the symptoms and translate them to the name of the disease. The symptoms must be listed, laboratory tests would have to be ordered, and bodily systems have to be checked out. The goal is clear: The disease must be identified (diagnosed) and explained, the symptoms must be correctly related to bodily disorder or disease, and then the therapist must intervene in the disease process to eradicate it or halt its process.

However, when a medical anthropological model is used to interpret an illness such as 'leprosy', such an approach rests on two assumptions (Pilch 1988b:63): Firstly, all illness realities are fundamentally semantic. *Sickness becomes a human experience and an object of therapeutic attention when it becomes meaningful.*' Physicians make sickness meaningful by identifying the disease that fits the symptoms. Lay people make sickness meaningful in a very subjective way, drawing upon a wide range of knowledge, and ultimately construct an illness. Thus, illness realities will differ very widely from individual to individual within a society, culture or ethnic group. Secondly, all healing is a fundamentally hermeneutic or interpretive activity. The illness reality is uniquely subjective, a 'patch of personal biography' (Lewis 1981:156). The patient's symptoms and identified illness represent personal and group values and conceptualizations and are not simply mere biological reality. Understood as such, healing is essentially an interpretive activity carried out according to the specific interpretive strategies adopted by the healer (Pilch 1988b:63).

Thus, the process of healing according to a medical anthropological model, will entail the following: When an illness like leprosy surfaces, it will only be meaningful if it is a reality for the sufferer. Such a person will be labelled as unclean. Therefore, the leper will want to be declared clean (Mk 1:40). The fact that so many lepers in the gospels appeal to Jesus for mercy (see again Mk 1:40), suggests that the condition elicited no compassion from others. No doubt it also entailed aversion and perhaps even rejection. Most likely, the issue of pollution rather than contagion was at stake, in that an illness was construed in a humanly meaningful way rather than a disease based on unseen bacteria. Furthermore, the following questions will be asked to the leper: What do you call your problem? What name does it have? What do you think caused it? Why do you think it started when it did? What does your sickness do to you? How does it work? How long will it last? What do you fear most about your sickness? What is the chief problems it causes you? What kind of treatment do you think you should have?

Answers to these questions, deduced from the accounts of healing lepers in the Gospels will look more or less like the following: The inflicted person is invariably called a leper or described as covered with leprosy. The use for this problem may be seen as God's punishment for sin (i e being 'out of place', and therefore unclean). The effects the sickness causes on the person is that he is seen as unclean, and consequently deprived of normal social intercourse. Small wonder then that the request to Jesus in almost every instance is 'make me clean', a request for compassion, mercy or pity. The expected result most probably will be the return of such a person to his own home and to full membership in the community. This Crossan calls *commensality*, that is 'shared home and common meal' (Crossan 1991a:341-344).

Therefore, decoding semantic illness networks demands that the analyst focus on group conceptualizations and values and strive to discover the deep personal meanings associated with an illness or a symptom. The overarching concern to be clean or cleansed most probably can be related to the command so often repeated in Leviticus 17-26: 'You must be holy, for I, the Lord your God, am holy (Lev 19:2). At the very least then, what Jesus did when he healed sick persons was to declare a person (like a leper) clean, that is, acceptable and welcome in the community. Jesus thus extended the boundaries of society and included in the holy community many who were otherwise excluded (e g lepers, sinners, tax-collectors and prostitutes). In this regard, Kleinman (1980:82) makes the following interesting remark:

> 'Cultural healing' may occur when healing rites reassert threatened values and arbitrate social tensions. Thus therapeutic procedures may heal *social stress* independent of the effect they have on the sick person who provide the occasion for their use.
>
> (Kleinman 1980:82; his italics)

In Mark 1:41, for example, Jesus touches a leper. Apart from the fact that leprosy is only mildly contagious, the touching might draw its significance not so much from fear for pollution as a physical symbol of acceptance in the community. What Jesus thus did was 'to heal' the leper, that is, to invite him into the community again by healing his social stress in terms of not being accepted, independent of the fact whether the man was cured from his disease.

Thus far an explicit distinction was made between disease and curing, on the one hand, and, on the other hand, illness and healing. The reason for this is that, in medical anthropology, the word sickness is seen as a blanket term describing a reality, while the words disease and illness are explanatory concepts and terms useful in exploring different facets of that single reality. In this regard, the concept *disease* reflects a

biomedical (modern) perspective which sees abnormalities in the structure or function of organ systems. As such, a disease affects individuals and only individuals are treated. To think in terms of individuals and individual disease, however, is a perspective quite foreign to first-century Mediterranean society which was radically group orientated (see again above this section, and also section 4.2.3). In such a society, persons were dyadic personalities rather than rugged individuals. The concept *illness* is therefore used in medical anthropology to reflect a socio-cultural perspective on sickness that depends entirely on social and personal perception of certain socially disvalued states including, but not necessarily restricting, what modern Western science would recognize as disease. Or, in the words of Young (1982:270):

> The notion of disease refers to organic pathologies and abnormalities. Illness is a process through which worrisome behavioral and biological signs, particularly one originating in disease, are given *socially recognizable meanings*, i.e, they are made into symptoms and socially significant outcomes. Sickness, on the other hand, is the process through which worrisome behavioral and biological signs, particularly originating in disease, are given socially recognizable meanings. Illness personalizes disease, and sickness socializes them both[42].

> (Young 1982:270)

The same principle applies to the differentiation between the concepts of curing and healing. Technically speaking, when therapy can effect a disease in order to check or remove it, that activity is called *curing*. When an intervention, however, affects an illness, it is called *healing* (Pilch 1991:192). Thus, disease and curing go together, as illness and healing go hand in hand. The obvious social concern, therefore, that accompanies the reports of human health-related misfortunes in the New Testament is evidence that the discussion of them in the gospels centers on illness, which are almost always healed. This suggests that all of Jesus' dealings with the sick in the gospels are truly *healings*, although they might not be *cures* in the technical sense (Pilch 1991:192; see again Kleinman 1980:82).

Finally, let us discuss the health care system in first-century Mediterranean as described by Pilch (1981:109; 1985:143-150; 1991:192-200; 1992:28-31), in following Mackintosh (1978)[43]: The *professional sector* of a health care system includes the professional, trained and credentiated healers. A good example of these kinds of healers is found in Mark 5:26, where Mark explicitly says this is the sector in which the woman might have placed her confidence considering this is where she exhausted all her resources. In the *popular sector*, the principle concern of the lay, non-

professional, non-specialist is health and health maintenance, not sickness and cure (Pilch 1991:194). Obviously this focus on health sensitizes people to note deviance from the culturally defined norm known as 'health'. Therefore, it is in this, the popular sector, that the deviant condition known as sickness is first observed, defined as illness and treated. There are several levels in the popular sector of the health care system: The individual, family, social networks (institutions) and community beliefs and activities. Many individuals in the gospels are reported to have different kinds of illness, and in most of the cases the families are also effected. The consequences of healings, therefore, effected this wider group as well. In terms of institutions, people were always 'checked' out by others (Malina 1979:128), because persons lived in a continual dependence upon the opinion of others, inclu-ding the judgment of whether or not one is ill. Finally, the popular sector of the health care system is characterized by a distinctive set of community beliefs and practices (Pilch 1991:198). For example, the belief in spirits and spirit-aggression including possession is found in all the gospels (cf Elliott 1988:42-71; 1990a:262-273; 1991c:147-159; 1992:52-65). The worldview of the gospels lies heavily under the in-fluence of spirits, demons and the like. Spirits could be everything, from unclean spirits (cf Mk 1:23) up to the demon 'fever' (cf Mk 1:30). In addition, a few spirit-related illness episodes are found in Mark (cf Mk 1:21-28; 3:19b-30; 5:1-20; 9:14-23). Spirit-related illness thus looms large in Mark, and healers such as Jesus (and other, cf Mk 10:38) must have been able to address this human ailment with some measure of success.

Finally, in terms of the *folk sector*, Jesus can be seen as a folk-healer (Pilch 1991:197), and his 'license to practice' is tacitly granted and acknowledged by not only each sick person, but also by the local communities in which he operated (cf Mk 1:27). The power of Jesus in regard to evil-spirits and demons is indeed noteworthy. A central function of his healing ministry is to lead those whose lives have lost cultural meaning back to the proper purpose and direction of life. That is, he preached repentance, change of heart and the transformation and broadening of boundaries (Pilch 1991:194)[44]. The folk healer normally shares significant elements of the constituency's world view and health concepts. All the Mediterranean contemporaries of Jesus and his followers believed in the reality of a spirit world that regularly meddled in human affairs. Folk healers also accepted everything that was present as naturally co-occurring elements of a syndrome. The story of the Gerasene demoniac (Mk 5:1-20) is a good example. That he wore no clothes and lived among the tombs were all of equal importance to Jesus. Jesus' final words for him to go home was also part of the therapy instructing him on his proper residence and place in society, his house.

The majority of folk healers also treated their clients as outpatients. During healings, there was normally a crowd present because the healing episodes are very likely bounded with the core values of honor and shame in the first-century Mediterranean world. Furthermore, folk healers take the patient's view of his/her illness always at face value, and the vocabulary used to describe an illness was invariably associated with the sick person's everyday experience and belief system. The varied terms for malevolent spirits (unclean spirits, evil spirits, demons) quite likely reflect the lay perspective on this kind of illness which is rooted in the Mediterranean belief in spirits (Pilch 1991:199). Finally, since folk healers are native to the community and know well its mores, history and scandals, they make special use of the historical and social context of each illness. Jesus, for example, taught in many synagogues, and many of his healings took place in that context (cf Mk 1:21-28; 3:1-6).

To summarize: Using a medical anthropological model not only helps the modern reader of the gospels to avoid 'medicocentrism', but also makes it possible to distinguish between disease and illness (and set them off from the concepts of curing and healing). Illness refers to a social and personal perception of certain socially disvalued states, and can be seen as but one example of a wide range of misfortunes. Because illness was a disvalued state, it usually led to the ill person being cut off from the community, thus labelled unclean. Jesus, as a healer from the folk sector, healed many an illness in his day, especially by given mercy or being compassionate towards people that were removed from the community because their illness threatened community holiness and integrity. The concept of biblical healing should therefore be understood, not only in terms of curing certain diseases, but also in terms of the fact that Jesus declared unclean persons clean, and by doing this, rendered them acceptable in society.

In section 6.4.4 it will be argued, by using the above discussed medical anthropological model of sickness and healing, that the narrator of Mark uses Jesus' exorcisms and other healings to indicate that Jesus did not only have at least the same (or even more) authority than the 'official' religious leaders of his day to be the new broker of the kingdom, but also his healings of especially the expendables in society were aimed at creating the new household of God (or the broadening thereof). By this is meant that Jesus' healing of ill people (those who were rendered 'unclean' and thus excluded from the holy community) involved establishing new selfunderstandings so that these ill people now found themselves 'clean, and within the holy community (see also Pilch 1988a:60; 1991:181-210). Also, by these healings, as well as by forgiving sins, Jesus indirectly challenged the temple in Jerusalem. The following question will also specifically be attended to: How, for example, would Jesus' healings on Galilean soil have been interpreted by the religious leaders in Jerusalem (like the chief priests, elders and

scribes), and their representatives on Galilean soil (cf e g Mk 3:22; 7:1), which clearly belonged to the popular sector of the health care system in the first-century Mediterranean world? In this section it will be argued that Jesus' healings was seen by them as being religiopolitically subversive.

4.2.7 Purity and pollution

The concept of purity and pollution was first introduced to cultural anthropologists and biblical scholars by Mary Douglas, in her book *Purity and danger: An analysis of the concepts of pollution and taboo* (1966), which was followed by her subsequent book *Natural symbols* (1973). In these works, Douglas introduced a theory in terms of which societies classify and arrange their respective worlds. Douglas (1966:13) calls the process of ordering a socio-cultural system 'purity', in contrast with 'pollution', which stands for the violation of the classification system, its lines and boundaries (Douglas 1966:14)[45]. The study of purity, according to Douglas (1966:34), is therefore the study of symbolic systems. It is also important to note that Douglas (1966:18-22) understands the concept of purity as relating to two meanings: On the one hand, groups normally have a *general* system of purity by which their society is classified and structured. On the other hand, however, one may also speak of the *specific* purity rules and norms of a given group. Ancient Jews, for example, had specific purity rules which classified foods as clean or unclean, which ranked objects according to degrees of uncleanness, and which identified persons as fit or unfit to enter the temple in Jerusalem. By these specific rules people and objects were thus declared sacred/ profane, clean/unclean or pure/polluted.

The term purity is the best understood in terms of its binary opposite, namely 'dirt' (Douglas 1966:34-35). When something is out of place or when it violates the classification system in which it is set, it is called 'dirt' (Douglas 1966:35). For example: Dung, where cows are milked is not dirt because it is where one should normally find dung. However, when the farmer comes inside the house with dung-covered shoes, the dung is dirt, it is out of place, it is impurity inside. Thus, dirt is the wrong *thing* that appears at the wrong *time* in the wrong *place*. Understood as such, purity is an abstract term which stands for the order of a social system, that is, the pattern of perceptions and the system of classifications (Neyrey 1991c:274), an abstract way of interpreting data (Neyrey 1986a:92). The idea of dirt, according to Douglas (1966:35), is pivotal in the exposition of purity for two reasons:

> It (dirt — EvE) implies two conditions: a set of ordered relations and a
> contravention of that order. Dirt, then, is never an isolated unique
> event. Where there is dirt, there is a system. Dirt is the by-product of a

systematic ordering and classification of matter, in so far as ordering involves rejecting inappropriate elements.

(Douglas 1966:35)

According to Douglas (1966:37-39), we all draw lines in our world relative to things, places, activities and times. These lines tell us *what* and *who* belong *when* and *where*. Because these lines help us to classify and arrange our world according to some dominant principle, they convey through their structural arrangement the abstract values of the social world of which we are part (see also Malina 1981:25-27, 124-126). Our culture is intelligible to us in virtue of our classification system, the lines we draw, and the boundaries we erect (Neyrey 1986a:93).

Purity, therefore, refers to the cultural system and the organizing principle of a group. Douglas (1966:38-39) notes that culture, in the sense of public standardized values of the community, mediates the experience of individuals. It provides in advance some basic categories, a positive pattern in which ideas and values are tidily ordered. Purity then is an abstract way of dealing with values, maps and structures of a given social group (Douglas 1966:34-36). It provides a map or a series of maps which diagram the group's cultural system and locate 'a place for everything and every-thing in its place' (Douglas 1966:35).

In terms of the second meaning of purity, that is, the more specific rules and norms of a given group (in this case Judaism), we regularly in the Old Testament come across statements such as 'You shall be holy, for I, the Lord your God, am holy' (Lev 19:2) and '[t]heir flesh you shall not eat, their carcasses you shall not touch, they are unclean to you' (Lev 11:8). There is, therefore, no doubt that ancient Israel had a keen sense of purity and pollution. In terms of Jewish notions of 'holy' and 'unclean', Douglas (1966:48-57) states that holiness, an attribute of God, resides in God's power to bless or curse. 'God's work through the blessing is essentially to create order, through which men's affairs prosper' (Douglas 1966:50). When the blessing is with-drawn, confusion occurs, with barrenness and pestilence (cf Deut 28:15-24). God's premier blessing act was the ordering of creation, when time was structured into work and rest days, when creatures were created in their pure forms (no hybrids or unclean animals), when all creatures were assigned proper foods, as well as their proper place in creation. Creation, the ultimate act of ordering and classifying the world, thus was the original map (Douglas 1966:51). Holiness, in turn, involves 'keeping distinct the categories of creation'; it involves correct definition, discrimination[46] and order (Douglas 1966:51; cf also Soler 1979:24-30).

The creation in Genesis 1, according to Neyrey (1991c:277), fully expresses the divine order of the world. It encoded various 'maps' or configurations of lines which God made for Israel to perceive and follow (cf Soler 1974:24). According to Genesis

1, God did not make things helter skelter, but arranged them orderly in a proper cosmos. By constantly 'separating' things (cf Gen 1:4, 7, 14), God created a series of maps which order, classify and define the world as Jews came to see it (see Neyrey 1991c:277):

* *Time*: At creation, time was separated into day and night, and the week then was separated into work days and sabbath rest, also the sun and moon and stars served to precisely mark time. The fundamentals of a calendar were thus established.

* *Things*: Birds, animals and fish were created in their pure form (no hybrids), and each class was separated in terms of its proper place, food and means of locomotion.

* *Place*: At creation, dry land was separated from the waters above and below, each creature was separated into its proper place, animals roamed the earth, birds flew in the air and fish swam in the sea.

* *Diet*: At creation, a proper diet was assigned to each creature.

* *Role/Status*: At creation, the hierarchy of creation was established, in that heavens ruled over the night and the sun ruled the day. Among creatures on the dry land, Adam was given dominion over them all.

Creation, therefore, constitutes the original map of 'purity' or holiness for Israel. The holy God expressed holiness through this order. Thus, the saying 'You shall be holy, as I, the Lord your God, am holy' became the norm which indicated how things in Israel's world should replicate and express the divine order established in God's initial, programmatic action of creation. According to Neusner (1979:103-127), this 'holiness' came to be embodied especially in the central symbol of Israel's culture, the temple, where specific maps replicating the patterns of Genesis 1, regulated the temple as a focal symbol of the Jewish world, which was often thought to be the center of the universe. The following abstract order of creation, according to Neusner (1979:109; cf Fennelly 1983:274-275), determined the following specific purity rules for the temple system:

1. *what animals* may be offered:
   only 'holy' animals, viz. those which accord with the definition of a clean animal and which are physically perfect;

2. *who may offer* them:
   a 'holy' priest, who has perfect blood lines, who is in perfect physical condition, and who is in a state of purity;

3. *who may participate* in the sacrifice:

only Israelites, and only those with whole bodies (Lev 21:16-20);

4. *where* the offering is *to be made*:

in Jerusalem's temple, which is a microcosm of creation

5. *when* the offerings are to be made and what offering is appropriate on which occasion.

(Neusner 1979:109; his italics)

The temple system then was a major replication of the idea of order and purity established in the creation. As such it thus became the central and dominant symbol of Israel's culture, religion and politics.

Although only priests needed to observe the specific rules of purity, there were Jews in Jesus' time (e g the Pharisees, see section 6.3) who would extend them to the people of Israel at large, so that all people might be holy, as temple and priests were holy (Neusner 1973a:82-83; Fennelly 1983:277-283). The creation thus also yielded maps for structuring aspects of Jewish life beyond that of the temple. By 'map' is meant the concrete and systematic patterns of organizing, locating and classifying persons, places, time and actions according to some abstract notion of 'purity' or order (Neyrey 1991c:278). Thus, maps of *places, persons, things* and *times* were used to structure Jewish life beyond that of the temple. In discussing the following maps we are aided by Douglas' discussion of the map of dietary rules (see Douglas 1966:41-57) and by Malina's description of purity in Judaism in the time of Jesus (see Malina 1981:131-137).

Map of places: As Matthew 23:16-22 indicates, Jews could order space in terms of progressive degrees of holiness. The clearest example of this is the map of places from m. Kelim I, 6-9:

6. There are ten degrees of holiness. The *Land of Israel* is holier than any other land .... 7. The *walled cities* [of the Land of Israel] are still more holy, in that they may send forth the lepers from their midst; moreover they may carry around a corpse therein wheresoever they will, but once it is gone forth [from the city] they may not bring it back. 8. *Within the wall* [of Jerusalem] is still more holy .... The *Temple Mount* is still more holy, for no man or woman that has a flux, no menstruant, and no woman after childbirth may enter therein. The *Rampart* is still more holy, for no gentiles and none that have contracted uncleanness from a corpse may enter therein. The *Court of the Women* is still more holy, for none that had immersed himself the selfsame day [because of

uncleanness] may enter therein .... The *Court of the Israelites* is still more holy, for none whose atonement is yet incomplete may enter therein .... The *Court of the Priests* is still more holy, for Israelites may not enter therein save only when they must perform the laying on of hands, slaughtering, and waving. *9. Between the Porch and the Altar* [it] is still more holy, for none that has a blemish or whose hair is unloosed may enter there. The *Sanctuary* is still more holy, for none may enter therein with hands and feet unwashed. The *Holy of Holies* is still more holy, for none may enter therein save only the high priest on the Day of Atonement at the time of the [Temple-] service.

<div align="center">(m. Kelim I,6-9; see Danby 1933:605-606[47])</div>

From this list it is clear that, since the Gentiles are not God's people, they are not on the map at all. But all of Israel is holy. As though one was ascending a series of concentric circles, one travels upward and inward toward the center of holiness, the temple (Neyrey 1986a:95; 1991c:279). The Holy of Holies is the most holy. Therefore, it is the center of the universe, the navel of the world. Also, the direction of the map suggests the principle of classification: Holiness is measured in terms of proximity to the heart of the temple, the center of the map. Galilee in first-century Palestine therefore, although holy as a part of Israel, was less holy than Jerusalem, because of its remoteness from the temple. However, it must also be remembered that in Matthew 4:15 Galilee is called Galilee of the Gentiles (cf also 1 Macc 5:15).

Map of people: People likewise are mapped. Like the map of places in m. Kelim, people are ranked in a specific sequence according to a discernible hierarchical principle. According to Jeremias (1969:271-272), the classification list/map of persons is to be found in a number of places in rabbinic literature (m. Kid 4.1; m. Hor 3.8; t. Rosh Has 4.1), but the most complete one is found in t. Megillah 2.7[48]. This passage, according to Neyrey (1991c:279), lists people who may be present for the reading of the scroll of Esther. It looks as follows:

1. Priests
2. Levites
3. Israelites
4. Converts
5. Freed slaves
6. Disqualified priests (illegitimate children of priests)
7. *Netzins* (temple slaves)
8. *Mamzers* (bastards)

9. Eunuchs
10. Those with damaged testicles
11. Those without a penis

(t. Meg. 2.7; cf Neyrey 1991c:279)

Two principles of classification are operative here: Firstly, holiness means wholeness, and so people with damaged body parts are ranked last because their lack of wholeness signals a corresponding lack of holiness. Those with damaged family lines (slaves, bastards) are ranked next to last, for their wholeness is also defective. Secondly, the ranking of people on this map replicates the map of places, for one's rank corresponds with one's proximity to the center of the temple. People defective either in body or family lines are on the perimeter of the temple, converts may stand closer, still closer to the center are full Israelites, and closest of all are Levites and priests. This map of persons was also used to create a map of marriages, which indicated ranking and permissible/impermissible unions in terms of marriage (see Malina 1981:110-113, 131-133; Van Aarde 1991a:685-715; 1992b:436 for a discussion in this regard).

Above we indicated, in terms of the map of persons, that the Israelites constitute an undifferentiated block of people in Israel. However, this block may be further broken down and classified in terms of a *map of uncleanness*, by which a more detailed map of persons can be drawn of Jewish society. Firstly, a basic distinction was made between *observant* and *non-observant* Jews. Those in Jerusalem were perceived to be concerned with Jerusalem's temple and with purity, while the 'people of the land' (e g those living in Galilee) are just that, people who live apart from the city and its temple, in the countryside, in villages, even in Galilee of the Gentiles, which was far removed from the temple and its purity concerns (cf Meyers 1981:31-47). Secondly, even among *observant* Jews there were further classifications, like the Essenes (who considered the present priesthood of the temple to be impure and invalid), the Pharisees (with their own interpretation of the purity lines and boundaries as advocated by the temple system) and the scribes (who were charged with the promotion of the Torah and its dominance in all aspects of life). Thirdly, full-Israelites who are non-observant may further be classified. Public sinners (e g tax-collectors and prostitutes) were distinguished from the masses. They are, at best, on the margins of the covenant map. Also on the margins are physically unclean folk such as lepers, the blind and the lame. According to the Law, these people were unclean and were not permitted in the temple. They are those who have put themselves on the perimeter of the purity map (sinners) and those who find themselves put there because of their physical lack of wholeness (the sick and deformed). Fourth, even observant Israelites may pass through stages of purity and uncleanness. One can and should know one's place in the purity system at

all times, but for this, one needs a specific *map of impurities*. In m. Kelim I,5, for example, a list is to be found that name the ten degrees of uncleanness in men, which classifies the contaminant, how long he is contaminated, and what must be done to remove the respective degree of contamination. In the same tractate (m. Kelim I), one also finds the following map in which a general hierarchy of uncleanness is mapped as follows[49]:

> *1.* These Fathers of Uncleanness, [namely] a [dead] creeping thing, male semen, he that has contracted uncleanness from a corpse, a leper in his days of reckoning, and Sin-offering water too little in quantity to be sprinkled, convey uncleanness to men and vessels by contact .... *2* They are exceeded by carrion and by Sin-offering water sufficient in to be sprinkled ... *3.* They are exceeded by him that has connection with a menstruant .... They are exceeded by the issue of him that has a flux, by his spittle, his semen, and his urine, and by the blood of a menstru-ant....They are exceeded by [the uncleanness] what is ridden upon [by him that has a flux], for it conveys uncleanness even to what lies beneath a stone .... [The uncleanness of] that is ridden upon [by him that has a flux] is exceeded by what he lies upon .... [The uncleanness of] what he lies upon is exceeded by the uncleanness of him that has a flux ....
>
> (m. Kelim I, 1-3; Danby 1933:604)

Furthermore, the uncleanness of a man is exceeded by the uncleanness of a woman, whose uncleanness is exceeded by that of a leper, then by that of a corpse (m. Kelim I,4). It is thus safe to say that Israel was both intensely concerned with purity and with the appropriate lines and boundaries which classified everything in its proper place, even uncleanness.

Map of times: Times may be mapped as well, for Jews certainly had both a lunar and solar calender to differentiate days and seasons by means of which they identified days of pilgrimage, sacrifice, fasting, feasting and the sabbath. The very structure of the second division of the Mishna, the *Moed*, is an index of special, classified times with lists of appropriate rules for observing these times:

Shabbat	Sabbath
Erubin	The Fusion of Sabbath Limits
Pesahim	Feast of Passover
Shekalim	The Shekel Dues
Yoma	The Day of Atonement

Sukkah	The Feast of Tabernacles
Yom Tob or Betsah	Festival days
Rosh ha-Shana	Feast of the New Year
Taanith	Days of Fasting
Megillah	The Scroll of Esther
Moed Katan	Mid-Festival days
Hagigah	The Festal Offering.

(Danby 1933:i)

Sabbath goes back to creation, when God himself rested; it is the most holy of all times. Jesus' healing on the sabbath (cf Mk 3:1-6) therefore, was such a great offense in the eyes of the Pharisees that they immediately, according to Mark, started to conspire with the Herodians to kill Jesus. Passover is the feast commemorating the creation of Israel when God led them out of Egypt, thus it ranked second in sacredness. Then follow the other major holy days, which are in turn followed by the lesser holy days and festivals.

If purity means maps and classification systems which locate things where they ought to be, it follows that considerable attention will be given to the *lines* and *boundaries* of these maps. The prime activity of a group with a strong purity system will be the making and maintenance of these lines and boundaries. In relation to these lines and boundaries, Douglas (1966:114) notes that 'the image of society has form; it has *external boundaries, margins, internal structure*' (her italics). Boundary lines basically indicate who's 'in' and who's 'out', or what belongs and what does not (Neyrey 1991c: 281). For example, there are clear and specific boundary lines separating members and non-members of God's covenant people, like special food (kosher diet), special times (the sabbath) and special bodily marks (circumcision).

The maps listed above thus are Jewish attempts to classify and locate all times, places and persons, with the aim of structuring the Jewish culture internally. Also, since purity means the exact classification of persons, times and things, there is great concern over things which either do not fit a given definition or do not find an exact place on the map. Something out of place is inherently suspect. For example, a hybrid does not fully fit any determined definition in terms of clean animals, and is therefore polluted and dangerous (Douglas 1966:94-98).

In terms of internal lines/structure, Neyrey (1986a:101) gives the following interesting map of Jewish social structure as to be found in the New Testament as an illustration of how Israelites are internally ranked according to a purity system. According to Neyrey (1986a:101) the map should be seen as supplementing the map of persons found in t. Megillah 2.7 (see above)[50]:

1. Dead Israelites
   concern over Jesus' dead body (Mk 15:43; 16:1)

2: Morally unclean Israelites
   tax-collectors and sinners (Mk 2:15)

3. Bodily unclean Israelites
   lepers (Mk 1:40-45)
   poor, lame, maimed, blind (Mk 8:22-26)

4. Unobservant Israelites
   disciples of Jesus (Mk 2:18)
   Jesus (Mk 3:1-5)

5. Observant Israelites
   the rich young man (Mk 10:17-20)

6. Pharisees (Mk 7:3-5)

7. Scribes and priests (Mk 2:16)

8. Chief priests (Mk 14:63).

(Neyrey 1986a:101)

According to Neyrey (1986a:101-102), this map is very important, for if one had to know one's purity ratings at all times, a code was needed for classifying people to know where they stand in the system. Observant Jews were always concerned that proper lines and boundaries were maintained[51]. Marginal objects as well as people were to be shunned and kept away from the space of full and holy Israelites. Persons of lesser purity rank were not allowed to intrude on the space of those of higher purity status. It is not surprising then that a group like the Pharisees built a 'fence' around the law (Neyrey 1986a:102)[52]. Fences might be called 'the tradition of the elders (Mk 7:4-5)' (Neyrey 1991c:281). To keep the core clean and pure, one extended the boundary around the core, 'put up a fence on the perimeter, and guarded that 'outer' fence. Hence the chief rule was to ... [m]ake a fence around the Law' (Neyrey 1991c: 102). And if the fence was appropriate around the Law as a whole, it was appropriate around individual aspects of the Law also.

Let me finally turn to Douglas' interpretation of the relation between the human body and boundaries (Douglas 1966:91-115). Above it was indicated how purity boundaries are fixed in terms of the maps of places and persons. According to Douglas (1966:115; cf also Neyrey 1986b:129-170), there is still another map where lines and boundaries are drawn, that is, the map of the human body. According to her, the human body is a replica of the social body, a symbol of society:

> The body is a model which can stand for any bounded system. Its boun-
> daries can represent any boundaries which are threatened or precarious.
>
> (Douglas 1966:115)

The map of the body, then, replicates the map of the social body[53]. As the social body
draws lines, restricts admission, expels undesirables and guards its entrances and exits,
so this tends to be replicated in the control of the physical body. According to Douglas
(1973:93; 1982:70-71), '[b]ody control is an expression of social control ... aban-
donment of bodily control in ritual responds to the requirements of a social experience
which is being expressed ... [therefore] the physical experience of the body ... sustains
a particular view of society'.

This means that in a culture where there are strong purity concerns and clear lines
and boundaries, we should be sensitive to the map of the body, and especially how
certain bodily features like *nudity and clothing*, *orifices* of the body and *surfaces* of the
body and head are treated. Clear maps for the body in terms of its *boundaries*, *struc-
ture* and *margins* thus existed. In terms of bodily boundaries, the skin and clothing
(which replicates the skin as boundary) were very important. Since clothing signals
gender, woman should wear woman's clothing and men men's. Nudity was seen as
dangerous and threatening. The true boundary of the body, its skin, also has orifices
which are gateways to the interior of the body, just as walled cities had gates. These
orifices were the object of great scrutiny. As gates to the interior, they had to screen
out what does not belong and guard against a pollutant entering it. The guarded
orifices tended to be the eyes, mouth, ears and genitals. For example, the genital
orifices were of great concern. Semen and menses were regarded unclean. Concern
for the surface of the skin is also shown in the horror displayed towards skin diseases
and 'leprosy' in the Bible.

In terms of bodily structure, a well-regulated society (where roles and classifica-
tions are clear) was to be replicated in the physical body. Also, in terms of bodily
margins, lines should be clear, there should not be 'too little' or 'too much' (Neyrey
1991c:284). Too much is polluting, as in the case of a hermaphrodite which is both
male and female. Bodies that have too little, like that of an eunuch (with damaged sex-
ual organs), or being blind, deaf or lame, were rendered unclean.

To summarize: Purity means lines and firm borders, and pollution refers to what
crosses those boundaries or what resides in the margins and has no clear place in the
system. In the previous discussion, we identified unclean persons and things as people
who are not physically whole in body or family lines, who either experience emissions
from bodily margins or who come in contact with these emissions, and foods and ani-
mals which do not fit clearly within defined boundaries. A person therefore begins in a

given state of purity, but that can be lost either because he/she crossed a boundary and entered a more holy space than he/she is permitted to enter (cf Frymer-Kensky 1983: 405), or because something else less holy crossed over and entered his/her space (Douglas 1966:122). Crossing of boundaries then means pollution. The maps of places, persons, things and times are important for knowing just what these boundary lines are.

From this it is logical that the appropriate strategy in this type of world is defensive. What is called for is avoidance of contact with what is either to holy or marginal and unclean, and reinforcement of boundaries and purity concerns. People who continually have even passing contact with sinners, lepers, the blind, the lame and corpses and the like are perceived as spurning the map of persons. People who show no respect for holy places such as the temple are crossing dangerous lines on the map of places, and would be judged by some in some way to reject the system. Such people would be rated as unclean. Not only are they themselves polluted, they become a source of pollution to others.

In section 6.4.2, it will be indicated that Jesus continually crossed these boundaries and lines (cf inter alia Mk 1:21-28, 40-45, 2:1-12, 18-22, 3:1-5, 7:1-13). Or, to state it more precisely: Jesus ignored the purity rules of his day, and to ignore them was to subvert them at the most fundamental level, that is, it was nothing less than a calculated attack on the temple in Jerusalem. This could only lead to conflict. It will also be argued that the way Jesus ate constituted the internal norms and values of the new (broadened) household (section 6.4.3), and the way Jesus treated the purity rules of his day constituted the external norms of the new (broadened) household of God (section 6.4.2).

4.2.8 Kinship as the dominant institution in first-century Mediterranean society

According to Malina (1986b:152), it is common to distinguish between four basic social institutions or structures in any society, as a means by which basic human values are realized. These four basic institutions may be called kinship, economics, politics and religion (Malina 1986b:152). Briefly, *kinship* is about naturing and nurturing people, is held together by *commitment*, and forms a structure of human belonging. *Economics* is about provisioning a group of people and is held together by *inducement*, that is, the exchange of goods and services[54]. *Politics* looks to effective collective action, is held together by *power* and forms the vertical organizational structure of society[55]. *Religion* deals with the overarching order of existence and is held together by *influence*, that is, it provides reasons for what exists and the models that generate those reasons. Hence, religion forms the meaning system of a society, and as such,

feeds backwards into the kinship, economic and political systems, unifying the whole by means of some explicit or implicit ideology (see Malina 1986b:152; cf also Malina 1981:54-55; 1989:131-137). In New Testament scholarship, especially in regard to scholars who employ social scientific models to read biblical texts, there is more or less a consensus in regard to this insight of Malina (cf inter alia Polanyi et al 1957:33; Polanyi 1977:53; Ohnuki-Tierny 1981:16; Pilch 1985:146, 1988b:61; Hollenbach 1987:52; Horsley 1989b:4-5; Smith 1989:22; Oakman 1991a:34-35).

However, the question of which of these four institutions must be regarded as maintaining primacy over the others, has thus far not been clearly answered. Some of these scholars argue that kinship was the main institution (Heilbroner 1972:37; Finley 1973:50; Carney 1975:149; Polanyi 1977:46; Ohnuki-Tierny 1981:16; Malina 1986b: 153; Smith 1989:23; Horsley 1989b:5), while others are of the opinion that kinship *and* politics were the main social institutions in first-century Mediterranean society (Hollenbach 1987:52; Pilch 1988b:61; Oakman 1991a:35). Let us look more closely to their different arguments: According to Malina (1986b:153), one can argue that, as a general rule (in both past and present societal arrangements) one of the four institutions of kinship, economics, politics and religion maintains primacy over the others. In medieval Christendom in the past, for example, kinship, politics and economics were embedded in religion. According to Marxist theories, however, kinship, religion and politics are embedded in economics, and in most countries which use a capitalistic mode of economics, kinship, religion and politics were determined by the economical institution. In first-century Mediterranean countries, however, religion, politics and economics are determined by the kinship institution (cf also Malina 1988b:8). The fact that kinship was the primary institution in first-century Mediterranean society is described by Malina (1989:131) as follows:

> While all human societies presumably witness to kinship institutions, the Mediterranean world treats this institution as primary and focal .... In fact in the whole Mediterranean world, the centrally located institution maintaining societal existence is kinship and its sets of interlocking rules. The result is the central value of *familism*. The family or kinship group is central in social organization; it is the primary focus of personal loyalty and it holds supreme sway over individual life.
>
> (Malina 1989:131; his italics)

According to Malina (1989:131), therefore, kinship was the centrally located institution without which the society would perish or be radically altered. This argument of Malina finds support in the works of Polanyi (1977:46), Ohnuki-Tierny (1981:16), Horsley (1989b:5) and Smith (1989:23). According to Polanyi (1977:46) and Horsley

(1989b:5), the fundamental forms of ancient agrarian life centered on the peasant family and the village community of several such families. And, according to Smith (1989:23), the family as a central institution formed a web in which all other social networks were embedded. Finally, the opinion of Ohnuki-Tierny (1981:16) in this regard is as follows:

> [In first-century Mediterranean society] the locus of symbolic differentiation remains social relations, principally kinship relations, and other spheres of activity are ordered by the operative distinction of kinship.
>
> (Ohnuki-Tierny 1981:16)

However, Hollenbach (1987:52), Pilch (1988b:61) and Oakman (1991a:35) differ from the above points of view in that they postulate kinship *and* politics together were the two main institutions in first-century Palestine: 'All other realities that we moderns perceive as quite separate and distinct as education, religion, and economics were embedded into *kinship* and *politics* (Hollenbach 1987:52; his italics). As has been indicated, the points of view of Pilch (1988b:61) and Oakman (1991a:35) concur with that of Hollenbach.

The most recent, and maybe still relatively unknown work of Fiensy (1991), can help us understand the differences among the above named scholars. Fiensy's work is a study of the social history of Palestine during the Herodian period (37 BCE-70 CE) in which he concentrates more specifically on the relationship between the urban elites and the rural peasants. The first-century Mediterranean world was that of an agrarian society[56] (Fiensy 1991:7; cf also inter alia Carney 1975, Polanyi 1977, Belo 1981, Horsley & Hanson 1985, Freyne 1988, Myers 1988, Elliott 1989, Waetjen 1989, Crossan 1991a, Van Aarde 1992d:94-95). In agrarian societies most of the population consisted of peasants[57]. In following Redfield (1956), Kippenberg (1978) and Oakman (1986), Fiensy (1991:2) states that among the peasants there existed a notion regarding land tenure that differed in stark contrast with that of the urban elite. This notion was also known as the difference between the Little Tradition and the Great Tradition (Redfield 1956:43)[58]. The Little Tradition consists of the belief that the land belongs to Yahweh and was given in trust to Israel. The land was the promised land, not to be used as capital or to be exploited in terms of economical gains. Because the land belonged to God, according to the Little Tradition, the Jubilee and sabbatical rest laws (which specify that every seven years the land must lie fallow and all debts must be forgiven) was of great importance. In terms of the Jubilee, they also believed that all land should be apportionately distributed with no one becoming wealthy to the impoverishment of others (Redfield 1956:44).

Fiensy (1991:7-11) is convinced that there is little evidence that anyone observed the Jubilee in the Second Temple period. There is, however, evidence that the peasants longed for the Jubilee-Sabbatical year laws to be enforced. During the periods of the Ptolemies and Seleucids, land became an article to be exploited. The Ptolemies inherited the belief that all the land belonged to the king, and this idea was carried out by the Seleucids. In the Herodian period, the same attitude toward the land of the peasants prevailed. However, the tendency of the Herodians to acquire more and more land was not based on the right of the monarch, but solely on entrepreneurship and investment (Fiensy 1991:23). The result was that fewer and fewer of the many peasants owned their own land, and the few elites owned more and more land in Palestine[59]. To substantiate this claim, Fiensy then goes on to show, especially from archaeological evidence, that great parts of land became royal estates, or belonged to the aristocrats in Jerusalem (see Fiensy 1991:24-60).

The reasons for peasants losing their land were manifold: Not only did the Herodians confiscate land for their own use, but the entrepreneurial investment in the land by the aristocrats was especially one of the main factors (Fiensy 1991:78). When debts could not be paid, farms were foreclosed. Land, then, was again let out for even more income. According to Fiensy (1991:95-105), two of the main reasons for debts were natural disasters like famines, locusts and pests, and also taxes. In terms of taxes, there were soil taxes (*tributum soli*), poll-tax (*tributum capitis*; levied on every male between 14 and 65), temple tax, tithes, and indirect taxes like tolls, crown taxes, taxes on salt and taxes on trade (Fiensy 1991:99-105). This all meant that the peasants had almost nothing left at the end of the day. To survive, they had to borrow from the large landowners, and large debts were at the order of the day. Finally, they lost their land when debts could not be paid. Because of the loss of their land, many peasants then became day laborers, slaves or bandits (Fiensy 1991:85-98). This also led to a situation where many peasants were poor, while the small number of elites just got richer. Economical, cultural and social distance between urban elites and rural peasants thus increased.

Because of this situation, changes on the level of kinship had to come. The extended families started to break up because of the great stress it was under. The medium social unit became the neighbors of the courtyard, and the only viable economic unit soon became the village. The result eventually was that city and village became 'rivals' (Fiensy 1991:178).

With these insights of Fiensy as a background, we can now return to our main argument under discussion. Is the fact that the extended family which came under severe stress in first-century Mediterranean world the reason for Hollenbach, Pilch and

Oakman (see above) to argue that kinship *and* politics were the main institutions in first-century Palestine? In answering this question, we must remember that Fiensy also states that, although the extended family, the basic social institution in first-century Mediterranean world, came under stress, it could not be said of every village in Palestine (Fiensy 1991:163). Furthermore, the breaking-up of extended families was a process, a process that went on well into rabbinic times (Fiensy 1991:164). Also, did this change in rural societies imply that the traditions of the peasants, especially the Little Tradition, was laid to rest? My opinion is that this question must be answered negatively.

I would, therefore, like to argue, in support of the argument of Malina and others, that kinship is to be seen as the main institution in the first-century Mediterranean world. If it is true that there was a breaking-up of the extended family in first-century Palestine, this does not mean that the pivotal values of honor and shame and the dyadic personality type (see respectively sections 4.2.1 and 4.2.3 above) were also laid to rest. To put in bluntly, they were alive and well. And because these pivotal values in the first-century Mediterranean world was built on kinship as the main institution, the social institution to be protected and not to be shamed, kinship still was that societal unit from which everything else was derived.

However, I would agree that perhaps many families indeed were not economically viable any longer, at least in terms of certain villages. But still, in the villages, the basic rules of kinship dictated, for example, redistribution, inherited status and purity rules. Thus, although the family may not have been the most visible institution, everything that went along with kinship dictated the political, economical and religious institutions of society. In this regard it can also be mentioned that Malina (1988b:8), for example, argues that patron-client relationships (where some of the clients obviously were landless peasants) suffuse the persons involved with the aura of kinship. What these relationships entailed was to endow and outfit economic, political or religious institutional arrangements with an overarching quality of kinship. Thus, exactly what was seen as the breaking up of the extended family, namely landlords who acquired more and more land, and hiring it out to landless tenants, was also outfitted along the lines of kinship.

To conclude: In first-century Mediterranean society kinship must be seen as the dominant social institution. However, politics, economics and religion were embedded into kinship to such an extent, that kinship, as the dominant institution, could not be identified as such. Or, stated differently: Society became structured in terms of, for example, political power and economic relations. However, although politics and economics may have been the 'visible' aspects that structure of society, these two institu-

tions were still structured in terms of kinship. In chapter 6 it will be indicated that kinship, especially in the deeds and words of Jesus (as narrated by Mark), is seen by the narrator of the Gospel as the all overarching societal force in the activities of Jesus.

4.2.9 First-century Mediterranean society as a stratified society

Jews in Palestine during the Hellenistic and Roman periods lived in an agrarian society which in itself was part of a large agrarian, bureaucratic and partly commercialized aristocratic empire (Lenski 1966:214; Kautsky 1982:24; Saldarini 1988:35). Agrarian empires are marked by a very steep hierarchy and great inequality with control and wealth in the hands of a very few (Lenski 1966:146-176). Agrarian societies are also constituted by two major classes separated by a wide gulf and unmediated by a middle class. There was no middle class. The two classes are a large peasant class which pro-duce the food to make society run, and a small elite governing class which protects the peasants from outside aggression and lives off the agricultural surplus produced by the peasants. The surplus is not spontaneously produced, since the peasants tend to grow only what they need or can find to use. Consequently, the governing class has to organize society so the peasants are forced to produce a surplus which can be extracted from them, usually by burdensome taxes.

With this as the background of an advanced agrarian society, Lenski (1966:214-296) discerns nine significant classes in agrarian societies, five belonging to the upper class, and four to the lower. The upper classes are the ruler, governing, retainer, mer-chant and priestly classes. The lower classes are the peasants, artisans, the unclean class and the expendables. In more detail, these classes look as follows:

* The *ruler* was really a separate class because 'all agrarian rulers enjoyed significant proprietary rights in virtually all of the land in their domains' (Lenski 1966:215-216; cf also Rohrbaugh [1993]b:9-13).

* The *governing class* was very small, only about one to two percent of the popula-tion. It was made up of both hereditary aristocrats and appointed bureaucrats. The governing classes of agrarian societies probably received at least a quarter of the national income of most agrarian states, and the governing class and the ruler together usually received not less than half (Lenski 1966:228).

* The *retainer class* averaged around five percent of the population and ranged from scribes and bureaucrats to soldiers and generals, but all united 'in service to the political elite, (Lenski 1966:243). According to Saldarini (1988:42), many scribes, as well as the Pharisees, fit into this class.

* The *merchant class* does not fit neatly into either the ruling or the lower classes. Merchants generally had low prestige, no direct power and were recruited from the landless. They escaped, however, the total control of the governing class since they stood in a market, rather than in an authority, relationship to them. The ruling class also needed them for luxuries and some essentials (Lenski 1966:250-256; cf also Rohrbaugh [1993]b:13-14).

* The *priestly class*, 'last but not least among the privileged elements in agrarian societies', depended on the governing class, as did the retainers. The leaders of the priestly class were members of the governing class, as well as the priestly class. Because of their contributions to the religious system, such as tithing, they often controlled great wealth.

* The *peasants* made up the bulk of the population because most labor had to go into producing food. They were heavily taxed, kept firmly under control and could gain power only when they had military importance or when there was a labor shortage.

* The *artisan class* was similar to the peasants in regard to lack of power. Artisans, along with the unclean class to be listed, were only three to seven percent of the population. They were not productive enough to become wealthy for the most part, and they did not have power unless their skills were so difficult to acquire that they could command high wages and concessions. The artisan class was normally recruited from the ranks of the dispossessed peasantry and their non-inheriting sons and was continually replenished from these sources.

* The *unclean* or *degraded class* usually did the noxious but necessary jobs such as tanning or mining. Within this class the prostitutes were also found.

* The *expendable class*, averaging between five and ten percent of the population in normal times, was the class for which the society had no place nor need. They had been forced off their land because of population pressures or they did not fit into society. They tended to be landless and itinerant with no normal family life and a high death rate. Illegal activities on the fringe of society were their best prospect for a livelihood. It is most likely that the bulk of the brigands, rebels and fol-lowers of messianic claimants came from this class (cf also Rohrbaugh [1993]b:16-17).

In a recent article, Duling (1991a:1-29) used Lenski's social stratification of agrarian societies (as described above), as well as the work of Fiensy (1991) to plot all the inter-est groups in Palestinian society. His interpretation of the social class of the different interest groups in Palestine looks diagrammatically as follows:
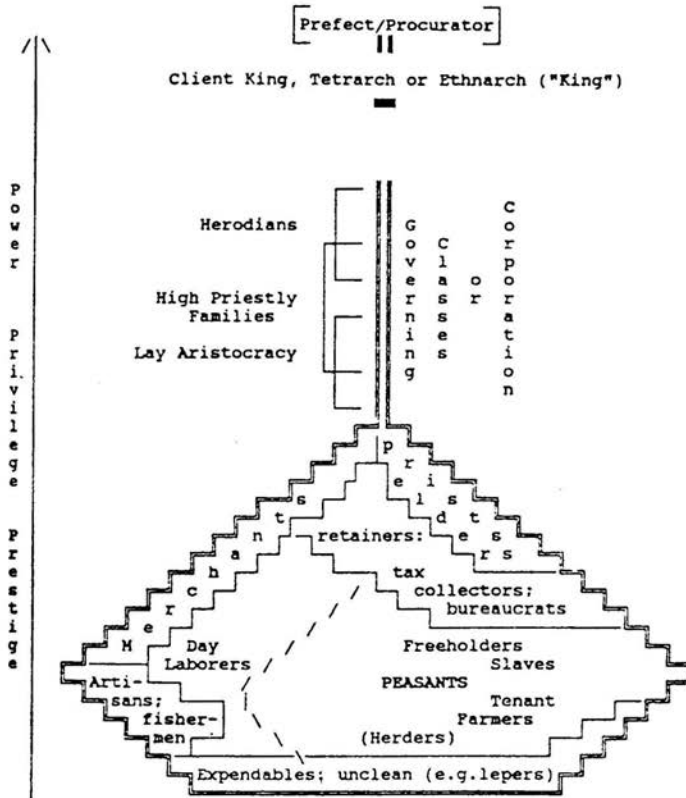
Duling's understanding of the social stratification in Palestine, when tabulated, looks as follows (see Duling 1991a:16):

* The *ruling class*:

    Prefects, procurators and their families (e g Pontius Pilate)

    Herodian client kings, tetrachs, etnarchs and their families (e g Herod Antipas)

    High priests and a few other priests, including a few Sadducees

    Lay aristocrats, including a few Pharisees

* The *governing class and retainer class*:
  Priests and elders
  Sadducees and Levites
  Pharisees and scribes
  Bureaucrats and tax collectors (e g Levi)

* The *merchant class*

* The *'upper lower' class*:
  Artisans
  Fisherman

* The *slaves*

* The *peasants*:
  Freeholders
  Tenants

* The *expendable class*:
  Beggars, prostitutes, lepers, the unclean
  The urban poor
  Herders.

In sections 6.3 and 6.4, Duling's understanding of the social stratification in Palestinian society will be used as a point of departure to try and unravel the relationships between the different interest groups in Mark. It will be argued that, in Mark's narrative world, Jesus not only belonged to the expendable class, but that part of the target of his ministry (the 'crowds') also belonged to this class. It will be indicated that Jesus acted as the broker between the heavenly Patron and the clients in society that could not defend their honor, that is, especially the expendables. Jesus thus mixed with people of certain despised positions, was perceived as a public danger, and because of this, was declared as the leader of the devils (Mk 3:20-30). Jesus' ministry to the expendables, that is, the defending of their honor, thus brought him into conflict with the honor of other interest groups such as the scribes and Pharisees.

4.2.10 Summary

From the theories describe above, the following picture emerges in terms of first-century Mediterranean society: In first-century Mediterranean society (which was distinctively stratified) there were no individuals, only dyadic personalities. Individuals were embedded into a group, in the family, village or into fictive kinships. Individuals always saw themselves through the eyes of others. Because of this, honor and shame

were pivotal values in first-century Mediterranean society. Honor and status were derived from the group in which the individual was embedded. If one complied with the norms of the group, or did what was expected from him/her, honor was maintained. Otherwise, such a person brought shame on himself/herself.

In society everyone had his/her place. Or, stated differently, everything had its place. Maps of places, persons, things and times therefore structured society. Everyone had to stay within the lines and boundaries society set for him/her. If these boundaries were crossed, such a person was perceived as dangerous, because he/she was threatening the basic structure of society. Such a person, therefore, had to be 'put in his/her place'. This was done by labelling the person as a deviant. If labelling succeeded, such a person was rendered unclean. Labelling also took place in terms of rituals, whereby a person's status was changed, either in a positive or in a negative direction.

It is therefore clear that there are many tangent points between the theories described above. This will also become clear when these theories are used in sections 6.4 and 6.5 to analyze the activities of Jesus respectively on Galilean and Jerusalem soil. In Mark 3:19-30, for example, Jesus is labelled as being from Beelzebul. Labelling and deviance as theory is therefore important in regard to this narrative. However, it is clear that honor and shame are also at stake here. In terms of Mark 7:1-22, the question of purity and pollution is clearly in the foreground. However, honor is also at stake, as well as the employment of labelling Jesus as a deviant. Or, in terms of Mark 1:40-45, sickness and healing are clearly of importance. However, by touching the leper, purity and pollution also come into the picture. Also honor and shame's importance lies in the healing of the leper incidence. If Jesus did not succeed in healing the leper, he would have lost honor.

4.3 PERSPECTIVE

4.3.1 Preliminary remarks

In section 3.3.6, I argued that the narrator's ideological point of view, in terms of his reflection on his readers' macrosocial world/symbolic universe, is expressed in texts by means of symbols. Understood as such, symbols can be seen as the 'link' which connects, on the one hand, the dialectical relationship between symbolic universe and macrosocial world, and, on the other hand, the microsocial world (text) as the narrator's reflection on his readers' 'specific social location' (Elliott 1989:10). In following Van Aarde (1991d:54-57), it was also stated that ideas, myths and symbols can be seen as the language counterpart of ideology and mythology that comprise the symbolic universe, or, differently stated, symbols relating to the understanding of the relationship between God and man in terms of social structures and interactions.

In terms of the work of Douglas (1966), this means that the social world is structured by symbols. Concerning their understanding of God (and the creation), the Israelites; for example, developed maps of times, persons, places and things. These maps are nothing less than symbols, symbols which structure society. Also, in section 4.2.7, it was indicated that these maps of society in general were replicated into maps of the body which created a symbolic understanding of society. By this is meant that persons became 'symbols' in the sense of being clean or unclean, acceptable or unacceptable. A person which was labelled a leper, for example, was a symbol of uncleanness. Symbols, therefore, became the way by which persons, places or objects were labelled positively or negatively. In this regard it, was also argued (see again section 3.3.6) that certain spatial designations in Mark such as Galilee, Jerusalem, house and temple can be seen as either negative or positive symbols in terms of the ideological perspective of the narrator.

This choice made in section 3.3.6, namely, to read space in Mark as symbols, makes symbolic interactionism the obvious perspective from which the different cross-cultural theories explained in section 4.2 will be employed to interpret the activities of Jesus on Galilean and Jerusalem soil as narrated by the narrator. As was indicated in section 4.1.2, the perspectives of conflict theory, structural-functionalism and symbolic interactionism are not in themselves models, but rather determine the model(s) to be used through preference for certain theories and research objects. In regard to research objects, it is clear that this study wants to study space in Mark as (political) symbols. This research objective already determined the theories to be used (as explained in section 4.2). By reading Galilee and Jerusalem as spatial symbols, it also determines the perspective from which these theories will be employed. Finally, as will be indicated in section 4.4, the research object, theories to be employed, as well as the perspective from which these theories will be used, will determine the model to be used.

In terms of spelling out the symbolic interactionist perspective to be employed, interactionism in general will first be examined (section 4.3.2), and then more specifically at the perspective of symbolic interactionism (section 4.3.3). Finally, in section 4.3.4, a few remarks will be made in regard to the relationship between symbolic interactionism and the theories described that were chosen to be used as interpretative tools in the interpretation of Jesus' activity in Galilee and Jerusalem as recorded in Mark's narrative of Jesus.

4.3.2 Interactionism

In the late 1800's, European thinkers like Simmel, Weber and Durkheim began to express interest in the micro-sociological concern for the relationships between society and the individual as exhibited in the interaction among individuals (Van Staden 1991:130). Questions were being asked about the way in which society shapes indivi-

duals, or how individuals create, maintain and change society (Turner 1982:305). Interest thus was diverted from macro-sociological structures and processes (e g class, state, religion, evolution) to the study of *social interaction* and their consequences for the individual and society. The term social interaction, according to Becker (1964:657), denotes the 'reciprocal influence of the acts of persons and groups, usually mediated through communication'.

According to Turner (1982:308; cf Brown 1979:114), Simmel can be seen as the pioneer in terms of the micro-sociology of interaction, and Mead, building on the insights of Simmel, as the father of modern interactionism. In setting out his understanding of interactionism, Mead borrowed key concepts from William James, John Dewey and Charles Cooley, and combined their insights with his own to produce a synthesis that serves to this day as the basis for modern interactionism (see Turner 1982:308).

James, according to Turner (1982:308-309), developed the concept of the *self*, a concept which refers to how people see themselves. The self can be defined as the ability of the individual to 1) denote other people and aspects of the world around him in symbolic terms; 2) to develop attitudes and feelings towards these objects, and 3) to construct typical responses towards objects, so that they can denote themselves, develop self-feelings and attitudes, and construct responses towards themselves (see Turner 1982:308). Based on this insight of the self, James argued that the self is built up through social interaction, and that a person has as many social selves as there are individuals who recognize him (Brown 1979:115; Turner 1982:309).

James' concept of the self was redefined by Cooley in the sense that he regarded self as the process by which individuals see themselves as objects, along with other objects, in their social environment (Turner 1982:309). He also recognized that self emerges out of communication with other, in other words, the individual's image of himself is formed on the basis of how others evaluate him (Brown 1979:116). According to Cooley, therefore, 'the gestures of others serves as mirrors in which people see and evaluate themselves' (Turner 1982:309). He also perceived that some groups were more important than others in the maintenance of the society of the self, thus stressing the fact that self arises out of symbolic communication with others in group contexts (Turner 1982:310).

The concept Mead borrowed from Dewey was what Dewey called the *mind*. Dewey saw the mind as a 'process of denoting objects in the environment, ascertaining potential lines of conduct, imagining the consequences of pursuing each line, inhibiting inappropriate responses, and then, selecting a line of conduct that will facilitate adjustment' (Turner 1982:310). Mind, therefore, becomes an instrument on which activity is based, a process rather than a thing or an entity, which emerges and is sustained through interactions in the social world (Turner 1982:310).

Using the concepts of self (James), mind (Dewey) and society (Cooley), Mead indicated how societies emerge and how they are sustained through the interaction of symbols. According to Turner (1982:312), Mead's synthesis was based on two assumptions:

> (1) The biological frailty of human organisms force their cooperation with each other in group contexts in order to survive; and (2) those actions within and among human organisms that facilitate their coopera-tion, and hence their survival or adjustment, will be retained.
>
> (Turner 1982:312)

Proceeding from Dewey's understanding of (the) mind, Mead used the terms *imagina-tive rehearsal* (the process of using language or symbols to covertly rehearse lines of action) and *conventional gestures* (gestures that have acquired common meanings and thereby facilitate adjustment and efficient interaction among individuals), to redefine the concept of mind. An organism possesses mind, accordingly, when it develops the capacity to understand conventional gestures, to employ these gestures to take the roles of others, and to imaginatively rehearse alternative lines of action (Turner 1982:313-314).

According to Turner (1982:314), a very important aspect of the self is that of the *significant other* and the *generalized other*. Meads distinguished three stages in the development of the self: The initial stage is called *play* (where the infant is only able to assume the perspective of a limited number of significant others such as parents). The second stage is called *game*, designating the individual's capacity to derive multi-ple self-images from a group of individuals engaged in some coordinated activity. The final stage in the development of the self is indicated by the ability of an individual to take the role of the *generalized other*, that is, to assume the general beliefs, values and norms of a community (Berger & Luckmann 1967: 129-132; Turner 1982:318). Ac-cording to Mead, therefore, society as an organized activity is regulated by the genera-lized other, in which individuals make adjustments and cooperate with one another in terms of conventional gestures (symbols). In a sense, it can thus be said that society shapes mind and self, and that mind and self affect society. This insight of Mead can also be compared with what has been said in section 3.3.6 in regard to the concepts of the symbolic and social universe, as understood by the exponents of the sociology of knowledge. According to the sociology of knowledge, the social universe must be seen as a reflection on the symbolic universe and vice versa. A change in the social universe would therefore indicate also a change in terms of reflection of the symbolic universe (see Berger & Luckmann 1967:129-132).

According to Turner (1982:317), the problem with Mead's understanding of the self, mind and society was the fact that it did not explain sufficiently how individual conduct shaped society, and vice versa, how society shaped individual conduct. Because of this problem, a theoretical perspective called *symbolic interactionism* developed, which tries to overcome the shortcomings of Mead's understanding of the self, mind and society.

4.3.3 Symbolic interactionism

According to Turner (1982:320), the perspective of symbolic interactionism focuses on how the symbolic processes of role-taking, imaginative rehearsal and self-evaluation by individuals adjusting to one another form the basis for social organization, or society. Symbolic interactionism, thus, emphasizes the patterns of interdependency in micro-systems on the interpersonal level. This interdependency is the result of shared/common symbols by which individuals negotiate in their interaction so that a structured whole develops and can be maintained (Steyn 1984:6). The maintenance or changing of the social reality depends, therefore, on symbolic communication (cf Foote 1964:665).

The meaning of symbolic communication is obvious — humans use symbols to communicate with each other. Symbolic communication consists not only of language, but also of facial gestures, voice tones, body posture and other symbolic gestures in which there is common meaning and understanding (Turner 1982:324). In fact, interaction could not occur without the ability to read gestures and symbols and to use them as a basis for putting oneself in the position of others (Turner 1982:324).

Contemporary interactionists emphasize the phenomenon of interaction in society as a uniquely human endeavor. Society is actually made possible by the capacities which humans acquire to 'read' symbols as they grow and mature into society in terms of taking the role of the generalized other. According to Turner (1982:325), present-day interactionists recognize the same human capacities as Mead, the mind and the self, but newly included in the concept of mind is what is known as *the definition of the situation*. This refers to the capacities of the mind by which people 'can name, categorize, and orient themselves to a constellation of objects, including themselves as an object, in all situations. In this way, they can access appropriate lines of conduct' (Turner 1982:325; cf also Brown 1979:121-122). All this serves to emphasize the interaction between persons (or actors). In terms of the generalized other, Swanson (1968:441) calls individuals 'actors', to the extent that individuals, in terms of symbolic interactionism, always make decisions and relate to others in terms of the collective and accepted symbols of a given society. This aspect of symbolic interactionism is explained by Turner (1982:325-326) as follows:

> Humans create and use symbols. They communicate with symbols. They interact through role-taking, which involves the reading of symbols emitted by others. What makes them unique as a species — the existence of mind and self — arises out of interaction, while conversely, the emergence of these capacities allows for the interactions that form the basis of society.
>
> (Turner 1982:325-326)

According to Turner (1982:322), the two most prominent names associated with symbolic interactionism are Herbert Blumer (from the 'Chicago School') and Manford Kuhn (from the 'Iowa School'). Both schools follow more or less what Mead said in this regard, yet, Blumer and Kuhn often diverge, and in fact, represent 'the polar extremes of symbolic interactionism' (Turner 1982:322). The divergence concerns the following issues: Firstly, the nature of individuals and the interaction that they are part of, as well as the nature of the social organization in which this interaction takes place. Secondly, questions relating to the most appropriate method for studying humans and their societies, as well as the question of sociological theorizing.

In terms of these divergences, Blumer views individuals as potentially being spontaneous, interaction as constantly in the process of changing, and social organization as being fluid and tenuous (Turner 1982:330). Kuhn, on the other hand, regards the individual, and social organizations, as being highly structured, with interactions constrained by these structure(s) (Turner 1982:330). From these differences in assumptions, there grew varying conceptions of how to investigate the social world and how to build theory. However, it is clear that in terms of the first-century Mediterranean world as described in section 4.2 by using different cross-cultural models, Kuhn's point of view will be accepted here.

4.3.4 Concluding remarks

It has already been stated that there is a certain correspondence between the preference for specific theories and the perspectives from which these theories are employed to read a text. From the theories described in section 4.2, and from what has been said in explaining symbolic interactionism as a perspective, it is obvious that there are many similarities between them. Or, stated differently, certain aspects of the theories described in section 4.2 and the salient aspects of symbolic interactionism, go hand in hand. Let us look at a few examples:

Symbolic interactionism is interested in the relationships between society and the individual as exhibited in the interaction between individuals, that is, how society shapes individuals, or how individuals create, maintain and change society (Turner

1982:305). Also, according to symbolic interactionism, people name, categorize, and orient themselves to a constellation of objects, including themselves, in all situations. In this way, they can access appropriate lines of conduct (Turner 1982:325; cf also Brown 1979:121-122).

This same interaction between individual and society has also been described in section 4.2.3, when first-century personality was described as dyadic. Symbolic interactionism argues that society shapes the individual as does our cross-cultural theory of the first-century personality: Individuals always see themselves through the eyes of others. Symbolic interactionism argues that the individual always sees himself as an object in all situations. Our cross-cultural theory of the first-century personality has the same perspective: The individual is always an object in the sense that a meaningful existence depends upon what others say of him in all situations. Symbolic interactionism speaks of mind and self; our cross-cultural theory of the first-century personality speaks of awareness or consciousness.

Furthermore, in symbolic interactionism, the term social interaction denotes the reciprocal influence of acts of persons and groups, usually mediated through communication. Our theory of sickness and healing (see section 4.2.6) indicated that someone has an illness when he is labelled, thus, the illness becomes meaningful through communication. Also, according to symbolic interactionism, humans denote other people and aspects of the world around them in symbolic terms. Our theory in relation to purity and pollution indicated that people not within clear boundaries are symbolically rendered unclean. Symbolic interactionism also states that it is expected from humans to develop attitudes and feelings toward persons and objects, and to construct typical responses toward them. The theory of labelling and deviance stated that all persons were labelled as either positive or negative. If they crossed boundaries, they were deviants, and those present had to label such a person in terms of a negative social label.

To conclude with a final example: Symbolic interactionism sees society as an organized activity regulated by the role taking of the generalized other. The cross-cultural theory of the first-century personality sees society as organized by the fact that individuals existed only in terms of the group in which they were embedded, a group in which one exists only by living out the expectations of others.

From these examples, it is clear that there are many points of similarity between the perspective of symbolic interactionism and the cross-cultural theories' described above in section 4.2. The main similarity, however, lies in both symbolic interactionism's and the cross-cultural theories previously explained notion that the maintenance or changing of society depends on symbolic communication; humans use symbols to communicate with each other.

Symbolic communication consists not only of language, but also of facial gestures, voice tones, body posture and other symbolic gestures in which there is common meaning and understanding (Turner 1982:324) . When Jesus therefore touched a leper (Mk 1:40-45) or a dead person (Mk 5:41), or is being touched by a menstruating woman (Mk 5:25-34), he not only communicated through highly significant symbols (all of these persons were rendered unclean), but also gave new interpretations to existing symbols. And when symbols are reinterpreted, so is the structure of society. Or, in Paul Ricoeur's words: Symbols orientate in order to disorientate with the view to reorientate. Also, metaphors, and for that matter, symbols, always come as a surprise; they shock[60].

In section 6.4 it will be indicated that many of Jesus' actions and words, through which he reinterpreted the existing symbols of his day, did indeed shock many. Galilee, for example, was perceived by some as a negative symbol, that is, Galilee of the Gentiles (cf Mt 4:15; 1 Macc 5:15)). Jerusalem, on the other hand, was perceived as a positive symbol, because of the temple. In m. Kelim I, 6-9, for example, the last seven degrees of holiness all relate to Jerusalem and the temple. In the map of persons (t. Meg. 2.7), the priests and Levites, both residing in Jerusalem, are perceived as the most holy. The temple in Jerusalem was also the symbol of God's presence and availability. Peasants from Galilee had to travel to Jerusalem to share in this privilege. On the other hand, people like the expendables and unclean were perceived as negative symbols. Jesus, however, challenged all of that according to Mark. Negative symbols (like Galilee), were given positive interpretations, and existing positive symbols (like Jerusalem) were evaluated negatively. By reinterpreting symbols, Jesus also reinterpreted society.

In section 3.4 it was argued that symbols (as part of the microsocial world) can be seen as a reflection on certain beliefs and attitudes and symbols in the macrosocial world. Understood as such, Galilee and Jerusalem (as focal space/symbols that express certain interests) can be seen as symbols in the narrative world of the text that wants to give its intended audience a reinterpretation of symbols which are part of their macrosocial world. The narrator of Mark, therefore, uses specific symbols (like Galilee and Jerusalem) to disorientate his audience's current understanding thereof with the aim of reorientation. And by reorientating his audience's understanding of symbols that are part of their macrosocial world, the narrator also reorientates their understanding of their social world, which in turn leads to a new and different understanding of their symbolic universe.

One last remark: According to Turner (1982:339), a major criticism of symbolic interactionism is that it ignores the structural aspects of society (cf also Brown 1979:138). According to this critique, symbolic interactionism must still prove itself

by demonstrating how symbolic interactions and exchanges between individuals and individuals or between individuals and groups have an effect on more macro, collective social units, that is, patterns of social organization. However, in regard to this critique leveled at symbolic interactionism, Van Staden (1991:135-136) argues that the perspective of symbolic interactionism also includes a perspective of conflict, in the sense that a reinterpretation of symbols includes conflict. Also, in terms of structural-functionalism, symbolic interactionism has a structural feature in the sense of role-taking and especially in the sense of the generalized other's role. I would therefore argue, in following Van Staden, that symbolic interactionism, as a perspective on society, has the ability to address the question of interaction on the macrosocial level of society.

4.4 METHOD

4.4.1 Model to be used

In any conceptual model there has to be an indissoluble relationship between epistemology, methodology and teleology (Van Aarde 1991b:7). Therefore, the scholar should use his/her method to move from presuppositions to results. The quality of any chosen exegetical method therefore lies in its ability to do just that, namely, to move from presuppositions to results. An exegetical approach (and method) like that of social scientific criticism aims to interpret texts by using a social scientific model. However, because the social scientific model to be used is not always at hand, it has to be first constructed. To that we will now turn our attention.

The point of departure that there should be an indissoluble relationship between epistemology, methodology and teleology is comprised of the epistemic status which is accredited to objects in society (implicitly or explicitly), determined by the shared sociological values of scholars. As such, it means that the epistemic status which is implicitly or explicitly attributed to texts by an exegete therefore determines the aim ($\tau\acute{\epsilon}\lambda o\varsigma$) of the exegete, as well as the method to be followed.

The concept paradigm refers to a certain perspective of reality (Van Aarde 1988d: 49-64; 1991b:8). Thus, a paradigm involves more than a conceptual framework of shared values, common problems and common models in terms of which common problems are treated. As an example, Van Aarde (1991b:8) uses the way in which texts are interpreted. Between the exegete (as subject) and the text (as object) there is always a distance, as well as a certain relationship. The relation between subject and object is determined by the subject's total perception of reality. There is presently, in terms of a postmodern perception on reality, a growing cognition with regard to the plurality and complexity of both reality and society (Van Aarde 1990a:305). A new 'mondial culture' is characteristic of our modern global world. The world we live in is

a world where another's problems are everyone's problems. Because of this, new directions in biblical exegesis and theological hermeneutics tend to be reality conscious and socially relevant.

However, before theology, or biblical exegesis, can be relevant in terms of socio- and eco-politics, there is, according to Van Aarde, a very important question which has to be answered first: How knowable is metaphysical reality, and how does one make that what is theologically knowable applicable to reality? According to Van Aarde (1991b:9; in following Kant), metaphysical reality can only be known in terms of the language of analogy, that is, metaphors (or symbols). Theological/religious values are therefore communicated in terms of the language of analogy, metaphors or symbols. In terms of the sociology of knowledge (see section 3.3.6), texts are therefore the textual counterpart of the reflection on the symbolic universe. This, then, will be our point of departure in highlighting the epistemological presuppositions of this study.

As was stated previously, to construe a model is to make theories operational. Because human beings inter alia exist linguistically, express themselves through lang- uage and texts, and because the main object to be studied in this study is a text, a theory is needed to define and 'categorize' text. It was stated that a text can be seen not only as the product of a specific social situation, but also as a medium of ongoing social interaction. Therefore, in section 3.3.2, it was postulated that an association of a narratological and social scientific reading of a narrative discourse can be helpful.

In narrative discourse we find a dominant ideological perspective, which is the nar- rator's dialectical reflection on his and his readers' shared symbolic universe, as well as the way in which this understanding of the shared symbolic universe is structured in terms of their social universe (see section 3.3.5)[61]. Because we find in texts ideologi- cal perspectives expressed in terms of symbols, it was postulated that Galilee and Jerusalem will be studied as symbols, as a specific reflection of the narrator on his and his readers' shared symbolic universe as mirrored in their macrosocial world (section 3.3.6). Also, symbols clearly relate to the strategy of texts. Under the concept strategy is understood the different literary techniques the narrator employs in his nar- rating activity to communicate his reflection on the symbolic universe. Because one of the objects of this study is to study space in Mark, a narratological theory was postu- lated in section 3.4 to detect the narrator's strategy (narrative techniques) in regard to his ideological usage of space as symbols in the social world of the Gospel.

Since texts are the products of a specific social situation, they intend to communi- cate. However, to study the communication of texts, an analysis of only its strategy is not enough, simply because texts are products of specific social situations (i e, products of a certain culture). In the case of Mark, it should also be remembered that pre-Easter activity of Jesus and the post-Easter reflection of the early church on Jesus' pre-Easter activity are mixed in such a way that it is not always possible to distinguish between

them (Van Aarde 1991c:12). To understand the culture in which Mark as text evolved, namely in first century Mediterranean society, different cross-cultural theories were discussed which will enable us, in a certain sense, to bridge the hermeneutical gap between the modern exegete and ancient texts, and will also help us to try not to be guilty of anachronism/ethnocentrism and reductionism. Because people communicate in terms of language, texts and symbols, the perspective of symbolic interactionism was chosen as a vantage point from which these theories will be used to analyze the activities of Jesus in Mark (see section 4.3). It is very important to notice that this study is therefore not trying to construct the activities, deeds or words of the historical Jesus, but rather the way in which they are presented to us by the narrator of Mark's gospel[62].

Because a text (as a microsocial or narrative world) can be seen as a specific perspective on its macrosocial world, the model to be used will also make provision for a movement from microsocial to macrosocial world. This is done in two ways: By reading the text first (section 3.3.3), and by using the concepts of emics and etics (section 4.1.3).

To summarize: In terms of the few epistemological remarks made in the beginning of this section, texts can be seen as the linguistic counterpart of the symbolic universe. Reflections on this symbolic universe are communicated in texts by means of symbols. Some of the important symbols in Mark are certain spatial designations. Spatial relationships can be studied from a social scientific perspective as 'maps' symboling the so-called first-century 'politics of purity' (see Borg 1987:86-93), and therefore designating aspects like pollution, honor, shame and deviance. Furthermore, in terms of the sociology of knowledge and cultural anthropology, the symbolic universe culminates to certain institutions in the social universe. In following the incipient insight of Malina (1986b:152-153), kinship is seen as the dominant social institution of first-century Mediterranean society which was an advanced agrarian society. However, because politics, economics and religion were embedded into kinship, actions in the political or economic institutions, for example, always had implications for understanding kinship. In this regard Van Aarde (1992b:439) pointed out:

> Religious, economic and political steps taken in the first century that led to ostracism, for example, should thus be interpreted in terms of an ade-quate social scientific model and perspective in the light of the familial structures (institutions — EvE) of the period and the social, mytholo-gical and religious symbols representing these structures (institutions — EvE).
>
> (Van Aarde 1992b:439)

In institutions we find certain roles and statuses. Furthermore, certain statuses had certain roles, or had to comply with certain symbols of society. When this was done, society was in balance, and everything and everyone was in the right place and time.

In relation to the latter, it is thus clear that the above constructed model aims to study the activities of Jesus in Galilee and Jerusalem as they relate to the maps of the society of his day (as narrated by Mark). How was Jesus' interpretation of the society's shared symbolic universe recorded? How did he interpret these symbols, according to the narrator's ideological perspective? Did he comply with these symbols? Did he reinterpret them? How is he ideologically depicted in Mark's story? The aim of this study is therefore to utilize the constructed model by employing the different theories which were introduced.

4.4.2 Method to be followed

In section 2.5, two research gaps were identified in the current debate in regard to the study of the opposition between Galilee and Jerusalem in Mark's gospel: Firstly, the need for an exegetical approach which consists of an association of a narratological and social scientific analysis of the text, and second, an analysis of the social background of the Gospel which takes into consideration the dynamics between the social institutions of economics, politics and kinship in first-century Mediterranean world as an advanced agrarian society. In terms of kinship, it was argued that such an analysis can help to avoid the fallacies of ethnocentrism/ anachronism and reductionism. Methodologically speaking, the first research gap was addressed in chapter 3, the second in chapter 4.

To reach the aim of this study as spelled out in the previous section, the following method will be followed: In chapter 5, a narratological analysis of focal space in Mark will be attempted with the aim of gathering emic data. This narratological analysis of space will enable us to discern in which manner the narrator presents certain spatial designations in the text (e g Galilee, Jerusalem, the way, temple, house, village), as well as the ideological interests which can be attached to these spatial designations in the Gospel. In this regard, we will also discern which character can be seen as the *protagonist* in the narrative, which character(s) can be seen as *the target* of the protagonist's mission, which characters are the *antagonists* in the narrative, that is, who are opposing the mission of the protagonist, and finally, which characters can be seen as the *helpers* of the protagonist in carrying out his mission[63]. This study will enable us to discern the different interests and interest groups in the Gospel, as well as the spatial designations that go hand in hand with these interests. Attention will also be given to the way in which certain spatial designations, like the kingdom of God, are used by Jesus himself.

The insight yielded by this emic reading will then be utilized as the starting point for the etic reading of the text in chapter 6.

ENDNOTES: CHAPTER 4

1 Models can range in size, complexity and degree of abstraction, from concrete scale models to highly abstract conceptual or theoretical models (Elliott 1986:4). In this regard, Carney (1975:9-38), distinguishes between *isomorphic* and *homomorphic* models. Isomorphic models are scale models or replicas, in which there is a one-to-one relationship between the features of the model and those of the thing being modelled. Homomorphic models, on the other hand, do not try to duplicate all the detail of the original. They cast in abstract terms and replicate only the broad features of the original. Homomorphic models are classified mainly in terms of *analogue* or *conceptual* types. Analogue models are constructed when the formal assertions of the model are translated into terms of either computer logic or mathematics. Conceptual models, on the other hand, are mainly the models which are used by the social sciences. Carney (1975:13-24) distinguishes five types of conceptual models:

Ideal type models: Associated with Max Weber, this type of model has two basic forms, namely deductive and inductive. In the case of the deductive model, the ideal type is an extreme case whose postulated constituent elements serve as a norm by which one judges the real phenomenon. Ideal type models based on induction are the most basic kind, and are used simply to describe things. A mass of data is compiled from various sources to construct a general picture. The average deducted in this manner is then used as the basis of assessment when other phenomena are evaluated (see Van Staden 1991:158).

Cross-cultural models: In terms of cross-cultural models, facts only have meaning in relation to one's framework of reference. This implies that any effort at interpretation of the values or behavior that properly belong in a different culture should presuppose an understanding of the frame of reference of that culture. In order to assess such frames of reference, a set of criteria is needed, and the cross-cultural model aims at providing such criteria. According to Carney (1975:16), cross-cultural models are constructed in the following way: Firstly, cultural areas are established (e g African and Mediterranean). Then a phenomenon common to all these cultural areas (such as the belief in evil spirits) are compared in a uniform, methodical and detailed manner. Finally, secondary literature (modern scholarly work on the subject) is reviewed and incorporated into the study. The resulting model is able to determine what kind of attitudes were prevalent in respect to any specific phenomenon, which attitudes were unique to one culture area or time period, and which were common to all areas and periods. The benefit for the use of such models is twofold: Firstly, it enables one to spot anachronisms in both assumptions about and interpretation of the data, and, second, it highlights the fact that assumptions may be very culture-bound and not as objective as the researcher himself/herself wants to believe (see Van Staden 191:159).

Comparative models: Models tend to develop in one of two ways (Carney 1975:18): They either become more specific and detailed or they become more theoretical and abstract. This latter type is normally regarded as a secondary development, based on the cross-cultural model

described earlier. Its purpose is to cope with societies that change from one culture to another, or to analyze societies shaped by cultural traditions which differ extensively from one's own. Thus, this model constitutes a basic conceptual tool for the purpose of the comparison and the ranking of societies (see Van Staden 1991:159-160).

Postulational models: Also known as the *thought experiment*, these models are used to search for some pattern among a mass of data, especially if the pattern or data is complicated and confusing. The procedure is not to follow a single causally connected chain of consequences, but to perform the analysis as a whole by means of some form of pattern matching. The pattern is created by making a model of the complex for which one wishes to search, a master pattern, to be exact (see Van Staden 1991:160).

Multivariate (matrix-based) models: These models are a development of the postulational model. The thought experiment, in this case, is conducted by casting the thoughts in a particular form, a matrix or tabular layout. This effects a visual correlation between the variables intended for analysis (see Van Staden 1991:160-161).

[2] Because models are highly selective, Gilbert (1981:4) warns against jumping to the conclusion that a model is a correct representation of the real world based on the discovery of structural correspondence between the relationship posited in the model and the relationship discovered in the data. He maintains that such correspondence provides evidence in support of the model, not definitive confirmation of its validity. Since every model is a simplified representation of the real world, Gilbert is convinced that a model can only provide a partial explanation of the data. In regard to the earlier discussion of the relationship between the microsocial and macrosocial world of the text (see again section 3.3.4), this would mean that the microsocial world can only be seen as a simplified/partial representation of the contextual world.

[3] According to Mouton & Marais (1988:141, in using Gorrell 1981:130), models have four characteristics:

* Models identify central problems or questions concerning the phenomenon that ought to be investigated;
* models limit, isolate, simplify, and systematize the domain that is investigated;
* models provide a language game or universe of discourse within which the phenomenon may be discussed; and
* models provide explanation sketches and the means for making predictions.

[4] In this regard, as has been indicated in section 3.3.1, Vorster (1988:36-40) is convinced that New Testament scholarship is heading for a new paradigm, that is, towards a post-critical science. According to him (Vorster 1988:45), the reason for this is that social scientific

research differs from the 'historico-critical paradigm' in that it is not an attempt at reconstruction, but rather at construction of 'possible social relationships of meaning' (Vorster 1988:36). The distinction that Vorster is making between reconstruction and construction is clearly meant to suggest a difference in epistemological assumptions, whereby 'construction' would refer to a new, more creative understanding of the way in which texts mean (cf Vorster 1988:36-44). According to Elliott (1986:8) and Van Aarde (1988d:45), one can also see the vitality of the new direction social scientific study of the New Testament is taking as a restoration (Elliott) or an adaption (Van Aarde) of the historical critical paradigm. Van Staden (1991:109) also makes the relevant point that construction would inevitably and each time presuppose a measure of reconstruction if some credibility as a trustworthy, and normative scientific endeavor is to be retained.

[5] For a concise description and evaluation of a structural-functional, a conflict and a symbolic-interactionist perspective, see Van Staden 1991:116-135. See also Pilch (1988a:31-62), Malina (1988a:2-31) and Neyrey (1988a:63-92) for a respective description of the salient aspects of a structural-functionalist, conflict and symbolic-interactionist perspective, as well as a respective application thereof in terms of Mark 7:1-23.

[6] Although this is not explicitly stated by Leach (1976:110-114) and Raft (1979:7-13), it is possible to deduce their correspondence in this regard to Malina as it is clearly suggested in their different works.

[7] This relationship between emics (as social data) and etics (as a conceptually constructed model) by which etics is used to interpret emics, is, for example, used by almost all of the contributors to the work of Neyrey (1991a), in which different aspects of the social world of Luke are interpreted by means of social scientific models. The following examples would suffice: Pilch (1991:181-210), by using a social anthropological model in regard to sickness and healing (etics), interprets social aspects like sickness, disease and illness (emics) in Luke's world in terms of fortune and misfortune. Elliott (1991b:211-240), departing from a social scientific point of view, studies the temple and the household, as social data (emics) in Luke as two major opposing institutions in first-century Palestine. Moxnes (1991:241-270), on the other hand, uses a social scientific model in relation to patronage (etics), to study emics in Luke in regards to the relations between Jesus and his followers, including his disciples. Finally, McVann (1991a:333-360) uses a social scientific model (etics) on rituals, to interpret the emic data in Luke 3:1-40, which surrounds Jesus' baptism, to conclude that Jesus' baptism can be seen as a status transformation to a prophet (see also McVann 1988:96-101; 1991b:151-157 for the same study, but with Mark as text).

8 These theories are discussed comprehensively in this study for two reasons: Firstly, social scientific analysis that uses the cross-cultural theories to be described are relatively new in South African biblical scholarship, and especially among students in biblical theology. As a result, the following description of the different theories can serve as a future source of reference, or at least a concise introduction for South African biblical scholars who are interested in a social scientific analysis of biblical texts.

9 Gilmore (1987:16-17) is also of the opinion that honor and shame can be seen as the pivotal values in first-century Mediterranean society: 'Mediterranean ... unity is ... derived from the primordial values of honor and shame, and these values are deeply tied up with sexuality and power, with masculine and gender relations' (Gilmore 1987:16). Gilmore (1987:17) also states that

> if a gender-based honor-and-shame moral system defines a Mediterranean World, then this category emerges not simply as an example of butterfly collection, but as a mutually intelligible framework of moral choices by which people communicate and gain identity both with and within the group.
>
> (Gilmore 1987:17)

Gilmore therefore argues that any society, which is based on a honor and shame culture, normally results in being stratified in terms of groups (individuals) with little (or no) honor, and groups (individuals) that are regarded as honorable. In sections 7.2 and 7.3 it will be indicated that this aspect of first-century Mediterranean society is very important to understand the narrative world of Mark as an example of a advanced agrarian society.

10 Power, sexual status and religion are defined by Malina (1981:26) as follows: *Power* means the ability to exercise control over the behavior of others, thus a symbol, and not to be confused with physical force. *Sexual status* refers to the set of duties and rights — what you ought to do and what others ought to do to or for you — that derive from symboling biological, sexual differentiation. *Religion* refers to the attitude and behavior one is expected to follow relative to those who control one's existence. Honor, therefore, can be described by using the following example: A father of a family (sexual role), commands his children to do something, and they obey (power): They treat him honorably. Other people seeing this would then acknowledge that he is an honorable father.

11 This definition of honor by Malina (1981:27-28) concurs with that of Peristiany (1965:211-212) and Pitt-Rivers (1977:1). Their respective definitions of the notion of honor are as follows:

Respectability (i e honor — EvE), the reverse of shame, is the characteristic of a person who needs other people in order to grasp his own identity and whose conscience is a kind of interiorization of others, since this fulfill for him the role of witness and judge .... He who has lost his honor no longer exists. He ceases to exist for other people, and at the same time he ceases to exist for himself.

(Peristiany 1965:211-212)

Honour is the value of a person in his own eyes, but also in the eyes of his society. It is his estimation of his own worth, his *claim* to pride, but it is also the acknowledgement of that claim, his excellence recognized by society, *his right* to pride.

(Pitt-Rivers 1977:1; his italics)

12 In regard to the aspect of challenge and response, Peristiany (1965:11) notes the following:

Within the minimal solidarity groups of [Mediterranean] societies, be they small or large families or clans, spheres of action are well defined, non-overlapping and non-competitive. The opposite is true outside these groups. What is significant in this wider context is the insecurity and instability of the honour-shame ranking .... In this insecure ... world where nothing is accepted on credit, the individual [or interest group] is constantly forced to prove and assert himself .... [H]e [or they] is constantly 'on show', he is forever courting the public opinion of his 'equals' so that they may pronounce him worthy.

(Peristiany 1985:11)

13 See Elliott (1987b:39-42) for a discussion of the sources available which attest such an institution in the Greco-Roman period, and therefore, as well as in first-century Mediterranean society (cf also Landé 1977, Saller 1982, Eisenstadt & Roniger 1984, Stambaugh & Balch 1986, Saldarini 1988 and Crossan 1991a).

14 Clients can be either a person or a group (Crossan 1991a:63). Also, a city, just as well as an individual, could be a client to a powerful patron.

15 Symbolic media of interaction can be best explained by using money as example. Barter is the direct exchange of goods and does not require money or any other medium. But as society and economic interchanges become more complex, a symbolic medium is used to effect economic exchange and aid economic relationships. Money then becomes such a symbolic medium of interaction. It is in this regard that power can be seen as a symbolic medium of interaction in society. It is to be distinguished from a raw act of physical force, which is not in itself constitutive of social interaction in society. It is the best seen as political power, in that it does not require the actual exercise of physical force, but rather is the capacity to be used in

many situations within a society which recognizes it. Power as symbolic medium still depends upon the ultimate capacity to coerce behavior, but its use in a functioning society is usually symbolic and its permanence is protected by social legitimation (see Parsons 1969:352-404).

[16] An example of a horizontal patron-client relationship is the correspondence between Cicero and Manius Acilius Glabrio as two social equals (see Cicero, *Letters to his friends* 7.30; Williams 2.88-89, cited by Crossan 1991a:61). The case of Trajan and Harpocras, as brokered by Pliny, is an example of a vertical relationship (see Pliny, *Letters* 10.5, 6, 7, 10; Melmoth 2.282-285, 290-291, cited by Crossan 1991a:62-63).

[17] Other examples of patron-client relationships in Mark are, for example, people who approached Jesus for 'mercy': Jairus, the leader of the synagogue (Mk 5:22), the woman who had been suffering from hemorrhages for twelve years (Mk 5:25) and the healing of a blind man, called Bartimaeus (Mk 10:46). These, and other texts in Mark that relate to patron-client relationships, as well as reciprocity, will be dealt with in chapter 6.

[18] In this regard, the most recent study of Mitchell (1992:255-272) on the notion of friendship in Acts 2:44-47 and 4:32-37 can be mentioned. According to Mitchell, in first-century Mediterranean society generosity toward others was facilitated by friendship, but frequently largess was kept within social boundaries. Horizontal friendship was the norm because the element of likeness dictated that it be kept between social equals. Friendship between non-equals was possible, but then it took on the trappings of patron-client relationships and the expectations changed. According to Mitchell, friendship was therefore a vehicle for wealth, status and power for the ruling elite of Luke's day (Mitchell 1992:272). He, however, goes on to argue that Luke uses friendship to equalize relationships in his own community. Luke portrays the early Jerusalem community in Acts as a community of friends who show how friendship can continue across status lines and the poor can be benefited by the rich. Redefining friendship this way helps Luke to achieve his social objective: Encouraging the rich to provide relief for the poor in his community.

[19] The notion of broker can be defined as follows (Crossan 1991a:60): 'A broker ... is one who sustains a double dyadic alliance, one as client to a patron and another as patron to a client'.

[20] Malina (1988b:24-27) defines a faction as follows:

> A *faction* is a coalition of persons (followers) recruited personally, according to structurally diverse principles by or on behalf of a person in conflict with other person(s) with whom they (coalition members) were formerly united over honor and/or control of resources and/or 'truth'.
>
> (Malina 1988:24; his italics)

In terms of this definition, Malina argues that the Jesus-movement can be best described as a faction. Jesus personally recruited his followers, his movement was in conflict with the Pharisees, scribes, Herodians and Sadducees in competing for the same prize (pleasing the God of Israel) and it fit into the whole polity of Israel, therefore trying to build up as large a following as possible with the minimum expenditure of limited resources. Elliott (1990b:1-31), however, differs from Malina on this point. According to him, the Jesus-movement can best be described as a *sect*, in the sense that 'under particular conditions the Jesus movement ceased to be regarded by the corporate body of Judaism as a Jewish faction ... and gradually began to assume the character and strategies of a Jewish sect' (Elliott 1990b:11). Some of the changing conditions under which this shift from faction to sect occurred are the following: The increase in the quantity and quality of social tension and ideological differences between the Jesus-movement and the corporate body of Israel, a recruitment on the part of the movement of persons previously excluded by conventional interpretation of the Torah, a claim on the part of the movement to embody exclusively the authentic identity of Israel, a replacement on the part of the movement of major institutions, a regard on the part of the movement of the parent body as distinct from the movement group (us/our versus them/ theirs), a move on the part of the corporate body to differentiate and disassociate itself from the erstwhile Jewish faction, and a perception on the part of society at large that the erstwhile Jewish faction has assumed a distinctive social identity within Judaism, that is, a perception expressed in the application of a distinctive label Χριστιανοί (see Acts 11:26).

[21] What is interesting in Mark is that in all four times that Jesus refers to God (Mk 8:38; 11:25; 13:32; 14:36), he uses the title father.

[22] The concept 'kingdom of God' occurs fourteen times in Mark: Mark 1:15; 4:11, 26, 30; 9:1, 47; 10:14, 15, 23, 24, 25; 12:34; 14:25; 15:43.

[23] By using inter alia the work of Aalen, Oliver & Van Aarde (1991:379-400) also argue that the concept of the kingdom of God can be understood as the 'household of God'. They argue that Jesus, by using this concept, introduced a specific relationship between God and the believers, namely that of 'father' and 'children', derived from the analogy of his own relationship with God. Understood as such, Jesus constituted the concept kingdom of God not in terms of a king and his subjects, but in terms of a patron, the father and clients, the children. In section 6.4 it will be argued that, by building inter alia on this insight of Oliver & Van Aarde, Jesus can be typified by the narrator of Mark as the broker between God, as the patron, and his followers (the clients).

[24] According to Boissevain (1974:148-149) the difference between a broker and a patron is the following: A patron has resources such as land, goods and power, and always stays ahead of his competitors. A broker, on the other hand, is someone who has special contact with someone who has resources like power and land.

25 Louw & Nida's (1989:335) understanding of the term *sonoida* corresponds with that of Malina. Louw & Nida situate this term under the semantic sub-domain 'know', and define its semantic meaning as follows: '[T]o share information or knowledge with — to know something together with someone else' (Louw & Nida 1989:335). As an example they cite Acts 5:2.

26 In this regard, the question can be asked if it is legitimate to speak of 'a first-century Mediterranean person'. According to Malina & Neyrey (1991c:69-72), there are a number of reasons for considering the Mediterranean region a singe cultural area. They list the following: The way illness is perceived through all of the Mediterranean is the same; they have long been subjected to the same social processes; their societies all tend to be rather stable, they maintain traditional, consistent structures and values; they have lived over long periods of time by essentially using the same codes; have the same beliefs and ideas; and handle life crises by established patterns. Also, in a recent article, Malina (1992:66-87) used 'physiognomics' (the science that studies human character on the basis of how people look and act; see Malina 1992:69), and comes to the same conclusion, namely, that it is possible to speak of a 'circum-Mediterranean person'.

27 The term 'strong group person' used by Malina here is taken over from Mary Douglas' grid/group model. Both of these models represent a systematic classification of an individual within society in terms of two social dimensions, grid and group. Grid represents a system of classifications shared by the individual with his society or social unit such as norms and religious beliefs. 'As a dimension, it shows a progressive change in the mode of control. At the strong end there are visible rules about space and time related to social roles; at the other end … the formal classifications fade, and finally vanish' (Douglas 1982:192). The term grid, therefore, represents the degree of individuation. The term group, on the other hand, is used for the dimension of 'social incorporation as the response of the individual to the pressure to conform exerted by the social unit (Douglas 1982:199). A strong group, therefore, would be one in which 'the individual is first and foremost constrained by the external boundary maintained by the group against outsiders' (Douglas 1982:205). Atkins (1991), for example, has used this grid/group model of Douglas to study the social world of Paul in terms of a social accounting of the members in what he calls the Pauline church faction. In the South African context, Domeris (1991b:233-250) has used Douglas's model to read the farewell discourse in John from an anthropological perspective.

28 We find in the New Testament an interesting application of this three zone-model to God (Malina 1979:136-138; 1981:65-67). Jesus referred many times to God as Father, and in the texts that tell us what the Father does, the Father functions like God in terms of three zones. The texts in which the Father is marked of from the son, the Father functions in terms of the

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eyes-heart zone, for example the Father 'sees in secret' (Mt 6:18) and 'knows the heart' (Lk 16:15). When Jesus is marked off from the Father, the mouth-ears zone is used, for example 'no one knows the Father except the Son' (Mt 11:17). Finally, the hands-feet zone always alludes to the spirit of God, for example Mark 11:20 'But it is by the finger of God that I cast out the demons, then the kingdom of God has come to you'.

29 If is therefore possible that one person (e g, a Pharisee) can be an official, professional and a patron at the same time (see again the definition given of a patron in section 4.2.2; see also endnote 24 above). As an official he can, for example, preside over a meal, as a professional he can declare someone clean, and as patron he has resources (e g the ability to forgive sins or to declare God present) that clients would want.

30 According to Van Staden (1991:194), the notion *status* can be defined as a collection of rights and duties which accord people a position in a social system. Such a position stands in relation to other positions in social systems, and is in each system endowed with a specific measure of social prestige. Status should be seen as separate from the individual status-bearer, because it is not a quality of individuals, but an element of social systems. Status is inextricably linked to the notion of *role*. A role is seen as the dynamic aspect of status, the putting into effect of rights and duties. Like status, roles are not attributes of the acting individual, but elements of the social system.

31 For a discussion on the different social institutions in first-century Mediterranean society, as well as the dominant social institution, see section 4.2.8 where this issue is recounted in full.

32 In this regard the following comments of Feeley-Harnik (1981:10) and Klosinski (1988:56-58) are of importance here:

> [I]t is owing precisely to the complex interrelationships of cultural categories that food is commonly one of the principal ways in which differences among social groups are marked.
>
> (Feeley-Harnik 1981:10)

> [S]haring food is a transaction which involve a series of mutual obligations and which initiates an interconnected complex of mutuality and reciprocity. Also, the ability of food to symbolize these relationships, as well as to define group boundaries, surfaced as one of the unique properties of human interaction .... Eating is a behavior which symbolizes feelings and relationships, mediates social status and power, and express the boundaries of group identity.
>
> (Klosinski 1988:56-58)

³³ In this regard, it is interesting that Jesus warns the disciples to beware of the yeast of the Pharisees and of Herod (Mk 8:15). Although, according to the narrator, the disciples did not understand what Jesus was trying to tell them (see Mk 8:16), it is clear that the yeast or leaven of the Pharisees and Herod refers to their bad doctrine (cf Mk 3:6). Food and bread then clearly symbolize words and instruction (see also Neyrey 1991b:366).

³⁴ In section 3.3.6 it was argued that one's reflection on the symbolic universe pertains to a specific structuring of one's social universe. If God, for example, is understood by the Pharisees as being holy (whole or complete; cf Lev 11:44; 19:2; Mt 5:48), this means that persons who are not complete (like the lame and the blind) must be called deviants, because they violate the shared social system of meaning and order (see e g Van Aarde 1990b:251-264).

³⁵ In this regard, there is a similarity between the theory of labelling and deviance described above and that of Uspensky's study of the ideological perspective of the narrator on the phraseological level of the text. According to Uspensky (1973:19), the study of the ideological perspective of the narrator on the phraseological level of text is, inter alia, concerned with character delineation and 'naming' in particular. Van Aarde (1992a:40; in a reworked edition of his 1982 dissertation), in adapting the narrative model of Uspensky, argues that the narrator's ideological perspective on the phraseological level of the text manifests itself mainly against the background of the perspectives that the characters represent through dialogue, monologue, behavior and attitude. In other words, the exegete observes the perspective of the narrator, mainly by analyzing the different perspectives from which the respective characters are narrated. It is in this regard that labelling comes into play. Who calls whom by what label, and is a character described in terms of more than one label, are therefore the important questions in such a study. Van Aarde (1992a:52-84) has used this aspect of labelling in narrative theory to analyze the different labels that are used for Jesus in the Gospel of Matthew, as well as the different labels which are used to describe John the Baptist, the Jewish leaders, the Jewish crowd and the Gentiles. From this, it is clear that, in regard to labelling, an association of a narratological and social scientific analysis can be helpful to study the different characters in the gospels.

³⁶ It is thus clear that the theory of labelling and deviance has close relations to that of the theory about honor and shame, discussed in section 4.2.1. For instance, acquired honor and acquired status is more or the less the same. Also, by labelling someone as a deviant, one makes sure that one's own honor and status are maintained. Another relationship between these two theories lies in the fact that, according to the theory of honor and shame, only those who are seen as being an equal will be challenged and accordingly be labelled.

37 See for example Mark 12:38-39, where Jesus describes the scribes as people who like to walk around in long robes, to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honor at banquets.

38 See for example Mark 7:5, where the Pharisees try to give broader respectability to their own point of view by linking Jesus' new interpretation (eating with hands that are defiled) to the tradition of the elders (a previously held positive symbol).

39 As a neutral rule enhancer, Malina & Neyrey (1991b:103) gives the example of 'So what! What else is new?' In terms of this example cited, the remark of the crowd in Mark 1:27 ('What is this? A new teaching — with authority!') is very interesting.

40 Note that the definition given here by Malina & Neyrey (1991b:103) of the concept ideology, concurs with that given in section 3.3.5.2.4.

41 Nine distinctive classes can be identified in first-century Mediterranean society (Lenski 1966:214-296). This stratification will be discussed in section 4.2.9. When this stratification is taken into consideration, the remark made here by Pilch that in Mark 2:3, it was most probably the extended family which brought the sick man to Jesus, is problematic. According to Lenski (1966:281-284), the lowest class in first-century Mediterranean society was the expendable class for whom society had no place or need. These expendables had either been forced off their land because of population pressures, had lost their jobs because of economic pressures, or they did not fit into society because they were, for example, rendered unclean. They tended to be landless, itinerant, as well as clannish. In section 6.4, it will be argued that in Mark's story of Jesus, the crowds (including the possessed, sick and unclean) can be seen as the primary target of Jesus' ministry. By using the previously mentioned stratification of Lenski, Van Aarde (1992b:435-453) argues that the pressure to ostracize people in the first-century Mediterranean world would, for example, come from the extended family of an unclean or possessed person, conforming to the ascribed societal boundaries. That this is also true in Mark can be deduced from Mark 6:1-6 where it is clear that the extended family of Jesus was very negative about his ministry. They labelled Jesus a 'insane'. Because of this observation, it can be argued that it was most probably not the extended family of the sick man in Mark 2:3 who brought him to Jesus, but rather other expendables.

42 The following definition of disease and illness by Murdock (1980:6) concurs with that of Young's:

> The notion of *disease* suggests primarily the communicable virus-borne or bacteria-borne phenomena, while the notion of *illness* embraces any impairment of health serious enough to arouse concern, whether it be due to communicable disease,

psychosomatic disturbance, organic failure, aggressive assault, or alleged accident
or supernatural interference.

<div align="right">(Murdock 1980:6; his italics)</div>

[43] It is most probably the case that health care now, or in the past, was delivered in a
'systematic' fashion (Mackintosh 1978:7-13). The concept 'health care system' therefore must
be seen as a conceptual model with three overlapping parts, namely a professional, popular and
a folk sector. It can also be argued that it actually would be more accurate to call this a sick-
ness care system, since that is the primary focus; but health care system is the recognized and
acceptable term. It also serves well as an effective heuristic tool for analyzing the way sick-
ness is identified, labelled and managed in different cultures.

[44] In this regard, Borg (1987:57-71, 97-116) has argued that Jesus can be seen as a holy man
(in terms of his healings) and as a subversive sage (in terms of his teachings). As folk healer
(holy man) and subversive sage, Jesus practiced a politics of holiness (in terms of inclu-
siveness). Crossan (1991a:314) calls this commensality. The religious leaders, on the other
hand, practiced another politics of holiness (immediacy), that is, in terms of sepa-
rateness/exclusiveness. Borg (1987:125) also states:

> We are not accustomed to thinking of Jesus as a political figure. In a narrow sense,
> he was not. He neither held or sought political office, was neither a military leader
> nor a political reformer with a detailed political-economic platform. But he was
> political in the more comprehensive and important sense of the word: politics as the
> shaping of a community living in history.

<div align="right">(Borg 1987:125)</div>

Jesus, as folk-healer, therefore, was 'political' in the sense that he advocated a reshaping of the
community.

[45] Douglas' concept was employed with considerable success by Neusner (1973) first in his
book called *The idea of purity in ancient Judaism*, and then in a series of articles (see Neusner
1975, 1976, 1978, 1979). Among New Testament scholars, the works of Belo (1971), Malina
(1981:122-151), Borg (1987), Neyrey (1986a:91-127; 1988b:72-73; 1991c:271-304), Elliott
(1991b:211-240; 1991d:102-108; 1991e:386-399) and Van Aarde (1991d:51-64; 1992b:435-
453) are also all based on this insight.

[46] Discrimination in this sense would mean to identify specific categories (e g hybrids or
unclean animals) that do not fit in the categories of creation.

47 This tractate from m. Kelim I, 6-9, as well as the tractate from m. Kelim I, 3 cited later is taken from Danby (1933). In each instance the translation was checked against the Hebrew.

48 Jeremias (1969:271) also offers a more extensive map of people which is a combination of the maps found in m. Kid 4.1, m. Hor 3.8, t. Rosh Has 4.1, and t. Meg 2.7:

1.   Priests
2.   Levites
3.   Full-blooded Israelites ('layman')
4.   Illegal children of priests
5.   Proselytes or Gentile converts to Judaism
6.   Proselytes who once were slaves, hence proselyte freeman
7.   Bastards (those born of incestuous or adulterous unions)
8.   The 'fatherless' (those born from prostitutes)
9.   Foundlings
10. Eunuchs made so by men
11. Eunuchs born that way
12. Those of deformed sexual features
13. Hermaphrodites
14. Gentiles, i.e., non-Jews.

(Jeremias 1969:271)

In a recent article, Van Aarde (1992b:435-453) has discussed the position of bastards, the 'fatherless' and foundlings in first-century Mediterranean society.

49 See also Malina (1981:134-137) where he gives a map of clean and unclean animals.

50 In this citation from Neyrey (1986a:101), I have replaced his examples not taken from Mark with some examples that do come from Mark, because this is the text under discussion.

51 In regard to the relationship between internal structure, on the one hand, and boundaries and lines on the other, Neyrey (1991c:281-282) is of the opinion that the different Jewish groups in the time of Jesus were more concerned with keeping boundaries and lines than keeping the correct internal structure of the different groups.

52 There is a celebrated text which speaks of 'fences' around the law:

The tradition is a fence around the Law; tithes are fences around riches; vows are a fence around abstinence; a fence around wisdom is silence.

(M. Aboth III, 14)

It was especially the Pharisees who classified extensively and who normed the world in terms of temple appropriateness. They engaged in a process of making a 'fence' around the Law, extending a perimeter around it and guarding that outer fence zealously (Neyrey 1988a:76). Their interest in boundaries and surfaces thus created this fence.

53 According to Neyrey (1988a:78), the main shortcoming of Neusner's work on purity and pollution in Judaism (see e g Neusner 1973b, 1975) is the fact that he fails to employ this second aspect of Douglas's model, namely the social perception of the physical body as a replication of the general norms and values of society.

54 Politics, in first-century Mediterranean society, should be understood in terms of the notion of power (Parsons 1969:352-404; Saldarini 1988:30-34; Van Aarde 1992d:92-95). Power is a symbolic medium of interaction in society. It is to be distinguished from a raw act of physical force, which is not in itself constitutive of social interaction in society (see again endnote 15 above). It is the best seen as political power, in that it does not require the actual exercise of physical force, though that option remains as a threat in the background and is the basis of power. Power, therefore, is a capacity to be used in many situations within a society which recognizes it. Power as symbolic medium still depends on the ultimate capacity to coerce behavior but its use in a functioning society is usually symbolic and its permanence is protected by social legitimation, for example, by law, custom and some other type of social acceptance. The goal of power in society is to mobilize effectively resources in order to attain social goals. Power can be used to create or maintain order, to organize new social activities or institutions, or to provide in a better way for the needs of the society. In first-century Palestine, power was wielded by the governing class in the Roman empire and formed the basis of the empire. The Roman ruler, and to a lesser extent, the Jewish chief priests, leading elders, large property owners and major officials all had at their disposal power based on force and the wealth to support such a system. At the other levels of society, some people had a lesser amount of power and wealth; for example the peasants (see section 4.2.9).

55 The development and existence of agrarian societies depended on political as well as economical factors. Advances in technology which allowed efficient farming (e g iron plows or elaborate irrigation systems) and specialized military technology (e g the horse, chariot, armor or fortress) were crucial in the development of centralized power (Lenski 1966:192-194). The emergence of a governing class also depended upon and produced a redistributative economy in which a central authority (the government or the state) gathered agricultural produce in a central storehouse (e g the temple) through taxation and then redistributed the goods according to status and occupational roles. As empires became very large or suffered military or economic crisis, the economy tended toward a mobilization economy in which the governing class took control of the economy for military and economic projects. Mobilization of the economy

allowed empires to acquire great power and produce extensive social differentiation. The Roman empire from its beginning was partly commercialized, which means merchants and traders achieved some independent power apart from the aristocrats who controlled agrarian economy. But the mass of the population, the peasants, were not free to grow and sell their produce for their own benefit, but were controlled by the governing class and impeded by difficulties in transporting and marketing food crops (Kautsky 1982:18-23; Saldarini 1988:39). In agrarian societies economic activities, therefore, were always socially restrained or constrained. The two dominant forms of economic exchange in agrarian societies were reciprocity within kinship relations and redistribution in political economics. Reciprocity means exchange on a gift or barter basis, was characterized by informal dyadic contracts and ensured that goods on the average would be equitably distributed. Redistribution, characteristically observed in the institutions of the state and religious taxation, involved the politically or religiously induced extraction of a percentage of the local production, the storehousing of that product, and its eventual redistribution for some political end or another (Oakman 1986, 1991a:34-37; Van Aarde 1992d:95).

[56] For a discussion of the term *agrarian society*, see especially Lenski 1966:189-297 and Lenski & Lenski 1982:207-263: Agrarian societies can be characterized by the invention of the plow, the discovery of how to harness animal power, and the discovery of the basic principles of metallurgy. The latter made possible the forging of iron plowshares, which was a great advantage over their wooden predecessors. The further invention of the wheel and the sail greatly facilitated the movement of people and goods. Agrarian societies can be distinguished, on the one hand, from simple horticultural societies using the digging stick or advanced horticultural societies using the hoe, terracing, irrigation, fertilization and metal tools. It is distinguished, on the other hand, from industrial societies, where the raw materials used are far more diversified, the sources of energy quite different, and the tools far more complex and efficient.

[57] Fiensy (1991:vi-vii) defines the concept of peasantry as follows: They are subsistence farmers who provide for their own maintenance from their own labor; they may be freeholders, tenants, day laborers or slaves; they ideally work their holdings as family units and they produce collectively more than is necessary for their own subsistence. With this surplus they support the elite class. Oakman (1991b:3) defines the notion of peasantry in more or less the same vein: A peasantry is a rural population, possibly including those not directly engaged in tilling the soil, who are compelled to give up their agricultural (or other economic) surplus to an outside group of powerholders, and who usually have certain cultural characteristics setting them apart from outsiders. Generally speaking, peasants have very little control over their political and economical situation. In Mediterranean antiquity, the overlords of peasants tended to be city dwellers, and a culture-chasm divided the literary elite from the unlettered villager.

58 These two terms were coined by Redfield (1956:41-42), who describes peasant culture in general as a half-culture and a half-society. The Little Tradition is the one half of peasant society: It encompasses the culture, folk culture and traditions which is passed on among the unlettered of the village community, and can therefore be seen as the culture of the masses in non-developed societies. The other half is the Great Tradition: This term refers to high or learned culture, and is the tradition of the reflective few, cultivated in schools and temples, the tradition of the philosopher, the scribe, or literary man (Redfield 1956:41). The Great Tradition is always handed down onto the peasant, and the traditions of the peasant (the Little Tradition) are almost always taken for granted and never submitted to much scrutiny.

59 Horsley & Hanson (1985:52-63) argues in this regard that land can be seen as the most important commodity for peasants in an agrarian society. Land was needed for enough food, to grow seed for the next crop, as well as a surplus for the barter of other goods/produce not grown by a specific household. However, land was also needed to grow a surplus to pay taxes to the Roman elite and to the temple. Under the Romans, therefore, a 'double tax' had to be paid. When Roman taxes were raised, for example, the chief priests and other retainers did not lower their taxes, causing a negative experience for the peasants. Because taxes were so high, and also because of the droughts in 24-25 and 40 CE, a great number of peasants could not pay their taxes. These peasants then lost their land or were sold into slavery, which meant that a large amount of peasants became part of the expendable class (cf also Duling 1991a, Oakman 1991b, Van Aarde 1992d). In chapter 7 it will be indicated, by using the insights of Duling (1991a), Oakman (1991b) and Van Aarde (1992d), that this aspect is very important to understand the dynamics of first-century Mediterranean society as an advanced agrarian society, but also the relationship between the social institutions of kinship, politics and economics.

60 It should be noted that Ricoeur (1978) understood the notion 'symbol' in terms of a discourse. The way symbols are perceived here is that society is structured by ways of symbols, that is, persons communicate in terms of symbols.

61 Narratives usually have more than one ideological perspective (Van Aarde 1992a:34-36; cf also Uspensky 1973:9). The Gospel of Matthew is such a narrative. In Matthew, the narrator's ideological perspective coincides with that of the writer and the protagonist, namely Jesus. A character such as this in a story is sometimes called the 'view point character'. The ideological perspective is manifested in what the viewpoint character does, says, thinks, and in the way he acts and speaks. The ideological perspective of the viewpoint character thus forms the dominant perspective in the story. In the Gospel of Matthew, however, there is more than one perspective, that is, there are also the perspectives of the Jewish leaders, the disciples and the crowds. Because of this, the other divergent perspectives in the Gospel should be evaluated in terms of the perspective from which the protagonist, Jesus, is narrated.

62 In this regard it should also be remembered that Mark's story of Jesus communicated in a specific macrosocial world. In the current debate in regard to the setting of Mark's gospel, three settings are postulated, namely in Rome, Galilee or Syria. Scholars who support a Roman origin for Mark's gospel are inter alia Brandon (1967), Martin (1979), Belo (1981), Perrin (1982), Best (1983), Standaert (1983), Hengel (1985), Senior (1987). Scholars who pose a Galilean setting for the Gospel are inter alia Marxsen (1959), Crossan (1973), Kelber (1974), Weeden (1976), Vanden Broek (1983), Myers (1988), Strijdom & Van Aarde (1990) and Rohrbaugh ([1993]b). Finally, there are also scholars who pose a Syrian setting for Mark, like Kee (1977), Harrington (1979) and Waetjen (1989). Because of the emphasis that the narrator places on Galilee in the Gospel (e g Mk 14:28; 16:7; see also section 5.2.4), it is postulated in this study that the macrosocial world of the Gospel is that of Galilee. In regard to the dating of Mark's gospel, scholars have developed a number of arguments to date the Gospel. Most of these arguments revolve around the understanding of Mark 13:2 and 13:14. If these two sayings of Jesus are understood as *vaticinia ex eventu*, it means that the Gospel can be dated shortly after 70 CE. In following Achtemeier (1978b), Gnilka (1978), Harrington (1979), Perrin & Duling (1979) and Strijdom & Van Aarde (1990), a date of 70-72 CE for Mark is thus postulated, contra the opinions of Marxsen (1959), Martin (1979), Hahn (1985) and Hengel (1985). Since the postulation of a social location and date for the Gospel of Mark is not the main objective of this study, these two choices will not be argued further.

63 Uspensky (1973) discerns four levels in a narrative text from which the narrative point of view of the narrator can be discerned: The ideological, phraseological, psychological, and the temporal and topographical level of the text. In structuralism a distinction is made between the level of observation (the surface structure) and the level of fundamental intentions (the depth structure). The grammatical structure of Uspensky's four levels is as follows:

Surface structure ⟶ Phraseology
⟶ Psychology
⟶ Time and topography

Depth structure ⟶ Ideology
(system of ideas, values and norms)
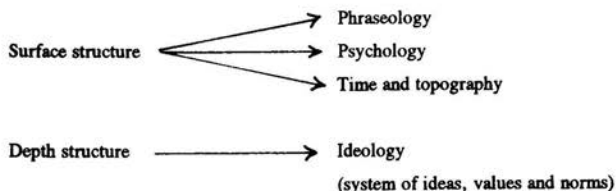
In light of this, we can label the narrator's perspective on the ideological level of the text as the 'idea' forming the fundamental principle according to which the narrative and its narrative elements are constituted. These are the 'elements' to which reference is made by the expressions of psychology, phraseology, time and space (cf Van Aarde 1992b:34). In section 3.3.5, the notion of ideology, as understood by Uspensky, was already discussed. Also, in section 3.4, the way in which the ideological perspective of the narrator manifests itself on the

topographical level was explained. In regard to the emic reading of Mark's narrative to follow, there is however, one further level of the text, as understood by Uspensky that is of importance, namely Uspensky's phraseological level. According to Uspensky (1973:19), the study of the phraseological level of a narrative consists inter alia of a delineation of the different characters in the narrative. It is in this regard that the notions of protagonist, target, antagonist(s) and helper(s) are used. The protagonist of a narrative is the main character in the narrative, and the plot of the narrative develops in terms of his actions, words and attitude(s). The target of a narrative can be seen as the object of the protagonist's mission, in the sense that the protagonist is trying to convey his values and beliefs to the target in such a manner that the target becomes a 'bearer of (the protagonist's — EvE) values' (see Vandermoere 1976:30). The antagonists in a narrative are those character(s) who try to make the mission of the protagonist end in a failure. Finally, the helper(s) are those characters in a narrative who helps the protagonist fulfill his mission. In sections 5.2 it will be indicated that in Mark's gospel, Jesus can be seen as the protagonist, the crowds as the target of Jesus' mission, the disciples his helpers and the antagonists, on Galilean soil local scribes and Pharisees as well as scribes and Pharisees from Jerusalem, and on Jerusalem soil, mainly the chief priests, elders and the scribes. However, in section 6.4 it will be indicated that, by ways of an etic reading of the text, the crowd (the target) can be situated in the expendable class.

Chapter 5
Emics

5.1 INTRODUCTION

In section 3.3.2, it was postulated that an association of a narratological and social scientific analysis will be the first methodological starting point in analyzing the political interests of the spatial settings of Galilee and Jerusalem in Mark. In terms of this association, it was also argued that the text had to be read first (section 3.3.3), in order to enable us to move from the microsocial world of the text to its macrosocial world (section 4.4.1).

Another important aspect already mentioned which is of importance here is the distinction that was made in section 4.1.3 between emics and etics. Emics, it was argued, can be seen as the description of society, culture and societal arrangements from the natives' point of view. It is encoded communication which has to be decoded, the 'insider's point of view', so to say. Understood as such, a certain correlation can be indicated between emics and the ideological perspective of the narrator. In section 3.3.5, it was argued that the ideological perspective of the narrator can be seen as the narrator's evaluation of his and his readers' understanding of their symbolic universe, as well as the manner in which this understanding structures the society (and specific situation) in which they live. The narrator's ideological perspective is therefore also an 'insiders' view, encoded in the text in terms of its structural arrangement. If this argument holds, it means that an emic reading of the text and a narratological reading, which aims to unveil the ideological perspective of the narrator, more or less results in the same exercise.

The following emic (narratological) reading of space in Mark therefore will be done as follows: After a few introductionary remarks in section 5.2.1, a short discussion will be given on how the concept space is to be understood in the following chapters (section 5.2.2), which in turn will be followed by a tabulation of all the spatial designations in Mark's gospel (section 5.2.3). In section 5.2.4, the structure of space in Mark will be studied in terms of the settings in which activities of Jesus took place. Attention will also be given to certain spatial designations to which Jesus refers frequently in his teachings (section 5.2.5). The chapter concludes with a few end remarks.

From this method which will be followed, the aim of the subsequent emic (narratological) analysis of the text is threefold: First, it wants to study the ideological perspective and interest of the narrator on the topographical level of the text. Second, it

wants to discern which characters are portrayed by the narrator as the protagonist, antagonist, target and helpers in the narrative, that is, the different interest groups in the Gospel. And, finally, it wants to discern which focal spaces in the narrative gives expression to the beliefs, attitudes and values of the respective characters in the narrative. Hence, it will be possible to indicate the different status(es) and role(s), as well as the institutions which are represented by the different focal spaces in the Gospel.

5.2 SPACE IN MARK

5.2.1 Introductionary remarks

In section 3.4, it was concluded that in an analysis of the ideological perspective and interest of the narrator on the topographical level of a text, two methodological points of departure are of importance: The text should be studied on the level of the *récit* only, and the distinction between setting and focal space have to be kept in mind. It was argued that setting becomes focal space when a specific spatial designation is used by the narrator in such a manner that it contributes to the structure, plot or characterization in the narrative. It was also postulated that a particular focal space can be seen as a symbol, that is, it can give expression to certain beliefs, attitudes and values of characters, their status(es) and role(s), as well as the institutions they represent in the specific social situation in which the text was produced as a communication act.

In regard to the conclusion that focal spaces can be read as symbols, the sociology of knowledge's insight was used in regard to its understanding of the relationship between symbolic and social universe. According to the sociology of knowledge, the social universe is structured in terms of a specific understanding of the symbolic universe and vice versa. The (implicit or explicit) understanding of the symbolic universe leads to certain attitudes, beliefs and values, which in turn lead to a specific structured society based on these attitudes, values and beliefs. Because a text can be seen as the dialectical and linguistic counterpart of the symbolic universe, it was therefore argued that these beliefs, attitudes and values are structurally taken up in the text by means of symbols. A symbol therefore can be seen as the vehicle by which means a specific reflection on the symbolic universe is linguistically and textually articulated. Or, in terms of narrative point of view on the topographical level of the text: Focal space (as symbol) is the narrator's reflection on the symbolic universe of the narratees, characters or intended audience. Regarding the pragmatic dimension of a narrative discourse's communication, the intended audience is confronted by the ideological perspective and intent of the narrator. In the narrative text, certain characters are depicted by the narrator as the vehicles of certain ideals, values and interests. The narrator uses, inter alia, focal space to make these values and interests more explicit by linking them

to specific spatial designations. Hence, focal space becomes a symbol of specific interests. As such, space as symbols can either be narrated in terms of positive and negative symbols — something with which the implicit reader should be associated or disassociated (i e, the pragmatic dimension of the communication act).

In the following sections, it will be indicated that Galilee, village and house are presented by the narrator of Mark as positive symbols, that is, depicting the interests of the protagonist in the narrative. Jerusalem and the temple, on the other hand, are depicted as negative symbols in the story world of the Gospel, representing the interests of the antagonists in the narrative.

5.2.2 The notion of space

Before turning to a study of the structure of space in Mark, it is necessary first to make a few remarks regarding the concept of space, that is, the different aspects in a text which can be understood as spatial designations. The reason for this is that space is sometimes understood as referring only to mere 'setting' or place, that is, 'direct' spatial designations in the text. The concept of space, however, can also refer to other aspects in a text which may not be spatial in denotation but are indeed spatial in content or meaning (cf Van Aarde 1983b:77, Vandermoere 1976:34; Brink 1987:37). Because of this, the following criteria will be used in relation to what can be regarded as spatial designations in a text. These criteria will then be used to tabulate the spatial designations in Mark in the next section. In each case a few examples are cited from Mark to serve as illustration.

* Space as the setting in which characters live, act and move: In Mark for example Galilee, Jerusalem, the sea, the way and Nazareth are some of the important settings in the narrative.

* Space as the fittings or fixtures of settings: The door (Mk 2:2), the stretcher (Mk 2:4) or the roof (Mk 2:4) of the house in which the paralytic is healed (Mk 2:1-12) will fall under this category.

* Space as the manner in which certain settings are presented: As an example of this category of space can serve the crowd's reaction on the mountain (Mk 3:8) or the stormy sea and the ceasing wind (Mk 4:37-38).

* Space as the implicit or explicit emotional value that can be attached to certain settings: Again the stormy sea in Mark 4:35-49 can serve as an example here.

* Space as non-spatial designations: Sometimes non-spatial designations are pre-sented in spatial terms. Jesus, for example, explains the concept 'kingdom of God' inter alia in terms of a grain of mustard seed that is sown on the earth (Mk 4:26-29).

* Space as personal or impersonal (see Brink 1987:49): Peter for example experi-enced Jerusalem as impersonal and threatening when Jesus announced that he will be killed there (Mk 8:31; 9:31; 10:33-34).

* Space as abstractions of presented settings in terms of human experience (see Brink 1987:120): Jerusalem, as the place where Jesus is going to die, is experienced by the disciples as negative, and Galilee, where Jesus is mostly successful, as positive.

* Space as the boundary of/between certain settings: Jesus, on his way to Jerusalem from Galilee, has to go on 'the way' to Jerusalem, but the disciples are reluctant to follow. In the same sense, the tomb can be seen as the boundary between this life and the life thereafter[1].

5.2.3 Tabulation of the spatial designations in Mark

A tabulation of the different spatial designations in Mark, in terms of the criteria explained in section 5.2.2, looks as follows:

<1>	2	τὴν ὁδον
	3	ἐν τῇ ἐρήμῳ
		τήν ὁδὸν κυρίου
		τὰς τρίβους αὐτοῦ
	4	ἐν τῇ ἐρήμῳ
	5	πᾶσα ἡ Ἰουδαία χώρα
		καὶ οἱ Ἰεροσολυμῖται πάντες
		ἐν τῷ Ἰορδάῃ ποταμῷ
	9	ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας
	12	εἰς τὴν ἔρημον
	13	ἐν τῇ ἐρήμῳ
	14	εἰς τὴν Γαλιλαίαν
	15	ἡ βασιλεία τοῦ Θεοῦ
	16	παρὰ τὴν θάλασσαν τῆς Γαλιλαίας
	21	εἰς Καφαρναούμ
		εἰς τὴν συναγωγὴν
	23	ἐν τῇ συναγωγῇ αὐτῶν
	28	εἰς ὅλην τὴν περιχωρον τῆς Γαλιλαίας

29 ἐκ τῆς συναγωγῆς
    εἰς τὴν οἰκίαν Σίμωνος καὶ ᾽Ανδρέου

33 πρὸς τὴν θύραν

35 εἰς ἔρημον τόπον

38 εἰς τὰς ἐχομένας κωμοπόλεις

39 εἰς τὰς συναγωγὰς αὐτῶν
    εἰς ὅλην τὴν Γαλιλαίαν

45 εἰς πόλιν
    ἐρήμοις τόποις ἔξω ἐπ᾽
    πρὸς αὐτὸν πάντοθεν

<2> 1 πάλιν εἰς Καφαρναοὺμ
    ἐν οἴκῳ

13 παρὰ τὴν θάλασσαν

14 ἐπὶ τὸ τελώνιον

15 ἐν τῇ οἰκίᾳ αὐτοῦ
    συνανέκεωτο

23 διὰ τῶν σπορίμων

26 εἰς τὸν οἶκον τοῦ θεοῦ

<3> 1 εἰς τὴν συναγωγήν

7 πρὸς τὴν θάλασσαν
    ἀπὸ τῆς Γαλιλαίας
    καὶ ἀπὸ τῆς ᾽Ιουδαίας

8 καὶ ἀπὸ ᾽Ιεροσολύμων
    καὶ ἀπὸ τῆς ᾽Ιδουμαίας
    καὶ πέραν τοῦ ᾽Ιορδάνου
    καὶ περὶ Τύρον καὶ Σιδῶνα

13 εἰς τὸ ὄρος

20 εἰς οἶκον

22 οἱ γραμματεῖς οἱ ἀπὸ ᾽Ιεροσολύμων

24 βασιλεία
    ἡ βασιλεία ἐκείνη

25 οἰκία
    ἡ οἰκία ἐκείνη

27 εἰς τὴν οἰκίαν
    τὴν οἰκίαν αὐτοῦ

31 ἔξω

34 περὶ αὐτὸν κύκλῳ
    ῎Ιδε

<4>   1   παρὰ τὴν θάλασσαν
             εἰς πλοῖον ἐν τῇ θαλάσσῃ
             πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς
       4   παρὰ τὴν ὁδόν
       5   ἐπὶ τὸ πετρῶδες
       7   εἰς τὰς ἀκάνθας
       8   εἰς τὴν γῆν τὴν καλήν
      15   τὴν ὁδὸν
      16   ἐπὶ τὰ πετρώδη
      18   εἰς τὰς ἀκάνθας
      20   ἐπὶ τὴν γῆν τὴν καλὴν
      21   ὑπὸ τὸν μόδιον ἢ ὑπὸ τὴν κλίνην
      26   ἐπὶ τῆς γῆς
      28   ἡ γῆ
      31   ἐπὶ τῆς γῆς
             ἐπὶ τῆς γῆς
      32   ὑπὸ τὴν σκιὰν κατασκηνοῦν
      35   εἰς τὸ πέραν
      36   ἐν τῷ πλοίῳ
      37   μεγάλη ἀνέμου
             καὶ τὰ κύματα
      38   ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον
      39   τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ
             ἐκόπασεν ὁ ἄνεμος
             γαλήνη μεγάλη
      41   ὁ ἄνεμος καὶ ἡ θάλασσα

<5>   1   εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν
       2   ἐκ τῶν μνημείων
       3   ἐν τοῖς μνήμασιν
       5   ἐν τοῖς μνήμασιν
      11   πρὸς τῷ ὄρει
      13   εἰς τὴν θάλασσαν
      20   ἐν τῇ Δεκαπόλει
      21   εἰς τὸ πέραν
             παρὰ τὴν θάλασσαν
      22   εἷς τῶν ἀρχισυναγώγων
      31   συνθλίβοντά
      35   ἀπὸ τοῦ ἀρχισυναγώγου

36 τῷ ἀρχισυναγώγῳ,

38 εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου

40 ὅπου ἦν τὸ παιδίον

<6> 1 εἰς τὴν πατρίδα αὐτοῦ

2 ἐν τῇ συναγωγῇ

4 ἐν τῇ πατρίδι αὐτοῦ

καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ

καὶ ἐν τῇ οἰκίᾳ αὐτοῦ

6 τὰς κώμας κύκλῳ

8 εἰς ὁδὸν

10 εἰς οἰκίαν

11 ὃς ἂν τόπος

17 ἐν φυλακῇ

21 τῆς Γαλιλαίας

27 ἐν τῇ φυλακῇ

31 εἰς ἔρημον τόπον

32 εἰς ἔρημον τόπον

33 ἀπὸ πασῶν τῶν πόλεων

35 Ἔρημός ἐστιν ὁ τόπος

36 εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας

45 τὸ πέραν πρὸς Βηθσαϊδάν

46 εἰς τὸ ὄρος

47 ἐν μέσῳ τῆς θαλάσσης

ἐπὶ τῆς γῆς

48 ἐπὶ τῆς θαλάσσης

49 ἐπὶ τῆς θαλάσσης

51 πρὸς αὐτοὺς εἰς τὸ πλοῖον

53 εἰς Γεννησαρὲτ

54 ἐκ τοῦ πλοίου

55 ὅλην τὴν χώραν

56 εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγροὺς ἐν ταῖς ἀγοραῖς

<7> 1 οἱ Φαρισαῖοι καί τινες τῶν γραμματέων ἀπὸ Ἱεροσολύμων

4 ἀπ᾽ ἀγορᾶς

17 εἰς οἶκον

24 εἰς τὰ ὅρια Τύρου

εἰς οἰκίαν

26 Ἑλληνίς, Συροφοινίκισσα τῷ γένει

30 εἰς τὸν οἶκον
31 ἐκ τῶν ὁρίων Τύρου
    διὰ Σιδῶνος
    εἰς τὴν θάλασσαν τῆς Γαλιλαίας
    ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως
34 εἰς τὸν οὐρανὸν

<8> 3 εἰς οἶκον αὐτῶν
       ἐν τῇ ὁδῷ
    10 εἰς τὰ μέρη Δαλμανουθά.
    11 σημεῖον ἀπὸ τοῦ οὐρανοῦ
    13 εἰς τὸ πέραν
    14 ἐν τῷ πλοίῳ
    22 εἰς Βηθσαϊδάν
    23 ἔξω τῆς κώμης
    26 εἰς οἶκον αὐτοῦ
        εἰς τὴν κώμην
    27 εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου
        ἐν τῇ ὁδῷ
    33 ὀπίσω μου
    34 ὀπίσω μου
        ἀκολουθείτω μοι

<9> 2 εἰς ὄρος ὑψηλὸν
    7 ἐκ τῆς νεφέλης
    9 ἐκ τοῦ ὄρους
    20 ἐπὶ τῆς γῆς
    28 εἰς οἶκον
    30 διὰ τῆς Γαλιλαίας
    33 εἰς Καφαρναούμ
        ἐν τῇ ὁδῷ
    34 ἐν τῇ ὁδῷ
    42 εἰς τὴν θάλασσαν
    43 εἰς τὴν ζωὴν ἢ εἰς τὴν γέενναν
    45 εἰς τὴν ζωὴν ἢ εἰς τὴν γέενναν
    47 εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ εἰς τὴν γέενναν

<10> 1   εἰς τὰ ὅρια τῆς Ἰουδαίας [καὶ] πέραν τοῦ Ἰορδάνου

      10   εἰς τὴν οἰκίαν πάλιν

      17   εἰς ὁδὸν

      21   θησαυρὸν ἐν οὐρανῷ

            ἀκολούθει μοι

      23   εἰς τὴν βασιλείαν τοῦ θεοῦ

      24   εἰς τὴν βασιλείαν τοῦ θεοῦ

      25   διὰ τρυμαλιᾶς ῥαφίδος

            εἰς τὴν βασιλείαν τοῦ θεοῦ

      28   ἠκολουθήκαμέν σοι

      29   οἰκίαν

      30   οἰκίας

      32   ἐν τῇ ὁδῷ

            εἰς Ἱεροσόλυμα

            προάγων

            ἀκολουθοῦντες

      33   εἰς Ἱεροσόλυμα

      37   εἷς σου

            ἐκ δεξιῶν καὶ εἷς ἐξ ἀριστερῶν

      40   ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων

      43   ἐν ὑμῖν

            ἐν ὑμῖν

      46   εἰς Ἱεριχώ

            ἀπὸ Ἱεριχὼ

            παρὰ τὴν ὁδόν

      52   ἐν τῇ ὁδῷ

<11> 1   εἰς Ἱεροσόλυμα

           εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ Ὄρος τῶν Ἐλαιῶν

      2   εἰς τὴν κώμην

      4   πρὸς θύραν

            ἔξω ἐπὶ τοῦ ἀμφόδου

      8   εἰς τὴν ὁδόν

            ἐκ τῶν ἀγρῶν

      10   ἡ βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ

           ἐν τοῖς ὑψίστοις

      11   εἰς Ἱεροσόλυμα

            εἰς τὸ ἱερόν

            εἰς Βηθανίαν

12   ἀπὸ Βηθανίας

13   εἰ ἄρα

15   εἰς Ἱεροσόλυμα

       εἰς τὸ ἱερὸν

       τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ

16   διὰ τοῦ ἱεροῦ

17   Ὁ οἶκός μου οἶκος προσευχῆς

       σπήλαιον λῃστῶν

19   ἔξω τῆς πόλεως

20   τὴν συκῆν

23   τῷ ὄρει τούτῳ

       εἰς τὴν θάλασσαν

25   ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς

27   εἰς Ἱεροσόλυμα

       ἐν τῷ ἱερῷ

<12> 1   Ἀμπελῶνα

        φραγμὸν

        ὑπολήνιον

        πύργον

        καὶ ἀπεδήμησεν

    2   πρὸς τοὺς γεωργοὺς

    4   πάλιν πρὸς αὐτοὺς

    5   καὶ ἄλλον ἀπέστειλεν

    6   πρὸς αὐτοὺς

    7   ἡ κληρονομία

    8   ἔξω τοῦ ἀμπελῶνος

    9   τὸν ἀμπελῶνα

   10   Λίθον

        γωνίας

   14   τὴν ὁδὸν τοῦ θεοῦ

   25   ἐν τοῖς οὐρανοῖς

   26   ἐπὶ τοῦ βάτου

   35   ἐν τῷ ἱερῷ

   38   ἐν στολαῖς καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς

   39   καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς

        καὶ πρωτοκλισίας ἐν τοῖς δείπνοις

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40   τὰς οἰκίας τῶν χηρῶν
41   τοῦ γαζοφυλακίου

<13> 1   ἐκ τοῦ ἱεροῦ
         ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί
     2   ταύτας τὰς μεγάλας οἰκοδομάς
     3   εἰς τὸ Ὄρος τῶν Ἐλαιῶν
         κατέναντι τοῦ ἱεροῦ
     8   κατὰ τόπους
     9   εἰς συνέδρια
         καὶ εἰς συναγωγὰς
    14   τὸ Βδέλυγμα τῆς ἐρημώσεως
         ἐν τῇ Ἰουδαίᾳ
         εἰς τὰ ὄρη
    24   ὁ ἥλιος
         ἡ σελήνη
    25   οἱ ἀστέρες ἐκ τοῦ οὐρανοῦ
         αἱ δυνάμεως αἱ ἐν τοῖς οὐρανοῖς
    26   ἐν νεφέλαις
    27   ἐκ τῶν τεσσάρων ἀνέμων
         ἀπ᾽ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.
    31   ὁ οὐρανὸς καὶ ἡ γῆ
    32   οἱ ἄγγελοι ἐν οὐρανῷ
    34   τὴν οἰκίαν αὐτοῦ

<14> 2   ἐν τῇ ἑορτῇ
     3   ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ
         κατακειμένου
         ἀλάβαστρον
    12   Ποῦ
    13   εἰς τὴν πόλιν
    14   τὸ κατάλυμά μου
    15   ἀνάγαιον μέγα
    16   εἰς τὴν πόλιν
    20   εἰς τὸ τρύβλιον
    22   ἄρτον
    23   ποτήριον

26 τὸ Ὄρος τῶν Ἐλαιῶν

28 εἰς τὴν Γαλιλαίαν

32 εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανί

35 ἐπὶ τῆς γῆς

43 μετὰ μαχαιρῶν καὶ ξύλων

47 τὴν μάχαιραν

48 μετὰ μαχαιρῶν καὶ ξύλων

49 ἐν τῷ ἱερῷ

54 ἀπὸ μακρόθεν ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως

62 ἐκ δεξιῶν

μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ

66 ἐν τῇ αὐλῇ

<15> 1 παρέδωκαν Πιλάτῳ

7 ἐν τῇ στάσει

16 ἔσω τῆς αὐλῆς, ὅ ἐστιν πραιτώριον

17 πορφύραν καὶ ἀκάνθινον στέφανον

22 ἐπὶ τὸν Γολγοθᾶν τόπον

Κρανίου Τόπος

24 σταυροῦσιν

25 ἐσταύρωσαν

27 σταυροῦσιν

33 ἐφ᾽ ὅλην τὴν γῆν

38 τὸ καταπέτασμα τοῦ ναοῦ

40 ἀπὸ μακρόθεν

41 ἐν τῇ Γαλιλαίᾳ

εἰς Ἰεροσόλυμα

43 τὴν βασιλείαν τοῦ θεοῦ

46 τῇ σινδόνι

καὶ ἐν μνημείῳ

λίθον

ἐπὶ τὴν θύραν τοῦ μνημείου

<16> 2 ἐπὶ τὸ μνημεῖον

3 τὸν λίθον

ἐκ τῆς θύρας

τοῦ μνημείου

4   ὁ λίθος

5   εἰς τὸ μνημεῖον

      ἐν τοῖς δεξιοῖς

6   ὁ τόπος ὅπου

7   εἰς τὴν Γαλιλαίαν

      ἐκεῖ

8   ἀπὸ τοῦ μνημείου

5.2.4 Narrative point of view on the topographical level of Mark's story of Jesus

5.2.4.1 Introduction

The tabulation of the different settings in Mark (see again section 5.2.3) will now be used as emic data to try and understand how the narrator in Mark's story interprets the different settings in which Jesus' activities took place. In extracting emic data from the above table of settings/spatial designations, the following will receive attention: First, the settings in which Jesus' ministry took place will be investigated (section 5.2.4.2), and second the spatial designations that Jesus referred to in his teaching will be looked at (section 5.2.4.3).

5.2.4.2 Settings in which Jesus' activities took place

The extracting of emic data from the text (in our case the different settings in Mark), is done relative to the main aim of this study, that is, in order to determine whether or not the settings of Galilee and Jerusalem have political implications in the Gospel. However, as it will be argued later, in Mark there are also 'settings in settings' (e g settings like house/synagogue in the setting Galilee), that are also important for our discussion of the possible political implications of space as a narrative element in Mark. Therefore, our discussion of the settings in which Jesus' activities took place, will be divided as follows: First, attention will be given to the larger settings/areas in which Jesus travelled, healed and taught (section 5.2.4.2.1). Second we will look at more specific settings in which Jesus' activities took place (section 5.2.4.2.2).

For the following discussion I am greatly indebted to the insights of Lohmeyer (1936), Marxsen (1958), Malbon (1982, 1984, 1986a) Rhoads & Michie (1982), Van Iersel (1982a, 1982b, 1983, 1989) and Dormeyer (1992). Some of their insights are at times combined and adapted. The discussion, however, is also a product of my own studies in this regard (see Van Eck 1986, 1988, 1990, 1991b), especially the settings and spatial relations discussed in sections 5.2.4.2.2 and 5.2.5.

5.2.4.2.1 The larger settings/areas in which Jesus' activities took place

The larger settings/areas in which Jesus travelled during his ministry, as narrated by Mark and abstracted from the above tabulation in section 5.2.3, look as follows:

1:9	τῆς Γαλιλαίας	
1:14	εἰς τὴν Γαλιλαίαν	
1:16	τὴν θάλασσαν	
	τῆς Γαλιλαίας	
1:28	εἰς ὅλην τὴν περιχωρον	
	τῆς Γαλιλαίας	
1:39	εἰς ὅλην	
	τὴν Γαλιλαίαν	
3:7	ἀπὸ τῆς Γαλιλαίας	
5:1	εἰς τὴν χώραν	
	τῶν Γερασηνῶν	
5:20	ἐν τῇ Δεκαπόλει	
6:8		εἰς ὁδόν
6:21	τῆς Γαλιλαίας	
6:55	ὅλην τὴν χώραν	
7:24	εἰς τὰ ὅρια Τύρου	
7:31	ἐκ τῶν ὁρίων Τύρου	
	διὰ Σιδῶνος	
	εἰς τὴν θάλασσαν	
	τῆς Γαλιλαίας	
	ἀνὰ μέσον τῶν	
	ὁρίων Δεκαπόλεως	
8:10	εἰς τὰ μέρη	
	Δαλμανουθά.	
8:27		ἐν τῇ ὁδῷ
8:33		ὀπίσω μου
8:34		ὀπίσω μου
		ἀκολουθείτω μοι
9:30	διὰ τῆς Γαλιλαίας	
9:33		ἐν τῇ ὁδῷ
9:34		ἐν τῇ ὁδῷ

10:1		εἰς τὰ ὅρια τῆς	
		Ἰουδαίας [καὶ]	
		πέραν τοῦ Ἰορδάνου	
10:17		εἰς ὁδὸν	
10:21		ἀκολούθει μοι	
10:28		ἠκολουθήκαμέν σοι	
10:32		ἐν τῇ ὁδῷ	
			εἰς Ἱεροσόλυμα
		προάγων	
		ἀκολουθοῦντες	
10:33			εἰς Ἱεροσόλυμα
10:46		εἰς Ἱεριχώ	
		ἀπὸ Ἱεριχὼ	
		παρὰ τὴν ὁδόν	
10:52		ἐν τῇ ὁδῷ	

11:1			εἰς Ἱεροσόλυμα
11:8		εἰς τὴν ὁδόν	
11:11			εἰς Ἱεροσόλυμα
11:15			εἰς Ἱεροσόλυμα
11:27			εἰς Ἱεροσόλυμα
12:14		τὴν ὁδὸν τοῦ θεοῦ	
14:28	εἰς τὴν Γαλιλαίαν		
15:41			εἰς Ἱεροσόλυμα
16:7	εἰς τὴν Γαλιλαίαν		

From the above it is clear that the narrator, in terms of the spatial structure in Mark, divides Jesus' ministry into three stadia or periods: In Mark 1:16 up to Mark 8:26 Jesus operates in Galilee, from Mark 8:27 to Mark 10:52 Jesus is on 'the way' to Jerusalem, and in Mark 11:1-16:8 the narrator situates Jesus in the surroundings of and in Jerusalem. These three periods will now respectively be discussed in sections 5.2.4.2.1.1, 5.2.4.2.1.2 and 5.2.4.2.1.3.

5.2.4.2.1.1 Jesus in Galilee: Mark 1:16-8:26

Let us first look in more detail at Jesus' activity in Galilee (Mk 1:16-8:26). After Mark 1:9, where the narrator informs the reader that Jesus' native place is the village Nazareth in Galilee, the reader is informed that Jesus, after his baptism and the temptation in the desert (or in a deserted place), came down to Galilee to start proclaiming the

good news of God (Mk 1:14). In relation to Mark 1:14, Breytenbach (1984:151; my emphasis) makes the following comment: 'In Mk 1,14, dessen Aussagen auch dazu dienen, eine Szene zu bilden, wird die Zeit punktuell festgelegt: nach der Auslieferung des Johannes. Jetzt weiss der Leser auch den Ort: Galilää'. Or, in the words of Freyne (1988:34-35): The narrator in Mark 1:14, 'casually introduces Galilee [as] the main theater for the action to follow'. From these first fifteen verses, therefore, two conclusions can be drawn: First, the narrator clearly indicates that the protagonist of the narrative is Jesus. And second, the protagonist's main interest, regarding where his activities will take place, is that of Galilee.

In Mark 1:16, the narrator introduces the helpers of the protagonist; Jesus calls his first disciples at the Sea of Galilee. After Jesus healed a man with an unclean spirit in the synagogue of Capernaum, we read that his fame went into all of Galilee. After more healings and exorcisms (Mk 1:29-34), Jesus becomes so popular that 'the whole city was gathered around the door' (Mk 1:33)[2]. These successes of Jesus are also the reason for him going 'throughout Galilee, proclaiming the message ... and casting out demons (Mk 1:39). The narrator thus pictures Jesus' activity on his first day in Capernaum in such a manner that Jesus (as the protagonist of the narrative) is, from the start, seen by the reader as being highly successful. According to Mk 1:45, Jesus' cleansing of the leper (Mk 1:40-46), and the leper's subsequent proclamation of what Jesus did for him, had the effect that Jesus now was so popular 'that Jesus could no longer go into a city openly ... and people came to him from every quarter' (Mk 1:45)[3]. The point that has to be stressed here, however, is the fact that all this takes place in Galilee. Not only does the narrator specifically refer to Galilee in Mark 1:9 and 1:14, but in Mark 1:16, 28, 39 and indirectly in Mark 1:21 and 1:45 as well.

This was also the pattern in Jesus' ministry up to Mark 4:35 when Jesus and his disciples leave Galilee for the first time by crossing the Sea of Galilee to end up in the country of the Gerasenes (Mk 5:1). Jesus' activity up to this crossing of the Sea of Galilee, that is from Mark 2:1 to Mark 4:35, can be described as follows: More people are healed (Mk 2:1-12; 3:1-6, 10), more exorcisms take place (Mk 3:10-12), one more disciple is called (Mk 2:13-17), the twelve are appointed (Mk 3:13-19), and teaching takes place beside the sea to both the crowd (Mk 4:1-9) and Jesus' disciples in private (Mk 4:10-34).

A new development in the narrative also comes to the fore in Mark 2:1 up to 4:35 in that the narrator introduces the reader to the main opponents (antagonists) of Jesus in Galilee: The local scribes (Mk 2:6), the scribes from Jerusalem (Mk 3:22), the Pharisees (Mk 2:16) and the Herodians (Mk 3:6). Their presence leads to controversies surrounding Jesus' interpretation of fasting (Mk 2:18-22), the sabbath (Mk

2:23-28) and the question whether healing is allowed on the sabbath or not (Mk 3:1-6). Jesus, however, triumphed in each case over his opponents (Mk 2:19-22; 2:25-28; 3:4). As indicated above, one group of antagonists that Jesus will encounter in Jerusalem, the scribes from Jerusalem (οἱ γραμματεῖς οἱ ἀπὸ Ἰεροσολύμων καταβάν-τες), is already, at this stage of the narrative, introduced by the narrator (Mk 3:22). When they saw how large the crowd was that was following and gathering around Jesus (great numbers came to Jesus from Judea, Jerusalem, Idumea, beyond the Jordan and from the region around Tyre and Sidon; cf Mk 3:8), the scribes from Jerusalem tried to discredit Jesus by labelling him as being from Beelzebul. Jesus' answer to them, however, was such that it silenced them.

Up to this point, the narrator therefore pictures Jesus as highly successful, also in regard to his controversies with his adversaries in Galilee, and especially those coming from Jerusalem. Earlier in the narrative, his teaching made such an impression on the crowd that they 'were all amazed, and they kept on asking one another, 'What is this? A new teaching — with authority! He commands even the unclean spirits, and they obey him.' (Mk 1:27). And in Mk 2:12: '[A]nd they were all amazed and glorified God, saying, We have never seen anything like this!' Jesus' teaching in Galilee was therefore not only highly successful, but his teaching, according to the 'crowds', was also new and had more authority than that of the Pharisees, or especially the scribes. Up to this point in the narrative, the following is therefore clear: The protagonist in the narrative is Jesus, and his interest is Galilee (cf Mk 1:16, 21, 28, 39, 45; 2:1, 13; 3:7, 19; 4:1). More specifically, his interest in Galilee is that of healing the sick, exorcising demons/spirits and teaching (cf Mk 1:21-2:12; 3:1-5; 4:1-34). The helpers of the protagonist are the disciples (cf Mk 1:16-20; 2:14; 3:13-19). The antagonists of Jesus' mission are the scribes and Pharisees (cf Mk 1:22; 2:6, 18, 24; 3:2) and the Herodians (cf Mk 3:6). The scribes' and Pharisees' interest, however, is not Galilee, but Jerusalem (cf Mk 3:22; see also Mk 7:1). In Galilee itself, however, their interest is the synagogue (cf Mk 1:22; 3:1), not eating with sinners and tax collectors (Mk 2:16), fasting (Mk 2:18-22) and the keeping of the sabbath (Mk 2:23-3:5). However, the target of the protagonist has also been identified by the narrator, namely the crowds (cf Mk 1:27, 33; 2:2, 13; 3:7-10). The crowd is also described as people among whom some had many illnesses or were possessed (cf Mk 1:33, 39, 40; 3:1, 11).

As was said previously, in Mark 5:1, Jesus arrived in the Gentile country of the Gerasenes. After healing the Gerasene demoniac and hearing his subsequent proclamation of Jesus, the people from Gerasa, like those in Galilee, were 'amazed' (Mk 5:20). By this episode, the target of the protagonist's mission is further identified: It also includes the Gentiles. Following this healing in Gerasa, Jesus returned to Galilee and

after restoring a girl to life (Mk 5:21-24, 35-43) and healing a woman who had been suffering from hemorrhage for twelve years (Mk 5:24-34), he again entered his native village, Nazareth. After teaching in the synagogue on the sabbath, the people were both astonished and offended because they knew that he was simply a carpenter, the son of Mary (Mk 6:3). Jesus, however, continued his ministry by going about the surrounding villages to preach. He also sent out the twelve on a mission to heal and teach (Mk 6:6-13).

Following the narrator's report on the death of John the Baptist (Mk 6:14-29), the disciples, returning from their very successful mission (Mk 6:13), were again with Jesus in a boat crossing the Sea of Galilee trying to be alone for rest (Mk 6:31-32). Jesus, however, was now so popular with the crowds (his target), that when they arrived at their destination, a large crowd, which earlier had recognized them and saw them leaving, was waiting for them on the shore (Mk 6:33). After teaching and feeding them, Jesus sent the disciples to Bethsaida. However, because of the adverse wind, they arrived the next morning in Gennesaret (Mk 6:53) after Jesus, earlier in the night, came walking to them on the water (Mk 6:51). In Gennesaret again the crowds recognized Jesus 'and rushed about the whole region and began to bring the sick on mats to wherever they heard he was' (Mk 6:55). The narrator then tells us that Jesus healed them all (Mk 5:56). The narrator, at this stage of his narrative, thus pictures the protagonist's mission to his target (the crowds) as highly successful: Not only do people from as far as Tyre, Sidon and Jerusalem come to see Jesus (Mk 3:7), but also, wherever Jesus was travelling the people immediately recognized him as a 'folk-healer' (Mk 6:33, 54).

In Mark 7:1-13, presumably still in Gennesaret, Jesus again finds himself in debate with his antagonists on Galilean soil, the Pharisees and scribes from Jerusalem. The subject being debated is that of the 'tradition of the elders' which stipulates that before eating, hands and food had to be washed (Mk 7:3-4). Jesus however, silenced them again with his answer. In Mark 7:14-23 we find Jesus once again teaching the disciples and the crowd after which he sets out and goes to the region of Tyre (Mk 7:24). There he has an encounter with a Syrophoenician woman (Mk 7:24-30) and then, by way of the Sea of Galilee, travels to the region of the Decapolis (Mk 7:31). Here Jesus cures a deaf man (Mk 7:32-35) and again the people 'were astounded beyond measure' (Mk 7:37).

In Mark 8:1-10, Jesus feeds a large crowd for the second time, still in 'non-Jewish' territory (see Van Aarde 1986b:229-256)[4]. After this second feeding, Jesus and his disciples travel by boat to Dalmanutha (Mk 8:10) where again we find the Pharisees in debate with Jesus, this time asking from him a sign from heaven to test

him (Mk 8:11-13). Jesus however again silences them with his answer. Then he and the disciples cross the Sea of Galilee and arrive in Bethsaida (Mk 8:22) where Jesus heals a blind man (Mk 8:22-26).

To summarize: The emic data in regard to the spatial designations in Mark 1:16-8:26, that is, the natives' point of view of the narrator, can be described as follows: In this section of the narrative, the narrator depicts a highly successful protagonist who travels in Galilee and its vicinity[5]. Jesus' success, and the subsequent amazement of the crowd, as well as the spreading of Jesus' fame throughout all of Galilee, are pictured by the narrator as a result of the following activities of Jesus: He exorcises unclean spirits/demons (Mk 1:21-27, 32-34, 39; 5:1-20), heals (Mk 1:29-31, 32-34, 40-44; 2:1-12; 3:1-5, 10; 5:21-42; 6:53-56; 7:24-37; 8:22-26), teaches (Mk 1:39; 4:1-34; 6:34; 7:14-23; 8:14-21) and feeds the crowds (Mk 6:35-42; 8:1-10). The crowds are therefore clearly depicted as the target of the protagonist's mission. Jesus also has power over nature (Mk 4:35-41; 6:45-51). He calls his helpers, the disciples (Mk 1:16-20; 2:13-17), appoints the Twelve (Mk 3:13-19), and sends them on their own mission, and also to the crowds[6] (Mk 6:6-12), which they carry out successfully (Mk 6:13).

In his conflict with the antagonists in the narrative, that is, local scribes (Mk 2:6) and the scribes and the Pharisees that came down from Jerusalem (Mk 3:22; 7:1) Jesus (the protagonist) is also portrayed by the narrator as highly successful. In every case Jesus answered them in such a manner that they are silenced (Mk 2:6-12, 18-22, 23-27; 3:1-5, 22-30; 7:1-13; 8:11-13). Because of this, the crowd, as target of the protagonist, acclaimed his new teaching (Mk 1:27) as having more authority than the Pharisees and the scribes, and therefore followed Jesus in large numbers (Mk 3:7-9; 4:36). Sometimes the numbers of the crowds were so large that Jesus and the disciples tried to go to more deserted places to rest (Mk 1:38; 6:32), but also that was impossible, because everywhere Jesus went the crowd recognized him as the one who was healing the ill (Mk 1:33; 2:1; 3:20; 6:33, 53; 7:24).

In Galilee, therefore, Jesus (the protagonist) and his disciples (the helpers) are characterized as being successful, especially in terms of the crowds (the target of the protagonist's and his helper's mission). The protagonist's fame spread all over Galilee (Mk 1:45; 3:7) and its surroundings (Mk 5:20). The spreading of the protagonist's fame is also portrayed by the narrator as following more or less the same pattern: Jesus teaches, heals or exorcises (an) unclean spirit(s), the one that is healed or the one from whom the spirit is driven proclaims to others in the village or vicinity what Jesus has done, and as a result of this proclamation the 'crowds' came to Jesus (e g Mk 1:45; 5:20).

What is also interesting is that the narrator, even when Jesus' activities took him outside the borders of Galilee in Mark 1:16-8:26, makes sure that the reader also connects these activities of Jesus outside of Galilee with those in Galilee. This connection is made by the narrator with his remark in Mark 3:8: '[H]earing all that he was doing, they came to him in great numbers from Judea, Jerusalem, Idumea, beyond the Jordan, and the region around Tyre and Sidon'. When Jesus thus traveled in the regions of Tyre, Sidon or the Decapolis (i e beyond the Jordan), his activities there were closely related (by the reader) to his activities in Galilee. Thus, every time Jesus traveled outside Galilee into the gentile areas, the narrator describes the itinerary of Jesus in such a way that in each case Jesus almost immediately traveled back to Galilee (e g Mk 7:31). This pattern is also followed when Jesus traveled for example to the Decapolis; the narrator locates the Decapolis as εἰς τὴν Γαλιλαίας (Mk 7:31), that is, in the close vicinity of Galilee.

Finally, another interesting aspect can be mentioned. In Mark 3:8, the narrator informs the reader that Jesus was so popular that great numbers of people from Judea, Jerusalem, Idumea, beyond the Jordan, and the region around Tyre and Sidon came down to Galilee to see him. Later in the narrative Jesus' visits to all these places are recorded, except for Jerusalem[7]. The conclusion therefore can be made that the narrator, with this narrating technique, manipulates the reader to interpret Jesus' successes as being part of, connected with, and belonging to the interest of Galilee. Jesus traveled through the whole of Galilee and its surroundings. People from Galilee and its surroundings came to Jesus, also from Jerusalem. Jesus, however, did not go to Jerusalem.

5.2.4.2.1.2 Jesus in Jerusalem: Mark 11:1-16:8

In this section of Mark's story, the 'success story' of Jesus in Galilee, is finally turned around by the narrator. The turning point of the narrative, Mark 8:29, as well as Jesus' three passion announcements (Mk 8:31; 9:31; 10:32-34) now becomes a reality (see section 5.4.2.1.3). Initially, Jesus' successes in Galilee are narrated to be repeated on Jerusalem soil. The protagonist entered Jerusalem while being praised by the crowd (Mk 11:1-10), and then visited the temple (Mk 11:11). The following morning, after cursing the fig tree (Mk 11:12-14, 20-25), Jesus entered the temple, drove out those who were buying and selling, turned over the tables of the money-changers and also forbade anybody to carry anything through the temple. The result of these deed(s) of Jesus, is found in the next verses (Mk 11:18-19): Jesus' antagonists in Jerusalem, the chief priests and scribes, were now looking for a way to kill him. What was already hinted at in Mark 3:6 (where the Pharisees and the Herodians plotted to kill Jesus), as

well as in Jesus' three passion announcements (Mk 8:31; 9:31; 10:32-34), now seems to be coming to fulfillment. However, because 'the whole crowd was spellbound by his teaching, the scribes and chief priests were afraid of Jesus'.

When Jesus entered Jerusalem on the following day, it is clear that the chief priests, scribes and elders, the antagonists of the narrative in Jerusalem were waiting for him (Mk 11:27). When Jesus entered the temple, they challenged his authority, presumably the authority on which grounds he cleansed the temple on the previous day. Jesus not only silenced them with his answer (as was the case in Galilee), but also told the parable of the wicked tenants (Mk 12:1-11)[8]. After listening to this parable of Jesus, the scribes, chief priests and elders, 'realized that he had told the parable against them' (Mk 12:12), and again wanted to arrest him, 'but they feared the crowd. So they left him and went away' (Mk 12:12).

The chief priests, scribes and elders however were now looking to trap Jesus with something that would give them a reason to arrest him. They therefore sent some of the Pharisees and Herodians to Jesus to ask him if one should pay tax to the emperor (Mk 12:13-16). Again, however, as in Galilee, his answer amazed them. After answering the Sadducees' question on the resurrection (Mk 12:18-27), and the scribes' question in regard to the first/great commandment, Jesus went on teaching the crowd in the temple, especially criticizing the scribes (Mk 12:35-40). Again, 'the large crowd was listening to him with delight' (Mk 12:37).

After the narrated speech of Jesus in Mark 13 (see Vorster 1987b:203-222), the storyline of the scribes, chief priests and elders that are trying to arrest (and kill) Jesus, is taken up again in Mark 14:1-2. Two days before the Passover and the festival of Unleavened Bread, they were looking for a way to arrest Jesus and kill him, but again they were afraid of the crowd present. By this the theme of Mark 11:18-19 and 12:12 is thus taken up again by the narrator. Their plan to kill Jesus then gets help from an unexpected ally, Judas Iscariot, one of the disciples of Jesus (Mk 14:10). Judas then began to look for an opportunity to betray Jesus which he gets when Jesus is alone with his disciples without the crowd in the garden of Gethsemane. One of the protagonist's helpers thus became the helper of the antagonists.

Early on the morning of the second day of the Unleavened Bread, after Jesus ate the Passover with his disciples on the previous evening (Mk 14:12-25), the scribes, chief priest and elders arrived in the garden. After Judas kissed Jesus (the sign he and the scribes, chief priests and elders agreed upon) they arrested Jesus and took him to the high priest. The chief priests and the whole council however could not get a testimony against Jesus to put him to death (Mk 15:55), so they decided to take Jesus to Pilate. Pilate however, also could not find anything against Jesus to execute him (Mk

15:1-5). He realized as well that it was out of jealousy that the chief priests had handed over Jesus to him (Mk 15:10), and therefore, he tried to get Jesus released in terms of his custom of letting a prisoner of the crowds choice go free during the feast (Mk 15:6). The crowd which was previously on Jesus' side, and the main stumbling block for the scribes, chief priests and elders in arresting Jesus (see Mk 11:18-19; 12:12; 14:2), was stirred up by the chief priests to get Barabbas released (Mk 15:11) and Jesus crucified (Mk 15:13-15). After flogging Jesus, Pilate then handed him over for crucifixion (Mk 15:15). Jesus was then taken to the courtyard of the palace (Mk 15:16), was mocked by the soldiers and led out by them to be crucified (Mk 15:20). Hence, they brought Jesus to a place called Golgotha, and crucified him.

To summarize: The protagonist's 'success story' in Galilee is narrated by the narrator as initially repeated in Jerusalem. This is especially true of Jesus' conflict with his antagonists in Jerusalem, namely the Pharisees and Herodians (Mk 12:13-17), Sadducees (Mk 12:18-27), scribes, chief priests and elders (Mk 11:27-33; 12:28-34). The result turns out to be the same as the one in Galilee: His antagonists were silenced and the crowd (the protagonist's target), like in Galilee, again were amazed by his teaching (Mk 12:37). However, especially because of Jesus' cleansing of the temple (Mk 11:15-19), they plan without delay to kill him. When their plan finally succeeds, not only is Jesus deserted by his disciples, but also the crowd who followed Jesus loyally even in Jerusalem, turns against him. Jesus thus 'loses' in Jerusalem. His 'success story' in Galilee is turned around by the narrator into the direct opposite, and by this the narrator poses Galilee and Jerusalem as two opposing settings in Mark.

Above I have argued that the opposition between Galilee and Jerusalem in Mark is especially perceptible in the way in which the narrator structures the spatial designations of Galilee and Jerusalem in the Gospel (see again section 5.2.4.2.1). In Mark 1:16-8:26, Jesus operates only in Galilee, and in Mark 11:1-16:8 the story of Jesus, according to the narrator, takes the reader to Jerusalem. In Galilee, Jesus was successful and triumphed especially over the antagonists; in Jerusalem Jesus was unsuccessful and the antagonists triumphed over him.

There are, however, also other aspects in Mark by which the narrator highlights this opposition. First, during Jesus' ministry in Galilee there were already a few 'hints' given to the reader that in Jerusalem the situation would be different for Jesus than in Galilee. In Mark 3:6, we read for the first time that a plan was made with the intention to kill Jesus. Also, when Jesus was on his 'way' from Galilee to Jerusalem (i e the section of Mk 8:27-10:52 which will be discussed below) Jesus announced on three occasions that he was going to be killed (cf Mk 8:31; 9:31; 10:32-34). The fact that Jesus would be rejected in Jerusalem was also suggested in the Galilee-section of the narra-

tive: Not only was Jesus rejected in his native village, Nazareth (Mk 6:1-6), but the narrator also describes the relationship between Jesus and his own family as being tense (Mk 3:31-35).

This is also more or less the case in regard to Jesus' relationship with his disciples. In Jerusalem we see that the disciples fell asleep when Jesus asked them to keep awake and pray with him (Mk 14:32-42). Later they all, except for Peter, deserted him when he is captured (Mk 15:50), and later Peter also denied knowing Jesus (Mk 14:66-72). When Jesus was crucified, not one of the disciples was present. This desertion of the disciples was also hinted at by the narrator in Mark 1:16-8:26, especially in Mark 6:35-42 and Mark 8:1-10 when the disciples were asked by Jesus to feed the crowds and they were not able to do so. In terms of their previous successes (see Mk 6:13, 30), this inability of the disciples therefore clearly hints at their later inability to understand and follow Jesus accordingly.

The same case can also be made out of Jesus' relation with the crowds. In Galilee, we saw, it was especially the crowd (the protagonist's target) that followed Jesus every place he went (Mk 1:33; 2:1; 3:20; 6:33, 53; 7:24), and was amazed by his teaching. The crowds in Galilee is pictured by the narrator as not only coming from Judea, but also from Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰυδουμαίας καὶ πέραν το῀ Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα, that is, coming from Jerusalem, Idumea beyond the Jordan, and the region around Tyre and Sidon (Mk 3:8). Therefore, even in Galilee Jesus, according to the narrator, had control over some of the people in Jerusalem. Initially we saw that this was also the case in Jerusalem (cf Mk 11:18; 12:12; 14:2). But in Mark 15:12-13 they also turned against Jesus. While in Galilee, they were spellbound by Jesus, later in Jerusalem they were controlled by the chief priests (cf also Freyne 1988:57).

The narrator also uses the protagonist's relationship with the antagonists on Galilean soil to further highlight the opposition between Galilee and Jerusalem by depicting the scribes and Pharisees, as οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων (Mk 3:22) and οἱ Φαρισαῖοι καί τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων (Mk 7:1), that is, both coming from Jerusalem. As we have seen, it was the scribes that could be seen as one of the main antagonists of the protagonist in Jerusalem, and perhaps thé main opponent, if Jesus' remarks in Mark 12:35-40 are taken into consideration.

Finally, Freyne (1988) notes the following aspects in Mark that also highlight the opposition between Galilee and Jerusalem[9]: During Jesus' ministry in Galilee, he traveled freely through the whole of Galilee and its surroundings, while in Jerusalem his activities were mainly confined to the temple (Freyne 1988:59). The protagonists' movements in Galilee into gentile regions seemed relaxed and informal, but in Jerusalem, Jesus was only to be found in the temple where no Gentiles were allowed to be

present. In Galilee, Jesus went out to meet his target, in Jerusalem the people had to come to the temple. Also, in both Galilee and Jerusalem, the scribes were one of Jesus' main adversaries, thus highlighting the conflict between Galilee and Jerusalem (Freyne 1988:46). Furthermore, the only political figure in Galilee, Herod Antipas, did not intrude in the ministry of Jesus[10], while in Jerusalem, Pilate played an influential role in Jesus' crucifixion (Freyne 1988:36). In Galilee we find a woman who spent large amounts of money in trying to find a cure (Mk 5:26), while in Jerusalem the widow in the temple could only put two small copper coins in the treasury (Mk 12:41-44; Freyne 1988:38)[11]. Finally, in Galilee Jesus' ministry consists of healings, exorcisms, miracles and teaching, while in Jerusalem his ministry can mainly be depicted in terms of teaching (Freyne 1988:60). By these contrasts then, the narrator succeeds in structuring space in his narrative in such a manner that the opposition between Galilee and Jerusalem is further highlighted[12].

5.2.4.2.1.3 Jesus being 'on the way': Mark 8:27-10:52

In section 2.3.2 it was noted that Van Iersel (1982a:117), reflecting on the work of Lohmeyer, Lightfoot, Marxsen and Kelber in relation to Galilee and Jerusalem in Mark, is of the opinion that all these studies have one shortcoming in common: They only concentrate on Galilee and Jerusalem, and consequently other spatial designations in the text do not get their due attention. Building on their insights, Van Iersel, in a series of articles (see Van Iersel 1982a, 1982b, 1983), proposed a spatial structure in Mark in which 'the way' of Jesus from Galilee to Jerusalem (i e Mk 8:27-10:52) should be seen as the most important spatial designation in the Gospel (see again section 2.3.2). The importance of this section is, according to him, highlighted in the text by the fact that Mark not only begins his narrative by referring to the way (Mk 1:2-3), but also ends his narrative by referring again to the way of Jesus (Mk 16:7). According to Van Iersel (1989:23-24), this section of Mark (Mk 8:27-10:45), known as 'the way' of Jesus, therefore, 'not only takes up the central position in the book, but also forms the central and prominent theme upon which the narrator wants to focus attention' (Van Iersel 1989:24).

In this regard Van Iersel argues that on this way[13] Jesus speaks time and again of his own way of life. He tries to make it clear to his disciples that in view of the mission he is to carry out by God's order (what he did in Galilee), and the plans of his adversaries to get rid of him (that which is going to happen in Jerusalem), he has to choose between disobedience to his mission and the risk of his life. As a consequence of his choice, he will go and meet his execution in Jerusalem. He also tries to make his disciples see that his own way of life (which they must take up when he dies) cannot

remain without the same consequence for them. This insight of Van Iersel has been noted by scholars like Pesch (1977), Malbon (1982, 1986a), Rhoads & Michie (1982) and Van Eck (1986, 1988, 1990, 1991b). In an earlier study, I myself for example, argued that in terms of the insights of Van Iersel and Malbon, this way of Jesus can be best described in terms of the concept following in suffering (see inter alia Van Eck 1991b:1039).

The structure of this section in Mark (Mk 8:27-10:52) previously received attention especially by scholars like Petersen (1978a, 1980a), Vorster (1980a, 1980b), Rhoads & Michie (1982), Best (1983), Van Eck (1984), Kingsbury (1989) and Van Eck & Van Aarde (1989). Among these scholars, consensus has more or less been reached that the structure of this section in the narrative looks as follows: It is mainly structured around the three passion announcements of Jesus in Mark 8:31, 9:31 and 10:32-34. These three passion announcements of Jesus are respectively followed, first, by a lack of understanding by the disciples in terms of what Jesus is trying to tell them, and second, by a teaching of Jesus in regard to the correct way of following him.

More specifically, this threefold cycle of passion announcement-misunderstanding-teaching boils down to the following: Mark 8:29 can be seen as the turning point of the success story of the protagonist in the narrative. In the Galilean section of the narrative the protagonist called his helpers, and the protagonist's mission to the crowds (the target of the narrative) was very successful. This was also the case with the helpers' mission to the crowds. However, in Mark 6:35-44 and Mark 8:1-10 it became clear that the helpers of the protagonist did not really understand who he was. This also became clear from the episodes in Mark 6:45-52 and Mark 7:14-21. In Mark 8:27, Jesus then asks his disciples who they think he is, and in Mark 8:29 Peter acknowledges Jesus to be the Christ, but fails to comprehend that the Christ has to suffer. This then leads to the threefold cycle in Mark 8:27-10:52.

The first cycle (Mk 8:31-9:1) starts with Jesus' passion announcement in Mark 8:31. This is followed by Peter's misunderstanding in terms of what Jesus said by telling Jesus that he would not let it happen (Mk 8:32-33). This then is followed by a teaching of Jesus on what it means to follow him in the way that he desires. The second cycle (Mk 9:31-37) again starts with a passion announcement of Jesus in Mk 9:31. This is followed by a lack of understanding on the part of the disciples of what Jesus is trying to tell them, and we find them arguing among themselves on who is the greatest (Mk 9:32). This then is followed by a teaching of Jesus through which he tries to tell them that, by putting a little child in their midst, the correct way to follow him is to be prepared to be last and the servant of all (Mk 9:33-37). This same pattern can be discerned in the third cycle (Mk 10:32-45): First, Jesus announces his passion to come

(Mk 10:32-34). This is followed by the request by James and John to Jesus that they wanted to sit on his left and right hand after he is glorified (Mk 10:35-37). This then is again followed by a teaching of Jesus in which he tells them if they want to become great, they must become servants, and whoever wants to be first, must become a slave of all (Mk 10:38-45). In all three cycles Jesus' teaching thus emphasizes that to follow Jesus is to become like a slave, to serve, as he will be serving in his passion, thus following in suffering.

How does this section of the narrative relate to the sections on Galilee and Jerusalem? First, it serves as a bridge between the sections of Galilee and Jerusalem. The narrator shows the reader that to follow Jesus includes both opposition and success (as in Galilee), as well as suffering and hardship (that what is going to happen in Jerusalem). As such, the section of 'the way' further highlights the opposition between Galilee and Jerusalem in the Gospel.

There is, however, an additional significant function of this section in the narrative of Mark, especially if it is related to two very important texts in Mark, namely Mark 14:28 and 16:7. In our tabulation of the spatial relations in the Gospel, especially in the Jerusalem-section of the narrative (Mk 11:1-16:8; see section 5.2.4.2.1), except for the five occurrences of the spatial designation Jerusalem, the narrator also refers twice to Galilee. In these two references, the narrator is informing the reader that Jesus, after his death in Jerusalem, will go on to Galilee where the disciples will meet him. If the reader takes these 'hints' of the narrator seriously, he will realize that the story of Jesus in Mark not only starts in Galilee, but also ends in Galilee. It is a way from Galilee to Jerusalem, from success to 'failure', but is also a way that again ends (and begins) in Galilee. It will thus not end in failure, but rather in success, in that Jesus' disciples will start to follow him again in Galilee. If they are prepared to suffer like Jesus, they also will be successful[14].

5.2.4.2.2 More specific settings in which Jesus' activities took place

In section 5.2.4.2.1, attention was given to the larger areas in which Jesus, as narrated by the narrator, travelled during his ministry (i e Galilee, the way and Jerusalem). In this section, our attention is more specifically focused on certain spatial references in Mark that can be seen as 'settings in settings', for example house and synagogue as settings in the setting of Galilee, or the temple as a setting in the setting Jerusalem.

As principle for selection is taken those settings in Galilee, on the way and in Jerusalem, in which Jesus' teaching, healings and exorcisms mostly took place (i e according to the narrator). When one looks at the different settings in Galilee in which Jesus taught and healed most frequently, the spatial references of village, house,

synagogue and temple immediately come to the fore. However, in Jerusalem it is clear that Jesus not only preferred to teach in the temple only, but also to stay outside the city during the evenings and nights (e g Mk 11:11, 19; 14:3, 13, 16, 32). Therefore, the spatial designation of 'outside the city' is also added to the settings that will be analyzed in this section. The aim of analyzing these 'settings in settings' is to discern whether the geographical opposition between Galilee and Jerusalem, as explained in section 5.2.4.2, is maintained when these settings are put under scrutiny. A tabulation of these settings looks as follows:

1:21	εἰς Καφαρναούμ		
1:21			εἰς τὴν συναγωγὴν
1:23			ἐν τῇ συναγωγῇ
1:29			ἐκ τῆς συναγωγῆς
1:29		εἰς τὴν οἰκίαν	
1:38	εἰς τὰς ἐχομένας κωμοπόλεις		
1:39			εἰς τὰς συναγωγὰς
1:45	φανερῶς εἰς πόλιν		
2:1	πάλιν εἰς Καφαρναοὺμ		
2:1		ἐν οἴκῳ	
2:15		ἐν τῇ οἰκίᾳ	
3:1			εἰς τὴν συναγωγήν
3:20		εἰς οἶκον	
5:38		εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου	
6:1	εἰς τὴν πατρίδα αὐτοῦ		

6:2		ἐν τῇ συναγωγῇ	
6:6	τὰς κώμας κύκλῳ		
6:45	τὸ πέραν πρὸς Βηθσαϊδάν		
6:53	εἰς Γεννησαρὲτ		
6:56	εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγροὺς ἐν ταῖς ἀγοραῖς		
7:17		εἰς οικον	
7:24		εἰς οἰκίαν	
8:22	εἰς Βηθσαϊδάν		
8:23	ἔξω τῆς κώμης		
8:26		εἰς οἶκον αὐτου	
8:26	εἰς τὴν κώμην		
8:27	εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου		
9:28		εἰς οἶκον	
9:33	εἰς Καφαρναούμ		
10:10		εἰς τὴν οἰκίαν πάλιν	

11:1			εἰς Βηθφαγὴ καὶ Βηθανίαν
11:11			εἰς τὸ ἱερόν
11:11			εἰς Βηθανίαν
11:12			ἀπὸ Βηθανίας
11:15			εἰς τὸ ἱερόν
11:15			ἐν τῷ ἱερῷ
11:16			τοῦ ἱεροῦ
11:19			ἔξω τῆς πόλεως
11:27			ἐν τῷ ἱερῷ

12:35		ἐν τῷ ἱερῷ
12:41		τοῦ γαζοφυ
		λακίου
13:1		ἐκ τοῦ ἱεροῦ
13:3		κατέναντι
		τοῦ ἱεροῦ
14:3	ἐν Βηθανίᾳ	
14:13	εἰς τὴν πόλιν	
14:16	εἰς τὴν πόλιν	
14:32	εἰς χωρίον οὗ	
	τὸ ὄνομα	
	Γεθσημανί	
14:49		ἐν τῷ ἱερῷ

The first conclusion that can be drawn in terms of the above spatial structure of certain 'settings in settings' in Mark is that the narrator is picturing a Jesus who, from Mark 1:21 (his first healing) up to Mark 10:52 (just before he entered Jerusalem), mainly performed his teaching, healing and exorcism in villages, houses and the synagogue.

This connection between healing, teaching and exorcisms, on the one hand, and, on the other hand, village, house and synagogue is established in the narrative from the moment Jesus started his ministry in Galilee in Mark 1:21-29, Jesus' so-called 'day in Capernaum' (see Van Iersel 1989:56; Dormeyer 1992:7). The narrator tells the reader that when Jesus arrived in Capernaum (Mk 1:21) he immediately went to the synagogue and healed a man with an unclean spirit (Mk 1:21-28). According to Mark 1:29, Jesus left the synagogue and went directly to the house of Simon and Peter (Mk 1:29) where on arrival he healed Simon's mother-in-law (Mk 1:31). Later in the evening of that same day, many were brought to him who were sick and possessed with demons, and they also are healed by Jesus. That this will be the pattern of Jesus' activity in Galilee is rounded off by the narrator in Mark 1:39 when the reader is told that, after this first day in Capernaum, Jesus 'went throughout Galilee, proclaiming the message in their synagogues and casting out demons'. The narrator also typifies the ministry of Jesus in the villages, houses and synagogues as being so successful that 'Jesus could no longer go into a city openly, but stayed out in the country; and people came to him from every quarter' (Mk 1:45).

The same pattern in Jesus' ministry can also be discerned in Mark 2:1 to 3:20. When Jesus arrived in Capernaum, he immediately again went to the house of Simon and Andrew (Mk 2:1). After teaching those present and healing a paralytic, Jesus left the house (Mk 2:13), went to the Sea of Galilee where Levi is called, and then went to

Levi's house (Mk 2:15) where he again taught. In Mark 3:1, Jesus again entered a synagogue, healed a man with a withered hand, set off to the sea (Mk 3:7), and again, in Mark 3:20, returned to the house of Simon and Andrew. In Mark 5:22, after returning from the other side of the Sea of Galilee, one of the leaders of the synagogue came to Jesus to seek help for his daughter (Mk 5:22). The narrator is thus telling the reader that what happened in Mark 3:8 is also now happening in Mark 5:22. In Mark 3:8 we read that because of Jesus' activity throughout all of Galilee (Mk 1:39), people from Judea, Jerusalem, Tyre and Sidon came to Jesus. In Mark 5:22, most probably because of Jesus' activity in the synagogues, the leader of one of the synagogues was now coming to Jesus. The narrator, therefore, is telling the reader that Jesus' activities in the villages, houses and synagogues were highly successful. However, to return to our main argument, we read that Jesus, on the request of the leader of a synagogue, immediately went to his house where a girl was restored to life.

In Mark 6:1, Jesus again went to a synagogue, and in Mark 6:6 we find him teaching throughout the surrounding villages. Then the disciples were sent out on their own mission (Mk 6:7-13). What is of interest here is that Jesus, when he was giving them their instructions, told them to go only to houses (Mk 6:10). In Mark 6:56 we again find a summary of Jesus' activity by the narrator in which the same pattern is reaffirmed: 'And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed'. This is also the case in Mark 7:1 to 10:52: We read that Jesus entered houses on many occasions (see Mk 7:17, 24; 8:26, 28; 10:10), and made use of these houses many a time as a operational setting for his healing and teaching practices (see Mk 8:22, 26, 27; 9:33).

The connection between Jesus' activities and village, house and synagogue first established in Mark 1:21-29, and summarized in Mark 1:39 as well as in Mark 6:56, thus can be seen as the constant pattern of Jesus' activities in Galilee, as well as when Jesus is on his 'way' to Jerusalem. This aspect of Mark has also previously been noted by Malina (1981:73), Freyne (1988:35-36), Lee (1988:66-67), Horsley (1989a:2) and Crossan (1991a:340; see especially section 6.4.4.4 where this point of view of Crossan is elaborated on). In this regard, Freyne (1988:35) makes the interesting remark that although the narrator depicts Jesus' main center of activity as Galilee (Mk 1:14), there is a notable absence of any detailed information about Galilee in the Gospel (*vís-a-vís* Josephus in his Jewish Wars 3:35-40). According to Freyne, the reason for this is that the narrator wants to draw attention to the overall ethos of Jesus' ministry as taking place in houses, villages and synagogues. Jesus is also depicted as deliberately avoiding the larger cities (like Sepphoris and Tiberias) and only moving in and between the smaller villages (see also Van Eck 1991b:1028-1031 where I made more or less the same point).

However, the question can be asked whether this conclusion can hold when Mark 6:11 and 6:56, where the narrator uses the word πόλις, is taken into consideration. Rohrbaugh's recent study on the city in New Testament times can help us in answering this question. In antiquity, a city was nearly always linked to a group of surrounding villages which the Hebrew Bible sometimes calls its 'daughters' (Rohrbaugh 1991:67). In Mark, a good example is Mark 8:27 where the narrator speaks of 'the villages of Caeserea Philippi'. Sometimes the city was distinguished from the villages surrounding it by nothing more than it having surrounding walls. As such, the terms city and village are sometimes used to distinguish between those areas inside or outside these walls, but the term city can also be used to denote both the areas inside and outside the walls. In terms of the narrator's description of Jesus' activities in the rest of the Gospel as taking place mainly in villages, I therefore understand the usage of the word city by Mark as relating to the areas outside the walls, that is the villages surrounding the city. Although Mark uses the word city, what is meant is that Jesus visited the villages outside the city walls, the villages. This conclusion can further be substantiated by the fact that Rohrbaugh is of the opinion that the walls surrounding the city also had another function, that is to keep 'impure' social outcasts (usually part of the peasantry before their ostracism) out of the city (Rohrbaugh 1991:72). Mark 6:56 clearly indicates that Jesus healed the sick in the marketplaces. If I understand Rohrbaugh's argument correctly, it means that these 'impure' people would not have been allowed in the city and, therefore, Jesus healed them in the marketplaces of the villages. Hence, according to the narrator, Jesus only travelled to villages, and avoided the cities. This also corresponds with the description of Jesus' activities in Jerusalem (which was seen as a city). Jesus only enters Jerusalem to go to the temple, otherwise he stays in the surrounding villages during the nights.

When we, however, look at the Jerusalem-section in Mark (Mk 11:1-16:8), we find that the narrator portrays Jesus' activities as taking place in just the opposite settings as in Galilee. While Jesus, in Galilee, preferred to stay in villages, we now see that he never stayed in Jerusalem. The narrator is picturing a Jesus who, during the day, went to Jerusalem, but in the evenings always left the city to stay for the night outside Jerusalem. Examples of this feature of Jesus' activity in Mark 11:1-16:8 are the following: In Mark 11:1, we read that Jesus, in approaching Jerusalem, first stayed in Bethphage and Bethany, and then entered Jerusalem (Mk 11:11). After looking at the temple, Jesus left Jerusalem to stay for the night in Bethany (Mk 11:12). The next day he again went to Jerusalem, and after his activities of Mark 11:15-13:37 again left Jerusalem. This can be inferred from the text because the next setting where Jesus acted is Bethany (Mk 14:3). This is also confirmed by the fact that in Mark 14:13, 16 his disciples were sent to Jerusalem. Jesus then again entered Jerusalem (Mk 14:22) and the first night he stayed over in the city (Mk 14:32-51) he was arrested.

When Jesus did enter Jerusalem, it is interesting that he is depicted by the narrator as always going immediately to the temple. After Jesus entered Jerusalem and had a look at the temple in Mark 11:11, the next morning he immediately proceeded to cleanse the temple and teach the crowd within. The same pattern is also to be found in Mark 11:27, 12:35, 13:1-3 and Mark 14:49. It is of interest that Jesus' teaching in Jerusalem only occurred in the temple itself, or in its near vicinity (see Mark 13:1-3).

In terms of Jesus activities, on the one hand, in Galilee, and on the other hand, in Jerusalem, we can therefore draw the following conclusion: In Galilee, Jesus clearly had a preference for moving into small towns or villages to stay there for a few days while in Jerusalem he always stayed outside the city and only entered it during the day to teach. In Galilee, Jesus' teaching mainly took place in synagogues and houses, while in Jerusalem it only occurred in the temple. As such, the settings of town/village, synagogue, house, outside the city and temple as being 'settings in settings', cause the following conclusions to be drawn: In Galilee, the settings village/town, synagogue and house are the places in which Jesus stayed and taught, and in Jerusalem the settings 'outside the city' and temple are the places where Jesus stayed and in which he taught. Thus again, an opposition between Galilee and Jerusalem can be detected. Our study of the more specific settings in which Jesus' activities took place, therefore, also results in further highlighting by the narrator, creating an opposition between Galilee and Jerusalem in the way he structures space in the Gospel.

5.2.4.3 Spatial designations that the Markan Jesus referred to in his teaching

Maybe the most important spatial reference that is used by Jesus himself and frequently referred to in his teaching is the concept Βασιλεία τοῦ θεοῦ, that is, the kingdom of God[15]. In Mark 1:14-15, the narrator informs the reader that Jesus, after his baptism and temptation, came down to Galilee to proclaim the good news of God: The kingdom is near, and, therefore, those who hear the good news must repent and believe in this good news. From the start the narrator is thus telling the reader that the kingdom will be proclaimed in Galilee, of which the content is faith[16] and repentance.

In terms of Jesus' ministry in Galilee, one can conclude that the following is either part of the content or description of this concept (the examples cited do not pretend to be exhaustive):

* the exorcising of unclean spirits (Mk 1:21-28, 39);
* healing of different kinds of sickness (Mk 1:29-34, 40-44; 2:1-12; 3:1-5; 5:1-42; 6:53-56; 7:31-37; 11:46-52);
* living in dependence before God as father (Mk 1:35-38; 14:32-42);
* teaching (Mk 4:1-34);

* the forgiving of sins (Mk 2:1-12);
* eating with sinners and tax collectors (Mk 2:15-17; 14:3-9);
* not adhering to the religious rules of the Pharisees and scribes such as fasting (Mk 2:18-22), the keeping of the sabbath (Mk 2:23-28), the traditions of the elders (Mk 7:1-23); not abiding by Moses' command in relation to divorce (Mk 10:1-12);
* feeding those who are hungry (Mk 6:35-42; 8:1-10);
* like scattering seed on the ground which will sprout and grow without human intervention or a mustard seed (the smallest seed of all seeds) which becomes the greatest of all shrubs (Mk 4:26-32);
* blessing children (Mk 10:13-16) and making them the example of how one should live and belief in the good news;
* where the temple should be a house of prayer for all nations (Mk 11:17);
* to keep the great commandment (Mk 12:28-34);
* to be a servant of all and not lord over others (Mk 10:42-44);
* to heal and teach (Mk 6:13);
* to be watchful (Mk 13:32-37); and
* to do God's will (Mk 14:36).

There is, however, also another way in which the concept kingdom of God is typified by the narrator of Mark's gospel. In section 5.2.4.2.1.3, we concluded that Jesus' 'way' from Galilee to Jerusalem, during which the kingdom of God is proclaimed, can be described in terms of following in suffering. In this regard, it is interesting that Jesus, while being on the way and using this term, the contents thereof can be described in terms of 'devoting oneself entirely/indivisibly in following him'.

Let us look in more detail at this statement: In Mark 3:22-27, for example, Jesus is found in conflict with the scribes from Jerusalem. After they accused him of being from Beelzebul, Jesus answers them by saying that if a house or kingdom is divided against itself, that kingdom or house cannot stand. Also, when Jesus speaks about the kingdom in Mark 9:42-48, he stresses that it is better to be without a member of the body than to have that member tearing the whole body apart. This also applies to the narrative of the rich young man: If he wants to follow Jesus/be part of the kingdom, he must first go, sell everything he has and then come and follow Jesus with his whole heart, and not with a heart that wants to follow Jesus but also longs for many possessions.

Mark 10:29 is also important for our discussion here. Jesus tells his disciples that if they want to follow him, they should even be prepared to leave their families behind because they will receive a new and larger family. This, in turn, sheds some light on Mark 3:31-34. Jesus' real brothers and sisters are not those who stand ἔξω (outside)

the house (Mk 3:31), but those who are with Jesus (see Ἴδε; Mk 3:34), who sit around him (see περὶ αὐτὸν κύκλῳ; Mk 3:34). Hence, it is possible to understand the concept of the kingdom of God as referring inter alia to 'devoting oneself entirely/indivisibly in following Jesus'.

Again, however, one must ask what it means when it is postulated here that the kingdom of God can be described in terms of the forgiving of sins, the exorcising of unclean spirits, healing of different kinds of sickness, to living in dependence before God as father, eating with sinners and tax collectors, not adhering to the religious rules of the Pharisees and scribes, the blessing of children, to be watchful, or for that matter, to follow Jesus with an indivisible heart. Previously (see Van Eck 1991b:1039) I suggested that a possible way of answering these questions may lie in using a social scientific model in which the concept of the kingdom of God is read in terms of a metaphor/symbol which refers to God's presence among, inter alia, the social outcasts in Jesus' day. When we turn to etics in chapter 6, this will be done.

5.3 EMIC READING OF MARK'S STORY OF JESUS: SUMMARY

Our reading of the Gospel of Mark, in terms of the emic data the narrator is presenting to the reader, yielded the following results: The protagonist of the narrative is the main character, Jesus. As help in his mission, the protagonist calls helpers, the disciples. The target of the protagonist (and his helpers) is the crowds. The antagonists in the narrative, who are opposed to the mission of the protagonist are, on Galilean soil, local scribes and Pharisees, and the Herodians, as well as scribes and Pharisees who come from Jerusalem to Galilee. In Jerusalem, the antagonists are initially the Pharisees, Sadducees and scribes, but towards the end of the narrative, the antagonists are mainly the elders, scribes, and the chief priests.

The narratological analysis of space on the topographical level of the text enabled us to discern the respective interests of the different agents discussed above. Personified settings are narratively portrayed as spaces that represent particular interests. Galilee, and more specifically, villages and houses represent the interests of the protagonist. The interests of the antagonists are mainly related to Jerusalem, and also the synagogues on Galilean soil. Because of the protagonist's activities in regard to his target (the crowds, consisting of inter alia the expendables), the antagonists come down from Jerusalem to protect their interests in Galilee. However, the protagonist also goes to Jerusalem to fulfill his mission, and as a consequence thereof he is killed by the antagonists.

The respective interests of the protagonist and the antagonists are portrayed by the narrator as opposed to each other. In terms of the topographical structure of the narrative, the respective interests of the protagonist and antagonists are highlighted by the

narrator as follows: Galilee stands in opposition to Jerusalem. To further highlight this opposition, the protagonist's interests on Galilean soil is portrayed as that of the house and village, and in Jerusalem that of 'outside the city' and the temple.

In terms of the plot of the narrative, Jesus is pictured as being on the way from Galilee and Jerusalem. In Galilee, Jesus is highly successful, especially in terms of the mission to his target, the crowds. He heals, teaches, exorcises unclean spirits, forgives sins and even has authority over nature. These activities of Jesus are pictured as taking place mainly in villages, and more specifically, in houses and synagogues. Among the crowd he is very popular and they follow him wherever he goes. They also bring to Jesus people with illnesses and those possessed of unclean spirits and demons to be healed. Because of this ministry of success, Jesus is pictured by the narrator as being in constant conflict with mainly the Pharisees and the scribes from Jerusalem, but also with some local scribes. In these conflicts, Jesus constantly triumphs.

On the way to Jerusalem, however, it becomes clear that the protagonist's helpers do not understand who he is. In Galilee they had initial success in terms of their own mission to the crowds, but now they do not understand that the protagonist has to suffer. Because of this misunderstanding of his helpers, the protagonist starts to tell them that he has to suffer under the hands of the antagonists and that he will also be killed. In Jerusalem, Jesus initially experiences the same successes as in Galilee. He concentrates mainly on the temple as the place for his activities. When Jesus goes to Jerusalem, during the day he immediately every time goes to the temple, but in the evenings he leaves Jerusalem to stay in its surroundings during the night. After his initial success however, Jesus is killed.

Hence, understood in terms of the narrator's structuring of space in Mark, Galilee and Jerusalem are depicted as two opposing settings of interest in the Gospel. The opposition between house and temple further highlights this tension in the narrative. This spatial opposition between Galilee and Jerusalem, as well as between house and temple, and cities and outside cities, was clearly indicated in section 5.2.4. Other features of the narrative that further highlight this opposition were also mentioned (see again section 5.2.4.2).

What does this opposition mean? In section 2.2, it was indicated that this opposition was first noted by Lohmeyer. According to him, this opposition must be understood Christologically: In Galilee, a Son of Man eschatology prevailed, and in Jerusalem there was a strong messianic hope. In a later work, Lohmeyer (1942) also contended that this opposition should be seen in terms of an opposition in Galilee toward the cult in Jerusalem (see section 2.2.1.1). Lightfoot (1938) used Lohmeyer's insight and applied it to the problem of understanding the end of Mark's gospel (see section 2.2.1.2). Marxsen (1959), in discerning between tradition and redaction in the Gospel, came to the conclusion that Mark wrote a Galilean gospel, and saw Galilee as

the place where the parousia would occur. Galilee is Jesus' place, so the main theological intent of the Gospel is to be found in the Galilean-section of the narrative (see section 2.2.1.3). Finally Kelber, by analyzing the kingdom passages in Mark, came to the conclusion that the main reason the Gospel was written, was the prevailing hope for the parousia. The Gospel was also a polemic work of the north (Galilee) aimed at the ruined tradition of the south formed by Peter and the Twelve in Jerusalem (see section 2.2.1.4). It is thus clear the opposition between Galilee and Jerusalem was studied in terms of historical concerns regarding the composition of the Gospel, and consequently, theological conclusions were drawn from historical concerns. In terms of the distinction made between situation and strategy by Elliott (1991a:10) referred to earlier (see 3.2.2), it is clear that these scholars used the historical-critical method to postulate a situation for the Gospel, and from this situation, tried to understand the strategy of the text.

Because we wanted to move from text to situation in our understanding of this opposition between Galilee and Jerusalem (see again section 4.4.1) we started off in this chapter to read the text from an emic point of view. We are, therefore, reading the text first in terms of its strategy, and then want to move to its situation. In can be argued that this difference in approach (in relation to that of the historical critical mode described above) is trivial, because our emic reading resulted in more or less the same conclusions already indicated by Lohmeyer, Lightfoot, Marxsen and Kelber. The relevance of our emic reading of the text, however, lies in the demonstration of the opposition between Galilee and Jerusalem on the basis of a well spelled-out narratological analysis of the text. This enabled us not only to discern a narratological opposition between Galilee and Jerusalem, but also to study other spatial relationships in the text. It also made it possible to deduce from the text an opposition between house and temple as well as coming to the conclusion that 'the way' of Jesus is central in the Gospel in terms of its spatial structuring by the narrator. A specific strategy of the narrator was therefore indicated (his ideological perspective on the topographical level of the text), a strategy that will enable us to move to a specific understanding of the situation of the Gospel. Furthermore, our narratological reading of the text enabled us to identify the different agents/characters in the narrative, as well as the different settings which can be seen as reflections of the interests of the different characters.

It must be stressed that our conclusion reached above is only based on emic data. It is the story of Jesus' activities in Galilee and Jerusalem as understood and described/narrated to us from the native point of view of the narrator in the Gospel. If we want to understand this opposition in moving from strategy to situation (or from the microsocial to macrosocial world of the text), other questions should also be asked. Let us name a few: If the narrator depicts an opposition between Galilee and Jerusalem in Mark, what is this opposition? Was it political? Or not? If, in terms of the spatial

structure of the narrative, house is set against temple and city against outside city, what did this mean in terms of the ministry of Jesus, and especially in terms of the way in which these activities of Jesus are narrated to us by the narrator? Also, what did it mean that Jesus taught and healed in houses as well as in synagogues? Why did Jesus as a rule did not go into cities on Galilean soil, and when he did so, immediately left again? Moreover, when it is stated that Jesus' target was the crowds, who made up these crowds? Why did the Pharisees and the scribes come to Galilee? Was it because of Jesus' ministry to the crowds? What interests did they have in terms of the crowds that they wanted to protect? Who were these interest groups? Did they all have the same goals? What did the Pharisees and the Herodians plan together on Galilean soil in order to have Jesus killed? And in Jerusalem, what did it mean that the elders, chief priests and scribes teamed up to kill Jesus?

Or, to go even further: In section 5.2.4, it was indicated that Jesus' success in Galilee can be related to his teaching, healing, exorcisms, and his conflicts with the religious leaders on Galilean soil. What, however, were the implications of Jesus' teaching in his time? What did it mean when Jesus forgave people their sins; that he ate with sinners and tax collectors; that he did not keep the sabbath or adhere to religious rules, such as fasting? Or that he blessed children and made them an example of faith? Jesus also debated subjects with his adversaries like the tradition of the elders, paying taxes to the emperor, and the resurrection. What were the implications of his understanding of these themes in terms of the indicated opposition between Galilee and Jerusalem in the Gospel?

Jesus also entered Jerusalem and 'cleansed' the temple. What did this act really mean? Is the opposition between Galilee and Jerusalem to be understood in terms of this act? Or should it be understood in the terms of his ministry to the crowds or that he was killed by the religious leaders in Jerusalem? Furthermore, what did it mean that Jesus taught the crowds in the temple after he 'cleansed' it? And when Jesus was on his way to Jerusalem, what did it mean that he tried to teach his disciples that his way, and also their's still to come, is a way of following in suffering? What did it mean when Jesus taught them on the way to be servants, and not to lord over others? Can the identified opposition between Galilee and Jerusalem be explained by the answer to one of these questions, or does the answer to this opposition lie in answering all these questions?

These questions, one would agree, are indeed important. It is my intention to answer them by means of an etic interpretation of the text, that is, by using an exegetical model which makes both room for a narratological (the strategy) and a social scientific reading (the situation) of the text. In section 5.2.4.3, the concept kingdom of God as used by Jesus in his teaching was discussed. It was suggested that this concept can be seen as the embodiment of especially the activities of Jesus that led to his success on

Galilean soil. It was also suggested that a possible way of studying this concept is by reading it as a symbol in terms of Jesus' understanding of the relation between not only God and himself, but also between God and the people (i e, the crowds) of his day. I, therefore, would like to postulate that a sociological/anthropological interpretation of the concept kingdom of God may be the answer in understanding the opposition between Galilee and Jerusalem as indicated above. An etic study of this opposition in terms of the concept kingdom of God will be the daunting task of chapter 6.

ENDNOTES: CHAPTER 5

[1] Irrespective of which one of these possibilities named above are used by the narrator to describe the different settings in the narrative, the description of space can be presented in one of two ways: First, the description of the spatial elements in a text can be en bloc, where the different spatial elements described in detail are emphasized by the narrator. The other possibility is that the narrator refers to certain spatial designations used as mere setting or seen as unimportant for the actual development of the plot of the narrative (see Vandermoere 1976:39-41; Van Aarde 1983b:77).

[2] All citations from scripture are cited from the New Revised Standard Version. Nashville: Thomas Nelson Publishers. In each instance the translation was checked with the Greek. It will be noted where I do not agree with the translation.

[3] Here an interesting narrative technique of the narrator in Mark can be noted: From Mark 1:40-46, it is clear that Jesus told the leper to say nothing to no one accept to the local priest. However, the leper goes out and spreads the word. As a result of this, Jesus could no longer go into a city openly, so many people came to see him. Note also that in this episode the narrator gives a hint in regard to the target as well as the antagonists of the protagonist's mission.

[4] In terms of the maps of places (m. Kelim I, 6-9; see section 4.2.7), this feeding occurred at a place that is not even on the map. Jesus thus travels, in Mark 7:24, from the least holy place on the map ('the land of Israel'; see m. Kelim I, 6), to a place even more unholy.

[5] See again endnote 9, chapter 2, for a description of the points of view of Via (1975:115-158) and Vorster (1980a:126-130) who identified a similar narrative line in Mark.

[6] That the crowds are the target of also the helper's mission can be deduced especially from Mark 6:6 and 13. In Mark 1:16-8:26, it is clear that the target of the protagonist's mission is the crowds. This target of the protagonist is described by the narrator as consisting of many people who were either possessed or sick (cf inter alia Mk 1:39; 3:7-12; 6:53-56). By de-

picting the protagonist as giving his helpers authority over unclean spirits (Mk 6:6) as well as reporting that the disciples had cast out many demons and healed many who were sick (Mk 6:13), their mission and target are clearly related to that of the protagonist.

[7] The point must again be stressed that the question here is not whether this description of Jesus' itinerary by the narrator is historically and factually correct. In terms of our emic study of the text as well as in terms of the analysis of the ideological perspective of the narrator on the topographical level of the text, our main point of departure is that the narrator creates a narrative world in narrating the text. In this narrative world, the itinerary of Jesus is described in such a way that it embodies the narrator's ideological perspective on the topographical level of the text. What we therefore are interested in is Mark's description of a narrated itinerary during which Jesus is characterized as the vehicle which carries the narrator's ideological perspective which is imposed upon the reader.

[8] See Van Eck & Van Aarde (1989:778-800) in which this parable is studied in terms of the plot of Mark. There we indicated the point Jesus is trying to make in this parable is that, because the scribes, chief priests and elders are ruling the inheritance of God for their own benefit and not for God, this inheritance will be given to others.

[9] Some of these oppositions listed by Freyne (1988) were previously noted by inter alia Lohmeyer (1936), Marxsen (1958), Malbon (1982, 1984, 1986a) Rhoads & Michie (1982), Van Iersel (1982a, 1982b, 1983) and Van Eck (1988, 1990, 1991b).

[10] In regard to Herod Antipas, it can also be argued that, in terms of the plot of the Gospel, John the Baptist's death can be seen as a prototype of the death of Jesus, but also as a prototype of the suffering the disciples will have to endure in their following of Jesus. By placing Mark 6:14-29 between the sending out of the disciples (Mk 6:6-13) and their subsequent return from their mission (Mk 6:30), the narrator thus indicates that Jesus will die as John has did, but that the disciples possibly will have to endure more or less the same fate. This understanding of the plot of Mark can further be substantiated by the fact that both John, Jesus and the disciples proclaimed that all should repent (see respectively Mk 1:4-5, 1:15 and 6:12).

[11] In terms of the work done by Hollenbach (1987) in regard to the concepts of rich and poor in the first-century Mediterranean world, I am well aware one must be careful not to understand Mark's usage of these terms ethnocentrically, that is, as if the terms rich and poor have the same economical meaning as in our modern culture (see also Van Aarde 1988e:829-846). Hollenbach himself, however, is of the opinion that the term 'poor' used in Mark 12:41-44 can be related to economics (see Hollenbach 1987:57) and the situation in Mark 5:26 (not referred to by Hollenbach) suggests money is involved. These two texts are therefore understood in reference to being poor in economical terms.

12 According to Van Iersel (1989:24-26), an identical substructure exists in both the Galilee and Jerusalem-sections of Mark (see Van Iersel 1989:25). However, in proposing this identical substructure, an inconsistency can be inferred in Van Iersel's argument: According to Van Iersel (1989:22), the Galilee and Jerusalem-section consists of respectively Mark 1:14-8:21 and Mark 11:1-15:39. However, when Van Iersel discusses the 'identical substructures' of these two sections in Mark, the Galilee section only starts at Mark 1:16, and in the Jerusalem section Mark 15:40-16:8 is added to make it possible to indicate these identical substructures. It seems then these identical substructures are forced to fit into Van Iersel's chiastic structure which he proposes for the structure of the whole Gospel (see Van Iersel 1989:20).

13 In regard to 'the way' in Mark 8:27-10:52, Van Iersel (1989:23) is of the opinion that, like the spatial designations of 'the desert' (Mk 1:2-13) and 'the tomb' (Mk 15:42-16:6), 'the way' in Mark should not be understood as a geographical reference. According to Van Iersel, Jesus in this part of the Gospel (Mk 8:27-10:52), continually is en route with his disciples as the reader is regularly reminded by the narrator who uses the words 'on the road' or 'on the way'. However, Van Iersel also feels that location and theme in some sense reflect each other here. It is my opinion, in this section of the narrative, Jesus is clearly and constantly busy moving in the direction of Jerusalem (e g Mk 8:27; 10:1, 32, 46). The 'way', in this study, is understood to have a geographical reference, as well as being symbols that serve as a vehicle for the narrator's ideological perspective and interest in the narrative.

14 Mark 14:28 and 16:7, in terms of a construed background of the Markan community, have previously been interpreted as either referring to an appearance of Jesus at the parousia (see Marxsen 1959, Kelber 1974), or as an appearance of Jesus after his resurrection (see Lohmeyer 1936). Our interest in these two verses here is that they are read as emic data, data which will be interpreted in chapter 6, as etics are examined. Therefore, especially at this stage, these two references are only read in terms of what the narrator is telling us in the text, that is, his native point of view, with no background or theological arguments taken into consideration.

15 The concept of 'the kingdom of God' is indeed a much discussed subject in previous and current Markan research (see e g Bornkamm 1960, Bultmann 1961, Dodd 1961, Lundström 1963, Perrin 1963, 1974, 1976, Schweitzer 1964, Brandon 1967, Weiss 1971, Roth 1974, Gager 1975, Theissen 1978a, Chilton 1979, 1984, Küng 1984, Lohfink 1984, Petersen 1984, Hertzog 1985, Vorster 1986, 1991 and Mack 1987 to name but a few of the main exponents of the debate). It should again be stressed that this concept here is studied only in terms of emics. The task of chapter 6 (see especially section 6.4 and 6.5) will be to develop, in terms of etics, what the narrator is telling us about this concept in the text.

16 The concept faith here should be understood in terms of living in dependence before God as father (cf Mk 1:35-38; 14:32-42).

Chapter 6
Etics

6.1 INTRODUCTION

Broadly speaking, our emic reading of the text in chapter 5 yielded three results: First, the narratological analysis of the ideological perspective and interest on the topographical level indicated that an opposition exists between Galilee and Jerusalem in the narrative. In terms of this result, we will therefore in the subsequent sections first concentrate on Jesus' activities on Galilean soil (section 6.4), and then on Jesus' activities in Jerusalem (section 6.5). Second, it was concluded in the previous chapter that the protagonist's (i e Jesus') interest is mainly Galilee, and that the interests of the antagonists seem to be Jerusalem. Thus, by studying the activities of the Markan Jesus regarding Galilee and Jerusalem, it will possible to discern from an etic point of view the respective interests of the Markan Jesus and the antagonists. Third, it was indicated that the target of Jesus' ministry seems to be the crowds. In the subsequent etic reading we will therefore also try to indicate more precisely who these crowds were in the narrative world of Mark.

However, attention will first be given to the prologue of the narrative (section 6.2). In this section, it will be indicated that the narrator's spatial structuring of the prologue can be seen as a programmatic prolepsis of the itinerary of Jesus in the rest of the narrative. Also, Jesus' baptism, should be understood as a status transformation ritual, a ritual which changed Jesus' status to that of the new broker of God's kingdom. After this, Jesus' brokerage on Galilean soil and in Jerusalem will be analyzed. Jesus' brokerage on Galilean soil will be analyzed by using the different cross-cultural theories as discussed in chapter 4 (see section 4.2.1 to 4.2.10). In terms of Jesus' brokerage in Jerusalem, attention will be given to Jesus' temple action (section 6.5.1), as well as to Jesus' passion (i e his arrest, trial[s], crucifixion and resurrection). As will be indicated in section 6.2.1, the passion of Jesus will be analyzed as his second status transformation ritual in the Gospel. In this regard it will be indicated that in Jesus' second transformation ritual, the different interests of both the protagonist and antagonists become very clear. In terms of this second transformation ritual of Jesus, it will also be indicated that this ritual of Jesus can help to understand better the opposition between Galilee and Jerusalem in the Gospel. In section 6.6 our etic reading of the text will be summarized.

6.2   MARK 1:1-15:   A PROGRAMMATIC PROLEPSIS OF THE ACTIVITIES OF JESUS IN GALILEE AND JERUSALEM

A narratological analysis takes as the point of departure what is called the *plot* of the narrative. In regard to this concept, Aristotle (1911:1450b) gives the following definition: ὅλον δέ ἐστιν τὸ ἔχον ἀρχὴν καὶ μέσον καὶ τελευτήν. According to him, any well constructed plot therefore consists of three main elements, namely a beginning/prologue, a middle and an end[1]. The connection between these three elements is expressed by Van Aarde (1986a:5) as follows:

> An elementary, well constructed plot usually consists of the linear sequence of a beginning which leads to the middle and the end. The *beginning* of the plot introduces the action and creates expectation. In the *middle* the introduced action is developed, and in the *end* of the plot the developed action is unraveled (denouement).
>
> (Van Aarde 1986a:5; my emphasis)

The concept of plot thus pertains to the following: In the beginning of a narrative certain actions to follow are introduced and certain expectations are created by the narrator. These actions and expectations are then developed in the middle of the narrative and this development is unraveled at the end of the narrative. In defining the beginning, middle and end of Mark's gospel, we will use Vorster's division, namely as introduction Mark 1:1-15, as middle Mark 1:16-14:42, and as end Mark 14:43-16:8 (for other divisions see Keck 1966:359-360; Matera 1988:4-5)[2].

Our interest in the prologue of the narrative of Mark, is versed by Matera (1988:3) as follows: 'Few things are more essential to appreciating a story than understanding the manner in which the narrator begins. Readers who misunderstand the beginning almost inevitably misunderstand the conclusion. At the beginning of a narrative, the narrator establishes the setting, introduces the characters, and lays the foundation for the plot'.

Two aspects of the prologue of Mark's narrative are of importance for our analysis of Galilee and Jerusalem as political focal space in the Gospel: First, the way in which the narrator structures space in Mark 1:1-15, and second, Mark's description of the baptism of Jesus as a ritual of status transformation, when read from the cross-cultural theory of rituals described in section 4.2.4[3].

6.2.1   The spatial structure of Mark 1:1-15

An analysis of the way in which the narrator structures space in the first fifteen verses of the narrative looks as follows: In Mark 1:9, we read that Jesus came from Nazareth in Galilee down to the Jordan to be baptized by John. After his baptism, Jesus went to

the wilderness where he was tempted by Satan (Mk 1:12-13), after which he returned to Galilee where he started his ministry (Mk 1:15). Jesus' itinerary in the prologue of the narrative is thus sketched by the narrator as follows: Galilee-Judea-[temptation]-Galilee (cf also Belo 1981:101).

In section 5.2.4.2.1.3, it was indicated in referring to Mark 14:28 and 16:7, that the narrator clearly wants to inform the reader that the ministry of Jesus not only begins in Galilee and ends in Jerusalem with his death, but that after his death Jesus will again go back to Galilee. In terms of the rest of the narrative, Mark 1:16-16:8, Jesus' itinerary looks as follows: Galilee-Jerusalem (Judea)-[temptation and death]-Galilee. Thus, the same itinerary as in the prologue of the narrative. As such, the spatial structure of the prologue serves as a proleptic program of Jesus' itinerary to follow in the middle and in the end of the narrative.

This conclusion is important for two reasons: First, as indicated above, it gives the reader a proleptic program of the itinerary of Jesus to follow in the rest of the narrative. In the second place, it prepares the reader for another status transformation of Jesus which will occur in Jerusalem during his trial. As indicated above, in Mark 1:1-15 the itinerary of Jesus is described by the narrator as Galilee-Judea-Galilee. In the next section (section 6.2.2), it will be shown that Jesus, while being in Judea (at the Jordan), undergoes a ritual status transformation to the new status of broker of God's kingdom before he returns to Galilee.

In section 6.4 and 6.5, it will be indicated that Jesus' itinerary not only (in the prologue of the narrative) is replicated by the narrator in the rest of the narrative, but also his status transformation in the prologue, namely in Mark 1:9-14. Or, formulated more clearly: Jesus' itinerary, according to the prologue of the narrative, is that of Galilee-Judea-Galilee. In the rest of the narrative (i e, in the middle and end), Jesus' itinerary is also portrayed by the narrator as Galilee-Judea (Jerusalem)-Galilee (see again section 5.2.4.2.1.3). In the 'Judea-section' (i e between Galilee and Galilee) of the prologue, Jesus undergoes a ritual of status transformation. This is also the case in regard to the rest of the narrative (Mk 1:16-16:8): In the 'Jerusalem-section', again between Galilee and Galilee, Jesus also undergoes a ritual status of transformation during his arrest, trial and crucifixion. What we thus have in the middle and end of the narrative is not only a replication of the spatial structure of the prologue, but also one of Jesus' status transformation between 'Galilee and Galilee'.

While the ritual status transformation of Jesus during his trial in Jerusalem will get our due attention in section 6.5.2, we now first turn to Jesus' status transformation in the prologue of the Gospel.

6.2.2 Jesus' baptism as a status transformation ritual

Baptism is a ritual, a rite of status transformation (Wedderburn 1987:363-371). Like all transformative rituals, it is centrally concerned with a radical restructuring of the participants' identity, and consequently, with a redefinition of their status (McVann 1991b:151). Also, according to Alexander (1991:1), 'ritual often acts as a form of protest against the existing social structure and contributes to social change'. Understood as such, Jesus' baptism in Mark 1:9-11, combined with Mark 1:12-13 (Jesus' temptation), can be seen as a ritual of status transformation.

In section 4.2.4, it was indicated that any ritual has two important aspects, the ritual *process*, combined with certain ritual *elements*. The ritual process is characterized by a three-step process of separation, liminality-communitas and aggregation. As indicated, the ritual elements which help to effect a passage to a new role and status, are the initiand(s) themselves, the ritual elder(s) and certain ritual symbols. When these salient features of the ritual process are applied to Mark 1:9-13, it looks as follows: In terms of the ritual elements listed previously, Jesus is the initiand, and John the Baptist functions as the ritual elder/limit breaker presiding over the ritual process (Mk 1:9). Finally, the ritual symbols in Mark 1:9-13 were the water of the Jordan, the heavens that were torn apart, the dove that descended on Jesus, as well as the voice which came from heaven. To these can also be added the wilderness and Satan.

In terms of the ritual process, Jesus is first separated from his own people because he joins the people/crowds from 'the whole Judean countryside and all the people of Jerusalem' (Mk 1:5) to be baptized by John. According to the narrator, these people are in a liminal state because they have separated themselves from the ordinary social world to come to John for repentance. What they seek is a status transformation from sin to purity (Mk 1:5). Among them is Jesus. Separated from his family in Nazareth where he most probably worked as a carpenter (Mk 6:3), Jesus is pictured by the narrator as also leaving for the Jordan to be baptized by John[4]. In terms of separation from place, Jesus thus moves from Nazareth to the Jordan and also later to the desert, or rather, a lonely place[5] (Mk 1:12). During his transformation ritual, Jesus is also separated from time in that he is tempted by Satan for forty days in a lonely place. In terms of liminality-communitas, Jesus' liminality can be seen in the fact that Jesus comes from Nazareth as a carpenter, but during his sojourn and experience at the Jordan, he actually becomes a 'nobody'. He is, according to the narrator, not a carpenter anymore, and indeed nothing more than just that: He is somebody who is being baptized by John. In terms of communitas, he enjoys communitas with John and the others who have come down to the Jordan to be baptized. In terms of the third step of the ritual process, aggregation, Jesus is tempted by Satan in a lonely place. During his

temptation, Jesus, however, demonstrates his loyalty to the voice in heaven that called him his beloved son during his baptism. After this, Jesus then goes to Galilee and starts to proclaim the good news of God. His status has thus been changed, according to the narrator, from being a carpenter to one who proclaims the good news of God.

From the above, it is therefore clear that Jesus' baptism, when looked at from the cross-cultural theory of rituals, can be seen as a status transformation ritual. McVann (1991a:333-360), for example, applied this cross-cultural model of rituals to the baptism of Jesus as narrated by Luke, and came to the same conclusion[6]. What is not so clear, however, is the status that should be accredited to Jesus after his baptism. According to McVann (1991a:341-358), Jesus' status reversal should be seen as that of an initiand that takes on the role of a prophet, although 'Mark ... does not tell us what is meant by "prophet" or when Jesus assumed that role' (McVann 1991a:342). His argument is based on two assumptions: First, on the grounds of Jesus' relationship with John the Baptist[7], and second, on the grounds of Mark 6:15 and Mark 8:28 where Jesus is said to be 'Elijah, or John the Baptist or one of the prophets'. According to McVann (1991a:342), the relationship between Jesus and John the Baptist especially lies in the fact that they both called sinners to repentance. Although this can be said of Mark 1:15, it is interesting to note that nowhere else in the rest of the Gospel is Jesus calling people directly to repent from their sins. In relation to his second argument, it may well be true that some saw in Jesus certain traits that could link him to the image of a prophet. In this regard, the question can be asked if Jesus is portrayed by the narrator as a prophet, or rather, if some of the characters in the narrative are portrayed by the narrator as perceiving Jesus to be some prophet (cf Mk 6:15, 8:28). However, before I further argue my case at this stage, let us turn first to still another interpretation of Jesus' status transformation during his baptism.

According to Waetjen (1989:68-69), Jesus' baptism has the effect of radically transforming his status, rendering him as a marginal outsider. From this, it is clear that Waetjen, although not applying the previous mentioned cross-cultural theory of rituals to understand Jesus' baptism as a status transformation, nevertheless sees it as such. According to him, Jesus' baptism especially effected his marginality in relation to society's overarching power structures in which he lived. By becoming wholly unobliged toward society, Jesus also became wholly marginalized and expendable. Through baptism, a status is thus created whose existence constitutes a protest against the old and implies a new order, new values and attitudes, and new modalities of community living. Although I do agree with Waetjen to a large extent that Jesus' vision of society indeed was something radically new which included a vision of new modalities of community living, I disagree in that Jesus should be seen as 'the New Human Being'

after his baptism, the 'new Human Being' who is totally unobliged to the society and discharged of all debts and obligations to society (Waetjen 1989:71). This conclusion of Waetjen, of course, is the result of making use of Burridge's understanding of salvation as understood in millennial movements.

The main reason for not agreeing with Waetjen, and McVann for that matter, is my conviction that we should look for an answer to the question of Jesus' status after his baptism in the text itself, or more specifically, in the prologue of the Gospel. Previously, I indicated that the spatial structure of Jesus' itinerary in the prologue corresponds with that of his itinerary in the rest of the Gospel. In terms of his baptism as status reversal, one could argue that, in terms of the prologue, Jesus came from Galilee and underwent a status transformation in Judea to equip him for 'work to be done' in Galilee. My contention is that the prologue indeed gives us a clear indication of what Jesus' 'work' in Galilee is going to be: To proclaim the kingdom of God.

I propose therefore, that Jesus' baptism in Mark's prologue should be understood as a status transformation to that of being the new broker of God's kingdom and God's presence. This conclusion is based on the following five arguments: First, in Mark 1:11, the voice from heaven, who can readily be identified as God himself, is telling Jesus that '[y]ou are my Son, the Beloved; with you I am well pleased'. By these words God is appointing Jesus as his broker, as the one in whom he is pleased. This corresponds to what Elliott (1988:5-8) calls favoritism. Because God favors Jesus, he is appointed as his broker. Or, in the words of Malina (1988b:10):

> All the Synoptics agree that Jesus proclaimed the kingdom of Heaven, i.e., the *proximate enjoyment of the patronage of God*, and they all have a heavenly voice witness to Jesus as beloved son, i.e., one who *enjoys special divine patronage*.
>
> (Malina 1988b:10)

In this regard, Patte (1987:23-28) also noted that the name given to a child by parents (in first-century Mediterranean society), was sometimes related to the identification and vocation in fulfilling a particular role or performing a task. To name a child, therefore, was to accept such a child legally and socially as one's own (cf Duling 1991b:12). By calling Jesus his 'Son, the Beloved', the Patron therefore not only accepted Jesus legally and socially, but also gave him a particular role to fulfill.

Second, by announcing this arrived patronage[8] (cf Mk 1:15), and by starting to gather up its clientele (see e g Mk 1:16-2:17), Jesus set himself up as broker (Malina 1988b:2). Therefore, by reacting in the way he did, it is clear that at his baptism the narrator wants to tell us Jesus became the broker of God, the patron. Third, it is inte-

resting that Jesus in all four instances in which he refers to God in Mark (cf Mk 8:38; 11:25; 13:32; 14:36), uses the term 'father'. What Jesus therefore did was to apply kinship terminology to the God of Israel. According to Malina (1988b:9), this sort of 'kin-ification' is typically patron-client behavior. 'God, the 'father,' is nothing less than God the patron' (Malina 1988b:9). Fourth, according to Alexander (1991:2-3), rituals create social conflict by relaxing or suspending some of the requirements of everyday social structure, making alternative social arrangements possible. As Waetjen (1989:68-69) indicated, Jesus' baptism can be understood as Jesus becoming wholly unobliged to the *status quo ante*, and now will reorder society in terms of new patterns and values. In section 6.4 it will be argued that, according to the narrator of Mark, this is precisely what Jesus started to do after his baptism, namely to create a new household among the crowds (including the expendables in society) along new lines of understanding God as the Patron, and as a consequence, new lines of understanding society as well.

Finally, I want to argue that Jesus became broker of God's kingdom because, according to the narrator of the Gospel, God's kingdom was a brokerless kingdom[9]. For a detailed explanation of this argument we now turn to the next section.

6.3 A BROKERLESS KINGDOM

In the everyday life of the Jews at the beginning of the first-century CE, the relationship between God and man was expressed by the *Shema*, a prayer composed of three segments (Dt 6:4-9; 11:13-21; Num 15:37-41) which the faithful were to bind to the hand and the forehead and the doorposts (Foerster 1955:154; 1968:106-107), or as Kee (1984:247) puts it: '[O]n the heart, on the frontlets between the eyes, and on the doorposts'[10]. This prayer (named after the first word in Dt 6:4) had to be recited twice daily by every observing Jew and had essentially two elements: The confession that the God of Israel was an only God and, as a consequence, the setting apart of the believing Jews from those people who where not acceptable to God. The prayer thus served as a mnemotechnic device by means of which all were reminded of the vital importance of keeping God's commandments, failing of which all kinds of life-threatening sanctions were invoked (Van Staden 1991:1). It was, to cite Neyrey (1988a:82), 'a sacred profession of belief which distinguished Jews from all other peoples in the ancient world'. The concepts imbued by the *Shema*, therefore were to remain a persuasive directional force in the everyday lives of the Jewish people.

This means that the core value of Judaism was God's holiness, expressed by the utterance found many times in Leviticus 11-25, namely 'You shall be holy, for I the Lord your God am holy'. The implications that this core value had for the observant

Jew were spelled out in section 4.2.7. The creation was seen as God's ultimate act of ordering and classifying the world. All things in creation (especially society and the physical body) had to replicate and express the divine order of classification, discrimination and order of the creation (cf Douglas 1966:53). This understanding of 'holiness' also came to be embodied especially in the central symbol of Israel's culture, the temple (Neusner 1979:103-127). This again led to maps of places, persons, time and things being developed which helped the observant Jew to know *what* and *who* belong *when* and *where*. This function of the temple is described as follows by Elliott (1991b:318-319):

> For Judaism, the temple as Israel's central holy place represented the chief visible symbol of its identity as God's holy people. The holiness of its space, its personnel (priests [*hiereis*] = 'holy functionaries'; chief priests [*archiereis*]; Levites), its sacrifices, and the laws [and maps] of holiness it enforced symbolized a holy people's union with the Holy One of Israel. This link between holy place and the holy people and their demarcation from all that was unholy was derived from the Torah; and it was elaborated, maintained, and legitimated in an ideology and system of holiness which defined Jewish identity and regulated all aspects of Jewish life.

(Elliott 1991b:218-219)

A specific symbolic hierarchy thus regulated Jewish life: Creation-temple-society-human body (see again Douglas 1966:51-53, 91-115).

At the pinnacle of the temple were the high priest[11] and the chief priests[12]. Allied with the Sadducean faction[13], and controlled by the Roman governor[14], this priestly aristocracy represented the power of the temple over all aspects of Jewish political, economic, social and cultural life. With the scribe-lawyers and elders (consisting of some of the family heads of the aristocratic Jewish families or the landed lay aristocracy), they also constituted the Sanhedrin[15].

The scribes were the official interpreters of the Mosaic law (Torah)[16]. According to the narrator of Mark, they constituted a further arm of the temple apparatus. From Mark 14:53 and Mark 15:1 it is clear that they held a key position in the Sanhedrin and represented the link between temple authority and Torah observance. In Mark, this is very clearly depicted by the narrator describing some of the scribes who opposed Jesus on Galilean soil as coming from Jerusalem, from the temple (cf Mk 3:22; 7:1). Also, in relation to the scribes, the synagogue was the extension of the temple on Galilean soil.

A further key aspect of the temple was the Pharisees[17]. The Pharisees, who enforced the temple purity regulations even more rigorously, extended the norms of the temple and priestly holiness to 'the bed and the board of every observant Jewish home' (Elliott 1991b:221). Except for the maps of persons, places, things and times the Pharisees had their own special map, namely the map of meals. They claimed to speak for the replication of holiness in non-temple situations, and for ordinary (non-priestly) people who did not live close to the sacred place of the temple. Tactically, they claimed influence over other territory. They focused on the ordinary, but necessary daily activity of eating. And so, in speaking about meals, they claimed authority over a highly visible, external activity around which they built many hedges from the tradition of the elders.

In terms of the maps discussed in section 4.2.7, boundaries and lines in a place like Galilee, which was far from the temple, became very important (Wright 1992:209). In a sense, one can say the Pharisees replicated the elaborate temple rules by applying them to ordinary table fellowship. The people who were not allowed to enter the temple also could not eat with the observant Jew. This meant, for instance, a blind person was not only forbidden to enter the temple, but also could not sit down and have a meal with his family. People who were not 'whole' (e g unclean), therefore, were ostracized from their families. Also, certain animals which were not allowed to be offered in the temple were classified unclean, that is, unproper and unsuitable for the table. Priests in the temple had to conform to certain purification rites before they were allowed to preside over the sacrificing of the offers, so observant Jews had to wash their hands before they could eat. Symbols were therefore created, namely symbols of purity and impurity, or clean and unclean (see again section 4.2.7).

Outside the house, the purity lines called for a careful avoidance of contact with all that was judged impure or unholy, like sinners, lepers, the blind and lame, corpses and tax collectors. People who crossed boundaries were labelled sinners and were not permitted to live inside the walls of the cities. The Pharisees also built a 'fence around the law' to make sure no purity line nor boundary was crossed. Their attitude therefore was to exclude, not to include. Everyone had to be watched to see if he/she should be labelled as a deviant to keep society intact and to make sure no boundaries were transgressed.

This then, was the 'religious top-structure' of first-century Judaism, a top-structure which lead to a brokerless kingdom. The high priest was part, or at least a retainer of the Roman government (Fiensy 1991:160), as were the chief priests and scribes. The scribes walked around in long robes and wanted to be greeted with respect in the marketplaces. They wanted to have the best seats in the synagogues and the places of

honor at banquets, but also devoured widows' houses and for the sake of appearance said long prayers in public (cf Mk 12:38-40). The temple became an economic and a political institution (cf Belo 1981:186-191; Waetjen 1989:183), and the guardianship of the temple by the chief priests and scribes was selfserving. Maps meant more tithes, and more tithes meant more money. The vineyard leased to them was used for their own benefit, and not to God's advantage (Mk 12:1-12; cf Van Eck & Van Aarde 1989: 794). Furthermore, outside the temple, the Pharisees burdened people with the law, and thus did not aid their entrance into the kingdom, but rather blocked it. The Patron was there, his presence was available. There were also many clients, but there were no brokers. The brokers had their own patrons and these patrons were of more importance than the heavenly Patron.

With this as background, we can now return to our main argument, which is that Jesus inter alia became the broker of the kingdom because the kingdom was brokerless. According to Seeman ([1992]:11), patronage is a model of social exchange which is defined in contrast to formal social relationships. Formal relationships are normative interactions based on compulsion and negative sanctions. Partition in such relationships is based on ascription rather than choice. According to Seeman ([1992]:11), the temple in Jerusalem was the focus of formal political and economic relationships based upon ascribed ethnic inclusion within the polity of Yahweh's people, Israel. Temple sacrifice was the ritual production of this system, being normative and constituting an enactment of balanced reciprocity. Purity norms constituted the ideological basis of the temple.

By contrast to such formal relations, patronage is an informal form of interaction — it is an 'addendum to or replacement of formal relations' (Seeman [1992]:11; my emphasis). It involves a personal exchange of valued symbolic or material resources based upon unequal access to power. Patronal relationships are normally regarded by holders of formal authority as deviant. However, patronage is generally sought out by clients because the formal interactions are perceived to be inadequate for realizing subsistence needs or other objects.

In section 4.2.2, it was indicated that such patron-client relationships were commonly employed to remedy the inadequacies of all institutions, that is, to cushion the vagaries of life for social inferiors. Therefore, what patron-client relationships essentially entail is endowing and outfitting economic, political or religious institutional arrangements with the overarching quality of kinship. Such relationships 'kin-ify' and suffuse the persons involved with the aura of kinship, albeit fictive or pseudo-kinship. And since the hallmark of kinship as a social institution is the quality of commitment, solidarity or loyalty realized in terms of generalized reciprocity, patron-client relation-

ships take on these kinship dimensions. Patron-client relationships therefore, in the first place do not intend to exploit people. However, from what was said above, it is clear that the 'official brokers' of the kingdom started to exploit the clients, and as a consequence, lost their status as God's brokers. Because of this, Jesus became the broker of the kingdom of God. The formal relationship between the common people and the temple as the only access to God no longer worked.

It is against this background that the results of the emic reading in chapter 5 should be understood. One of the important results yielded by the emic reading of the text in the previous chapter was that, in terms of the ideological perspective of the narrator on the topographical level of the text, Galilee is opposed to Jerusalem, and more specifically, house to temple[18] (see again section 5.2.4). In the subsequent section of this chapter, it will be argued that this opposition(s) should be understood in terms of the fact that the 'official brokers' of the God, and therefore also of the temple, brokered the Patron's availability and presence in such a way that the Patron was no longer readily available. Jesus, however, especially on Galilean soil made the presence of the Patron available to everyone that wanted to share in the kingdom, but especially to the expendables who most needed it. And by doing this, the narrator depicts Galilee as a positive symbol, and Jerusalem as a negative symbol. Or to put it boldly: Galilee, and not Jerusalem, is portrayed by the narrator as the place where access to the Patron is available. And in Galilee there is no temple, only the house.

In terms of the analysis of Jesus' baptism as a status transformation ritual, the following conclusion can be drawn: Jesus' baptism in Mark 1:9-13 should be seen as a status transformation ritual, a ritual in which Jesus becomes the broker of God's kingdom (Mk 1:15). In the subsequent sections of this chapter, it will be argued that the notion kingdom of God is used by the narrator of Mark as a metaphor, that is, a symbol of the actual sphere of access to God's saving presence. It will also be argued that the sphere of God's presence should be seen as the household, the new household of God, with its egalitarian and inclusive tendency; a new family and household 'that illustrates features of life under the reign of God' (Elliott 1991b:227).

It will be indicated below that Jesus brokered the kingdom, and therefore also the new household, to his clients especially through his healings, the way he ate (i e, what, with whom, when, how and where Jesus ate), and through his interpretation of the purity rules of his day. Furthermore, this was done in Galilee, and not in Jerusalem. Galilee therefore became the symbol of God's presence, rather than Jerusalem. Understood as such, Galilee is portrayed by the narrator as a positive symbol, and not Jerusalem. In terms of the map of places (see again section 4.2.7), Jerusalem was 'holier' than the rest of Israel, and the temple was even holier. However, according to the narrator of Mark, this was no longer the case.

6.4 JESUS' BROKERAGE ON GALILEAN SOIL

6.4.1 Introductionary remarks

Section 4.2 will consist of an analysis of Jesus' brokerage on Galilean soil. For the sake of our argument in regard to the opposition between Galilee and Jerusalem, and house and temple, some passages which fall in 'the-way'-section of the narrative (Mk 8:27-10:52) will also be discussed here. The analyses of specific passages in the following sections do not pretend to be exhaustive, in that the analyses are done to substantiate the main argument, namely that the focal space house(hold) is used by the narrator as a symbol for the kingdom of God. In terms of the theories discussed in section 4.2, our analysis of Jesus' brokerage on Galilean soil will be done as follows: First we shall look at Jesus' interpretation of the purity rules of his day (section 6.4.2), and then an analysis will be made of the way Jesus 'ate' (i e, what, with whom, when, how and where Jesus ate; section 6.4.3). This will be followed by an analysis of Jesus' healings and exorcisms (section 6.4.4) and Jesus as ritual elder (section 6.4.5), which then will be followed by an analysis of the different micronarratives in which labelling occurs, especially those in which Jesus is involved as the one who is being labelled (section 6.4.6). Finally, an analysis will be done of Jesus' respective interpretation of honor and shame and first-century personality in relation to his understanding of the new household of God (sections 6.4.7 and 6.4.8). The conclusions regarding Jesus' brokerage on Galilean soil will be summarized in section 6.4.9.

6.4.2 Purity and pollution

According to Jewish law and tradition, it would have been expected of Jesus, as a Jew, to be a defensive person who avoided all contact with uncleanness. He would have been expected to respect the lines and the boundaries of Jewish observance, which are indicated in the maps of places, things, persons and times (see again section 4.2.7). Holiness, defined as separateness from all things unclean, defective or marginal is indicated in behavior which keeps one separate from uncleanness and which maintains the classification system. Borg (1987:86) calls this a *politics of holiness*, where holiness is understood in a highly specific way, namely as *separation*. Yet in Mark, we find a description of Jesus who, especially on Galilean soil, seems to tramp on all the lines and boundaries of the culture of his day.

However, according to Neyrey (1986a:105), 'it would be erroneous to assert that Mark portrays Jesus as abrogating the general purity system or that Mark was himself unconcerned with purity issues'. Or, in the words of Crossan (1991a:263): 'I propose ... that he (Jesus — EvE) did not care enough about such ritual laws either to attack or to acknowledge them. He ignored them, but that, of course, was to subvert them at a

most fundamental level'. These remarks of Neyrey and Crossan raise, according to my opinion, the fundamental question in regard to Jesus' relation with the purity rules of his day: What exactly was Jesus' attitude, according to the narrator of the Gospel, towards the 'map-system' of the culture of which he was a part? In the subsequent discussion we will try to answer this question.

When one reads through the Galilean-section of the Gospel, it is interesting that except for Mark 1:16-20, 35-39, 3:31-35, 4:1-45; 6:1-6, 14-29, 45-52 and Mark 8:11-21, the rest of this section of the narrative can be related, in some way or another, to the fact that Jesus transgressed the purity rules of his day[19]. In terms of the maps of persons, places, things and time, the following can serve as an illustration to give an indication of how often Jesus transgressed the purity rules:

Maps of persons:
* Jesus came in contact with many unclean people: Mark 1:21-28, 29-34; 2:1-12, 13-14; 3:1-6, 7-12; 6:35-44, 53-56; 7:31-39; 10:46. Some of these people he even voluntarily touched: Mark 1:41; 5:41; 8:22-26.
* He was touched by unclean people: Mark 3:7-12; 5:25-34; 6:53-56.
* Jesus even touched corpses: Mark 5:35-43.
* Jesus was also regularly in contact with the possessed: Mark 1:21-28, 29-32; 3:7-12, 19-28; 5:1-20; 9:14-29.

Maps of places:
* Jesus travelled extensively in 'non-Jewish' (Gentile) country, thus crossing boundaries which were not to be crossed and exposed himself to pollution on every side. In these regions, he had direct contact with Gentiles: Mark 5:1-20; 7:24-30, 31-37; 8:1-10.

Maps of things:
* Jesus broke one of the strictest purity laws in Israel when he discarded all dietary restrictions: Mark 2:15-17; 7:1-23.
* He shared meals with unclean sinners and Gentiles: Mark 2:15-17; 8:1-10.
* Jesus had no regard for the surface of the body: Mark 1:40-45.
* He also had no regard for body orifices: Mark 7:31-37; 8:22-26.

Maps of time:
* Jesus healed on the Sabbath: Mark 1:21-28, 29-32; 3:1-6.
* He also plucked grain on the Sabbath: Mark 2:23-28.
* Jesus violated the times of fasting: Mark 2:18-22.

These examples clearly state that Jesus transgressed about every purity map established. This however, does not show how Jesus interpreted the purity laws of his day. To understand how he interpreted these laws, we therefore have to look more closely to some of the examples cited above.

According to the narrator, Jesus transgressed the purity system the first time in Mark 1:21-28. The interesting aspect of Mark 1:21-28 is that the narrator situates Jesus in the right *place* (the synagogue), at the right *time* (on the sabbath) and with the right *people* (observant Jews; Neyrey 1986a:106). Because Jesus was in the synagogue, it can also be supposed that scribes were present: First, the synagogue was the main place where the scribes taught, and second, those present referred to Jesus' teaching as having more authority than that of the scribes (cf Mk 1:22). According to the narrator, while Jesus was teaching, a demon confronted him by saying that he was 'the Holy One of God' (cf Mk 1:24). After rebuking the demon, the man was cleansed.

From this short episode, the following conclusions can be drawn: By acknowledging Jesus as being 'the Holy One of God', the demon is acknowledging that Jesus is God's official broker who has the authority to destroy him/them. Second, because the synagogue can be seen as the extension of the temple on Galilean soil, this episode can also be understood as happening, in a certain sense, in the temple itself (see section 6.3). Most probably this man was a deviant in one way or another, and therefore was previously labeled by the scribes (or Pharisees) as one who possessed a demon (see section 4.2.5). By driving out the demon, Jesus indicated he and his followers are not bound by the purity system of the temple as practiced by the scribes (and Pharisees). This healing of Jesus thus challenged the temple purity system in its essence.

It is also interesting how the narrator, in terms of the development of the plot of the narrative, is depicting Jesus as having more and more authority to be the broker of the kingdom in regard to the purity rules of his day. As described above, Jesus transgressed the purity rules the first time in Galilee in the presence of the scribes. In their presence, he showed that he had authority over their interpretation of purity. In Mark 1:40-45, we again read that Jesus stepped over boundaries when he healed an unclean person, this time a leper. After Jesus cleansed him, he sent him to the local priest. By this, Jesus did not mean that the priest should discern if the man was cleansed or not, but that the man could be a testimony to Jesus' authority in reinterpreting the purity system, that is, that Jesus also had the authority to declare someone clean (cf Mk 1:44). In Mark 8:22-26, the last episode in the Galilean-section of the Gospel, the narrator depicts Jesus as having so much authority over the purity laws that he tells the man who was cleansed to go straight to his house, not even first to his village. If I understand this correctly, the narrator is informing the reader that at the end of the Galilean-section

of the narrative, Jesus had so much authority over the purity system that not even the village in which the man lived had to attest to his cleanness. In terms of the dyadic character of first-century Mediterranean relationships, this is indeed remarkable. The narrator thus wants to inform the reader that Jesus as broker of the kingdom had so much authority that when he pronounced someone clean, he/she was clean: No priest (i e the temple) or even the pivotal values of honor and shame came into play when Jesus made someone clean. As the authoritative broker of God's kingdom Jesus also had the authority to decide who was clean or not.

From the above it is thus clear that, according to the narrator, Jesus as broker had the authority to step over the lines and boundaries of purity. But how did he interpret the purity laws of his day? To answer this question we have to turn to Mark 7:23. According to Mark 7:2 the Pharisees, on the grounds of the traditions of the elders (i e the 'fence' around the law), took objection when Jesus and his disciples were eating with defiled hands, that is, not washing them before starting to eat. Jesus answered them by saying there is nothing that can defile a person that goes into him from the out-side, but what does defile a person is what comes from the inside to the outside of the body. With this answer Jesus referred to the fact that the Pharisees were only con-cerned with the externals and surfaces (washing of hands, pots, cups and vessels), but at the same time, they honored God only with their lips and not with their hearts (cf Mk 7:6). What did Jesus mean by this?

The Pharisees, by guarding the external fences of the law, made sure nothing from the outside could come and make the inside unclean. The danger was those outside the fence, not those who were on the inside. But Jesus turned this around. According to him, the danger did not come from the outside, but rather from the inside. It is the insiders who make the outsiders 'impure'/'unclean' by not making the kingdom avail-able, and by labelling them as being outside the kingdom. And by so doing, they were breaking up the household of God. Their politics of holiness, to use Borg's words, was breaking up the household.

This conclusion is based on the following interpretation of the example of the *qor-ban* Jesus used when he answered the Pharisees in regard to their accusation that he and the disciples were unclean because they did not adhere to the tradition of the elders (cf Mk 7:1-23). The word *qorban* appears very often in Leviticus and Numbers (e g Lev 1:2; Num 7:13) and can be translated as an 'offering' or a gift offered to God (see Pilch 1988a:34). In Mark 7:11, the word is used to describe a 'vow' by which a per-son pledges personal wealth to God upon death while retaining the use of it during life (Fitzmyer 1971:96). According to Pilch (1988a:34-35), the effect of the *qorban* behavior pattern deprived parents of support deserved from a son (cf Neyrey [1991]e;

Van Aarde 1991a:691-692), and second, the word *qorban* definitely belonged to the temple semantic network and drew its primary meaning therefrom (see Pilch 1988a: 34). It therefore, was not simply the case that the son actually possessed money or wealth which he would not give the parents, but rather that he held back his personal assistance and efforts in any form.

The *qorban* therefore, according to the Markan Jesus, was breaking up households. It made sons only look after themselves, and not also after their fathers (and mothers) and their households. And that was precisely what the Pharisees were doing with their Father and his household. With their fences around the law, they were only looking after themselves, and by doing this, the interests of their Father were shoved into the background. They only honored him with their lips, but not with their hearts also (cf Mk 7:6). With their fences around the law, they kept people (sons) outside the household who should actually be inside, and by doing this they were breaking up the Father's household. Because of the *qorban*, the son (and his resources) was no longer available to the father. And with their fences around the law, the household of the Father was no longer available to his sons. The danger of pollution was therefore not somewhere 'out there', but in the community itself (Pilch 1988b:65). According to Jesus, it was therefore the community (Pharisees) which was breaking up the house-hold, that is, who made the kingdom unavailable. Horsley (1992:14) understands the controversy between Jesus and the Pharisees in Mark 7:1-23 in the same vein: 'The conflict in Mark 7 ... is not over observance of the Torah, but over the effects on the people of the scribe's and Pharisees' official role in the temple-state'.

What Jesus was implying in his answer to the Pharisees is that in his father's household this can not be allowed. In this household everyone was welcome. And because everyone was welcome, new lines had to be drawn. Lines that included also the lepers, the blind, the possessed, as well as those from Tyre, Sidon and Idumea (cf Mk 3:7-8). These new lines and boundaries, however, made the old ones obsolete, so obsolete that they can not be even be adapted and still be useful. We find this point of view of Jesus in Mark 2:21-22: No one sews a piece of unshrunk cloth on an old cloak, and no one puts new wine in old wineskins, because the worst tear will be made, and the new wine will burst the old skins.

To summarize: Jesus' interpretation of the purity laws of his day was that they were breaking up the household of his father. It also made the kingdom unavailable to those who needed it the most, the so-called 'unclean' or expendables of society. As broker of the kingdom of God Jesus came to make it available. This can especially seen by the fact that on Galilean soil almost every time Jesus transgressed the purity laws of his day, it occurred in the surroundings of the household. And if the move-

ment of Jesus, that is, those who travelled with him, is understood as the new household of God, these occurrences were even more numerous. Also, if Meeks' understanding of the synagogue is taken into consideration, Jesus' transgression of the purity rules in the synagogue can be added to the household settings in which Jesus transgressed the purity rules. According to Meeks (1983), the archeological evidence indicate that the earliest synagogue should be dated more or less in third century CE. In this regard Horsley (1992:7-8) has noted the following:

> [In first-century Palestine] villages or towns were economically self-suf-
> ficient and politically semi-autonomous communities. Social-economic-
> religious relations were guided by traditional customs and practices.
> Village self-government took the standard traditional form of local as-
> sembly (*knesset, synagoge*) which attended to all kinds of local affairs
> from maintenance of water supply to constituting courts to handle inter-
> family conflicts to collections for the poor to collective prayers .... Once
> we recognize that the *synagogai* in Mark are not religious buildings but
> local village assemblies, it is evident that Mark portrays Jesus' ministry
> as based on villages ....
>
> (Horsley 1992:7-8)

This would mean that in first-century Palestine synagogues were houses, houses that were big enough, for example, to be used as a place where scripture reading and teaching could take place (cf also Kee 1990b:1-24; Van Aarde 1990b:251-264; 1991d:51-64). Understood as such, when Jesus transgressed the purity rules in the synagogue, he did it also in the context of the household. Even the meals Jesus presided over in Mark 6:35-44 and Mark 8:1-10 can be added to this list, since the eating of a meal can be understood as symbolizing the household.

Hence, for Jesus as broker the resources of his father had to be available to everyone. And therefore, the purity maps had to be ignored and had to go. Or, in the words of Crossan (1991a:263): To ignore these purity maps was to subvert them at the most fundamental level. And to subvert is a calculated attack on that which is subverted. Important also to remember is that all of this happened in Galilee, far away from the temple and its system, but also very dangerous to the temple and its maps of purity. That this was noted by Jesus, antagonists on Galilean soil is clear from the narrative. They observed how often Jesus transgressed all the purity maps of his culture regarding persons, places, things and times. They also saw how often he commerced with unclean spirits and unclean persons. And therefore, they concluded Jesus could not be 'the Holy One of God' (Mk 1:24). Since he showed such flagrant disregard for

purity rules, he could not be clean himself. On the contrary, he must be of Satan's camp. And therefore he was labelled as being from Beelzebul (cf Mark 3:22). This accusation leveled at Jesus will be discussed in detail in section 6.4.6. But let us first look at the way how Jesus, according to the narrator, ate (i e, what, with whom, when, how and where).

6.4.3 Ceremonies

In section 4.2.4, it was argued that arrangements and norms concerning food and meals regularly relates to and replicates patterns and rules of social systems in general and familial institutions in particular (Douglas 1966:41-57; cf also Leach 1969:55-61; Feeley-Harnik 1981:6-18; Powers & Powers 1984:40-45; Douglas 1984:1-39; Harris 1985:61-68). Or to put it briefly: Food codes embody and replicate social codes. This cross-cultural understanding of the relationship between food codes and social codes is put by Elliott (1991d:103) as follows:

> In any society or sub-group thereof, there is generally a correlation of the rules and boundaries concerning *what* one eats, with *whom* one eats, *when* one eats, *how* one eats, *where* one eats, to what community, group, or kinship network one belongs, and what constitutes the group's traditions, values, norms, and worldview.
>
> (Elliott 1991d:103; my emphasis)

In this regard, Douglas proposed considering food as a code of social relations:

> If food is treated as a code, the message it encodes will be found in the pattern of social relations being expressed. The message is about different degrees of hierarchy, inclusion and exclusion, boundaries and transactions across the boundaries. Like sex, the taking of food has a social component, as well as a biological one. Food categories therefore encode social events ... the ordered system which is a meal represents all the ordered systems associated with it.
>
> (Douglas 1972:61)

As such, food and meals, beyond supplying nourishment, have a variety of social capacities. They can serve as social boundary markers distinguishing types and groups of participants and consumers like men/women, adults/children, kin/non-kin, upper/lower classes and insiders/outsiders (see Elliott 1991d:103). They can also serve as temporal and spatial markers distinguishing ordinary from extraordinary or profane from holy time and space. Beside marking status lines and social boundaries, food and meals are also the media of social and economic exchange in that they replicate broader social

codes aimed at securing order and social cohesion. Specific types of food (e g wine, bread or fish) and specific meals (e g private or public feasts) also serve as ideational and ideological symbols of core beliefs and values. Thus, 'who may eat what with whom is a direct expression of social, political, and religious relations' (Feeley-Harnik 1981:2), exactly because 'in no society ... [were] people permitted to eat everything, everywhere, with everyone, and in all situations' (Cohen 1968:508). Foods and meals thus encode social relationships, cultural values and norms and metaphysical world-views.

In sections 4.2.4 and 6.3 it was indicated that this was especially true in regard to the Pharisees' understanding of God's holiness. For them, food and meals formed a mediating link between the temple and its altar, priesthood and sacrifices and the private home and the table. Their metaphysical worldview, that is, their understanding of the symbolic universe, led to their own specific map, namely the map of meals. Only likes were permitted to eat with likes, and therefore Jews did not eat with Gentiles. Only specific foods were allowed to be eaten, and this concern for clean/unclean foods extended to the dishes used in their preparation and consumption. The place where one ate was also important, because it ensured that the proper diet was prepared in a proper way and could be served on proper utensils. Because God was holy, the temple had to be holy too. Therefore, priests had to be holy, as well as the sacrifices. Meals replicated the sacrificial system, and therefore the bed and board of every observant Jew also had to be holy. And to make sure all this would be the case, a map of meals was needed. It was a map that, in terms of their understanding of the symbolic universe, not only replicated and embodied social codes, but also maintained or modified social relations.

In turning to our analysis of ceremonies in Mark, four episodes which relate to ceremonies as meals are of importance here: Mark 2:15-17 (where Jesus ate with Levi and other tax collectors), Mark 2:18-20 (where Jesus and his disciples ate while others were fasting) and Mark 6:35-44 and 8:1-10 (respectively the first and second multiplication of the bread and fish). In terms of Mark 2:15-17, it is clear that Jesus was not adhering to the maps of persons when it came to meals. As was indicated in section 4.2.7, tax collectors were seen as people who were continuously stepping over boundaries and therefore were labelled as being in a constant state of sin. It is for this reason that the Pharisees criticized Jesus for eating with 'sinners and tax-collectors (cf Mk 2:16). Jesus' answer to them can be seen as a programmatic declaration in terms of who he will be eating with in the rest of the Gospel: He came for the sinners, not for those who think that they are righteous. His practice will be that of 'open commensality' (Crossan 1991a:262).

Although in Mark 2:18-20 no meal is mentioned, this episode clearly relates to eating. This can be deduced from the fact that the Pharisees were criticizing Jesus that he and his disciples were not fasting, in other words, they were eating while the Pharisees and John's disciples were fasting. Jesus thus has no respect for the map of times as applied to meals. Jesus' answer to them in Mark 2:19-20, in terms of him being the broker of the kingdom of God, was as follows: Because I came to broker the kingdom, the kingdom is here (cf Mk 1:15). This kingdom is a feast, similar to a marriage. And because the kingdom is a feast, and especially because the bridegroom (broker) is present, the feast must go on. In the kingdom of God there will therefore be no times of fasting or times of feasting. One can eat whenever one wants, and also with whomever one wants (see again Mk 2:15-17).

This then is also evident in Mark 6:35-44 and Mark 8:1-10. Let us first look at those aspects which are similar to these two episodes. In both instances, Jesus and the crowd are pictured as being in a deserted place (cf Mk 6:35; 8:4). In terms of the map of places, the perception of an ordered universe was replicated not only in terms of the spatial arrangement of persons and things, but also in regard to the place where one eats. A 'deserted place' therefore was unsuitable for eating, especially because there was no proper water for the prescribed purification rites for the washing of hands before eating. It also excluded the possibility of eating only prescribed food which was properly tithed and prepared. The map of meals further prescribed seating arrangements had to be done in terms of the status and ranking of those present. Jesus, however, ordered the disciples to make the people sit in groups on the ground/grass, and therefore erased all possibility of social and status ranking. Jesus thus not only ate in terms of open commensality, but also in terms of egalitarianism. There were no places of honor at his banquets (cf Mk 12:39). In the kingdom of God there is only one status, namely that of belonging to the household of God.

In terms of the maps of things, it was indicated in section 4.2.4 that certain people, in relation to their status, received certain foods and sometimes also in certain quantities. Jesus, however, gave to everybody present the same food to eat. Because everyone present ate and was filled, and by the fact that there were leftovers, it is clear that those present also received the same quantity of food, namely as much as they would like. In terms of the map of persons, it is clear from both Mark 6 and 8 that people who were unclean were present among the group. This can easily be deduced from the narrator's description of the crowd in the Gospel (cf Mk 6:53-56) which consisted mainly of the expendables. Furthermore, as it can be deduced from the spatial designations used by the narrator in Mark 7:24 and 31, it is also clear that in Mark 8:1-10, during the second multiplication of the bread, there were also Gentiles present.

Another interesting aspect of the feedings in Mark 6 and 8 is the fact the Jesus, before he made the disciples serve the bread and fish to the crowd, prayed (cf Mk 6:41; 8:6). This, according to my opinion, relates to Mark 7:19 and 10:27. In Mark 7:19 Jesus declared all food clean, and in Mark 10:27 he stated that for God all things are possible. It one therefore asks, God will not only provide, but will render it fit to be eaten.

To summarize then: According to the narrator, the most startling element of the way in which Jesus ate, *was the principle of open commensality*. His meals were inclusive. His table was the place where 'nobodies' met, and became 'somebodies', participants of the available kingdom of God. Classes, sexes, ranks and grades were all mixed up together. In fact, everyone was welcome. Any food could be eaten anywhere. Everyone was equal. No distinctions nor discriminations were made. *It was a situation of egalitarian commensality*. It was the creation of the new household of God. Understood as such, one can even say that Jesus' meals have become, in a certain sense, rituals. While his meals confirmed the values and structures of the kingdom, it also served as a status transformation to many who took part. From being sinners, the marginalized or 'nobodies, of society, they became members of God's new household, part of the kingdom of God. Or, stated differently: They became the kingdom. Understood as such, the narrator of Mark uses the meals Jesus presided over to define the inner structure of the new household.

If we take into consideration the fact that meals were seen as the social counterpart of a specific reflection on the symbolic universe, it is clear that the way Jesus ate contained almost inevitably the seeds of an alternative understanding of the symbolic universe. The Pharisees' understanding of the holiness of God led to an exclusivistic view of society, while Jesus' understanding of his Patron led to an inclusivistic understanding of God's kingdom. In God's kingdom the salient features therefore were hospitality, solidarity and mutual support. But dignity, respect and economic comfort (as can clearly been seen from Mk 6:37; 8:3), were also features which were all a part of the normal household.

Jesus' meals in Mark can therefore be seen as a symbol of the kingdom, a symbol which can be described in terms of inclusive hospitality, status reversal, humility and service. The sharing of food and table-fellowship in this kingdom were like the reciprocal relationships of kin and fictive-kin and thus symbolized social identity and solidarity with the kingdom. This sharing, however, clearly did not identify with the temple and its exclusivistic purity regulations. Meals symbolized something of the availability of the kingdom, as well as the availability of its Patron. The temple, on the other hand, symbolized the unavailability of the kingdom and the Patron. Understood

as such, the narrator is clearly depicting meals in Mark as a positive symbol, and the temple as a negative one. The one symbolizes availability and inclusivity, the other unavailability and exclusivity. Or, in the words of Farb & Armelagos (1980:113):

> [E]ating is the primary way of initiating and maintaining human relation-
> ships. Once the anthropologist finds out where, when, and with whom
> the food is eaten, just about everything else can be inferred about the re-
> lations among the society's members .... [T]o know what, where, how,
> when, and with whom people eat is to know the character of the society.
>
> (Farb & Armelagos 1980:113)

Meals thus serve in Mark as potent illustrations of the beliefs and behavior of the new community, the new household of God called into being by its broker, Jesus. In this household a new holiness applies, a holiness which makes room for anyone who wants to participate.

6.4.4 Sickness and healing

> Sometimes I aint so sho who's got ere right to say when a man is crazy
> and when he aint. Sometimes I think it aint none of us pure crazy and
> aint none of us pure sane until the balance of us talks him that-away.
> It's like it aint so much what a fellow does, but it's the way the majority
> of folks is looking at him when he does it.
>
> (William Faulkner, *As I lay dying*, cited by Hollenbach 1982b:567)

> Men may seek salvation from evil conceived in many forms — from an-
> xiety, illness; inferiority feelings; grief; fear of death; concern for social
> order. What they seek may be healing; the elimination of evil agents; a
> sense of access to power; the enhancement of status; increase of pros-
> perity; the promise of life hereafter, or reincarnation, or resurrection
> from the grave, or attention from posterity; the transformation of the
> social order (including the restoration of a real or imagined formation of
> the social order).
>
> (Wilson 1973:492)

The above citations of Faulkner and Wilson clearly illustrate what was said previously about sickness and healing in the first-century Mediterranean world (seen section 4.2.6): Health is but one example of good fortune, and sickness is but one example of a wide range of misfortunes. Sickness is a state of being which, according to Wilson (1973:492), can range from anxiety, illness, inferiority feelings, grief and fear of death

up to the concern for social order. Understood as such, sickness becomes a human experience when it becomes meaningful. And sickness becomes meaningful when worrisome or biological signs are given socially recognizable meanings, that is, when a person with such behavior or signs are labelled as unclean and therefore unfit to be part of the holy community. This again, according to Wilson (1973:492), may lead the labelled person to seek healing, the elimination of evil agents, a sense of access to power, the enhancement of status, increase of prosperity, attention from posterity or even the transformation of the social order. From this it is therefore clear that in the first-century Mediterranean world, illness refers to a social and personal perception of certain disvalued states, all of which can be seen as but one example of a wide range of misfortunes.

Turning to Mark, a taxonomy of the different episodes in Mark which pertain to ill persons who were healed by Jesus looks as follows:

Mark 1:21-28:	A man possessed by an unclean spirit.
Mark 1:29-31:	Simon's mother-in-law in bed with a fever.
Mark 1:32-34:	Many had illnesses and were possessed by demons (summary).
Mark 1:39:	Many demons were cast out (summary).
Mark 1:40-45:	A man who had leprosy.
Mark 2:1-12:	A man who was paralyzed.
Mark 3:1-5:	A man who had a withered hand.
Mark 3:10-12:	Many had illnesses and were possessed by demons (summary).
Mark 5:1-20:	A man possessed by an unclean spirit.
Mark 5:22-24, 35-43:	A young girl who was dying.
Mark 5:25-34:	A woman who suffered from hemorrhages.
Mark 6:5:	Many had illnesses (summary).
Mark 6:53-56:	Many had illnesses (summary).
Mark 7:24-30:	A girl possessed by an unclean spirit.
Mark 7:31-37:	A deaf man with an impediment in his speech.
Mark 8:22-26:	A man who was blind.
Mark 9:17-29:	A young boy with a spirit.
Mark 10:46-52:	The blind Bartimaeus.

A three-fold division seems to emerge from these passages: People who have different illnesses (Mk 1:29-31, 40-45; 2:1-12; 3:1-5; 5:22-24 and 35-43, 25-34; 7:31-37; 8:22-26; 10:46-52), who are possessed by unclean spirits/demons (Mk 1:21-28; 5:1-20; 7:24-30; 9:17-29) and summary-type statements in which both illness and the possessing of spirits are referred (Mk 1:32-34, 39; 3:10-12; 6:5, 53-56).

In terms of the latter, Pilch (1988b:65) and Kingsbury (1989:65-88) are of the opinion that the summary-type statements in Mark are used by the narrator to illustrate the power and authority with which Jesus taught. This is especially clear from the narrative in terms of the results that Jesus' healings and exorcisms have on the crowd: They are amazed (Mk 1:27), the whole village gathered at the door to see his healings and exorcisms (Mk 1:32-34), there were so many that they crushed Jesus (Mk 3:9), and they laid the sick before him so they could be healed (Mk 6:53-56).

While this can also be said of the specific cases in which Jesus either healed or exorcised, Jesus' healings and exorcisms in Mark also culminate into something more: In Jesus' healings and exorcisms, Jesus extended the boundaries of society and included into the holy community many who were otherwise excluded. Jesus' main goal with his healings and exorcisms was to reinstate people to be part of the community, that is, to make them whole, clean and acceptable. By doing this, Jesus again, as was the case with his interpretation of the purity rules of his day and his interpretation the map of meals, was defining the household of God. And by defining it in this way, Jesus as broker made the kingdom of God also available to those who were labelled unclean or were possessed by a spirit because they in one way or another were perceived by society as stepping over a boundary line. Also, in Jesus' healings and exorcisms, it becomes clear who his clients were, or, as defined in chapter 5, who his target was: The crowds, consisting of inter alia the expendables in society.

As a result of the three-fold division which emerged from our previous discussion of the taxonomy of the different healings and exorcisms of Jesus, we will, in the two subsequent sections, treat Jesus' exorcisms and healings separately. First we will look at Jesus' exorcisms and healings on Galilean soil (respectively sections 6.4.4.1 and 6.4.4.2). Then Jesus' exorcisms and healings in 'the way-section' of the narrative, in Mark 8:27-10:52, will be referred to in section 6.4.9.1.

6.4.4.1 Jesus' exorcisms

As was indicated in section 6.4.4, except for the summary-type statements, we find in Mark four instances when Jesus cast out unclean spirits/demons: In Mark 1:21-28, Jesus cast out an unclean spirit from a man, in Mark 5:1-20, he healed the Gerasene demoniac, in Mark 7:24-30, he exorcised an unclean spirit from a young girl, and in Mark 9:17-29, Jesus healed a boy with an unclean spirit[20]. The first three instances will be analyzed in this section and the latter in section 6.4.9.1. Before we, however, turn to an analysis of these three passages, let us first look at what the prevailing beliefs about demons/spirits and demon-possession were in the time of Jesus, as this can help us to understand the passages named above in a more comprehensive manner.

Current social-scientific theories regarding to demon and demon-possession, more or less agree that three causes for demon-possession can be indicated. According to Kiev (1964:135-137, 204-205, 262-263), Lewis (1971:35) and Bourguignon (1976:53-54), demon-possession can be caused by social tensions such as class antagonisms rooted in economic exploitation[21], conflicts between traditions where revered traditions are eroded[22] and 'colonial' domination[23]. According to Fanon (1963:250), 'colonialism' was a systematic negation of the other person and a furious determination to deny the other person all attributes of humanity, in that it forces the people who are dominated to ask themselves constantly the question, 'In reality, who am I?' In the colonial situation of domination and oppression, it is therefore not strange that mental illness/spirit possession flourished in extraordinary numbers of the population. This correlation between oppression and possession was also noted by Myers (1988:141-152, 1992:1-13) and Waetjen (1989:113-119).

Second, demon possession can also be seen as a socially acceptable form of oblique protest against, or escape from, oppression (Fanon 1963:290; Kiev 1964:218-219; Lewis 1971:72; Ward & Beaubrun 1980:206). Understood as such, some types of demon possession become escapes from, 'cures' for, as well as symptoms of social conflict. To adapt to stress in the midst of conflict, possession was seen as a socially recognized and accepted practice. Possession thus functioned inter alia as a outlet for people who saw no other way to cope with the horrendous social and political conditions in which they found themselves. However, as Van Aarde (1992b:442) has indicated, deformed children was also seen as being demon-possessed. Demon-possession, therefore, was not only the result of affected exploitation, but also served as a legitimation of exploitation.

Third, accusations of madness, demon possession and witchcraft can be used by socially dominant classes as a means of social control (Rosen 1968:5-17; Bourguignon 1976:53). Accusations of demon possession thus represents a distancing strategy which seeks to discredit, sever, deny links and ultimately assert separate identity. When someone challenges their understanding of society (e g the purity maps), persons of religious dominant positions will therefore classify such a person as being possessed by a demon. By doing this, they would not only gain social control over such a person, but would also protect their own understanding of what the structure of society should be like[24].

When we turn to the first exorcism of Jesus in Mark 1:21-28, it is clear that the latter cause for demon possession (accusations of e g demon possession as a means of social control), is active here. Most probably, the man who had the unclean spirit previously transgressed the purity lines and boundaries as understood by the scribes.

To maintain their understanding of what the structure of society should be like, the man was labelled as possessed by an unclean spirit. By doing this, the scribes not only rendered him unclean and unacceptable, but also protected and maintained their understanding of society as the legal and correct one. Their teaching, therefore, was the correct understanding and application of the purity maps derived from the temple and the Torah.

In Mark 1:21-22, the narrator tells us that Jesus, before he was confronted by the unclean spirit, was busy teaching in the synagogue. *What* he taught, the narrator does not tell us, but Jesus' teaching was of such content that the crowd present was astounded, describing it as having more authority more than the scribes, some of whom were most likely present. In a certain sense, one can also say the unclean spirit also understood what Jesus was teaching, and realized this new teaching caused it to no longer have a place in society. Therefore it came forward, and was cast out by Jesus.

At this time, I want to postulate this first exorcism of Jesus is presented to us by the narrator in such a manner that the actual exorcism shifts to the background, and the effect/meaning of the exorcism is put in the foreground. Or, in other words: The narrator does not really want to tell the reader Jesus exorcised an unclean spirit, but rather Jesus' teaching, which probably focused on his understanding of the kingdom of God (cf Mk 1:15), was a challenge to the scribe's understanding of society. It should be remembered that the scribes were seen as an extension of the temple. Also, the man was most probably labelled as possessed by a demon because he transgressed the purity laws which originated from the temple. Understood as such, this passage has more to do with a renunciation of the temple than the actual healing of a man with an unclean spirit. That the man himself, in a certain sense, is not that important can also be deduced in that the narrator never identifies the man with a specific name. It is also interesting that the man himself never actually speaks or acts in this passage. Only the unclean spirit(s) comes forward.

It should also be kept in mind that this was the first public deed of Jesus in relating to his proclamation of the kingdom of God. Here, at the beginning of Jesus' ministry, the narrator is informing the reader that since Jesus has effective power against demons, he also has the power to maintain order in society as it should be in terms of the kingdom of which he is the broker. Having kept the demons in their place, Jesus also maintains good order in the kingdom. Furthermore, he also controlled reality as he and his followers understood it, which meant that he also indirectly controlled the temple and the scribes as an extension thereof. Mark 1:21-29, therefore relates more to a healing of an illness (as a result of the temple-system and its application), than to an actual exorcism of Jesus.

Turning to Mark 5:1-20, it seems only logical regarding the relationship between oppression and possession noted previously, to understand this episode of the Gerasene demoniac in terms of demon possession flowing from the Roman oppression in first-century Palestine. This then is also the vantage point from which Hollenbach (1982b: 581), Waetjen (1989:133-119) and Crossan (1991a:313-317) analyze this episode. The results of their respective interpretations of this episode are more or less the same: Mark 5:1-20 is 'a narrative of the destruction of demonic powers of living death and dehumanization' (Waetjen 1989:113). The demon's name, Legion, refers most likely to the Roman colonialism of Palestine relating to its economic exploitation, political suppression and social disruption. By casting the demon(s) from the man into the pigs, and by driving them into the sea, Jesus not only indicated he had power over 'colonialism', but probably at the same time destroyed the food supply of the Roman legions stationed in the territory. Roman imperialism, therefore, meant God's people were possessed by demons on the social level. Roman imperialism indicated a power greater than oneself, admittedly 'inside' oneself, something evil, therefore, beyond any collusion or cooperation. By driving out the demon(s), Jesus (symbolically) released the Jewish people from this oppression.

When one understand this exorcism as explained by Waetjen, Crossan and Hollenbach, it can also be said that Jesus' aim was to directly confront the political power of the Romans. However, in agreeing with Seeman ([1992]:10), I am of the opinion this explanation would be difficult to substantiate in terms of the peripheral role played by the Romans in Mark's gospel in general. As was indicated in section 5.2.4.2.1.2, there is, except for Pilate's role in the crucifixion of Jesus, very little political interference from the side of the Romans in Jesus' activity in the Gospel[25]. I do, however, disagree with Seeman ([1992]:10) in regard to his opinion that Mark 5:1-20 is a 'relative isolated ... pericope within the [framework of the] overall narrative'. When Mark 1:21-28 and Mark 5:1-20 (as respectively Jesus' first and second exorcism in Mark) are compared with each other, the following interesting similarities come to the fore: First, while Mark 1:21-28 is Jesus' first public deed on Galilean soil, Mark 5:1-20 is Jesus' first deed in Gentile territory. Second, Jesus' first deed in Galilee is an exorcism, as is the case with Mark 5:1-20, Jesus' first public deed in Gentile territory. Third, in Mark 1:21-28 the demon(s) address Jesus directly, as is the case in Mark 5:1-20[26]. In terms of the development of the narrative, there is thus a clear relationship between these two pericopes in the Gospel. But what is this relationship?

When Mark 1:21-28 was discussed, it was indicated the narrator uses the exorcism of Jesus to indicate that since Jesus has effective power against demons, he also has the power to maintain order in society as it is understood in terms of the kingdom of which

he is the broker. By keeping the demons in their place, Jesus also maintained order in the kingdom. By implication therefore, Jesus was setting the boundaries of the new household of God. Mark 1:21-28 thus serves as an articulation and implementation of Jesus' strategy and objective(s) in terms of the new household of which he is the broker.

When we look more closely at Mark 5:1-20, it is clear the household is also one of the main themes of this micronarrative. The first description the narrator gives of the man is that he lived among the tombs, that is, not in his house with his family (Mk 5:3). Second, the reason for him living among the tombs is given: Because he was hurting himself, his family tried to restrain him with shackles and chains, but he wrenched the chains apart and broke the shackles into pieces (Mk 5:4-5). The demoniac, therefore, was not suffering alone, but his kin was effected too. The fact he was possessed was breaking up the household. That this was indeed the case can be deduced from Mark 5:18-20. When the demoniac was whole again, he wanted to get into the boat with Jesus. Jesus did not allow him to do so, but sent him back to his house where he belonged. Jesus' message to the man was clear: You and your family are whole again.

As such, the narrator is using this pericope to tell the reader the following: Mark 1:21-28 was Jesus' first public deed on Galilean soil, and Mark 5:1-20 was Jesus' first public appearance in Gentile territory. Both are exorcisms. The exorcism in Mark 1:21-28 is used by the narrator to show Jesus has effective power against demons on Galilean soil, and therefore also has the power to maintain order in Galilean society. However, he also has the power to control society in Jerusalem. It was the extension of the temple (its maps and officials) which was the reason for the man being labelled as demon possessed. By doing this, the scribes tried to control society. But now Jesus controls society, because he has power over the scribes' labelling of the man being demon-possessed. Jesus therefore also has power to set the boundaries of the new household. Not only did the demon(s) attest to this, but so did those who were present.

But Jesus also has the power to invite Gentiles to become part of his new household. In Mark 5:1-20, the narrator depicts Jesus as not only restoring the household to which the demoniac belonged, but also uses this restored household as a symbol for Jesus' restoration of the new household of God of which he is the broker. In Jesus' new household Gentiles are also welcome. And as those present in Mark 1:21-28 were amazed by Jesus' new interpretation of the household of God, so also was everyone in the Decapolis (cf Mk 5:20). Mark 1:21-28 can therefore be seen as the inauguration of new household in the kingdom of God on Galilean soil, and Mark 5:1-20 as the inauguration of the new household of God in Gentile territory.

When we turn to Mark 7:24-30, especially in terms of what was said in regard to Mark 1:21-28 and Mark 5:1-20, the first important aspect of this episode is the following: In Mark 1:21-28, Jesus, when in the synagogue, defined the new boundaries of the household of God. In Mark 5:1-20 Jesus, is 'between synagogue/temple and household,' in that he sends the healed demoniac to his house. In Mark 7:24-30 Jesus, is in the 'new household' (cf Mk 7:24). This is clear in that Jesus, while in the region of Tyre, enters a house. That this house was most probably a Gentile household can be deduced from the fact that Jesus is depicted here by the narrator as travelling in Gentile territory. Jesus thus has come the full circle. First, he implicitly referred to the new household (Mk 1:21-28), then he sent someone to his household (Mk 5:1-20), and now he is in the household himself. This new household of God was now so popular that Jesus could not escape notice (Mk 7:24).

While Jesus was in the house, a Syrophoenician woman came to him asking him to heal her daughter who was possessed by a unclean spirit. Although the reason for this possession is difficult to infer from this episode, there is however, another interesting aspect of this pericope which is of importance for our discussion here: In Mark 1:21-28, Jesus had to overcome the scribes' understanding of the household of God, and in Mark 5:1-20, he sent someone to his household after being healed. Now Jesus only has to declare the daughter healed, and the household is immediately restored. The household was broken up because it could not function as a whole. Now it can, simply because Jesus said so.

If we compare this development of Jesus' authority over the new household with what has said in section 6.4.4.1 in regard to the way in which the narrator depicts Jesus having increasing authority over the purity rules of his day, the following similarity emerges: In section 6.4.2, it was indicated that in Mark 1:21-28, Jesus transgressed the purity rules the first time in Galilee in the presence of the scribes. In their presence, he showed he has authority over their interpretation of purity. In Mark 1:40-45, we read that Jesus again stepped over purity boundaries when he healed a leper. After Jesus cleansed him, he sent him to the local priest so the man could be a testimony to Jesus' authority in reinterpreting the purity system. In Mark 8:22-26, the last episode in the Galilean-section of the narrative, the narrator depicts Jesus having so much authority over the purity laws that he told the man he cleansed to go straight to his house. If Jesus therefore declared someone clean, he was, because Jesus is the one with the authority to set the boundaries of the new household.

This same development can also be derived from Jesus' exorcisms in the Galilean-section of the Gospel. First, in Mark 1:21-28, Jesus showed he had more authority than the temple, and because of this, inaugurated the new household of God. In Mark

5:1-20, he had the authority to restore a Gentile household, that is, as a symbol for the restoring of the new household of God. And in Mark 7:24-30, Jesus is depicted by the narrator as having so much authority over the new household of God, that Jesus can speak, and as a consequence, another household is restored.

To summarize: The narrator of Mark uses Jesus' exorcisms in the Galilean-section of the Gospel to show Jesus has the authority as the broker of God's kingdom to restore the new household of God. This can be deduced from the fact that, as for the context of possession itself, household or kinship relationships seem to provide the dominant setting and the immediate cause for the exorcism narratives in Mark (cf also Seeman [1992]:10). First Jesus had to wrest the household of God from the scribes (Mk 1:21-28), then he restored a Gentile household as a symbol for the restoring of the new household of God, and finally, while being in a Gentile household, he restored another Gentile household by simply declaring it restored. The narrator of Mark therefore uses Jesus' exorcisms in Mark to indicate Jesus has the authority to be the broker of the kingdom, to control society, as well as to set the boundaries of the new household. Also, Jesus' exorcisms are used to inaugurate the new household in both Galilean and Gentile territory.

This new household, however, stood in contrast to the household of the temple. There, possessed people were not welcome, nor were Gentiles. Understood as such, Jesus' exorcisms, like his interpretation of the purity laws and the way he ate (i e, what, with whom, when, how and where), can be seen as direct critique of the temple. The temple, as the pinnacle of God's 'official' household, was exclusive in character. The new household, however, was inclusive in character. And as broker of this new household Jesus made this possible. Not only in the way he interpreted the purity maps or in the way he ate, but also in the way he restored the household by declaring possessed people clean when healing them.

6.4.4.2 Jesus' other healings

As was indicated in section 6.4.4, we have in Mark nine instances where Jesus healed different kinds of illnesses: In Mark 1:29-31, Jesus healed the mother-in-law of Simon, in Mark 1:40-45, Jesus healed a leper, in Mark 2:1-12, he healed a paralytic, in Mark 3:1-5, Jesus healed a man with a withered hand, in Mark 5:22-24 and 35-43, he healed a girl who was dying, in Mark 5:25-34, a women who suffered from hemorrhages was healed, in Mark 7:31-37, a deaf man was healed, and in respectively Mark 8:22-26 and 10:46-52, a blind man was healed. As was the case in our study of Jesus' exorcisms, the first six healings of Jesus will be analyzed in this section, and the last two in section 6.4.9.1, when Jesus' activity on his way to Jerusalem will be discussed.

In the previous section, it was indicated that from the manner in which the narrator pictures the exorcisms of Jesus, three conclusions can be drawn: First, Jesus is depicted having more authority than the scribes because the person(s) who was labelled by them as being possessed, were declared by Jesus as clean. Jesus thus also has authority over the temple. Second, because Jesus has authority over the temple, he also has the authority, as the broker of the new household of God, to rebuild this new household and to decide himself who would be welcome to become part of it. And third, the authority of Jesus to rebuild the new household of God is depicted as gradually growing up to a point where only a word from him is enough to restore this household. In our following analysis of the other healings of Jesus in Mark, it will be indicated that especially the first two conclusions drawn above are also valid.

Jesus' first healing in Mark, other than his exorcisms, is that of the healing of Simon's mother-in-law in Mark 1:29-31. In this micronarrative, the narrator informs the reader that Jesus, after he healed the man with the unclean spirit in the synagogue, went to the house of Peter. When they arrived at the house, they found Simon's mother-in-law in bed with a fever. Jesus then, by taking her by the hand and lifting her up, healed her. She then immediately began to serve the household and everyone present. Although this episode may be cryptic in appearance, a few very important conclusions can be drawn from it. First, in the previous episode Jesus showed the scribes he has more authority than they do, and therefore can be seen as the legal broker of the kingdom of God. He will be the one who will be restoring the new household of God. The narrator then, by depicting Jesus as entering a household directly after the events in the synagogue, shows the reader how the household of God will be restored: Simon's mother-in-law is healed in a house. And just as important, Simon's mother-in-law, after she was healed, immediately started to serve the household again. Jesus therefore not only healed someone to be able to serve the household again, but also made the household itself whole. The fever which was breaking up the normal functioning of the household, was removed, and therefore the house could function as normal again. The narrator thus wants to inform the reader that from now on, the place where the kingdom is to be found will not only be in the synagogue and temple, but also in the house. However, while the synagogue and temple declared certain people unclean and unwelcome, the new household declared them healed, and therefore 'clean' and welcome. Understood as such, the new household is a broadening of the synagogue and temple.

Turning to Mark 1:40-45, it is clear that also in this micronarrative the main emphasis of the narrator is to set Jesus' authority on par with that of the temple. According to Crossan (1991b:1196), Mark 1:40-45 can be seen as a micronarrative

which is a good example of 'an intense effort in theological damage control': The person who came to Jesus in Mark 1:40 most probably had a skin problem, since his skin had started to rot. Mark tells us that he was a λεπρός, a Greek word which can also be translated with either scaliness, mildew, rot or flakiness (see Crossan 1991b:1197). It was therefore most probably not the modern disease which is known as leprosy. However, it is clear that this man had a skin condition which made it impossible to discern orifice from surface, and because of this, he was seen, in terms of the purity system, as being either ignorant or disobedient to legal purity regulations, and as a consequence, was labelled as a leper. In terms of the religious purity regulations, his life was therefore damaged. He was declared unclean and therefore unfit to be part of God's holy people.

Of importance here is that whatever the actual *disease* was the man had, his *illness* laid in his separation from his family and village, 'a fate close to death in the ancient Mediterranean world of face-to-face culture where one took one's identity from the eyes of others' (Crossan 1991b:1197). He was not accepted, was rendered unclean and, as a consequence, God's kingdom was not available to him.

Understood in terms of the above, his words to Jesus in Mark 1:40 ('If you choose you can make me clean'), as well as Jesus' answer to him in Mark 1:41 ('I do choose. Be made clean!'), are highly significant: The narrator sets Jesus' power and authority on a par with that of the temple authorities themselves. It is not just a simple request for and granting of a healing. Jesus can, if he wants to, both heal and declare clean. He has the authority to do so, and therefore has more authority than the temple. Jesus is thus depicted here as a healing and purifying alternative for the temple.

What Jesus thus did was to heal the man's illness, not necessarily his disease. He healed the illness by refusing to accept the official quarantine (the theological damage control) of the temple and its personnel, by refusing to stay separate from the sick person, by even touching him and thereby 'confronting others with a challenge and a choice' (Crossan 1991b:1197). A choice which, if it was made positively, would also make them part of the new household of God. But Jesus even went further: After the man was healed, Jesus sent him to the priest. This was not done to fulfill the purity relations. That was done already, because by touching the leper, Jesus already fulfilled the purity regulations. Rather, the leper was sent to the priest as a challenge, that is, to be a testimony against them (cf Mk 1:44): A testimony that he had, at least, the same authority as the temple, and as a consequence, was the new official broker of God's kingdom. The result of this healing of Jesus is depicted by Crossan (1991b:1197) as follows:

By doing so, of course, he (Jesus — EvE) was making extremely sub-
versive claims about who defined the community, who patrolled its
boundaries, who controlled its entries and exists, who, in other words,
was in charge.

(Crossan 1991b:1197)

The healing of the leper in Mark 1:40-45 is thus narrated in such a way that it depicts
Jesus as the one who has authority over the temple. By refusing to accept the temple's
official quarantine, Jesus also refused to accept the temple and its official brokers. As
God's new official broker, it is he who will define the boundaries of the new com-
munity, the new household of God. He will also control its entries, but not alone:
Others are also invited to share his vision of God's new household, not only to become
a member, but to also have the same attitude of mercy/pity toward those who were, in
the eyes of the official brokers of the temple, unclean and not fit to enter the household
of God.

In Jesus' next healing in Mark, namely Mark 2:1-12, the narrator again is depict-
ing the house and not the temple as the place where God's kingdom is available to his
clients. This is done by the narrator as follows: First, Jesus is pictured as being in a
house. Masses of people are portrayed as coming to the house to listen to Jesus' teach-
ing, that is, not only to the synagogue/temple where teaching normally took place.
According to the narrator, it was therefore no longer only at the synagogue where
God's people were gathering, but also at the house. The house thus became a symbol
for the new household of God. We then read a paralyzed man was brought to Jesus to
be healed. The reasons for his paralysis could either be that he was physically mal-
nourished or maybe hysterically disabled (cf Crossan 1991a:324). However, if that
was the disease he had, his illness most probably stemmed from his believe that the
scribes said his condition was the result of sin. The paralytic thus experienced his
paralysis as the divine punishment of God for his sin (cf Mk 2:5). The people who
were bringing him to Jesus most probably also were part of the expendable class, as
was the paralytic himself. In section 6.3, it was indicated the Pharisaic replication of
the temple community in everyday life had the religious implication that social
ostracism was legitimized with divine alienation (see again Van Aarde 1991d:59).
When people had to be ostracized, the pressure normally came from the extended fami-
ly, since they normally conformed with the accepted purity regulations (cf Mk 6:1-6).
Ostracized people therefore ended up with the other expendables of society. In terms
of what has been said thus far in regard to Jesus' exorcisms and healings, it is clear that
Jesus' target, or, his clients, were mostly people who were part of the expendable
class. From this, therefore, it is clear the paralytic, being an expendable, was brought
to Jesus by other expendables.

However, what is interesting in this micronarrative is that, after the man was let through the roof on a mat and came before Jesus, Jesus did not declare him clean (as was the case in Mk 1:40-45), but told him that his sins were forgiven. This was a direct assault on the temple. This assault on the temple is versed by Crossan (1991a:324) as follows:

> There is, first and above all, a terrible irony in ... |the| ... conjunction of sickness and sin, especially in first-century Palestine. Excessive taxation could leave poor people physically malnourished or hysterically disabled. But since the religiopolitical ascendancy could not blame excessive taxation (because they were part of it — EvE), it blamed sick people themselves by claiming that their sins had led to their illnesses. And the cure for sinful sickness was, ultimately, in the Temple. And that meant more fees, in a perfect circle of victimization. When, therefore ... Jesus cured people of their sicknesses, [he] implicitly declared their sins forgiven and nonexistent .... [He] challenged not the medical monopoly of the doctors but the religious monopoly of the priests. *All this was religiopolitically subversive.*

(Crossan 1991a:324; my emphasis)

In terms of Jesus' words in Mark 2:9, his challenge towards the temple was clear: If sickness is a divine punishment for sin, the one who heals sickness has forgiven sin and manifested divine power. If the scribes were the official brokers of God's kingdom, or acted as brokers who wanted to make God's kingdom available, they also should forgive this man his sins. But they are not the official brokers of God's kingdom; they only broker God's presence in terms of their own personal interests. By not forgiving this man his so-called sins, they maintained their political and economical interests in the temple. They were therefore selfserving, and were not serving God. Jesus thus trapped them in their own theology (cf also Crossan 1991a:324).

What is also of importance in this micronarrative is the fact that Jesus, after forgiving the man his sins, sent him off to his home. His household has been restored as was the case in Mark 1:29-31 when Simon's mother-in-law was healed. And when the house of the paralytic, as well as the house in which he is healed, are seen as the symbols for the kingdom of God, God's new household is also restored.

The fact that the scribes and Pharisees were not making God's kingdom available to God's people is again clear from Mark 3:1-5. According to the narrator, by now it was clear that the official brokers of the temple/kingdom realized Jesus' interpretation of the availability and presence of God's kingdom radically challenged their interpreta-

tion thereof. So they watched Jesus to see if he would heal someone on the sabbath (Mk 3:2). As broker of God's kingdom, Jesus, however, was not going to let human 'fences around the law' interfere with the availability of God's kingdom. Therefore, to challenge them, Jesus for the first and only time in Mark, initiated a healing himself. In the new household of God, Jesus told them, one must do good to others as much as possible. God's kingdom is more important than a map of times. Then, while grieving in his heart that the official brokers of the kingdom were only selfserving, were setting their minds not on divine things but on human things (cf Mk 8:33), Jesus healed the man with the withered hand. In the kingdom of which he is the broker, not even the most sacred time, the sabbath (see again *m. Moed* in section 4.2.7), will stand in the way of making God's kingdom available to those who need it.

Jesus' healings in Mark 5:22-24 and 35-43, as well as in Mark 5:25-34, also stress the fact the house can be seen as a symbol for the new household of God, or, the kingdom of God of which Jesus is the official broker. In Mark 5:21-24 and 35-43, we read Jairus, one of the leaders of the synagogue, came to Jesus to ask him to heal his daughter who was dying. First, it is clear that because of the girl's illness, the household was broken up. Second, by depicting the father as being one of the leaders of the synagogue, the narrator is again telling the reader that the household now also was the place where God's kingdom is available. This is also clear from the fact that the father asked Jesus to come to his house, and not necessarily to the synagogue (Mk 5:23). Furthermore, it is also clear from Mark 5:41-42 the narrator is using the restoring of different households as a symbol for Jesus' restoring of the new household of God. After Jesus took her by the hand, and thus again complied with the fulfillment of the purity regulations of the temple (see again Mk 1:41 above), he ordered her family to give her something to eat. The household was therefore restored, and everything was functioning normally again.

In Mark 5:25-34 the household is also one of the central aspects of Jesus' healing of the woman who suffered from hemorrhages. Because of her illness, she was most probably not able to care for her family. Thus, when Jesus healed her, she was not only healed, but her household was also restored because the woman was now again able to look after and care for her family.

We turn finally to the micronarrative in Mark 7:31-37. As was the case with Jesus' exorcisms, the narrator also uses this healing of Jesus to indicate the Gentiles were also to be part of the new household of God, as it is clear his healing took place in Gentile territory (cf Mk 7:31). After the deaf man was healed, he would be permitted to return to his family and could live again in normal conditions.

6.4.4.3 Summary: Sickness and healing in the Galilean-section of the Gospel

In section 4.2.8, it was argued that kinship can be seen as the dominant social institution in first-century Mediterranean society. Kinship in this society especially pertained to the extended family/household. The salient features of this household were hospitality, solidarity, egalitarianism, mutual support, inclusivity, dignity and respect (see again section 6.4.3). In sections 6.2.2 and 6.3, it was also argued that as the new broker of God's kingdom, Jesus' main aim was to restore the household of God. This he did by restoring the household as a symbol for the kingdom of God; his new household.

When we take this perspective as the starting point for analyzing Jesus' brokerage on Galilean soil, it is therefore not strange that our analysis of Jesus' exorcisms and healings indicated almost every instance of healing had to do with transforming people back to their proper functions in the context of kinship or household relationships. It is also no surprise then the family, including fictive kin, is shown as being involved and effected in almost all of the instances of sickness discussed above.

In our analysis of Jesus' exorcisms in section 6.4.4.1, it was concluded that the narrator of Mark uses Jesus' exorcisms to show that Jesus has the authority as the broker of God's kingdom to restore the new household of God. This conclusion was made on the grounds that, as for the context of possession itself, household or kinship relations seemed to provide the dominant setting, as well as the immediate cause, for the exorcism narratives in Mark. Or, to put in differently: The narrator of Mark uses Jesus' exorcisms mainly to picture Jesus as having the authority to restore households. In symbolic terms, this means that Jesus, while restoring individual households, is restoring the kingdom of God, the new household, of which he is the new official broker.

The same conclusion was reached in our analysis of Jesus' other healings in Mark. In all the instances discussed above in section 6.4.4.2, Jesus healed ill people in such a manner that they were again able to function as part of a normal household. This became clear from the following: When Jesus healed persons in their own households, the specific household in which the healing took place started to function normally again (e g Mk 1:31; 5:42-43). Also, when Jesus healed people outside their households, they are sent back to again go and serve their own household (e g Mk 2:1-12; 5:34).

Understood as such, the household in Mark 1:16-8:26 is depicted as a symbol for the new household of God. In this new household, God is not only available to all, but everyone is welcome, including Gentiles, lepers, blind, lame, sinners, the demon possessed and the like, or in short, also the expendables in society. This new household,

however, stood in sharp contrast with the household of the temple. There, the possessed and other people with different kind of illnesses were not welcome, nor were the Gentiles. Our emic reading of the text in chapter 5 yielded, inter alia, two results. First, it was indicated that the target of the protagonist's mission can be seen as the crowds, and second, on the topographical level of the text the narrator is depicting the house as standing in opposition with the temple. From the above etic analysis of Jesus' exorcisms and healings these two results (of the emic reading of the text) can now be understood in a more comprehensive manner: The target of Jesus ministry is mainly the expendables in society. By Jesus' healings and exorcisms, they are taken up into the new household of God. The opposition between house and temple yielded by the emic reading of the text should therefore be understood against this background. Because expendables were taken up in the new household, expendables who would not have been allowed in the temple, conflict exists between the house and temple in the narrative. Our emic reading is therefore confirmed by our etic reading of the text, but the etic reading also enables us to understand the named emic opposition: The household is the place where God's saving presence is also available to the expendables, and the temple is the place where it is not. The reason for this is that the temple is depicted by the narrator as the symbol for the brokerless kingdom of God, and the household as the symbol of the brokered kingdom, the new household or fictive kinship was created by Jesus on the basis of the features of the extended household (kinship).

Jesus' exorcisms and healings therefore can be seen as direct critique on the temple itself. By healing, forgiving sins and exorcising the possessed, sometimes even in the synagogue itself, Jesus set his power on par/above that of the temple. And by doing so he in effect declared that the temple, which should make God available also to the expendables, was doing exactly the opposite. Jesus declared the temple as being a negative symbol in society. Or, as put by Kee (1986:3): Exorcisms and healings is techniques 'through word or act, by which a desired end is achieved ... [an] end [that] lies in the solution to the seeker's problem [and] in damage to the enemy who has caused the problem'. Jesus' exorcisms and healings thus had two ends: First, to restore the household of God, and second, to point to the inadequacies of the temple and its infrastructure (i e the scribes and Pharisees). Or, to put it in the words of Montefiore (1964/5:71): [H]e (Jesus –– EvE) never attacked the cult as such, only its abuses'.

This also means that Jesus, because he has power over demons and other related illnesses, also has power over society and thus power to rebuild/restore the kingdom of God, *including the temple*. It is he who defines the new community, who patrols its boundaries, who controls its entries and exists, who, in other words, is in charge (see Crossan 1991b:1197). And for that matter, everyone else wanted to take up the chal-

lenge by believing that God's saving presence was to be found in the household, and not in the temple. Because of this, the temple would also have to be restored. Jesus' restoring of the temple, however, will be attended to in section 6.5.1.

6.4.4.4 Meals and healing as the pivotal values of God's new household

From the conclusions drawn in sections 6.4.4.1 and 6.4.4.2, as well as in section 6.4.3 (when ceremonies were discussed), it is clear the new household of God (as narrated by the narrator of Mark) can be typified in terms of the symbols of open commensality and healing. This conclusion is based or our analysis of Jesus' healing and eating practices in Mark.

There is however in Mark, further proof that the kingdom of God can be typified by these two symbols, namely Jesus' sending out of his disciples in Mark 6:7-13. In regard to this micronarrative, Crossan (1991a:334) poses the following questions:

> I wonder, but this is a pure guess, if what we are initially or primarily dealing with is *healed healers*? Is this what Jesus did with those whom he himself healed and who wanted to join his movement? He sent them out to do likewise?[27].

> (Crossan 1991a:334; emphasis by him)

If we look at Mark 6:7-13 in terms of what was said thus far about the way Jesus healed and ate (i e, with whom, what, where and how), it is possible to answer positively the questions posed by Crossan. Let us look at this micronarrative in more detail.

In regard to the orders which were given to the disciples by Jesus, three aspects are of importance: What they must *wear* and *take along*, what they must go and *do*, and finally, what they must do when they are *not received*. In Mark 6:8-9, we read Jesus ordered them to take along nothing but a staff; no bread, no bag, no money in their belts. They were to wear sandals and not to put on tunics. What they must do is to go into houses, cast out demons (Mk 6:7) and heal the sick (Mk 6:13). If people did not want to accept them, they should leave that specific house.

When this is interpreted in terms of what has been said up until now in regard to Jesus' restoring of the new household of God, it looks as follows: The disciples are healed healers because they accepted the challenge of the arrived kingdom to think differently about the society in which they lived. They were no longer bound by the purity system of their day. They were now a part of the new household of God where everyone was welcomed and accepted, even those who were previously labelled as being sick or demon-possessed because they transgressed the purity rules of the temple.

The disciples were also healed from discrimination in terms of sex and race, and also healed from the maps of meals of their day. And now, they were challenged to go to others and do the same. Because the kingdom was restored in terms of the new household, they also were to go to houses. That is where the new kingdom began, and where it would be found in the future. They took no bag nor bread along because their kingdom was one of open commensality. They were to eat what was set before them and were to heal the sick and cast out demons/unclean spirits, because the purity rules that labelled them as sick or deviant did not apply anymore[28]. They had to bring to the peasant, and to his home a kingdom which was available. The peasants did not have to go only to the synagogue/temple anymore to experience the saving presence of God: It was now also offered to them in their own houses also. By accepting these healed healers, they would also be healed and become part of the new household of God. Or, as put by Crossan (1991b:1197): 'Finally, in the Jesus movement, the healers make house calls. Healing is shared freely in the only way that is truly free for a peasant: it comes to you'. All that is asked of them is to accept these healed healers and, as a consequence, would also become part of the kingdom. But if these healed healers are not accepted, the healers who are offering this new kingdom will shake the dust of that specific house off their feet as a testimony against them, because, 'whoever is not against us is for us' (Mk 9:40).

Let us turn finally to Mark 6:12. Thus far we tried to indicate that the household should be seen as a symbol for the new kingdom of God of which Jesus is the broker. By restoring households (e g in his healings), Jesus was therefore restoring the new household of God/kingdom of God. When we compare Mark 6:12 with Mark 1:15, further light is shed on this relationship between house and kingdom. In Mark 1:15, we saw Jesus indicated repentance is one of the salient elements of the kingdom (see again section 6.2). In Mark 6:7-13, we saw the kingdom is brought to the house. And in this house, according to Mark 6:12, the people are called to repentance[29]. House and kingdom thus go hand in hand. The house, in which open commensality and healing are practiced, is also the kingdom. Or, to put it boldly: *The house is the kingdom.*

We conclude our analysis of ceremonies and healing in Mark with the following remarks by Crossan (1991a:341, 344-345, 350):

> The missionaries (disciples — EvE) do not carry a bag because they do not beg for alms or food or clothing or anything else. They share a miracle and a Kingdom, and they receive in return a table and a house. *Here, I think, is the heart of the original Jesus movement, a shared egalitarianism of spiritual and material resources* .... [This] combination

of magic (healing — EvE) and meal ... with its egalitarian commonality
... laid ... a foundation on which the future could be build .... [These
were] the radical alternatives proposed by Jesus.

(Crossan 1991a:341, 344-345, 350; my emphasis)

In terms of what has been said above, healings and open commensality (with its new
interpretation of the purity rules) were, in my opinion, also at the heart of the Markan
Jesus. They are the symbols of the new household. By depicting the house as the sym-
bol of the kingdom, the narrator therefore also depicts the temple as a negative symbol,
and, as a consequence, Galilee as a positive symbol and Jerusalem as a negative one.

6.4.5 Rituals

In section 4.2.4, it was indicated that rituals can be seen as rites of status rever-
sal/transformation. Jesus' exorcisms and healings should, therefore, be analyzed as
follows: People's status was changed from unclean to clean, from being unacceptable
and outside the kingdom to being accepted and part of the kingdom. Because most of
Jesus' healings and exorcisms were described in the previous sections of this chapter in
one way or another, a full description of them will not again be given. However, in
this section, attention is given to one of Jesus' healing thus far not fully described,
namely Mark 8:22-26. In section 6.4.4.1, it was indicated that this passage would be
dealt with in section 6.4.9.1. There, however, it will be addressed in terms of a dif-
ferent aim and context. Here it is used to serve as an example of Jesus' healings as
status transformations[30].

In section 4.2.4, it was indicated rituals consist of a ritual process and ritual ele-
ments. The ritual process refers to the aspects of separation, liminality-communitas
and aggregation, and the ritual elements to that of the initiands, ritual elders and ritual
symbols. In terms of the first aspect of the ritual process, namely separation, the nar-
rator tells us that Jesus took the man by the hand and led him out of the village (Mk
8:23). In terms of liminality-communitas, the man's sight is at first not fully restored,
and only after a second attempt by Jesus, his sight is fully restored. Aggregation then
took place when he was sent to his home for everyone in his household to see his
eyesight was restored. In terms of the ritual elements, the blind man was clearly the
initiand and Jesus was the ritual elder who presided over the ritual process. The ritual
symbol used by Jesus was his own saliva.

With both the ritual process and elements identified, let us look in more detail to
some of the aspects of the ritual process and the ritual elements in this micronarrative.
The ritual symbol which Jesus used was his own saliva, in other words, orifices from
the body which was rendered unclean. Therefore, to show the reader therefore that

Jesus is a different ritual elder than the scribes and Pharisees (and the priests in the temple), the narrator is making Jesus use something considered by them to be unclean to make a person considered unclean clean. In terms of the maps of purity of first-century Palestine, this must have been startling to those present (see Mk 8:24). From this it is clear the narrator wants to depict Jesus as a different ritual elder from the usual ones. He did things differently. But then Jesus also had a different interpretation of the presence and availability of God's kingdom of which he was the broker. It should also be remembered the blind man was not made clean in terms of the purity rules of the temple. He was invited to become part of God's new household (see especially Mk 8:26) where the purity rules no longer applied (see section 6.4.2). Therefore, Jesus can use something rendered unclean to restore someone again to wholeness. Understood as such, it can therefore also be said that the narrator uses Jesus' ritual to indicate the new rules which apply to God's available kingdom.

A further aspect of this micronarrative of importance here is verse 22, where it is clear Jesus was appointed as ritual elder by the people who brought the man to him. According to McVann (1991a:337), ritual elders are persons who are officially charged with conducting the ritual. In first-century Palestine, these elders were the scribes, the Pharisees and the priests. Especially because they were the ones who either directly (by labelling) or indirectly (in terms of their interpretation of the law) made a person unclean, it was they who would had the authority to reverse the situation. Further-more, ritual elders were limit-breakers or boundary jumpers. Unlike other people, they were licensed to deal with initiands who were in the dangerous state of being unclean. Ritual elders also saw to it that the preconceived ideas about society, status, relationships, or in short, about life itself, were wiped out. They instilled new ideas, assumptions and understandings that the initiand(s) will need to function effectively once they assume their new roles and statuses.

When this understanding of ritual elders is applied to Mark 8:22-26, the following interesting aspects came to the fore: Jesus' appointment as ritual elder was not made by the 'official elders' of his day, but by the crowd present. By sending the man directly to his house, Jesus also made sure the man's preconceived ideas about society, status and relationships were wiped out. The man did not really need to go to a priest to be cleared, because in Jesus' kingdom, society worked in a different way. The temple and purity rules did not organize society anymore. What organized society was the fact that the Patron and the broker had mercy (cf Mk 5:19; 6:34). Because of this, the man should not serve the old kingdom anymore, but the new kingdom which was available to all. Therefore he had go to his house, because the house was where the kingdom was to be found. Understood in this way, it is again clear that in this passage

also the narrator uses the house as a symbol for the new household, the kingdom of God. By sending the man to his house, Jesus thus instilled new ideas, assumptions and understandings that the healed man needed to function effectively in his new role and status. He was now a part of the kingdom, and in this kingdom, the house was the most important aspect. This is where he should go and serve.

If the above analysis of Mark 8:22-26 is taken as typical of the rituals in Mark in which Jesus presided as ritual elder, the following conclusions can be drawn: In Jesus' own ritual in Mark 1:9-13, he was not only appointed by the Patron of the kingdom to become its broker, but also as the ritual elder who had to assist others to undergo the same status reversal, namely to become part of the new household of God. At first, the narrator confirmed Jesus' position as ritual elder by picturing him having more authority than the official ritual elders of his day (e g Mk 2:6-11). Jesus' position as ritual elder was also confirmed by the crowd's reaction in regard to his teaching, exorcisms and healings (e g Mk 1:22, 28; 2:12). Later in the narrative, however, Jesus' authority of being a ritual elder is not only attested by the crowd's reaction, but also by bringing to him the sick to be healed, that is, to have their status reversed from unclean to clean. In almost all the cases, where Jesus presided over rituals, people not only were made whole again, but also were either sent back to or were enabled to serve their respective households again (e g Mk 1:31 5:19). Also, the different rituals in Mark clearly identify Jesus' main target, namely the expendables.

In terms of rituals in Mark, therefore, the official elders are replaced by Jesus, and by implication, the current understanding of God's holiness as exclusive is replaced by an inclusive kingdom where the Patron and the broker have mercy (Mk 5:19; 6:34)[31].

6.4.6 Labelling and deviance

In the Mediterranean world of the first century a virtuous person was one who was able to recognize and maintain the prescribed social boundaries. This meant, for example, that one did not mix with people in certain despised positions, especially not in terms of the purification prescriptions regarding what was clean and unclean. This also made it possible for people to make a living within limited means and obligations .... Jesus acted as *patron* to his *clients* of the community who could not defend their honor, such as the sick who were also regarded as being unclean by the Pharisees. Jesus' compassion towards these people was thus experienced as an anomaly by the Pharisees. All communities, including the first-century Mediterranean community had methods of remo-

ving anomalies. One of these was to declare the person causing the anomaly a public danger. Thus, instead of being seen as the patron (or broker — EvE) of the community of the sick, Jesus was declared as the leader of devils .... Jesus was denounced as a wizard.

(Van Aarde 1992b:437)

As was indicated in section 4.2.5, labelling is a social creation: It occurs when someone's behavior is judged to jeopardize the social order of society (see again citation above). When someone stepped over boundaries and lines, he was not only perceived as being dangerous in terms of having the possibility to pollute others, but also as one radically out of place. When this happened, people with social standing whose interests were being jeopardized by such deviance, would label such a person as a deviant.

In the Gospel of Mark, we find many examples of people who have previously been labelled by the official guardians of society (e g the scribes and Pharisees) as being deviants: In Mark 1:21-28, we find a man who was previously labelled as having an unclean spirit; in Mark 1:40-45, a man who had a skin problem was labelled as a leper, and a man who was a paralytic was labelled as a sinner (Mk 2:1-12), to name but a few. Although these persons are not labelled directly in the text, it is easy to discern they were labelled previously, especially because the narrator depicts them by virtue of their deviant statuses. We do find in Mark, however, an example where actual (direct) labelling took place, namely Mark 3:20-30. In this passage, Jesus was labelled by the scribes from Jerusalem as being from Beelzebul (Mk 3:22), or, as having an unclean spirit (Mk 3:30).

According to Neyrey (1986a:110-111), this passage in Mark is used by the narrator with two aims in mind: First, to summarize Jesus' exorcisms thus far in the Gospel, and second, to prove Jesus was indeed pure, 'the Holy One of God' (Neyrey 1986a: 110; cf Mark 1:24). Jesus' exorcisms proved he was the enemy of Satan, not his servant or ally. This can be deduced from the fact that the demon(s) in Mark 1:24 testified Jesus came to destroy them. In terms of Mark 3:27 it is also clear that Jesus depicts Satan as the strong man, but as John the Baptizer said previously, Jesus is even more powerful, he is the 'Stronger One' (Neyrey 1986a:110; cf Mk 1:7). Because of this, Jesus not only bound the strong man in the desert (Mk 1:13), but also plundered his house through successive exorcisms. Understood as such, Jesus' purity rating is defended: He is God's ally and Satan's mortal enemy, he belongs to God's kingdom and liberates those imprisoned in Satan's realm, and he has total power over Satan (Neyrey 1986a:110).

Although it may be the case, as Neyrey suggests, that Jesus' purity rating was at stake in this micronarrative, there are, however, other aspects of this micronarrative which are of importance for our argument thus far, namely that the narrator uses Jesus'

exorcisms to picture the household as a symbol for the kingdom of which Jesus was the broker. In regard to Neyrey's argument, it is clear he understands this passage in terms of a 'battle' between Jesus and Satan. Satan is the strong one, but Jesus is the stronger one, and therefore, Jesus can bind him and plunder his house. I am of the opinion, however, the actual 'battle' in this passage is that of Jesus and the scribes, and the reference to Satan is only used by Jesus to stress the point he wanted to make, namely, he has bound the scribes (as Satan's allies), and therefore was also able to plunder their house (the temple). Let us look at this argument in more detail.

In Mark 3:7-8, we read that among the people who came down to Galilee to see Jesus were people from Jerusalem. In terms of the narrative world of the text, we can, therefore, infer that the scribes in Jerusalem heard about Jesus' practice of exorcisms, and realized Jesus was challenging their authority (see again section 6.4.4.1). They then came down to Galilee to confront Jesus by labelling him as being from Beelzebul (Mk 3:22), or, as having an unclean spirit (Mk 3:30). As was indicated in section 6.4.4.1, accusations of madness or witchcraft (i e the exorcising of demons) was used in the first-century Mediterranean world by socially dominant classes (like the scribes) as a means of social control (cf Hollenbach 1982b:577). By labelling a person who exorcised demons as being possessed himself, was a way to effect his neutralization. It was a social weapon by which someone could be injured and stripped of his authority. The scribes, therefore, by labelling Jesus as having an unclean spirit, not only per- ceived him as an equal (see Malina 1981:129; 1988b:30), but also tried to neutralize him by advocating he was a dangerous member (an anomaly) of society. Or, in other words, they came down to Galilee to reclaim their formal and recognized authority (Seeman [1992]:5). Also, as Seeman ([1992]:11-12) indicated, patronal relationships were generally regarded by holders of formal authority as deviant.

That the scribes' authority was at stake here became clear in our discussion of the implication of Jesus' exorcisms in section 6.4.4.1. People were mainly labelled because the scribes' interpretation of the law made it possible. If someone other than the scribes did the labelling it did not really matter: It was the scribes' interpretation of the law that made it possible for others to do the labelling, that is, all labelling was based on their authority and interpretation of the Torah. When Jesus thus declared pos- sessed people clean, he directly challenged the authority of the scribes. Hence, to eliminate Jesus, they had to label him being from Beelzebul so it would be evident that 'by the ruler of the demons he casts out demons' (Mk 3:22).

When we look at Jesus' answer to them, the most important aspect is the conjunc- tion Jesus creates between kingdom, house and Satan. According to Jesus, a kingdom divided against itself cannot stand. This was a direct attack on the scribes. They were the official guardians/brokers of the kingdom (see again Mk 12:1-10). They were the one's who should have made God's presence available to others. But because they

ruled and brokered the kingdom for their own benefit, they divided the kingdom. Those who should be a part of the kingdom, that is, those who they labelled as so-called sinners or deviants, were shoved aside and not allowed to enter the kingdom, temple or household. God's kingdom was thus divided and brokerless. Moreover, Jesus, who was helping people to become part of the kingdom, was now being labelled by them as a deviant. The scribes, therefore, were lording over the Patron's clients (cf Mk 10:42), they were dividing the household of the Patron, and therefore the kingdom would not stand.

The same holds true for the house and Satan. If Satan rose up against himself he would be divided. And if Jesus would do in his new house the same as the scribes were doing in the kingdom, his new household also would not stand. However, according to the Markan Jesus, his house (i e the new household) will be able to stand if the strong man (or men) of the house (temple) are bound. This is exactly what Jesus did with the strong men of the house/temple, that is, by declaring people clean who were previously declared as possessed/unclean. Jesus now had the power in society, because he was the new official broker of the kingdom. And, therefore, he already began to plunder the strong men's house: By declaring people clean and by casting out demons put there by the scribes, Jesus was plundering their house, that is, making these 'unacceptable people' part of the new household of God.

This answer of Jesus to the scribes can further be highlighted when it is read against the background of Mark 1:21-28 and Mark 3:1-6, Jesus' only two healings in the synagogue. In section 6.4.2, it was argued, in following Meeks (1983), Kee (1990b:1-24), Van Aarde (1990b:251-264; 1991d:51-64) and Horsley (1992:7-8), synagogues in first-century Palestine most probably were houses, houses that were big enough, for example, to be used as a place where scripture reading and teaching could take place. In terms of Mark 1:21-28 and Mark 3:1-6, this would mean the scribes physically were dividing households because people were ostracized from the synagogue. Or, stated differently: By healing people in synagogues (which were houses), Jesus was restoring those specific households. When Jesus thus told the scribes a house which is divided against itself cannot stand, he was referring to the synagogue (and the temple). But by binding the strong men of the house (the synagogue), Jesus now could plunder their household: Their clients, through Jesus' healings, became his clients. These clients now belonged to his household, and therefore his household will stand because it is not dividing the household of the Patron, but rather is the household of the Patron.

If this understanding of this passage is correct, a further important conclusion can be drawn: In the previous sections of this chapter, it was indicated the narrator of Mark uses the setting house as a symbol for the new household of God. This became evident especially from the way in which Jesus interpreted the purity laws of his day,

the way he ate (i e, with whom, what, how, when and where), but also in the way he healed. In section 6.4.4.4 it was also indicated, by comparing Mark 6:12 to Mark 1:15, the narrator again made, albeit indirect, a conjunction between house and kingdom. In Mark 3:20-30, we have, however, a direct conjunction between house and kingdom. The current kingdom was divided because its brokers ruled for themselves. It is further divided by labelling people as deviants because they did not fit in the brokers' understanding of the kingdom. Because Jesus also did not fit in this kingdom, he was also labelled as a deviant. But according to Jesus, this dividing of the kingdom is something of the past: He has bound the strong men from the kingdom and was now plundering their house by building the new household, the kingdom of God. In this passage the narrator therefore makes it clear that house(hold) and kingdom go together. The kingdom began in the house (see Mk 1:21-28), and the kingdom will be found in the house.

Myers (1988:164-168) also understands Mark 3:20-30 as a 'war' between Jesus and the scribes and not between Jesus and Satan. He expresses himself as follows:

> The carefully chosen images of the domain of 'Satan' (3:23,26) bear remarkable correspondence to the ideological foundations of scribal Judaism: the centralized politics of the ... kingdom ... and its symbolic center, the temple ('house,' 3:25). That these foundations are in crisis and 'cannot stand' will be articulated later in the story, when Jesus battles these scribal opponents on their home turf in Jerusalem ... .When he finally encounters the temple itself, he will 'exorcise' (*ekballein*) those who have 'divided' the purpose of the 'house of prayer' (11:15-7). Then ... Jesus will prophesy that the temple-state will not be able to stand (13:2) and the true 'Lord of the house' will come and reclaim his domain (13:35).
>
> (Myers 1989:166; italics by him)

And, in terms of the relationship between house and kingdom:

> I have mentioned that kinship was the axis of the social world in antiquity. The extended family structure determined personality and identity, controlled vocational prospects, and most importantly facilitated socialization. For Mark, then, kinship is the backbone of the very social order Jesus is struggling to overturn .... Mark then introduces a new kinship model, based on obedience ... to God alone. *The fundamental unit of 'resocialization' into the kingdom will be into the new family, the community of discipleship.*
>
> (Myers 1988:168; my emphasis)

If this relationship between house and the kingdom was only an implicit one in terms of Jesus' exorcisms and healings, in the way he ate (i e, with whom, what, how, when and where), and in the way he interpreted the purity rules of his day, it became less implicit in our analysis of Mark 6:7-13: The kingdom is a kingdom of repentance, and so should be the house(s) that accept the disciples. This relationship however, became explicit in our analysis of Mark 3:20-30: If the kingdom is divided it will not stand. The same holds for the house. But because Jesus is the broker of the house, it will stand, and the official kingdom will be divided even more.

6.4.7 Honor and shame

In the first-century Mediterranean world, the honorable person was one who put in a great effort to stay within the boundaries of the law. He was the person who always adhered strictly to the different maps of purity, that is, he kept the 'fences around the law'. Because such a person would always see himself through the eyes of others, he would do nothing that would transgress what was seen as a socially proper attitude and acceptable behavior perceived by the official guardians of society. When he perceived his actions as reproducing the ideals of society (as understood by the temple and its 'officials'), he would expect others would acknowledge his behavior as honorable and he would receive a grant of honor.

When this understanding of honor is compared to the words and deeds of Jesus in Mark as described by the narrator, Jesus was not a honorable man, especially in the eyes of the guardians of society in his day: Jesus, for example, showed courtesy to shameless people like the demon-possessed (e g Mk 1:21-29; 5:1-20), unclean people (e g Mk 1:40-45; 2:1-12; 5:25-34), did not keep the purity regulations of his day (e g Mk 2:18-20; 7:1-23), did not adhere to the maps of times (e g Mk 2:23-28; 3:1-6) and even ate with tax-collectors and sinners (Mk 2:15-17: 6:35-44: 8:1-10). In the eyes of the scribes and the Pharisees (and the temple authorities), Jesus was therefore a shameless person, one with a dishonorable reputation beyond all social doubt, one outside the boundaries of acceptable moral life, hence one who should be denied the normal social courtesies. He was a fool, because to show courtesy to shameless persons makes one a fool since it was foolish to show respect for boundaries when a person acknowledged no boundaries.

But this was Jesus' honor from the point of view of the official religious leaders in Jesus' day. According to the narrator, Jesus was indeed an honorable man. People were astounded by his teaching (Mk 1:22, 27; 2:12); when they came to Jesus they kneeled before him (e g Mk 1:40; 10:17), or worshipped him (Mk 5:6), the whole of Capernaum came to see him (Mk 1:32), as well as the crowd(s) (Mk 2:13; 3:7, 19; 4:1; 6:33; 53-56), and his fame spread throughout the surrounding region of Galilee (e

g Mk 1:29). Therefore, from the point of view of the religious leaders on Galilean soil, Jesus had no honor and was shameless, but from the point of view of the crowds (and the narrator), Jesus was an honorable man. Let us look at this contradiction in more detail by concentrating on the way in which the narrator depicts Jesus' disputes with the scribes and Pharisees.

In section 4.2.1, it was indicated that honor was a limited good in first-century Mediterranean society. To get a grant of honor from someone meant someone else had to be dishonored. In terms of acquired honor (see again section 4.2.1), someone could also only acquire honor if he excelled over others in the social interactions that are called challenge and response. Understood as such, Jesus acquired honor by excelling over his adversaries in the different challenge-response situations in Mark as described by the narrator.

In Mark there are many challenge-response situations in which Jesus is described as being confronted by the scribes and/or the Pharisees. When Jesus, for instance, cast out demons from a person, or declared someone clean, he therefore challenged the honor of those people who did the labelling of demon-possession or uncleanness. Jesus thus not only claimed to enter the social space of the scribes and the Pharisees, but also claimed to dislodge them from their social space and status. Because they where honorable people, they had to challenge Jesus. But by challenging him, they not only lost their honor, but also gave Jesus the opportunity to redefine honor in terms of the new household of God. To prove this point just made, let us look more closely at some of the challenge-riposte situations in which Jesus was involved as described by the narrator of Mark.

According to the cross-cultural theory of challenge-riposte, challenges always took place in public. 'For prestige to be gained or retained it is necessary to have witnesses in order to affirm the outcome' (Malina 1981:51-70). It also only took place between equals (cf Malina 1981:30). It consisted of three phases: The challenge itself in terms of some action/word or both, the perception of this challenge by both of those who are challenged and the public at large (or present), and the reaction of the receiving individual with the evaluation of that reaction on the part of the public. In Mark 2:1-12, all these aspects are present. When Jesus healed the paralytic, it was in public (Mk 2:2). The challenge came from Jesus: A paralytic man, who was labelled previously by the scribes as being a sinner, was declared by Jesus forgiven, that is, he had no more sin. This was a direct challenge to the scribes present (cf Mk 2:6), because they were most probably those who previously labelled the man. Jesus thus was claiming to enter their social space, in order to dislodge them from their honor because they were honorable men who had to react to Jesus' challenge. But after Jesus answered them, the crowd present honored Jesus rather than the scribes; they were dishonored.

The same can be said of Mark 7:1-23. By not washing his hands before he and his disciples ate, Jesus challenged the Pharisees' understanding of the 'tradition of the elders' (see Mk 7:5). He thus not only challenged their interpretation of the law, but also their social standing as the recognized official interpreters and guardians of the law. After the Pharisees and scribes from Jerusalem reacted to Jesus' challenge, his answer to them again resulted in a grant of honor and reputation from the crowd. Although this grant of honor by the crowd is not as clearly expressed as in Mark 2:12, it can be inferred from Mark 7:14, the crowd, after the challenge-riposte, is taught by Jesus and not by the Pharisees and scribes. He was the honorable man, and therefore they listened to him.

The same conclusion can be drawn from the challenge-ripostes in Mark 2:18-22 (the dispute over fasting), Mark 2:23-28 (Jesus' interpretation of the sabbath), Mark 3:1-6 (Jesus' healing of the man with the withered hand) and Mark 3:20-30 (where Jesus is labelled by the scribes from Jerusalem as having a unclean spirit)[32]. In all these controversies, the challenge itself came from Jesus (see Mk 2:18, 23; 3:3), and the Pharisees reacted in trying to defend their honor and status (see Mk 2:18, 24; 3:2). Although no reaction of the crowds is given in these three passages, it is clear from Mark 3:7-8, as well as Mark 6:53-56, Jesus was granted honor, status and reputation, and the Pharisees lost face. It is also clear in all the passages described above, Jesus came out as the honorable one and his adversaries did not. But what does this mean in terms of Jesus being the broker of the new household, the kingdom of God?

The honorable person was not the one who had the proper attitudes and behavior in terms of society as defined by the purity rules of the temple, but the person who repented (see Mark 1:15; 6:12), that is, the person who did not allow himself to be controlled and organized by the purity maps of the temple as interpreted by the official guardians of society. In terms of the new household that would be shameful and would make one a fool. People who adhered to the boundaries of the law were outside the new kingdom; they collaborated in dividing the new household of God.

This is especially clear from Mark 7:1-23. According to the Pharisees, a person inter alia acquired honor when he served the temple (by adhering to the *qorban*, i e an offering to God). A person thus acquired honor when he respected the tradition of the elders, by putting himself under the system of the temple and the law. According to Jesus, this dishonored a person, because by doing so he would not be serving the new household of God. According to Jesus, one could thus also acquire honor when he/she served the household, and not only the temple.

Also, in terms of corporate honor (see again section 4.2.1), because Jesus as the head/broker of this new household was honored, so was his 'extended family', the new household of God. Jesus thus redefined the pivotal values of honor and shame of his

society: The one who was ashamed of Jesus and his words and deeds, and thus of the Patron, the father of the kingdom, will also be shamed in the future (see Mk 8:38). Honor in the new household was thus acquired by being obedient to the broker, to repent from the official lines and boundaries and to become part of the new household. This would make one honorable, and he would also be honored by the Patron (cf Mk 8:38).

That honor was acquired in the new household in a radically different manner than in the 'official kingdom', is also very clear from Mark 3:31-35. In this description of Jesus' family, we read in Mark 3:21 Jesus' private family wanted to seize him because he was 'out of his mind'. This action by Jesus' private family reflects a primary anxiety for their honor, because Jesus, by his actions and behavior, was dishonoring them[33]. Or, in the words of Derrett (1973:39-40): What deeds one commits or omits in the context of the family reflect back on the family'. The family's concern thus stemmed from the potential devaluation of their ability to function normally in a society which demanded a good name for the daily transactions of life (May 1987:85; cf also Crossan 1973:112; Lambrecht 1974:258; Best 1976:317 who have more or less of the same opinion).

Because Jesus' private family could be shamed by him, the narrator depicts them as not personally confronting him (see Mk 3:32), but using the crowd (most probably expendables) to mediate between them and Jesus. In terms of the way honor and shame worked in first-century-Mediterranean society, it would be expected of Jesus to give them an answer, otherwise he would dishonor them even further (May 1987:86). But this is exactly what Jesus did, by replying to the people inside the house that his real brothers and sisters are those who are with him, in the house, those who do the will of God. Or, to put in a different way: His real brothers and sisters are those who are not worried by honor as practiced outside the new household, but are being honored in this new household by doing 'God's will' (Mk 3:35). I, therefore, understand the notion of doing God's will mentioned here by the narrator as the refusal to be organized or to submit oneself to honor as practiced by the 'official kingdom', namely, that of the temple and its laws. Honor was acquired by being part of the new household and not by subjecting oneself to boundaries and lines which created hierar- chical status and exclusivism.

To conclude: The narrator of Mark uses the different controversies between Jesus and his adversaries to not only indicate that Jesus, as the official broker of the king- dom, had more honor than the scribes and Pharisees, but it also gave Jesus the opportunity to redefine honor in terms of the new household of God. In the new household, honor was acquired not by serving the temple or by adhering to its boun- daries and lines (see Mark 7:5, 11-12), but by serving the new household of God, the

kingdom of which Jesus was the broker. Anyone outside this new household, and for that matter, inside, who were ashamed of what the broker of this household was doing, will also be shamed by the Patron of this household (Mk 8:38). To be honored in terms of the socially defined rules of the temple was therefore to be shamed by the new household. But to be honored in the new household was also to be honored by its Patron.

6.4.8 Dyadic personality

As was indicated in section 4.2.3, people in the first-century Mediterranean world would always see themselves through the eyes of others. After all, honor required a grant of reputation by others (see again section 4.2.1), and therefore what others tended to see was all important. Furthermore, such an individual needed others for any sort of meaningful existence, since the image he had of himself was to be indistinguishable from the image of himself held and presented to him by his significant others in the family or village. In this sense, a meaningful existence depended upon the individual's full awareness of what others thought and felt about him, along with his living up to that awareness (cf Malina 1979:128; 1981:51).

From this it is clear that the first-century Mediterranean person did not at all share or comprehend our (modern and Western) idea of an 'individual'. Instead of individualism, what we find in the first-century Mediterranean world is what can be called 'dyadism'. A dyadic personality is one who simply needs others continually in order to know who he or she is (cf Foster 1961:1184; Selby 1974:113). What this means is that the person perceives himself or herself as always interrelated to other persons. They need to test their interrelations, moving the focus of attention away from their own egos and toward the demands and expectations of others who can grant or withhold reputation and honor. Dyadic persons, therefore, would expect others to tell them who they are. Persons in first-century Mediterranean society can thus best be described as strong group persons (Malina & Neyrey 1991c:73-74).

From this perspective, the responsibility for morality and deviance was not placed on the individual alone, but on the social body in which the individual was embedded. It is because something was amiss/wrong in the functioning of the social body that deviance sprang up (see section 4.2.5). The main objective of first-century Mediterranean societies, therefore, was to keep the family, village or fictive group sound, both corporately and socially.

First-century Mediterranean persons were also anti-introspective (Malina 1979: 132-33; Malina & Neyrey 1991c:78-79), that is, they were not psychologically minded at all. Rather, disturbing or abnormal internal states were blamed on persons, either human ones or non-human ones. Thus, in such a society an abnormal person would

have been described by saying he/she was 'a sinner', 'submitted to Satan' or 'was possessed by a spirit/demon'. Such a person was in an abnormal position because the matrix of relationships in which he/she was embedded were abnormal. Also, certain people (like deformed children) were labelled by others as being demon-possessed as legitimation of exploitation (Van Aarde 1992b:442). The problem thus was not within a person, but outside of a person, in faulty interpersonal relations over which a person usually had no control.

With what was previously said as background, Malina, in a recent article, looked at the first-century Mediterranean personality from the perspectives of *control* and *responsibility* (see Malina 1992:66-87). By using a theory developed by Sue et al (1981:81-93), and explained by Augsburger (1986:95-105), Malina defines the aspects of control and responsibility as follows:

> The categories of the model ... look at two qualities: first control: to what extent does a person believe s/he is in control or controlled in the process of living; and then responsibility: to what extent is a person worthy of praise or blame for what occurs in his or her life.
>
> (Malina 1992:77)

The question of control looks to who governs, dominates, regulates, manages, supervises, that is, who is in command or in charge (Malina 1992:77). Responsibility, on the other hand, is about accountability, liability, obligation and thus asks who is answerable, who deserves praise or blame, reward or punishment (Malina 1992:78).

When this model is applied to the first-century Mediterranean personality as described in the beginning of this section, as well as in section 4.2.3, Malina (1992:77-78) is of the opinion first-century Mediterranean personality can be described in terms of *external* control and *external* responsibility. For the first-century Mediterranean person, control lay outside the person, in the form of cosmic forces (e g deity(s), change, luck or fate), or in social forces such as the family, fictive family or community. As an example, Van Aarde (1992b:436) has indicated that in Matthew's narrative world Jesus is portrayed as born from despised outcasts, but being adopted as Son of Abraham, Son of David, and Son of God. The latter, clearly, is also the case in Mark (cf again Mk 1:9-11). This belief in external control always led to an attitude of trying to fit into the social and physical environment, greater ingroup involvement and greater value placed on rewards for social compliance (see Malina 1992:77).

External responsibility, on the other hand, was situation-centered responsibility. Such external responsibility correlates with:

(1) emphasis on the power of political, religious, economic, and kinship institutional forces; (2) belief that success or failure is attributable to the surrounding situation; (3) belief that there is a strong relationship between group standing and success in society; (4) belief that enduring problems point to something wrong with the system, or within the situation, with the condition of the group or society.

(Malina 1992:78)

First-century Mediterranean persons thus tended to externalize responsibility, in that responsibility was immediately deferred to any external factor in self-protection. 'This ploy provides an effective strategy to deflect attack from the offended party, to prevent loss of face or evade shame, and to account for luck, fate, or change' (Malina 1992: 78). The first-century Mediterranean person's experience of society thus was an experience of personal powerlessness and system-blame. They believed their lives were controlled by forces beyond their grasp (*external control*), and there was extremely little they could do about it since it was the will of God, of fate or fortune, which was responsible for their situation (*external responsibility*). Furthermore, there was equally little one could do (*external control*) in face of the pressures of one's position or station in life, or in breaking free of the powers which determined things, whether overwhelming traditional expectations or other forces (*external responsibility*).

When one reads Mark in terms of these two aspects of external control and responsibility, many examples can be given of the ways in which the characters in the text understood themselves as determined by external control and responsibility: The leper in Mark 1:40 understood himself as unclean because of external control, and the paralytic in Mark 2:1-12 believed it was because of his sins he was a paralytic. A very good example is Mark 7:1-23: The Pharisees believed things outside the person could defile him. These are all examples of external control. The control comes from the outside, from the social structure of the society. The forgiving of sins or being called clean thus also had to come from society, as did rewards (i e external control). If society said someone had honor, he had, and vice versa. The same can be said of external responsibility, of which Mark 6:35-44 and Mark 8:1-10 are two good examples: When the disciples were ordered to feed the crowds they said it is impossible because they were in a deserted place. This was external responsibility. Nothing was someone's own fault, it was always the system or the circumstances.

This also was changed by Jesus. In the new household, Jesus asked for people to break with the belief in external control and external responsibility. He asked them to realize praise or blame for behavior was their own; they had to seek reward from the Patron rather than live with the expected rewards of men. This can first be seen in

Jesus' own activity. His main aim as the broker of the new kingdom was to be obedient to God (see Mk 3:35). He did not look for praise from men which is clear from all his controversies with his adversaries on Galilean soil. His honor lay in the fact he was doing the Patron's will (Mk 8:38).

This can also be seen in Jesus' call for conversion/repentance. As was indicated in section 6.4.4.4, Jesus called people to repent, to denounce the external control by the purity systems of their day. He also stated 'there is nothing outside a person that by going in can defile, but the things that come out are what defile' (Mk 7:15). He thus asked his disciples, and those part of the new household, to break with the belief in external responsibility, to realize praise or blame for behavior was their own. Those who wanted to save their lives by believing in external control would lose it, and those who were willing to lose their lives for his sake (i e to repent), would save it. Someone was not unclean because society said so, but rather became unclean in terms of the misuse of his own responsibility, that is, by believing in external responsibility. Responsibility in the new household meant to do what Jesus was doing: Declare people clean, heal their illnesses, that is, show people their lives were not controlled by external control, but by accepting the presence of the Patron. In other words, Jesus taught the members of the new household responsibility lay within; the choice for the new household had to be made by oneself. It was a personal responsibility and a personal choice.

Thus, Jesus not only redefined control and responsibility, but also first-century Mediterranean personality as such, and by doing this, he redefined society. Society was no more to be controlled by external boundaries, and individuals were not to be controlled by society. In the new household, individuals controlled themselves, there acts were their own responsibility, and if one lived in this way, he was praised by the Patron (Mk 8:38).

6.4.9 Summary

In sections 6.2.2 and 6.3, is was postulated Jesus' baptism in Mark 1:9-13 can be understood as a status transformation ritual, a ritual in which Jesus' status is transformed to that of being the broker of the kingdom of God (Mk 1:15). With this as point of departure, two further postulations were made: First, the concept kingdom of God is used by the narrator of Mark as a symbol for the actual sphere of access to God's (the Patron's) saving presence. Second, the sphere of God's presence is that of the household. Because of this, it was suggested Jesus' brokerage of the kingdom can be understood in terms of his restoring of the household. Or, to put differently: By restoring the household, Jesus also restored/brokered the kingdom of God. The new household can thus be seen as a symbol of the kingdom. Kingdom and house(hold) go together: The kingdom is the household and the household is the kingdom.

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To substantiate this argument, an analysis was done of Jesus' brokerage on Galilean soil (section 6.4). This analysis yielded the following results: The dominant setting and immediate cause for Jesus' exorcisms and other healings were that of household or kinship relationships. Almost every instance of Jesus' exorcisms and other healings in Mark have to do with transforming unclean people back to their proper functions in the context of kinship or household relations. It is also interesting in many of the exorcisms and other healing narratives in Mark the family and the fictive kin of the person to be healed is shown as to be effected and involved by his/her illness. Jesus' healings are thus employed by the narrator inter alia to indicate that Jesus is restoring the new household, and therefore the kingdom of God.

It was also indicated that the narrator uses not only Jesus' exorcisms but also other healings to create a relationship between house and kingdom in the narrative: Our analysis of Mark 3:20-30 (section 6.4.6), as well as the analysis of the relationship between Mark 1:15 and Mark 6:12 also indicated this close relationship between house and kingdom in Mark's story of Jesus (see section 6.4.6). According to the narrator, the relationship between house and kingdom in Mark is therefore clear: They go together.

The narrator also uses Jesus' exorcisms and other healings to depict him as having the authority to be the new broker of the kingdom (i e, to make people part of this new household) and as having more authority than the scribes and Pharisees. As a consequence, Jesus also has authority over the temple and society as a whole. Therefore, Jesus also has the authority to set and patrol the boundaries of the new household. In this regard Jesus is also pictured by the narrator as a ritual elder who has the authority to transform the status of so-called ill people from being unaccepted in society to being accepted and welcomed in the new kingdom (section 6.4.5). Jesus not only received this authority during his own status transformation ritual (when he was appointed by the Patron as the official broker of the kingdom), but also because of the reaction of the crowd(s) in regard to his teaching and healings. It is to him they bring the ill to be cleansed (section 6.4.5). Our analysis thus also made it possible to identify Jesus' main target, namely the expendables in society. To this we will return in section 7.2.

The way in which Jesus understood the organization and inner structure of this new household (and of the kingdom) became clear in the way he ate (i e, with whom, when, what, how and where; section 6.4.3), and the new household's relation to the outside world became clear from the way Jesus interpreted the purity rules of his day as advocated by the temple and its extensions (section 6.4.2). The startling element of the way Jesus ate was the principle of open commensality. His meals were inclusive; the place where 'nobodies' met and became somebodies in the kingdom. In terms of the food

that was eaten and the seating arrangements at these meals, it was clear in the new household there is neither hierarchical status nor class. It was a situation of egalitarian commensality. Jesus' meals also symbolized the availability of the kingdom and the Patron. The sharing of food in an egalitarian situation where everyone was welcome thus symbolized something of the normal household of the extended family in everyday life: Reciprocal relations, solidarity, hospitality, humility and service. Jesus, therefore, not only understood the kingdom in terms of the new household, but the inner structure of this fictive household was also based on the characteristics of the normal household of the extended family known in his time. Jesus' meals, however, in a certain sense were not ceremonies, but rituals: By taking part, people were transformed from nobodies to members of the new household (see again section 6.4.3).

Because of the inclusivistic tendency of the new household Jesus interpreted the purity rules of his day negatively, since they were exclusivistic in tendency, divided the kingdom, and made the Patron unavailable. Because everyone was welcome in the new household, including the Gentiles, new and broader lines had to be drawn, lines which would make it possible for sinners, the possessed and the unclean to be also included. These new lines made the old ones obsolete, as well as the purity system of the temple (see again section 6.4.2). Jesus' interpretation of the purity laws was an indication of the new household's external relations with those on the 'outside': There were no 'fences' around the new household; it was open and available to all, especially because the broker and the patron had mercy (cf Mk 5:19; 6:34), and the broker's main aim was to make the Patron's saving presence available to all.

In this new household, Jesus also redefined the pivotal values of honor and shame, as well as the first-century individual's understanding of dyadic personality. In the new household, honor was not acquired by socially proper attitudes nor was behavior perceived by others. Honor was not acquired by reproducing the ideals of society. Furthermore, honor was also not acquired by serving the temple's understanding of the boundaries and lines in society, but by serving the household in terms of equality, humility and hospitality. By doing this, honor was acquired from the Patron. The only way in which one could be shamed was by an action of the Patron, and this would only happen if someone in the new household was ashamed of the words and deeds of the broker. Hence, to be honored in terms of the socially defined rules of the temple was to be shamed by the new household. But to be honored in the new household was also to be honored by its Patron (see section 6.4.7). In terms of dyadic personality, Jesus asked for people to break with the belief in external control and external responsibility (section 6.4.8). Praise or blame for behavior was their own. They were no longer controlled from the outside, and responsibility related to personal choice.

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Finally, Jesus also defined the new household's relationship with society. Members of the new household had to understand themselves as healed healers, they were people who knew what it meant to experience the saving presence, as well as the availability, of the Patron. They therefore also had to go, as did the broker, and make this new household available to others. They had to eat what was put before them and accept others by healing their illnesses and casting out demons/unclean spirits (section 6.4.4.4). They, however, also had to repent and ask others also to do the same (Mk 1:15; 6:12), because by repenting, one not only disallowed the purity rules to organize society, but also individuals: If one had repented, there was no possibility that he could be labelled unclean or being possessed (cf Mk 3:20-30). Rather, in the new household, one was free to experience the saving presence and availability of the Patron.

It is even possible to say Jesus also redefined the common understanding of patron-client relationships in his day. In section 4.2.2, it was indicated patron-client relationships were held together by reciprocity within a structure of great inequality between patron and client when it comes to resources and power. Because of this, patrons and brokers (who had resources and power) not only had many clients, but also amassed debt. Jesus, however, was a broker without any clients who owed him, the broker something. Jesus' healings and exorcisms can serve as examples to substantiate this argument: Of all Jesus' exorcisms and other healings, in only two cases did there seem to be a hint of reciprocity, namely in Mark 1:29-31 and Mark 10:46-52. In the other healing micronarratives, we even read Jesus sent healed people back to their homes (see especially Mark 5:19). Instead of reciprocity, Jesus asked of his followers to serve as he has been serving. They had to be healed healers, that is, give to others what they had received from the Patron via the broker. Jesus thus used his broker-client relationships to remedy the inadequacies of the social structure of his day, that is, to cushion the vagaries of life for social inferiors, the expendables. Jesus thus acted as broker without any expectations of reciprocity, and by doing this, he removed the power aspect from the patron-broker-client relationships in the new household. In the kingdom, social relations therefore functioned on the basis of an equal status as fictive kin in God's household, differences in resources not withstanding. It was a radical departure from a situation in which wealth, status and power determined social relations (see Mk 10:41-45).

To summarize: In the Galilean section of the Gospel (Mk 1:16-8:26), the narrator pictures Jesus' main activity as that of restoring the household, the kingdom of God. He received the authority to do this from the Patron, authority which was attested by the crowds. Because Jesus had the authority as the official broker of the kingdom, he

also had the authority to define the character of the new household, as well as its relationship with society outside the household, that is, its inner structure and external relationships. The inner structure was that of an egalitarian community which lived in the presence of the Patron, the external relations were that of inclusivity.

6.4.9.1   Jesus and the household on his 'way' to Jerusalem

When one looks at Mark 8:27-10:52 (the way-section of the narrative), it is clear the theme of the new household/kingdom is also central to this section of the narrative. In section 5.2.4.2.1.3, it was indicated the main activity of Jesus while on his way to Jerusalem, can be seen as trying to make the disciples to understand what he did on Galilean soil. If our emic reading in the section just named is combined with our etic reading thus far in this chapter, Jesus' activity, while on the way to Jerusalem, can be described as follows: In Mark 8:27-10:52 Jesus, because of the disciples' misunderstanding in terms of what he did on Galilean soil (cf Mark 6:35-44; 8:1-10; 8:27; see again section 5.2.4.2.1.3), tried to reiterate to the disciples what the new household entails.   Or, stated differently: On his way to Jerusalem, Jesus taught the disciples the right and wrong way to live in the household of God[34].   In this regard the following examples can be mentioned:

In Mark 9:33-37, we read the disciples argued on the way with one another over the question of who was the greatest.   This was clearly a status and class related question.   Because everyone in the new household was equal as Jesus indicated in the way he ate (i e, with whom, how, when, what and where) while in Galilee, Jesus answered them by saying in the new household, the one who wants to be first should be willing to be the servant of all.   In the new household, no one was allowed to lord over others, but rather to serve.

In Mark 9:36-37, as well as in Mark 10:13-16, Jesus used a child for an example of the new household.   Not only does the example of a child again refer to a household setting, but it should also be remembered in first-century Palestine, a child was seen as a nobody (see Crossan 1991a:267-270; Van Aarde 1991a:685-715;).   '[T]o be a child was to be a nobody, with the possibility of becoming a somebody absolutely dependent on parental discretion and parental standing in community' (Crossan 1991a:269).   In the kingdom, therefore, one should be willing to also accept 'nobodies' (Mk 9:27), people without any status.   But, one also had to be willing to become a nobody, to denounce all status, to become part of the kingdom (Mk 10:13-16).

Another example: In Mark 10:1-12, Jesus was tested by the Pharisees on his interpretation of divorce.   The Pharisees' question in Mark 12:2, and their subsequent answer to their own question in Mark 12:4, clearly indicated the way divorce worked in

first-century Palestine: Only men were permitted to initiate divorce, and therefore the dignity of a woman was not easily guarded (Kloppenborg 1990:195). Divorce was 'the basis for the dehumanization of women [and] children' (Kloppenborg 1990:196). For Jesus this meant only one thing, namely households were broken up. In Jesus' answer, he, therefore concentrated on the survival of the household: What the Patron (God) has put together, no one is allowed to separate (Mk 10:9). For Jesus, the unity of the household was the most important thing, and therefore a man had leave his parents and became one with his wife in their new household. Divorce was therefore not allowed, since the most important aspect was to keep the household intact. As Van Aarde (1992:443-344) has noted, mixed marriages was not allowed in terms of a politics of holiness as advocated by the temple system and its extensions. The Pharisees, for example, argued that on the basis of the Mosaic law, divorce was permitted for purification from mixed marriages (cf Mk 10:1-10; Van Aarde 1992b:443). When a child was born from such a 'impure' marriage, it normally led to a situation where the 'impure' wife and her oldest were ostracized from the community (Van Aarde 1992b: 443). According to Jesus, however, the new household had to be more important than anything else (Mk 10:17-31), albeit it might bring persecution (cf Mk 10:30). The one who was willing to leave everything for the new household would receive many more brothers, sisters, and houses.

From these few examples, it is clear when Jesus was on his way to Jerusalem, the new household can also be seen as his main concern. Because of this, he tried to teach his disciples in the new household status was of no importance. To be part of the household, one had to be willing to become a nobody, serve as a nobody, and also welcome other nobodies. By doing this, one however became a somebody, that is, part of the new community which enjoyed the presence of the Patron.

6.4.9.2 Jesus and the temple on Galilean soil

From what was said thus far in this chapter, it has become clear from Mark 1:16 to 10:52, the household can be seen as the central focus of Jesus' activity. Throughout the teaching and healing activity of Jesus, the household served as the most apposite sphere and symbol of social life for illustrating features of life under the reign of God. In this connection, the institution of kinship and family based on consanguinity and affinity, provides a model for a community of fictive kin united by the bonds of mercy, egalitarianism, humility, open commensality and the serving of one another. The boundaries of this symbolic family or household of God were expanded to include the marginalized, the possessed and unclean, the nobodies, and the Gentiles. In this household/kingdom, the Patron was experienced as an available, merciful and forgiving 'father' (cf Mk 5:19; 6:34; 8:38). People who became part of this household, became

brothers and sisters of one another (cf Mk 10:28-31). In this kingdom, Jesus was the broker, and the meals over which he presided, the way he served and to whom, were all signs of the inclusiveness, fellowship, status reversal and reciprocal service of the life in the kingdom/household of God.

Among the households in the villages on Galilean soil, including Gentile ones, the good news of a new holiness and wholeness available to all, made its initial and sustained advance. According to Malina (1991b:229), in first-century Mediterranean society household organization was determined by the structure and roles of the family and regulated by the traditional customs and codes of family life and kinship relations. These domestic structures and codes thus supplied Jesus as the broker of the new household with the basic models and symbols for illustrating what the relations and conditions of life in the kingdom of God should be like. Biological kinship and its attending roles, relationships and responsibilities served as the model for Jesus to conceptualize the new household as the new (fictive) family of God. This new fictive family, however, was not necessarily based on biological kinship.

Jesus' understanding and creation of the new household of God on Galilean soil, however, was nothing other than a critique of the temple itself. With his exorcisms and healings, sometimes even in the synagogue itself, Jesus set his power above that of the temple. For Jesus as broker, the resources of his father had to be available to everyone, and therefore the purity maps had to be ignored. To ignore these purity maps was to subvert them at the most fundamental level. And to subvert was a calculated attack on that which was subverted (Crossan 1991a:263). By denouncing the purity rules, Jesus thus was making extremely subversive claims about who defined the community, who patrolled its boundaries, who controlled its entries and exits, in other words, who was in charge.

Those who were labelled by the scribes and Pharisees as unclean, Jesus declared clean. He entered their social space and dislodged them from their status as the official and authoritative guardians of society. Or, as put by Seeman ([1992]:6): 'The power to exorcize is..not something that is concomitant upon neutral or specialized knowledge or skill, but rather it depends upon honor and the ability to shame opponents both physically and symbolically in an agonistic context'. Jesus also became the new official ritual elder of the crowds in society. These expendables could not defend their own honor. To them, Jesus acted as broker and made them honorable in the new household. Because of this, he was honored by them, and the official guardians of society were not. He declared things clean which were rendered unclean by the scribes and Pharisees. He also forgave sins, and thus broadened the sacrificial system of the temple. He showed God was available also outside the temple. The saving presence of God and his mercy was to be found in the house(hold), and not in the temple.

However, it was only by inference, not by an explicit claim, Jesus' Galilean ministry challenged the temple and its authority. The direct attack would only come later when Jesus entered Jerusalem. To this we shall now turn our attention.

6.5 JESUS' BROKERAGE IN JERUSALEM

As was indicated in sections 6.2.1 and 6.4.9, the following analysis of Jesus's brokerage in Jerusalem will concentrate on two aspects of Jesus' ministry in the Jerusalem-section of the narrative, namely his action in the temple, and his arrest, trials and crucifixion. The reasons for concentrating on these two aspects of Jesus' ministry in Jerusalem are as follows: In section 6.4, it was indicated Jesus' brokerage on Galilean soil can be seen as, inter alia, an indirect attack on the temple institution in Jerusalem. In section 6.5.1, it will be indicated Jesus' temple action should be understood not as a destruction of the temple, but as a restoration thereof. It will also be indicated Jesus' temple action should be understood in terms of what Jesus did in Galilee, the restoring of the household of God. Understood as such, Jesus' temple action should be seen as a replication of his brokerage of God's kingdom in Galilee.

Second, the reason for analyzing Jesus' passion has, in a certain sense, already been given in section 6.2.1. There, it was indicated the prologue of the narrative should not only be seen as a proleptic program of Jesus' itinerary in the rest of the narrative, but also as a proleptic program in regard to his passion as the second status transformation ritual he would undergo in the narrative. In section 6.5.2, it will be indicated the narrator uses this second transformation ritual of Jesus to further highlight the opposition between Galilee and Jerusalem in Mark's story of Jesus. Jesus' first status transformation resulted in him receiving honor from the crowds and having more authority than the 'official' religious leaders of his day. Jesus' second status transformation ritual, however, led to him being dishonored by the crowds, as well as losing his authority over the religious leaders of his day. It will thus be indicated the narrator uses Jesus' second ritual of status transformation to create irony in the narrative: According to the scribes, chief priests and elders, Jesus 'lost' his honor, and they regained theirs. However, the outcome of Jesus' transformation ritual is portrayed by the narrator in such a manner that just the opposite is true.

6.5.1 Jesus and the temple in Jerusalem

Jesus' act in the temple in Jerusalem has received a large amount of attention from many New Testament scholars studying the gospels. In past and recent New Testament scholarship, there are more or less ten main interpretations given in regard to what Jesus really did, or tried to do, in the temple.

The older and most common understanding of Jesus' act in the temple, and the one which still predominates, is that he 'cleansed' the temple (see Edersheim 1936:370; Abrahams 1967:87). According to Roloff (1969:95), the action of Jesus in the temple was 'a prophetic sign which intended to bring about the repentance and return of Israel in the last days'. Jesus thus charged Judaism with its own recognition of the holiness of the temple as the place of the presence of God and demonstrated its practice stood in contradiction to that holiness. Jesus' action constituted a requirement of the absolute maintenance of the holiness of the existing temple. There was thus an interior holiness which was being besmirched by the actual conduct of the temple's affairs, and that 'besmirching' was 'cleansed by Jesus'.

A second interpretation of this act is that he pointed to the inadequacies of the temple establishment. Trautmann (1980:120-122), for example, argues that Jesus objected to the Sadducean priesthood for combining politics and economics with the temple. He also opposed their theology of atonement by means of sacrifice and the cult. Because Jesus did not believe in atonement through sacrifice, his deed in the temple therefore was not only an attack on the temple, but especially an attack on its leaders. In the same vein Schmid (1968:209), argues that Jesus' deed in the temple simply pointed to the burning zeal of a rural puritan reformer for the honor of his Father. Jesus thus attacked the entrenched temple establishment which was money making in their orientation (cf also Evans 1989:522-539; see also Eisler 1931:48-510)[35].

A third interpretation of Mark 11:15-19 is that Jesus attacked the economic oppression the temple symbolized. In this regard, Jeremias (1971:145) proposed the cleansing was directed against the priestly class because '[t]hey misuse their calling ... by carrying on business to make profit'. Similarly Aulén (1976:77) remarked that '[t]o transform the court of the temple to a market place — and for their own profit — was a violation of the law concerning the holiness of the temple'. We may also cite Trocmé's view: The action in the temple was 'in defense of the honour of God, (Trocmé 1973:118). Harvey (1982:15) speaks of 'the abuse of Jewish institutions' which Jesus attacked and characterized the action as a prophetic one which represented 'the divine judgment on a particular use which was being made of the temple' (cf also Eppstein 1964:42-58; Hamilton 1964:365-372; Hengel 1971:15-17).

This is also the point of view of Belo (1981:180-181), Myers (1988:299-304) and Waetjen (1989:181-184). According to Belo (1981:180), it was because money from commerce was connected to the temple that it did not bear fruit. 'If we recall that this trade was controlled by the chief priests, we can conclude that they and this trade are the ones being challenged by the subversive practice of Jesus' (Belo 1981:181). Myers

(1988:299-304) argues in the same vein: Jesus' temple action should be 'viewed as the centerpiece in Mark's unrelenting criticism of the political economy of the temple. Jesus attacks the temple institutions because of the way they exploit the poor' (Myers 1988:299). According to Myers (1988:300), it should be noted commercial activity was an entirely normal aspect of any cult in antiquity, so this is not what Jesus was against. He was against the ruling-class interests who were in control of the commercial enterprises in the temple market. By his temple action, Jesus called for an end to the entire cultic system, symbolized by his overturning of the tables of the money changers and the seats of those who sold doves. 'They represented the concrete mechanisms of oppression within a political economy that doubly exploited the poor and the unclean' (Myers 1988:301). What Jesus therefore did was to shut the temple and its operations altogether (Myers 1988:303). This is also more or less the point of view of Waetjen: Jesus' temple action should not be seen as an act of reformation intended to eliminate business activities from the observance of the cult or to separate trade and commerce from the worship of God. 'Jesus is not 'cleansing the temple' ... he is closing it down' (Waetjen 1989:182). By ending the sale of doves and terminating all activity in the sacred precinct, Jesus signified the end of the cult and its hierocracy and the tributary mode of distribution both which it maintained. Jesus' closing down of the temple also marked the termination of its power and privilege, but especially its oppression and dispossession of the Jewish masses (Waetjen 1989:183). Furthermore, the cancellation of the temple also abolished the dehumanizing pollution system which it maintained to the advantage of the ruling elite (Waetjen 1989:183).

Fourth, Jesus' temple action is seen by some scholars as a military action of a political revolutionary character. According to Carmichael (1962:131-133), Jesus entered Jerusalem with a group of armed men and forcibly seized the temple. Johnson (1960:189) has more or less the same point of view. Brandon (1967:35-38), on the other hand, argues the entry of Jesus into Jerusalem, the arming of the disciples and the temple action of Jesus pointed to 'a carefully planned demonstration by Jesus of his assumption of messiahship after the manner of Judas the Galilee' (Brandon 1967:35)[36].

To these four interpretations discussed above, still others can be added: Jesus' temple action was dictated by an anti-cultic attitude on his part (see Caldecott 1923:84; Hoskyns & Davey 1940:194; Nineham 1963:300-301; Moule 1981:21-25)[37], he wanted the trade to be moved entirely outside of the temple precincts (Davies 1974:350), or he was concerned with the status of the Gentiles who were excluded from the temple (Davies 1974:351-353)[38]. An increasingly popular view is that Jesus was not only in conflict with the major institutions, but he rejected them, especially the temple (see Horsley 1987:285-300; 1989c:130-132). Recently, the view has also been

proposed that the incident shows the tension between city and country (village), that is, between the economic practices of urban Jerusalem and their Galilean agrarian poor in first-century Palestine (cf Theissen 1978b:47-48; Freyne 1988:178-190). And finally, some scholars are of the opinion Jesus' temple action should be interpreted from a post-Easter perspective: According to Braun (1979:12), this action expressed the opposition of the early church to the temple cultus, or, according to Suhl (1965:143), it represented 'the present power of the raised [Christ] in the confession of the post-Easter community'.

According to Sanders (1985:63), all these explanations given above (except for maybe the last example) more or less point to the same understanding of Jesus' action in the temple, namely, Jesus 'cleansed' the temple. This understanding however, according to Sanders, is not correct for the following reason: '[It] implies a prior profanation or contamination, and this profanation has been readily found in the conducting of trade in, or around, the temple precincts' (Sanders 1985:63). Sacrifices were integral to the function of the temple and the religion of Judaism, and because sacrifices were needed, so were the money-changers. Sanders (1985:69) therefore wants to understand Jesus' action in the temple as 'a symbolic destruction'. Jesus knew what he was doing when he overturned the tables of the money changers and those who were selling doves. Like others, he regarded the sacrifices as commanded by God, and he knew making a gesture towards disrupting the trade represented an attack on the divinely ordained sacrifices (Sanders 1985:70). Therefore, Jesus' temple action can only be understood as a symbolic act of destruction which was aimed at restoration:

> Thus we conclude that Jesus publicly predicted or threatened the destruction of the temple, that his statement was shaped by his expectation of the arrival of the eschaton, that he probably also expected a new temple to be given by God from heaven, and that he made a demonstration which prophetically symbolized the coming event.
>
> (Sanders 1985:75)

From the above citation, Sanders' interpretation of Jesus' temple action is clear: The cleansing of the temple should be interpreted as a symbolic act signifying the destruction of the temple: '[He] (Jesus — EvE) intended ... to indicate that the end was at hand and that the temple would be destroyed, so that the new and perfect temple might arise' (Sanders 1985:75). In other words, Jesus proclaimed the restoration of the temple and of Israel. Like the prophets of old, he proclaimed the plan of God which consisted of destruction and restoration. This would all happen on the arrival of the new eschaton, the eschatological kingdom of God[39].

Crossan (1991a:355-360) also interprets Jesus' action in the temple in more or less the same vein as Sanders (excluding their difference in regard to the eschatological-symbolical meaning of Jesus' act in the temple). According to Crossan (1991a:357), Jesus' temple action 'is not at all a purification but rather a symbolic destruction'. He agrees with Sanders (1985:63) there was nothing wrong with any of the buying, selling or money-changing operations conducted in the outer courts of the temple. No one was stealing, defrauding or contaminating the sacred precincts. Those activities were the absolutely necessary concomitants of the fiscal basis and sacrificial purpose of the temple (see Van Aarde [1993]b:18 who differs from Sanders and Borg in this regard). Jesus' attack on the temple should therefore not be seen as a physical destruction of the temple, but as 'a deliberate symbolical attack. It 'destroyed' the temple by 'stopping' its fiscal, sacrificial, and liturgical operations' (Crossan 1991a:357-358).

There is, however, a main difference between the interpretations of Sanders and Crossan just described, namely their understanding of the concept of the kingdom of God. Where Sanders sees Jesus' understanding of the kingdom as eschatological, that is, to come in the near future (see Sanders 1985:75), Crossan (1991a:283) understands it as referring to something that is here and now: 'What is needed, then, is not the insight into the Kingdom as future but a recognition of the Kingdom as present. For Jesus, [the] Kingdom ... is a Kingdom of here and now ... a Kingdom performed rather than just proclaimed' (Crossan 1991a:283, 292). This then is also the manner in which the concept kingdom of God was interpreted and understood in section 6.4. At his baptism Jesus was appointed by the Patron as the official broker of his kingdom. This made the kingdom a present reality, a reality brokered by Jesus, for example, in the way he 'ate' (section 6.4.3), healed (section 6.4.4), and interpreted the purity rules of his day (section 6.4.2).

Since it has become clear from the above discussion that one's understanding of Jesus' temple action is closely related with that of the concept 'kingdom of God', let us look to the latter in a bit more detail. In section 6.3, it was argued that the narrator's usage of the kingdom should be understood in terms of a symbol of God's saving presence and availability. It was also argued the household should be seen as a symbol of the kingdom: By restoring the household Jesus restored the kingdom. Also, the kingdom was to be found in the household, because the household was the kingdom, or, a symbol thereof.

Recent scholarly discussion has also emphasized the phrase 'kingdom of God' can be seen as a *symbol* in the teachings of Jesus, not a *concept* (Perrin 1976:30). In reading the phrase 'kingdom of God' as a symbol, Perrin (1976:29-33) distinguishes between a *tensive symbol* and a *steno-symbol*: A steno-symbol represents something

else in a one-to-one way and may thus be translated into its referent without loss, whereas the meaning of a tensive symbol is not exhausted by any one referent. In regard to this distinction, Perrin (1976:33) argues the kingdom of God was understood by Jesus as a tensive symbol. In the mouth of Jesus, the phrase pointed to something beyond itself and was not an idea or a 'shorthand' for an idea, for example, the imminent end of the world. Rather, the function of a symbol is to evoke a *myth*, that is, to the extent a symbol is shorthand at all, it is a shorthand for a myth, not an idea (Perrin 1976:33)[40].

Myth is therefore a story about the relationship between the two realms of the sacred and the profane, the real and the visible real, between the *Noumenon* and the *Phenomenon*, in Kantian terms (see again section 3.3.6). Myth is the language for speaking about the 'other realm' and its relation to this realm (Perrin 1976:32). In other words, a symbol functions linguistically to evoke a myth. A symbol thus points to a particular way of seeing and relating to Reality mediated by a myth (Perrin 1976:32)[41].

According to Borg (1986:92), as fruitful as Perrin's work is, it needs to be taken one step further in order to understand Jesus' action in the temple in relation to his understanding of the kingdom. A myth, Borg argues, can be seen as a root metaphor, a way of imagining reality. Essential in understanding a myth as a root metaphor are two central claims: First, in addition to the visible material world disclosed to us by ordinary sense perception, there is another level or layer of reality, that of the 'other world'. Second, the 'other world' is not simply an article of belief, but an element of experience. It is nor merely believed in, but known (Borg 1986:92-93; see also again section 3.3.6).

The phrase kingdom of God was for Jesus a symbol of the experience of God's presence and power; it was a symbol/myth to express something of Jesus' own experience of God. And because Jesus experienced God as being present, the kingdom for him was also a present kingdom (Borg 1984:258). Or to use Borg's own words: 'But if the symbol (i e the kingdom of God — EvE) points here to the experience of God, then the saying means in effect, 'God is near, at hand, accessible to human experience'' (Borg 1984:258). The kingdom should therefore not be seen as referring to temporal futurity, but to something that is a present reality[42] (cf also Schüssler Fiorenza 1985:120; Horsley 1989b:11). In terms of what have been said previously in regard to the house as being the symbol of the new household, it is clear that I therefore would like to agree with Borg.

Now that we have made the point the kingdom of God should be seen as a present reality, let us get back to our main argument: According to Borg (1984:171), Jesus' action in the temple, if the kingdom is seen as a present reality, should be seen as 'a

prophetic or symbolic act ... [against] the role of the Temple's ideology of holiness' (Borg 1984:170, 174). Jesus' action thus was against the temple's quest for separation which generally excluded Gentiles (Borg 1984:175). This is also the reason why Jesus expelled the merchants: Their presence on the temple mount was to protect the holiness of the temple 'by exchanging profane coinage for 'holy' coinage, by providing sacrificial doves guaranteed free from blemish' (Borg 1984:176). Their activity served and symbolized the quest for holiness understood as separation, and according to Jesus, that understanding of holiness was wrong (Borg 1984:167-177). Jesus' action therefore was a dramatic appeal to the nation to abandon their quest for holiness as expressed by the temple and follow a different religious policy, a policy in which God's holiness was understood as being inclusive (Borg 1984:177). Or stated differently: Jesus' understanding of the kingdom was that it was a symbol for God's presence and power. Jesus spoke of the kingdom as a reality which could be entered or possessed in the present (Borg 1984:256). The kingdom was the community which knew the embracing mercy of God which included Gentiles. This was holiness, namely to experience the merciful presence of God, and not a quest for separation (Borg 1984:256). Therefore Jesus had to attack the temple's understanding of holiness, as well as the merchants who symbolized that understanding. As the kingdom was a symbol for the experience of God, so was Jesus' action in the temple: It expressed in a symbolic manner the way in which Jesus experienced God's mercy and presence.

This then is more or less the stand of the current debate in regard to the interpretation of Jesus' action in the temple in previous and recent New Testament scholarship. It is my opinion that all of these interpretations have one shortcoming in common: Jesus' temple action is interpreted as an isolated passage in the gospel(s), and not connected with or interpreted in relation to his other words and deeds in the gospel(s). Or, in terms of Mark: Jesus' temple action in Jerusalem is analyzed without taking into consideration what Jesus previously did on Galilean soil. This is, in my opinion, a very important shortcoming in previous scholarship, especially if one takes into consideration the conclusions reached thus far in our own analysis of Jesus' words and deeds in the Gospel of Mark. Let us summarize some of our previous conclusions in short in terms of their importance to an understanding of what Jesus did in the temple in Jerusalem.

In section 5.2.4, the emic reading of the text resulted in the conclusion that the narrator, in terms of his ideological perspective on the topographical level of the text, opposes Galilee with Jerusalem and the house(hold) with the temple. Because of this, I would like to argue Jesus' temple action in Jerusalem cannot rightly be understood if it is not analyzed in relation to what Jesus did on Galilean soil, and more specifically, what Jesus did and said in relation to the household in Galilee. In section 6.3, it was

argued Jesus became the broker of God's kingdom because his kingdom was broker-less. The way the temple officials, both in Jerusalem and on Galilean soil, brokered God's kingdom, resulted in the unavailability of God's kingdom and presence. On Galilean soil, Jesus changed all of that. In the way he interpreted the purity laws he not only broke down all the boundaries which excluded so-called sinners, possessed and unclean people, but also laid down new boundaries, boundaries that made God's kingdom available to all. Exclusiveness was replaced by inclusiveness (see section 6.4.2). The way Jesus ate was described as open commensality. His meals were the place where nobodies met, and became somebodies, participants of the new household of God. Classes, sexes, ranks and status were mixed up together. His meals were inclusive. Everybody was welcome, even the Gentiles (see section 6.4.3)

In the way Jesus healed, he challenged the authority of the 'official brokers' of the society. His healings took place either in the context of, or for the benefit of, households and household relationships. The result of this was that Jesus not only gained control over the temple and its officials, but also over society. Jesus now was the one who controlled society, patrolled it boundaries and guarded its entrances and exits (see section 6.4.4). Because of this authority the crowd(s) appointed Jesus as the new ritual elder who had the authority to declare unclean people clean (section 6.4.5). When Jesus was labelled by the scribes from Jerusalem as being from Beelzebul, he answered them by saying it is they who are breaking up the household of God, and not him (section 6.4.6). The narrator thus pictures a Jesus who, when he enters Jerusalem, has authority over society. He is the one who has honor, the power to be the broker of the new kingdom, the authority to patrol the boundaries of the kingdom and to make God's kingdom available to all, including the Gentiles[43].

With this as background to Jesus' temple action, let us look first at Jesus teaching in the temple just after the episode of the turning over of the tables in the temple precincts. Jesus' teaching in the temple, namely Mark 11:17, reads as follows:

17 καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς, Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν λῃστῶν.

(Mark 11:17)

Two aspects of this saying of Jesus are of importance here for our discussion: First, Jesus refers to the temple as ''ο οἶκός μου' (my house), and second, this house (the temple) must be a house of prayer for πᾶσιν τοῖς ἔθνεσιν (for all nations).

Let us first look at Jesus' reference to the temple a being 'my house'. In Mark, we find the narrator uses the word temple twelve times (cf Mk 11:11, 15 [two times], 16, 27; 12:35; 13:1, 3; 14:49, 58; 15:29, 38). Of these twelve occurrences the narrator

uses the word ἱερός nine times (see the first nine references listed above) and the word ναός three times (cf Mk 14:58; 15:29, 38). However, when Jesus refers to the temple in Mark 11:17, he uses the word οἶκός (house). In my opinion, this should be interpreted as follows: On Galilean soil Jesus was appointed by the Patron as the broker of the kingdom. Jesus had to make the kingdom available, and this he did by restoring the household. By the way Jesus restored the household he gained authority as the new official broker of the kingdom, not only in terms of the new household, but also in terms of society as a whole, which included the temple.

By calling the temple 'his house', Jesus thus indicated he, as the official broker of the kingdom, also had authority to restore the temple. And by calling the temple 'my house', Jesus also indicated in which manner it had to be restored: It had to become like the house(hold) on Galilean soil. Or, to put it differently: *What Jesus did in the temple is what he already did in Galilee.* On Galilean soil, Jesus restored the kingdom by creating a new household with no exclusiveness and purity rules. He made God available to all. This he also was now doing with the temple. It had to become a house where everyone was welcome, or rather, it had to become part of the household of the new kingdom.

Jesus' remark that his house must be a house of prayer for all nations more or less interprets itself: On Galilean soil Gentiles were invited to become part of the new household of God. And if the temple was also part of that house, the Gentiles also had to be welcome. As has been noted above, on this point I therefore agree with Borg and disagree with Sanders. It was indicated earlier, according to Sanders (1985:68), Jesus did not seem to make a definite gesture in favor of including the Gentiles as people who should have access to the temple when he acted in the temple. According to Borg, however, Jesus' action in the temple was inter alia against the temple's quest for separation which generally excluded Gentiles (Borg 1984:175). That the Gentiles were one of Jesus' main concerns in Mark is clear: Jesus understood the temple as part of his new household of which he was the official broker. The household was open to all on Galilean soil, therefore in the temple it had to be also the case.

The above interpretation of Jesus' saying in the temple also makes it possible to understand what he meant when he overturned the tables of the money changers and those who were selling doves. As Borg (1984:167-177) indicated, their activity served and symbolized the quest for holiness understood as separation built on the purity regulations of the temple. By turning over the tables, Jesus thus, as he did in Galilee, put an end to the boundaries and lines which excluded people from the kingdom. Jesus' action in the temple should be understood as a symbolic act that ended purity boundaries and lines that made God unavailable.

To conclude: When Jesus' action in the temple is understood in terms of the narrative world of the Gospel, that is, in relation to his brokerage on Galilean soil, it is clear what Jesus did in the temple in Jerusalem was not something 'new': It was exactly the same as what he has been doing in Galilee in the first part of the Gospel. The Pharisees replicated the temple to the bed and board of the Jew in Galilee. Jesus did just the opposite: *He replicated the house(hold) of Galilee in the temple in Jerusalem.* For the Markan Jesus, the temple was part of the kingdom, and because Jesus had the authority in the kingdom, he also had authority over the temple. And because the temple was part of the kingdom, it had to be like the household: Open to all, Gentiles included. The temple officials made the kingdom unavailable, in the temple and on Galilean soil. Jesus, however, made it available in Galilee and in the temple. Understood as such, Jesus' temple action should be seen as an extension of his brokerage on Galilean soil. This is also the point of view of Crossan (1991a:360):

> I think it quite possible that Jesus went to Jerusalem only once and that the spiritual and economic egalitarianism he preached in Galilee exploded in indignation at the temple as the seat and symbol of all that was nonegalitarian, patronal, and even oppressive on both religious and political level. [He] ... *simply actualized what he had already said in his teachings, effected in his healings, and realized by his mission of open commensality.*
>
> (Crossan 1991a:360; my emphasis)

Jesus' temple action should therefore not be seen as a symbolic act which was intended to put an end to the temple, but to restore it to that what it was intended to be, namely to broker God's presence and availability to all. And to achieve that, Jesus replicated the new household of Galilee in the temple. Van Aarde (1991d:59-60), in a study of the relativity of the metaphor 'temple' in Luke-Acts, made the following remark in regard to Jesus' attitude towards the temple in Luke-Acts, which is also relevant to Mark:

> The Pharisaic replication of the temple community in everyday life had the religious implication that social ostracism was legitimated with divine alienation. Like the Pharisees, *Jesus also considered that the temple community should be extended to everyday life. Jesus, however, opposed social-religious ostracism.* Unlike his Pharisaic opponents, He associated himself with a specific trend which is evident in the Old Testament (and intertestament literature) .... This is the fact that the initial *exclusivity* with regard to the access of the temple structure had become more relaxed, so that one could speak of a *broadening* of the temple.
>
> (Van Aarde 1991d:59-60; my emphasis)

That Jesus' temple action should be understood as a replication of the household on Galilean soil, that is, a restoration or broadening of the temple, is also clear from Mark 12:37. From this verse it can be deduced Jesus was teaching the crowd in the temple. As argued above, the crowds which followed Jesus most probably were *inter alia* the expendables in society. If this was the case, it would mean in Mark 11:27-12:44 Jesus was teaching expendables in the temple, that is, people who would not have been permitted in the temple under normal circumstances. However, since Jesus has restored the temple, since its boundaries were broadened also to include the expendables, the women and Gentiles, they were now welcome in the temple. The question can therefore be asked that if Jesus' temple action was aimed at destruction of the temple, that is, at closing it down, and not at restoration, why would Jesus have taken the trouble to go back to the temple the following day, most probably with the crowds following him, to teach in the temple. If Jesus had 'closed down' the temple the previous day, he would not have gone back to the temple.

Above it was indicated Myers (1988:301) and Waetjen (1989:182) interpret Jesus' temple action as the closing down of the temple. However, Schüssler Fiorenza (1985:120) also concurs with my interpretation that Jesus only intended to restore the temple to its rightful and intended meaning:

> The Jesus movement in Palestine does not totally reject the validity of Temple and Torah as symbols of God's election but offers an alternative interpretation of them by focusing on the people itself as the locus of God's power and presence.
>
> (Schüssler Fiorenza 1985:120)

Jesus, therefore, did not close down the temple. It was restored to make place for the new household of God. Jesus' creation of the new household of God can therefore also be understood as a broadening of the kingdom, and the temple.

To conclude: In Galilee, Jesus, only by inference, not by an explicit claim, challenged the temple and its authority. The direct and explicit attack occurred in the temple itself. However, both in Galilee and in the temple itself, Jesus' aim was the same: To broker the kingdom of the Patron in such a manner that it was available to all, whatever the result or opposition would be. To that result we now turn our attention.

6.5.2 Jesus' arrest, trial[s] and crucifixion: A ritual of status transformation

Our emic reading in chapter 5 enabled us to discern the interests of both the protagonist and the antagonists in the narrative of Mark. It also was indicated that the crowds (including expendables) can be seen as the target of the protagonist. The etic reading

of the text in section 6.4 enabled us to define this target of the protagonist in more specific terms: Jesus' main target most probably was the expendables in society, those people who were not able to defend their honor. In terms of the expendables, Jesus practiced a politics of holiness, like the Pharisees, scribes and chief priests. His politics of holiness, however, was not a politics of holiness in terms of separateness, but a politics of mercy/commensality (cf Mk 5:19; 6:34) and inclusiveness.

Because of these activities of Jesus, some Pharisees and scribes from Jerusalem came down to Galilee to protect their interests (cf Mk 3:22; 7:1). Their interest, as indicated above, was a practice of the politics of holiness in terms of separateness. According to them, the virtuous man in first-century Palestine did not mix with people of certain despised positions, especially in terms of their politics of holiness, that is, the purification prescriptions regarding what was clean and unclean. Or, in short, obser- vant Jews did not mix with people from the expendable class. In terms of the Pharisees' interests, it was indicated above that they replicated the temple community in everyday life to the bed and board of the observant Jew. The implication of this was that social ostracism was legitimated with divine alienation. The results, however, of both the scribes' politics of holiness and the Pharisees' replication of the temple to everyday life were the same: People were declared as living 'outside' the presence of God. Because God was holy and whole, and they were not, it was impossible God could be merciful towards them and impossible that they should be themselves living in the presence of God.

Jesus' ministry to the expendables, however, was the total opposite to that of the scribes and the Pharisees. He defended the expendables' honor by acting as the broker of the Patron's presence and availability. Jesus' compassion to these people, therefore, was experienced as an anomaly by the scribes and the Pharisees. And as a result of this, they came down to Galilee to protect their interests. The way in which they tried to do this was to label Jesus as a the leader of the demons, that is, as an anomaly in society and therefore, a dangerous person. It can therefore be concluded that Jesus' ministry of compassion to the expendables (and Gentiles) in society, should be seen as the main reason why some of the interest groups in Jerusalem came down to Galilee to protect their interests.

By going to Jerusalem, Jesus thus was doing what the interest groups in Jerusalem did when they came down to Galilee. They came to protect their interests, and Jesus was now also going to Jerusalem to protect his interests also. Understood as such, it was argued in section 6.5.1 Jesus therefore went to Jerusalem to replicate, inter alia in the temple, what he was doing in Galilee in the first part of the narrative. In Galilee the interest groups of Jerusalem came into conflict with Jesus' interests, and now Jesus will come into conflict with their interests in Jerusalem.

In regard to Jesus' temple action, there are scholars who would like to argue that this action should be seen as the immediate cause for his consequent arrest, trial[s] and crucifixion (cf inter alia Sanders 1985:339; Crossan 1991a:360, McLaren 1991:99). The question can, however, be asked if Jesus' temple action should be seen as the only reason for his subsequent death. Regarding this question, five texts in Mark are of importance, namely Mark 11:8-11, Mark 11:18, Mark 12:12, Mark 12:37 and Mark 14:2. From these texts it is clear the crowds, which were the Markan Jesus' target in Galilee, also followed him into Jerusalem. It was the crowd who honored Jesus in Galilee, and now the crowd was honoring him again in Jerusalem. This, of course, was a main threat to the honor of especially the scribes, chief priests and elders in Jerusalem. To try to regain their honor, they first sent some Pharisees and Herodians to ask Jesus if one should pay taxes to the emperor (Mk 12:13-17). Jesus was also confronted by the Sadducees on the question of the resurrection (Mk 12:18-27), and by a scribe on the question of the first commandment (Mk 12:28-34; the respective relationships between these different interest groups will be discussed in section 7.3.3). It is, however, clear Jesus' ministry of compassion to the crowds in Galilee, his temple action in Jerusalem, as well as the crowds who followed him in Jerusalem, should be seen as the reasons for his subsequent arrest and crucifixion. For the religious leaders in Jerusalem, it was clear Jesus stood for a basic change in the very structure of society. On Galilean soil, some of the interest groups tried to eliminate him, either by killing him (cf Mk 3:6), or by labelling him as a deviant (cf Mk 3:20-30). Now, Jesus was in Jerusalem and was making the same claims. Their natural response of course, was to liquidate him.

As was indicated in section 6.2, this 'liquidation' of Jesus will be studied as Jesus' second ritual of status transformation in Mark's story of Jesus. While Jesus' first ritual of status transformation (during his baptism) was depicted by the narrator as a positive transformation of status, Jesus' status transformation during his arrest, trial[s] and crucifixion is portrayed by the narrator as a negative status transformation, at least from the point of view of the interest groups in Jerusalem, mainly the scribes, chief priests and elders. It will also be indicated the narrator thus uses these two status transformations of Jesus to further highlight the opposition between Galilee and Jerusalem in the Mark as the two focal spaces of interest.

6.5.2.1 Jesus' second ritual of status transformation in Mark' story of Jesus

As was indicated in section 4.2.4, rituals have two aspects, that of the ritual process (i e, separation, liminality-communitas and aggregation), and the ritual elements, namely the initiand, ritual elder(s) and the ritual elements. According to the narrator, Jesus' separation, the first step of the ritual process, started in Mark 14:3-9. According to McVann (1988:97), Jesus' separation started during his arrest. It is, however, clear

Jesus' separation already starts in Mark 14:3: The narrator depicts Jesus as being gradually separated first from the crowds (Mk 14:3), then from a smaller part of the crowd (Mk 14:3-9), then he is alone with his disciples (Mk 14:12-25), then Judas Iscariot started to look for a way to betray Jesus (Mk 14:10-11), later Jesus is deserted by his disciples (Mk 14:50), and finally Peter also denied he knew Jesus (Mk 14:72).

After his first status transformation in Mark 1:9-12, he called some of his disciples (Mk 1:16-20) and after his first public deed as the new broker of God's kingdom, his clientele started to grow. As the narrative develops, Jesus called some more disciples (cf Mk 2:14), and also appointed the Twelve (cf Mk 3:13-19). Jesus' clientele on Galilean soil, however, consisted of the crowds. The reader was first introduced to the crowd(s) as a character in the narrative in the synagogue in Capernaum (cf Mk 1:21-29). However, after Jesus' healing of the man with the unclean spirit in Mark 1:21-29, and subsequent healings and teaching in the neighboring towns, the crowds became constant followers of Jesus (cf e g Mk 1:45; 2:13; 3:7-10, 20, 34; 4:1, 35; 5:12; 6:53-56; 8:1). Sometimes the crowds were so large and followed Jesus in such a constant manner that he did not even had time to be alone and rest (cf e g Mk 1:45; 6:30-33). When Jesus entered Jerusalem, the crowds[44] were still following him, and after Jesus' action in the temple, he taught them in the temple. During Jesus other activities in Jerusalem the crowds were also his constant followers (cf Mk 11:18, 12:12, 37; 14:2).

However, from Mark 14:3 the narrator depicts just the opposite. The last time the reader is informed the crowds were with Jesus is in Mark 14:2. After this, Jesus' status transformation started with a gradual separation from his followers. First, in Mark 14:3-9 in the house of Simon the leper, Jesus is portrayed as being with only a part of the crowd. In Mark 14:12-25, further separation took place, when Jesus was having the Passover meal with only his disciples. During this meal, even further separation took place, in that Jesus forecasted one of his disciples would betray him, and that after his betrayal, all of his disciples would desert him (cf respectively Mk 14:18 and Mk 14:27). A certain pattern in Jesus' separation, as depicted by the narrator, can therefore be discerned: First, Jesus was with the whole crowd and the disciples, then with only a part of the crowd. Jesus then is depicted as being only with the disciples and then foretells one of his disciples, and finally, all of them, including Peter, would desert him. In the end, when Jesus is crucified and dies, only the women stood at a distance as onlookers (cf Mk 15:40-41).

After the Passover meal, Jesus and his disciples, without Judas Iscariot, went to Gethsemane. Further separation, therefore again takes place. While in the garden, Jesus went aside to pray, but his disciples could not stay awake. According to the narrator, they therefore already started to desert Jesus. However, Jesus' final separation took place when he was arrested (cf Mk 14:49). After this arrest, all of his disciples

deserted him and fled (Mk 14:50). Then Peter finally denied he knew Jesus (Mk 14:72). Jesus' arrest, therefore, can be seen as the beginning of Jesus' state of liminality-communitas.

That Jesus entered the second stage of the ritual process after his arrest, the state of liminality-communitas, is clear when Jesus' attitude just after his arrest is compared with his attitude when he was brokering the kingdom on Galilean soil. Previously in the narrative, Jesus was assertive (cf e g Mk 1:15, 38, 41; 2:13), confident of his own authority (cf e g Mk 2:8-11; 25-28; 3:3-6, 34-35; 5:31), and defiant, even contemptuous of the established religious authority of the scribes and Pharisees (cf e g Mk 7:5-12; 11:33; 12:11, 38-40). Jesus' arrest, however, signalled an abrupt and unexpected reversal of this well-established pattern in the narrative (see McVann 1988:97). Jesus now submitted unconditionally to his arrest (cf Mk 14:42, 46-49). What he predicted in Mark 8:31, 9:31 and 10:32-34, namely, that he would be betrayed, would suffer and be put to death, be resurrected, and finally rise from the dead, was now being fulfilled: His betrayal has occurred. This led to his separation. He would also suffer and be put to death. This will be his period of liminality-communitas. But he will also be resurrected from the dead, which will be his aggregation.

Jesus' arrest can thus be seen as the inauguration of his period of liminality-communitas, where he is marked of from the world in which he previously had a positive role and standing. Before this, Jesus was the new official broker of the Patron, now he was a nobody, a non-person without any status or identity. This is also clear when Jesus' trial before the Sanhedrin is looked at more closely (Mk 14:53-65). From Jesus' trial it is clear the high priest, the chief priests, scribes and elders acted as the ritual elders during Jesus' second ritual of status transformation. During his first ritual, it was John the Baptist. John the Baptist was the one who called for repentance, that is, not allowing the purity maps to organize and divide society. However, the people who were advocating these maps, were now Jesus' ritual elders. That Jesus, in his state of liminality communitas, was a nobody is clear from the way in which the Sanhedrin looked for a testimony against him to put him to death. Ironically, however, no one was able to relate who Jesus was (cf Mk 14:55-59). To them he was a nobody. During his state of liminality-communitas, Jesus was the model initiand (McVann 1988:98). When he was directly confronted by the high priest, Jesus did not answer (Mk 14:61).

After Jesus answered the high priest's second question in a positive manner, some started to spit on him and he was also blindfolded and struck by some of those who were present. In section 4.2.1, it was indicated spitting in a persons face was a common social sanction which defiled and degraded people and rendered them unclean and socially unacceptable. Such a person would also have no honor. When Jesus was captured, he was already shamed and lost his honor (see section 4.2.1). However, now

again he was shamed because some of the Sanhedrin and the soldiers spat on him (cf Mk 15:19). Jesus' trial before the Sanhedrin is thus portrayed by the narrator in a very ironical manner. In Galilee, Jesus received grants of honor because he defended the honor of the unclean. Now, Jesus was losing his honor because he was rendered unclean. In Galilee, Jesus used his own saliva to heal a blind man (Mk 8:22-26), now his was made unclean by the saliva of others.

When Jesus was handed over to Pilate, his liminality intensified even more. First, Jesus as a Jew, was interrogated by Jews, now he was brought before a Gentile. During his trial before Pilate, after being stirred up by the chief priests (Mk 15:11), the crowd who previously honored him, decided to let Barabbas go and let Jesus be crucified. On Galilean soil, Jesus defended their honor, now they were the cause for him losing his honor. To them Jesus was a nobody, with Barabbas having more worth. After Jesus was flogged, thus being dishonored once more (see again section 4.2.1), Pilate handed him over to be crucified. Before Jesus was led out to be crucified, he was struck on the head with a reed, thus shamed even further.

The climax of Jesus' ritual came at his crucifixion. Symbols of shame are most heavily concentrated while Jesus hung on the cross: He was stripped of his clothes (Mk 15:24), and was also insulted and taunted (Mk 15:25-32). However, when Jesus died, he reached the climax of his state of liminality-communitas: He died without being in the presence of the Patron (Mk 15:34). By depicting Jesus as dying without the presence of the Patron, the narrator finally indicates how ironic Jesus' second status transformation ritual was: People who stepped over boundaries and lines were ostracized by legitimating such ostracism with divine alienation. Since they could not defend their honor, Jesus as broker accepted them as his clients and made the Patron's presence available to them. Now Jesus was hanging on the cross without being in the presence of the Patron, without any honor. This was the result of defending the honor of the expendables by making the Patron present in their lives.

However, Jesus' aggregation during his second transformation ritual in the narrative, is just as ironic. According to the scribes, chief priests and elders, they have succeeded in removing Jesus, an anomaly, from society. Jesus' aggregation is described by the narrator in three steps: First, after Jesus died, a Roman soldier attested that he was truly the Son of God, that is, the broker of the new kingdom. In section 6.2.2, it was indicated that Jesus, when he became the broker of God's kingdom, was also attested by the Patron as being his 'Son, the Beloved'. The second phase of Jesus' aggregation took place during his resurrection (Mk 16:1-6). The ritual elders, therefore, did not succeed in eliminating him. Because he was the Son of God, the broker of the Patron, he was raised up. In Mark 16:7, Jesus' aggregation is completed: Jesus is again going back to Galilee. There his healed healers would find him, and there they again would start to make the Patron available to all.

6.5.3 Jesus' brokerage in Jerusalem: Summary

In the prologue of the narrative of Mark, Jesus underwent a status transformation ritual and became the broker of the kingdom of the Patron. In brokering the Patron's presence to those in society who lost their honor, Jesus received honor. He was the new ritual elder who transformed the status of expendables to the status of being part of the new household. By doing this, he dislodged the 'official' brokers of God's presence from their social space, and also stripped them of their honor. In Jesus' second status transformation ritual the narrator, however, turns this situation upside down: Jesus now was the one who was losing his honor, the one who lived outside or without the presence of the Patron. In Galilee he was honored by the crowd; during his second transformation ritual he was shamed by them. In Galilee he had power over society, now society had power over him. The narrator therefore uses Jesus' two rituals of status transformation to further highlight the opposition between Galilee and Jerusalem in Mark's story of Jesus.

6.6 ETIC READING OF MARK'S STORY OF JESUS: SUMMARY

The above etic interpretation of Mark's story of Jesus yielded the following results: Jesus' baptism in Mark 1:9-13 can be understood as a status transformation ritual, a ritual in which Jesus' status is transformed to that of being the broker of the presence and the new kingdom of God (Mk 1:15). The concept *kingdom of God* is used by the narrator of Mark as a symbol for the actual sphere of access to God's (the Patron's) saving presence, a sphere which is that of the household. Because of this, Jesus' brokerage of the kingdom can be understood in terms of his restoring of the household: By restoring the household, Jesus also restored/brokered the kingdom of God. The new household can thus be seen as a symbol of the kingdom. Kingdom and house-(hold) go together: The kingdom is the household and the household is the kingdom.

To substantiate this argument, an analysis was done of Jesus' brokerage on Galilean soil (section 6.4). This analysis yielded the following results: The dominant setting and immediate cause for Jesus' exorcisms and other healings were that of household or kinship relationships. Almost every instance of Jesus' exorcisms and other healings in Mark have to do with transforming unclean people back to their proper functions in the context of kinship or household relations. The narrator of Mark, however, also uses Jesus' other healings to create a relationship between house and kingdom in the narrative (see especially the relationship between Mk 1:15 and Mk 6:12, as well as the interpretation of Mk 3:20-30 in section 6.4.6). The narrator also uses Jesus' exorcisms and other healings to depict him as having the authority to be the new broker of the kingdom (i e, to make people part of this new household), and as having more authority than the scribes and Pharisees. As a consequence, Jesus also has

authority over the temple and society as a whole. As such, Jesus is pictured by the narrator as a 'ritual elder, who has the authority to transform the status of so-called ill people from being unaccepted in society to being accepted and welcomed in the new kingdom (section 6.4.5). This analysis made it possible to identify Jesus' main target, namely the expendables in society. To this we will return in section 7.2.

The way in which Jesus understood the organization and inner structure of this new household (and of the kingdom) became clear in the way he 'ate' (section 6.4.3), and the new household's relation to the outside world became clear from the way Jesus interpreted the purity rules of his day as advocated by the temple (section 6.4.2). The startling element of the way Jesus 'ate' was the principle of open commensality. His meals were inclusive; the place where 'nobodies' met and became somebodies in the kingdom. In terms of the food that was eaten and the seating arrangements at these meals, it was clear in the new household there is neither hierarchical status nor class. It was a situation of egalitarian commensality. Jesus' meals also symbolized the availability of the kingdom and the Patron. The sharing of food in an egalitarian situation where everyone was welcome thus symbolized something of the normal household of the extended family in everyday life: Reciprocal relations, solidarity, hospitality, humility and service. Jesus, therefore, not only understood the kingdom in terms of the new household, but the inner structure of this fictive household was also based on the characteristics of the normal household of the extended family known in his time. Jesus' meals, however, in a certain sense were not ceremonies, but *rituals*: By taking part, people were transformed from nobodies to members of the new household (see again section 6.4.3).

Because of the inclusivistic tendency of the new household Jesus interpreted the purity rules of his day negatively, since they were exclusivistic in tendency, divided the kingdom, and made the Patron unavailable. Because everyone was welcome in the new household, including the Gentiles, new and broader lines had to be drawn, lines which would make it possible for sinners, the possessed and the unclean to be also included. These new lines made the old ones obsolete, as well as the purity system of the temple (see again section 6.4.2). Jesus' interpretation of the purity laws was an indication of the new household's external relations with those on the 'outside': There were no 'fences' around the new household; it was open and available to all, especially because the broker and the patron had mercy (cf Mk 5:19; 6:34), and the broker's main aim was to make the Patron's saving presence available to all.

In this new household, Jesus also redefined the pivotal values of honor and shame, as well as the first-century individual's understanding of dyadic personality. In the new household, honor was not acquired by socially proper attitudes nor was behavior

perceived by others. Honor was not acquired by reproducing the ideals of society. Furthermore, honor was also not acquired by serving the temple's understanding of the boundaries and lines in society, but by serving the household in terms of equality, humility and hospitality. By doing this, honor was acquired from the Patron. The only way in which one could be shamed was by an action of the Patron, and this would only happen if someone in the new household was ashamed of the words and deeds of the broker. Hence, to be honored in terms of the socially defined rules of the temple was to be shamed by the new household. But to be honored in the new household was also to be honored by its Patron (see section 6.4.7). In terms of dyadic personality, Jesus asked for people to break with the belief in external control and external responsibility (section 6.4.8). Praise or blame for behavior was their own. They were no longer controlled from the outside, and responsibility related to personal choice.

Finally, Jesus also defined the new household's relationship with society. Members of the new household had to understand themselves as *healed healers*, they were people who knew what it meant to experience the saving presence, as well as the availability, of the Patron. They therefore also had to go, as did the broker, and make this new household available to others. They had to eat what was put before them and accept others by healing their illnesses and casting out demons/unclean spirits (section 6.4.4.4). They, however, also had to repent and ask others also to do the same (Mk 1:15; 6:12), because by repenting, one not only disallowed the purity rules to organize society, but also individuals: If one had repented, there was no possibility that he could be labelled unclean or being possessed (cf Mk 3:20-30). Rather, in the new household, one was free to experience the saving presence and availability of the Patron.

Jesus also redefined the common understanding of patron-client relationships in his day. Patron-client relationships were held together by reciprocity within a structure of great inequality between patron and client when it comes to resources and power (section 4.2.2). Because of this, patrons and brokers (who had resources and power) not only had many clients, but also amassed debt. Jesus, however, was a broker without any clients who owed him, the broker, something. Instead of reciprocity, Jesus asked of his followers to serve as he has been serving. They had to be healed healers, that is, give to others what they had received from the Patron via the broker. Jesus thus used his broker-client relationships to remedy the inadequacies of the social structure of his day, that is, to cushion the vagaries of life for social inferiors, the expendables. Jesus thus removed the power aspect from the patron-broker-client relationships in the new household. In the kingdom, social relations functioned on the basis of an equal status

as fictive kin in God's household, differences in resources not withstanding. It was a radical departure from a situation in which wealth, status and power determined social relations (see Mk 10:41-45).

In regard to Jesus' brokerage in Jerusalem, it was argued that Jesus' temple action should be understood in terms of the narrative world of the Gospel, that is, in relation to his brokerage on Galilean soil (see section 6.5.1). Seen from this perspective, Jesus action in the temple was not something 'new': It was exactly the same as what he has been doing in Galilee in the first part of the Gospel. The Pharisees replicated the temple to the bed and board of the Jew in Galilee. Jesus did just the opposite: *He replicated the house(hold) of Galilee in the temple in Jerusalem.* For the Markan Jesus, the temple was part of the kingdom, and because Jesus had the authority in the kingdom, he also had authority over the temple. And because the temple was part of the kingdom, it had to be like the household: Open to all, Gentiles included. The temple officials made the kingdom unavailable in the temple, and the Pharisees did the same on Galilean soil. Jesus, however, made it available in Galilee and in the temple. Understood as such, Jesus' temple action should be seen as an extension of his brokerage on Galilean soil. Jesus' temple action should therefore not be seen as a symbolic act which was intended to put an end to the temple, but to restore it to that what it was intended to be, namely to broker God's presence and availability to all. And to achieve that, Jesus replicated the new household of Galilee in the temple.

Jesus' arrest, trial[s] and crucifixion were the result of his restoration of the household on Galilean soil, as well as his restoration of the temple. In section 6.5.2 Jesus' arrest, trial[s] and crucifixion were analyzed as his second transformation ritual in Mark's story. In the prologue of the narrative, Jesus underwent a status transformation ritual and became the broker of the kingdom of the Patron. In brokering the Patron's presence to those in society who lost their honor, Jesus received honor. He was the new 'ritual elder' who transformed the status of expendables to the status of being part of the new household. By doing this, he dislodged the 'official' brokers of God's presence from their social space, and also stripped them of their honor. In Jesus' second status transformation ritual the narrator, however, turned this situation upside down: Jesus now was the one who was losing his honor, the one who lived outside or without the presence of the Patron. In Galilee he was honored by the crowd; during his second transformation ritual he was shamed by them. In Galilee he had power over society, now society had power over him. The narrator therefore uses Jesus' two rituals of status transformation to further highlight the opposition between Galilee and Jerusalem in Mark's story of Jesus.

[1] From this definition, it is clear Aristotle is of the opinion plot can be defined in terms of its *causality*. In this regard, he is supported by scholars like Scholes & Kellogg (1966:207), Kenney (1966:14), Muir (1968:177), Ricoeur (1980: 167), Vorster (1980a:126) and Senekal (1985:83). There are, however, literary scholars who define the concept plot differently: First, Forster (1927:121-134) and Friedman (1967a:154-156) surmise plot should be defined in terms of *characterization* (cf also Matera 1987b:235; see also Culpepper 1983:80 where he interprets Forster incorrectly in this regard). Second, scholars like Booth (1961a:126), Kermode (1966:167) and Crane (1967:144) see *time* as the constituent element of the plot. Third, the *emotional effect* which the plot has on the reader is seen by Dipple (1970:67), Abrams (1971:127) and Egan (1978:470) as the most important aspect which constitutes the plot. Finally, Chatman (1978: 43), Petersen (1980a:151-166) and Genette (1980:33-85) are of the opinion the study of plot should consist of the distinction between *story time* and *plotted time*, or, in terms of Russian Formalism, the distinction between *fabula* and *suzjet* (cf Tomahevsky (1965:67). See also Van Eck & Van Aarde (1989:779-782) for a more extensive study.

[2] It may be noticed this division is not the same used in chapter 5, namely Mark 1:1-15, Mark 1:16-10:54 and Mark 11:1-16:8. It must, however be remembered this division used in chapter 5 was made in relation to the narrator's ideological use of space on the topographical level of the text.

[3] The choice for only concentrating on these two aspects of the beginning of Mark's gospel is a practical one, that is, a choice made in relation to the aim of this study. Many other important aspects of the beginning of Mark's narrative can be indicated. Standaert (1983:42), for example, asserts from a dramatic point of view, the prologue functions as a 'avant-jeu' which is formally separated from what follows and provides the reader with information unknown to the characters of the story. Hooker (1983:6), for example, understands Mark's prologue as follows: '[H]ere Mark is letting us into secrets which remain hidden, throughout most of the drama, from the great majority of the characters in the story'. Lane (1974:7) notes the prologue 'suggests the general plan of the work by anticipating the crucial points in history he relates'. Matera (1988:6-9) sees the three main aspects of the prologue as giving information to the reader regarding the relationship between Jesus and John the Baptist, the identity of Jesus as the Messiah, and the confrontation between Jesus and Satan. Finally, Waetjen (1989:63-74) uses Mark 1:2-3 to indicate not only Mark 1:1 can be seen as the title of the Gospel, but also to indicate '[t]he beginning determines the end, for the end is already present in the beginning' (Waetjen 1989:74).

4 In regard to Jesus being a carpenter (cf Mk 6:3), the narrator does not give the reader much information. From Mark 6:3, it can, however, be deduced that, according to his townsfolk in Nazareth (most probably Jesus' extended family), Jesus should be a carpenter, but now has wisdom and is doing deeds with great power which do not fit the role of a carpenter. From Mark's portrayal of Jesus' as previously being a carpenter, it can therefore also be deduced something must have happened, and because of this, Jesus was no longer able to fulfill the role of a carpenter. To this question we will return in section 7.3 when first-century Mediterranean society will be discussed as an example of an advanced agrarian society.

5 I prefer to translate εἰς τὴν ἔρεμον in Mark 1:12 and 1:13 as 'a lonely place' and not as desert or wilderness. The reason for this choice is that the same word is also found in Mark 1:35; 6:31 and 35, and in each case it refers to a lonely place, a place where other people are not present. It is also not impossible that Mark uses the word as a symbol for loneliness.

6 Although not using a cross-cultural theory of rituals, Waetjen (1989:69) also interprets Jesus' baptism as a ritual of status transformation. By using the sociology of millennialism (as understood by Burridge 1969), Waetjen understands Jesus' baptism as an eschatological death. Wholly unobliged to the *status quo ante* (the pollution system of Jewish Palestinian society), Jesus arises from his baptism as God's new viceregent, the New Human Being, who will now inaugurate God's transformation of the world, and will reorder power in such a way that all injustice, exploitation and dispossession will be destroyed. Waetjen's understanding of Jesus' baptism also concurs with Alexander's understanding of a ritual, that rituals act as a form of protest against the existing social structure and contribute to social change (see Alexander 1991:1).

7 Regarding the relationship between Jesus and John the Baptist, Crossan (1991a:237) asserts that the Gospel of Thomas 78 and Q (Lk 7:24-26/Mt 11:7-9) attest that Jesus, in submitting himself to John's baptism, eventually must have also accepted John's apocalyptic expectation of the kingdom. However, according to Crossan (1991a:237-238), the Gospel of Thomas 46 and Q (Lk 7:28/Mt 11:11) can be seen as contradicting the above mentioned relationship between Jesus and John. On the grounds of the latter two texts he argues Jesus changed his view of John's mission and message, because he came to see himself as already being 'in the kingdom'. In this regard the point of view Hollenbach (1982a:203) is also worth mentioning here:

> Jesus started his public life with as serious commitment to John, his message and his movement, and ... Jesus developed very soon his own distinctive message and movement which was very different from John's.
>
> (Hollenbach 1982a:203)

[8] The fact that the narrator of Mark is depicting Jesus as the broker of God's kingdom can also be detected from his usage of ἤγγικεν in Mark 1:15. The verb is in the perfect, a tense in Greek which refers to an *Aktionsart* of 'what happened in the past but continues to be of relevance for the present' (cf Kelber 1974:11). Also, in modern semantics, the *Aktionsart* of the perfect is seen as 'static', that is, it relates to a factual state of affairs. If this interpretation of ἤγγικεν is seen as correct, it can be deduced from Mark 1:15 the narrator is telling the reader that Jesus, because of the voice from Heaven, understood God was appointing him as his broker. The kingdom has thus already started, Jesus is 'in the kingdom' and now he must broker it to the house of Israel. It is also interesting that Mark 1:15 is a distinctively Markan statement, as it is reformulated in Matthew 4:17 and omitted by Luke (see Crossan 1991a:345).

[9] This term is taken over from Crossan (1991a:225-416).

[10] All three Synoptics refer to the episode where Jesus is asked about the commandment that should be seen as the most important (cf Mk 12:34; Mt 22:34-40; Lk 10:25-28). In all three instances, the question is asked by a scribe, and in Mark and Matthew Jesus, answers the question himself, while in Luke the scribe answers the question himself after a counter-question from Jesus. What is interesting, however, is the fact that only in Mark Jesus begins his answer by using the first part of the *Shema* (cf Mk 12:29). In section 4.9.1, it will be indicated that Jesus, by doing this, was reinterpreting the common understanding of the second great commandment of the Sadducees, scribes and Pharisees of his day.

[11] That the high priest was the person with the most influence in the temple can clearly be seen in Mark in that only when Jesus is brought before the council (Sanhedrin; see Mk 14:53-65), the high priest is referred to in the narrative. During Jesus' trial before the Sanhedrin, it is the high priest who gets Jesus 'accused' after the other members of the Sanhedrin were not able to do so, and it is on the basis of his interpretation of Jesus' answer in Mk 14:62, the others decide to condemn Jesus as deserving the death. It is also the high priest's slave whose ear is cut off when Jesus is arrested (Mk 14:47), which indicates he knew of the plan of the priests, scribes and elders to kill Jesus. In using Lenski's social stratification of agrarian societies (see Lenski 1966:214-296), Duling (1991a:1-29) places the high priest among the ruling classes, the people who had the most power and privilege in first-century biblical Palestine. The high priest in Jesus' time most probably was Joseph Caiaphas.

[12] In following Lenski (1966:284), Saldarini (1988:41-42) and Fiensy (1991), Duling (1991a:1-29) is of the opinion religious leaders like the chief priests, the scribes and the elders can be seen as part of the *governing and retainer class*, retainers who served the needs of the ruler and the governing class. They consisted of perhaps five percent of the population and, in a certain sense, shared the life of the elite, but not in its direct power. As a group, they had great impact on society and cul-

ture, as can especially be seen in the trial[s] of Jesus. They gained the most power when the governing class ceased to be effective rulers, or, in the case of Palestine (and especially Jerusalem), they gained power because they had control over the temple. According to Saldarini (1988:154-155), this becomes clear when Mark tells the reader it is the chief priests who went to Pilate because they were the dominant group in Jerusalem, especially in dealing with the Romans and the larger political and social issues of the Jewish community. They objected to Jesus' large following among the crowds and their resultant loss of control over the community as a whole. Their concerns were mainly political and they were joined by the elders, probably the traditional leaders of the community who were senior members of prominent families, and by the scribes, who were recognized teachers in the community. This interpretation of the identified retainer class of Lenski by is used inter alia by scholars like Myers (1988:), Waetjen (1989:7-8), Crossan (1991a:44-46) and Fiensy (1991:156-170).

13 The sources regarding the Sadducees gives so little information that great care and restraint is needed in characterizing them (Saldarini 1988:298-308). Most treatments of the Sadducees and the first century assume that all the chief priests and the leaders in Jerusalem were Sadducees. However, Josephus does not say all Jewish leaders were Sadducees, but only that those who were Sadducees came from the governing class. Duling (1991a:1-29) is also of the opinion that only a few Sadducees were part of the ruling class, and the rest were part of the governing and retainer classes. This concurs with the point of view of Van Aarde ([1993]a:26-27): According to him, the Sadducees most probably were prosperous, part of the retainer class and sometimes also part of the governing class. Because of this, they can be portrayed as a voluntary group who, on the surface, stood for the maintenance of the *status quo*. On the subjacent level, however, they were a non-voluntary group who evolved out of the Hasmonean aristocratic families and, therefore, strived to keep the control of the temple and the Sanhedrin in the hands of the elite/aristocratic families. According to Josephus, the Sadducees were religiously conservative and rejected the believe in the afterlife as well as the new customs being developed by the Pharisees. They therefore wished to retain the status quo, as Jewish life was organized by the temple. The Sadducees occur only once in Mark (cf Mk 12:18). We have to suppose, in following Saldarini (1988:154), that they were part of the temple structure and were opposed to Jesus because his customs diverged from the traditional.

14 It is easy to discern the priestly aristocracy was controlled by the Roman governor, because Herod appointed high priests who would enhance his power or at least would not be a threat to it (Saldarini 1988:308). Herod also made them wealthy by granting them large parts of land (Fiensy 1991:160). From Mark we get the same impression, because the high priest had, according to the narrator, many servant-girls and slaves (cf Mk 14:47, 66).

15 When Mark refers to the council (Mk 14:53: 15:1), it should be supposed he refers to the Sanhedrin. According to Mark, the Sanhedrin consisted of the high priest, chief priests, the scribes and the elders (cf Mk 14:53: 15:1). In a recent study, McLaren (1991:188-225) has tried made a case that there never was an institution like the Sanhedrin. Crossan (1991a:367-390), however, is of the opinion that Jesus never was tried by the Sanhedrin.

16 The scribes must not be understood as cultic officials, but rather the official interpreters of the Mosaic law. According to Saldarini (1988:272-275), the title scribe covered many roles in society and was used for individuals in several social classes and contexts. In terms of biblical literature, scribes had an effect on wisdom writing and the Pentateuch. They did not seem to have formed a unified class or organization in the canonical gospels, though groups of scribes might be characterized as belonging to a given class and status, mainly the governing and retainer classes (see Duling 1991a:1-29). In Mark, they are associated with Jerusalem and the chief priests and as such can be seen as part of the governing and retainer classes. Because their teachings are referred to in an offhand way suggests they were recognized as authoritative teachers of Jewish law and custom (cf Mk 1:22).

17 In his book *From politics to piety: The emergence of Pharisaic Judaism*, Neusner (1973) argues that the Pharisaic disillusionment with the Hasmoneans, and therefore with their definition of Israel as fundamentally a politically autonomous state, led them to appropriate the cultic code of scripture for the informal assembling of the faithful in the home or a gathered small group. Thereby, they transferred the code from sanctuary to the setting of table fellowship (see Neusner 1973a:45-96). This transition from being a political interest group to that of a religious interest group is described by Van Aarde ([1993]a:24-25; in following Neusner 1973:45-78;) as follows: The rule of Hyrcanus, Janneus and Salome Alexandra in the Hasmonean period (142-37 BCE) is portrayed by Josephus as a struggle for power between the governing and retainer classes. During the rule of Hyrcanus, the Pharisees strived for (political) power. During the rule of Salome Alexander, the Pharisees, in a certain sense, 'ruled' over the Jews. After the rule of Salome Alexander, however, they lost much of their power. According to Van Aarde, this portrayal of the Pharisees by Josephus fits agrarian society's accommodation of political groupings and social factions. The Pharisees are portrayed as being part of the retainer class in relation to the governing class. The governing class tended to select other groups in society which could serve their own rule the best, and in the time of Salome Alexandra, it was the Pharisees. During the Herodian period (40 BCE-70 CE), the Pharisees still played an important role, especially in regard to the Sanhedrin. At certain times they were loyal supporters of Herod, for example, Samaias and Pollion, just before the fall of the temple in 70 CE. Later, however, they formed a coalition with Feroras and because of this, were hated by Herod. During this time, Josephus typifies the Pharisees as consisting of six thousand members. In the period after the fall of the temple, Josephus refers to the Pharisees especially in regard to incidents during which the Pharisees would not accept gifts from the ruler of the day. From this it can

be deduced that during the time after the fall of the temple the chief priests, some elites and also the Pharisees most probably were part of the governing class. As a group, the Pharisees, however, still did not have any real political power. According to Neusner (1973a:3-12, 45-80), the dominant features of the Pharisees were the following: 1) The Pharisees were a sect of pious laymen who sought to extend into the day-to-day living of ordinary Jews the concerns of ritual purity usually associated only with priests and the temple; 2) The Pharisees were especially known for their ritual purity rules which organized and classified times, persons and things. It was integral to their sense of separateness to know or to determine what is permissible or proscribed, clean or unclean; 3) Pharisaic purity concerns were especially focused on agricultural rules which specified not only what one may eat, but also out of which dish or vessel and with whom; and 4) Pharisees developed traditions which either clarified and specified the Old Testament laws or which amplified the law's principles, making them applicable to new situations. Their tradition extended a fence around the law (see Neusner 1973a:3-12, 45-80). According to Saldarini (1988:282-285), the Pharisees proba-bly sought a new, communal commitment to a strict Jewish way of life based on adherence to the covenant. By doing this, they sought to capitalize on popular sentiment for rededication to or reform of Israel. The Pharisees also should not be seen as a simple group with a limited, concrete goal, but a long lasting, well connected and voluntary corporate organization which sought to influence Jewish society and entered into many mutual relationships to accomplish their aims. Seen as such, they can be typified as forming part of the retainer class.

[18] In section 5.2.4.2.2, it was indicated that the narrator, with his ideological perspective on the topographical level of the text, is contrasting house and synagogue in the Galilean-section of the narrative (Mk 1:16-8:26). From what has been said above it is clear the synagogue can be seen as an extension of the temple on Galilean soil. It is because of this then that house and synagogue are opposed in the Galilean-section of the narrative. In a certain sense, therefore, this opposition can also be seen as an opposition between Galilee and Jerusalem and house and temple. The specific relationship between house and synagogue will be elaborated on in section 6.4.

[19] When it is taken in consideration that of the pericopes mentioned, Mark 1:35-39 refers to a sum-mary of Jesus' activities in Galilee, Mark 4:1-45 is the so-called parable-discourse and Mark 6:14-29 refers to the death of John the Baptist, the pericopes in the Galilean-section of the Gospel which do not relate in one way or another to purity are only five in total.

[20] The important place of exorcisms in the structure of Mark's narrative could be taken as evidence of its centrality in the practice of Jesus (Myers 1992:3). It occurs in virtually every generic or sum-mary description of Jesus' ministry in Mark. Also, the two 'inaugural' healing acts of Jesus in Mark's two cycles of ministry on Jewish and Gentile turf are exorcisms (Mk 1:21-29 and Mk 5:1-20). Furthermore, Jesus' first parable (Mk 3:23-29) concerns the practice of exorcism, as does his last healing act (Mk 9:14-29).

[21] Peasants in first-century Palestine indeed were economically exploited (see Horsley & Hanson 1985:52-63; Oakman 1986:57-77). The primary obligation of the Jewish peasantry were the traditional tithes (Horsley and Hanson 1985:53) to which they themselves added the bringing of the first fruits of each year's harvest (Horsley & Hanson 1985:54). Under the Persian and Hellenistic rule the whole society also had to pay a certain amount of tribute to the imperial administration. It is probable this was raised by taxation in addition to the basic tithes and sacrifices. Under the Seleucids, the total tribute was one third of the grain and half of the wine and oil (Horsley & Hanson 1985: 54). Under the Romans, the Roman tribute was superimposed on the tithes and other taxes owned to the temple and priesthood. According to Horsley & Hanson (1985:56), the peasants were now subjected to a double taxation, probably amounting to over forty percent of their production. Oakman (1986: 72) pictures an even darker picture. According to him, the peasants had to pay taxes, except for the tithes and tribute to Rome, to Herod and the procurators also, as well as rent to the large landowners. When one adds these taxes to other social expenditures and the replacement fund (the grain the peasants had to keep for the following year's harvest), it only left them with one-fifth of their initial harvest (Oakman 1986:72). In terms of this sketched situation, it thus clear the peasantry, and therefore especially those on Galilean soil, were exploited economically to a large extent.

[22] See again endnote 36, chapter 4.

[23] Palestine under Herod was seen by the Romans as *ager publicus populi Romani*, property of the Roman state and fully 'available' for intensive exploitation (Oakman 1986:67). Although the Romans, in a certain sense, respected the Jewish landed arrangements and recognized Jewish views on patrimony, exploitation and expropriation was the order of the day. Large amounts of lands were bought and leased for personal income as well as for the maintenance of the Roman military expeditions. Also Theissen (1978a:33-77) is of the opinion that the situation of Palestine in the first century was that of oppressive 'colonialism'.

[24] Regarding this, Crossan (1991a:305) makes the following remark:

> [M]agic (i e exorcism or healing — EvE) is to religion as banditry is to politics. As banditry challenges the ultimate legitimacy of political power, so magic challenges that of spiritual power.
>
> (Crossan 1991a:305)

This means Jesus, especially when he exorcised demons/unclean spirits in the synagogue (e g Mk 1:21-28), challenged not only the religious authority of the scribes, but also that of the temple.

25 Except for the role Pilate plays in the crucifixion of Jesus, the only other two instances where the Romans are mentioned in the Gospel is in Mark 3:6 and Mark 6:14-29. In the case of the latter, John the Baptist is the main focal point of the passage. In the case of Mark 3:6, the Herodians are mentioned in planning to kill Jesus, a plan, however, which does not realize itself in the Gospel. Because of this, I argue that in the narrative world of Mark, Roman politics do not play a big role.

26 In this regard it can be noted that of the four pericopes in Mark that deals directly with an exorcism of Jesus, namely Mark 1:21-28, 5:1-20, 7:24-30 and 9:17-29, it is only in Mark 1:21-28 and 5:1-20 in which the demon(s) address Jesus directly.

27 When one looks at the way in which these questions are answered by Crossan himself (see Crossan 1991a:303-355), it is clear he answers them all positively, although he seems to be tentative in drawing final conclusions. I am, however, of the opinion that when the narrative of Mark is looked at from a narratological point of view, these questions can be answered very positively. In a previous article, Van Aarde and I (by using the insight of Tannehill) indicated in the plot of Mark two lines of action, namely that of the Jesus-mission and that of the disciple mission (see Van Eck & Van Aarde 1989:782-787). Tannehill (1980:60-62) describes these two narrative lines in Mark as follows:

> The Gospel of Mark is the story of the commission that Jesus received of God and what Jesus has done (and will do) to fulfill his commission (as broker of the kingdom — EvE) .... Although Jesus' commission is central in Mark, many other commissions and tasks are suggested .... In 1:16-20 Jesus calls four fishermen to follow Him. This establishes the disciples' commission and start a sequence of events.
>
> (Tannehill 1980:60-62)

Understood as such, a narratological reading of the text makes it clear what Crossan is suggesting, is indeed the case. In section 5.2.4.2.1.3, it was also indicated in 'the way'-section of the narrative (Mk 8:27-10:52), the narrator depicts Jesus as trying to make his disciples understand what he did in Galilee they also must do in the future, namely to follow him although it may bring suffering. This aspect of Mark will also be attended to in more detail in section 6.4.9.1.

28 The fact that Jesus, in Mark 6:7-13, orders the disciples to go and heal as he has healed is clear when Mark 6:13 and 8:22 are taken into consideration: In Mark 8:22 Jesus uses saliva as a healing medium, and in Mark 6:13, the disciples use oil (see Crossan 1991a:344).

29 One should, therefore, be cautious to not understand the concept of repentance in Mark anachronistically as referring to the modern concept of repenting, that is, repenting as the confessing of individual and personal sin like stealing, adultery and the like. In the first-century Mediterranean world, one was labelled as a sinner when one was perceived as a deviant, that is, when one

constantly transgressed the maps and boundaries of purity. The reference to repentance in Mark 1:15 and 6:12 thus clearly relates to an attitude where one does not allow the purity laws to be the norm from which society is to be interpreted and organized. According to Mark, repentance therefore, means a refusal to accept the purity laws as the main organizational factor in society.

30 For other studies in Mark that read Jesus' healings as status transformation rituals, see inter alia Schersten LaHurd (1990:154-160) for the analysis of Mark 5:1-20.

31 In regard to rituals, it will also be very interesting to look as Jesus' relationship with his disciples in Mark as a ritual of status transformation. Because such a study is not our main point of interest here, only a few remarks regarding this will be made here. In terms of the ritual process, the disciples' separation would be their calling to follow Jesus (Mk 1:15-20; 2:13-14; 3:13-19). Their state of liminality-communitas will especially be Jesus' teachings in Mark 4, as well as his exorcisms and healings. Their aggregation will be Mark 6:7-13, but also Mark 6:35-44 and 8:1-10, and for that matter, Mark 8:27-14:50. If one, however, understands the relationship between Mark 14:28, Mark 16:7 and Mark 13 from a narratological point of view (see Van Eck 1984, 1988, 1990, 1991b), it will be possible to indicate Jesus succeeded as ritual elder to make them follow him the way he wanted.

32 The phrase, ἀμὴν λέγων ὑμῖν, used by Jesus in Mark 3:28, was a typical phrase of honor in the first-century Mediterranean world (May 1987:84). By using this phrase, Jesus is thus referring to himself as having more honor than the scribes. This phrase is also used by Jesus in Mark 8:12; 9:1, 41; 10:15, 29; 11:23; 12:43 and Mark 14:9, 18, 25 and 30.

33 My interpretation of the meaning of Mark 3:21 is, therefore, in opposite to that of Bowman (1965:126) and Lane (1974:139). According to the latter, Jesus' family wanted to restrain him for his own good, and, according to Lane (1974:139), Jesus' family came to get him because they received reports he failed to care for his needs. These are but two examples which indicate the disadvantage of not reading biblical texts with the aid of cross-cultural theories.

34 In this regard it is interesting that in the 'way'-section of the narrative we find two healings of Jesus: The healing of a boy with an unclean spirit (Mk 9:14-29) and the healing of the blind Bartimaeus (Mk 10:46-52). In the case of the first, the boy can not speak, and in the case of the latter the man can not see. The narrator probably uses these two healings as a metaphor in terms of the disciples' inability to speak in the right manner of the kingdom, and their inability to see what Jesus is trying to teach them about the new household.

35 According to Sanders (1985:69), Jesus would have attacked the temple hierarchy directly if his temple action was in protest to the way the temple officials were running the temple. He, however, can find nothing in Jesus' action outside and inside the temple in Mark 11:15-19 which gives any indication Jesus' temple action was leveled at the temple officials.

36 Judas the Galilean attacked Sepphoris in 4 BCE, seizing arms and other possessions, and then went on to attack the rich among the elite Jewish families (see Horsley & Hanson 1985:111-114; Crossan 1991a:199-200). Judas was also seen by his followers, who were mainly peasants, as a charismatic king (Horsley & Hanson 1985:114).

37 In this regard I agree with Sanders (1985:68) that, if Jesus' temple action was dictated by an anti-cultic attitude on his part, he would have selected a place more directly connected with the preparation of the sacrifices, or even the Priests' Court, for his action.

38 According to Sanders (1985:68), Jesus did not seem to have made a definite gesture in favor of including Gentiles as people who must have access to the temple when he acted in the temple. Here, I would like to disagree with Sanders: Our analysis of the way Jesus ate on Galilean soil (see section 6.4.3) clearly indicated that according to Jesus, Gentiles were also welcome to be part of the kingdom. Also, when one takes into account Jesus' teaching in the temple ('[m]y house shall be called a house of prayer for all nations'; Mk 11:17), it is clear one of his main concerns indeed was the inclusion of the Gentiles in the kingdom, and consequently, that they should also have access to the temple.

39 This interpretation of Sanders (1985:72), regarding the eschatological aspect of the kingdom, concurs with that of Vorster (1991a:52; 1991b:531-534). According to Vorster (1991a:52), the kingdom of God in Mark should be seen as a metaphor for the apocalyptic manner in which God will rule in the future. Jesus was probably an eschatological prophet, who proclaimed the imminent coming of the kingdom (cf also Hengel 1981:63-83). See also Vorster (1991b:531-534) for a concise and clear presentation of the development of the concept kingdom of God from Weiss through to Schweitzer and Dodd.

40 Myth is used here by Perrin (1976:29-33) in the way it is articulated by Eliade (1963:19-20). According to Eliade, myths are stories about the other reality and its relationship to this one. In the modern world, Eliade argues, we tend to contrast myth and reality (Eliade 1963:19). We should rather, according to him, understand myth as the way one speaks about reality, about that which is 'most real', namely the 'other world' (Eliade 1963:20).

41 In section 3.3.6, I have argued that, in terms of the sociology of knowledge's distinction between the symbolic and the social universe, the social universe can be seen as the result of a certain reflection on the symbolic universe. Understood as such, it was argued that myths or

symbols can be seen as the language counterpart of inter alia the symbolic universe. Or, in the words of Perrin: A symbol points to a particular way of seeing and relating to Reality mediated by myth (Perrin 1976:32). If this Reality is God, it would mean Jesus' understanding of the kingdom of God can be seen as a specific understanding of God himself, the Patron for whom Jesus was the broker.

[42] In this regard it is also important to remember that first-century Mediterranean persons; on the one hand, emphasized *doing* over being, and, on the other hand, were primarily orientated towards the *present* time. The first-century Mediterranean person, therefore, most probably would have understood a concept like the kingdom of God as a present reality.

[43] This is especially clear from Mark 11:1-11 where the narrator describes Jesus' entrance into Jerusalem. In a certain sense, the honor Jesus received when he entered Jerusalem can be seen as a result of his words and deeds in Galilee. Note also the narrator depicts Jesus as immediately going to the temple to inspect it. This also, according to my opinion, indicates that the narrator pictures Jesus as having the authority to do so.

[44] The crowds that followed Jesus in Galilee, and the crowds that followed him into and in Jerusalem should not necessarily be seen as the same people. However, it should be remembered that the narrator treats the crowds in Galilee, and those in Jerusalem, as the same character in the narrative.

Chapter 7
Conclusion: Holiness, commensality and kinship

7.1 INTRODUCTION

The current debate regarding the study of space in Mark's story of Jesus, with specific reference to the settings of Galilee and Jerusalem, was summarized in chapter 2. From this discussion two research gaps were identified: First, the need for an interpretation of the text in terms of an association of a narratological and social scientific analysis. Second, the need for an analysis of the social background of the text which is aware of the fallacies of ethnocentrism/anachronism and reductionism.

The first identified research gap was, methodologically speaking, addressed in chapter 3. In this chapter the methodological aspects in regard to the association of a narratological and social scientific interpretation of texts were discussed. A narratological model in terms of the ideological perspective of the narrator on the topographical level of the text was developed (see sections 3.3 and 3.4). In chapter 4 the second identified research gap was addressed. To avoid the fallacies of ethnocentrism/anachronism and reductionism the social scientific model to be used was explicated (section 4.4). The different cross-cultural theories used in this model was also discussed in full (section 4.2).

In chapter 5 the emic reading of the text was done, and the results of this emic reading was summarized in section 5.3. This was followed by an etic interpretation of the text in chapter 6. The results yielded by this etic interpretation then was summarized in section 6.6. The investigative program set out in section 1.4 thus was carried out. As been stated in section 1.4, the following chapter will be used to draw the final conclusions of the above study of Galilee and Jerusalem as political settings in Mark's story of Jesus. This will be done as follows: In section 7.2 the main conclusions reached in chapters 5 and 6 will used to indicate that the opposition between Galilee and Jerusalem should be seen as an opposition between a politics (ideology) of commensality (that of Jesus), and a politics of holiness (that of the antagonists). In section 7.3 the result reached in section 7.2 will be taken one step further by analyzing it against the background of the first-century Mediterranean world as an advanced agrarian society. In this section attention will be given to religion in the first-century Mediterranean world (section 7.3.1), class and status in first-century Mediterranean society (section 7.3.2) and the different social relations in first-century Palestine. In section 7.4 the final conclusions of the above study will be drawn. In section 7.5 then, a few end remarks will be made.

7.2 GALILEE AND JERUSALEM AS POLITICAL SETTINGS IN MARK'S STORY OF JESUS: A POLITICS OF COMMENSALITY VERSUS A POLITICS OF HOLINESS

In the everyday life of the Jews in first-century Palestine, the relationship between God and man was expressed by the *Shema*, a prayer which consisted of essentially two elements: The confession that the God of Israel was an only God, and, as a consequence, the setting apart of the believing and observant Jew from those people who were not acceptable to God (see sections 4.2.7 and 6.3). For the observant Jew, the creation fully expressed the divine order of the world. It encoded various 'maps' or configurations which God made for Israel to perceive and follow. By constantly 'separating' things (cf e g Gen 1:4, 7, 14), God thus created a series of maps which ordered, classified and defined the world as Jews came to see it. For the Jew, the holy God expressed holiness through this order. Because God was holy, they also had to be holy.

The holiness of God especially was embodied in the central symbol of Israel's culture, the temple. The temple was seen as the center of the universe (the navel of the earth), the architectonic center of Judaism, and therefore the focal symbol of the Jewish world. It was the *axis mundi* between God and man, the place where God was present and available to the observant Jew. Because the temple was seen as the earthly residence of God, the temple system became a major replication of the idea of order and purity established in the creation. As such it therefore not only became the central and dominant symbol of Israel's culture, religion and politics, but also gave rise to the creation of different maps that could organize society in such a manner that God's holiness could be replicated in the everyday life of the Jew. These maps were, inter alia, the maps of places, people, times and things.

That the temple in Jerusalem was seen as the most dominant symbol in first-century Palestine can clearly be deduced from the different maps which were produced by the temple system. In terms of the map of places, Jerusalem and the temple took up the eight most holy places; in the map of persons, the priests and Levites who served in the temple are seen as the most holy, and in the map of times, almost all the feasts referred to in the map took place at the temple in Jerusalem (see section 4.2.7). The temple in Jerusalem in first-century Palestine was perceived as thé main symbol of Jewish culture; it was the place where God was available, and where God was present.

Because of this understanding of God and creation, and as it came to be embodied in the temple and the temple system, the Jewish world became dominated by a *politics of holiness* (Borg 1987:86). Though the word 'politics' is used in many different senses, most fundamentally politics concerns the organization of a human community.

Πόλις is the Greek word for city, and thus politics is concerned with the 'shape' of the city, and, by extension, of any human community. It thus concerns both the shaping and the shape, process as well as result. 'In this sense of the word, biblical religion is intrinsically political, for it is persistently concerned with the life of a community living in history' (Borg 1987:86).

The politics of holiness, however, was understood by the temple in a highly specific way, namely as *separation*. In terms of their understanding of God as being holy, it therefore meant to be holy one had to separate oneself from everything that could defile holiness. Because of this, the Jewish world became increasingly structured around the polarities of holiness as separation: Clean from unclean, purity from defilement (pollution), sacred from the profane, Jew from Gentile and the righteous from the sinner. 'Holiness' thus became the paradigm by which the Torah was interpreted (Borg 1987:87). The portions of the law which emphasized the separateness of the Jewish people from other peoples, and which stress separation from everything impure within Israel, became dominant. Or, as put by Borg (1987:87):

> Holiness became the *Zeitgeist*, the 'spirit of the age', shaping the development of the Jewish social world in the centuries leading up to the time of Jesus, providing the particular content of the Jewish ethos way of life. Increasingly, the ethos of holiness became the politics of holiness.
>
> (Borg 1987:87)

Or, put in terms of the sociology of knowledge's understanding of the relationship between the symbolic and the social universe: A specific understanding of the symbolic universe (of which God was part) as holiness, precipitated in a social universe which was organized on the same understanding of holiness.

This understanding of holiness in first-century Palestine was most probably also the reason for Galilee being perceived by some as 'Galilee of the Gentiles' (cf Mt 4:15; 1 Macc 5:15). In regard to Galilee being 'Galilee of the Gentiles', Horsley (1992:10) has most recently made the following comment:

> Nothing in the Gospel of Mark itself ... suggests that Galilee was Jewish. The term *ioudaoi* occurs only once prior to the passion narrative, in the parenthetical comment that 'Pharisees and all the *ioudaoi* ('Judeans'?) wash their hands before eating' .... Nor does the term 'gentiles' (*ethne*) occur in the Galilean narrative of Mark. 'Jew versus Gentile' would appear to be an issue projected by Christian New Testament studies onto ancient Galilee. Josephus almost always refers to the people who live in or come from Galilee as *galilaioi* and not *ioudaoi*.
>
> (Horsley 1992:10)

From this it can therefore be inferred, at least from the point of view of the Jerusalem elite, Galileans were not perceived as being Jews because of the cultural mix in the region. Mark 14:70, where Peter is called a Galilean, should therefore be understood from this background. Moreover, the Jews in Galilee, with their emphasis on the 'Little Tradition', were opposed to the Jerusalem high priestly authority as well as their understanding of the 'Great Tradition' (see again section 4.2.8 for a discussion on these two terms). Freyne (1988:211) also notes the Jews in Galilee were also known for being reluctant and slow in the payment of tithes.

That Galilee was negatively perceived by the ruling elite in Jerusalem, is also the point of view of Wright (1992:227):

> Jerusalem was obviously the major focal point of this Land. But the holiness of the 'holy Land' spread out in concentric circles, from the Holy of Holies to the rest of the temple ... to the rest of Jerusalem, and thence to the whole Land. And 'Galilee of the Nations', on the far side of hostile Samaria, surrounded by pagans, administered from a major Roman city (Sepphoris), was a vital part of this Land. It was, moreover, *a part of it which was always suspected to be under pagan influence, and which needed to be held firm, with clear boundary-markers, against assimilation.*
>
> (Wright 1992:227)

Galilee's population also consisted mainly of the four lower classes in society, the peasants, artisans, the unclean or degraded and the expendable class (see again section 4.2.9). The peasants made up the bulk of the population and labored mainly to produce food and pay taxes to the temple and the Roman rule. The artisan class was normally recruited from the ranks of the dispossessed peasantry and their noninhereting sons. The unclean class did the noxious but necessary jobs such as tanning or mining. Finally, the expendable class was the class for whom society had no place nor need. They were people who most probably were forced off their land, and thus tended to be landless and itinerant with no normal family life. If the recent work of Fiensy (1991) is taken into consideration here, it can be argued these people where growing in numbers day by day (see again section 4.2.8; see also sections 7.2 to section 7.4).

In regard to Galilee as perceived negatively, the Pharisees' replication of the temple regulations to the bed and board of every observant Jew should also be taken into consideration here. The Pharisaic replication of the temple community in everyday life, especially in terms of their building of 'fences around the law', made it very difficult for the Galilean Jew to live a life of 'holiness'. Moreover, the Pharisees' program

had the religious implication that social ostracism was not only legitimated with divine alienation, but also took place to a large extent. The result was that the unclean and expendable class on Galilean soil were growing day by day. Also, Galilee was not Jerusalem: In Jerusalem was the temple, the place where God 'lived', the place where God was 'present' and 'available'. In Galilee, however, there was no temple. Galilee therefore, was perceived by many as a negative symbol, contra to that of Jerusalem as being the positive symbol in first-century Palestine. This is also clear when the map of places, for example, is taken again into consideration: Galilee was situated in the least holy place on the map as part of Israel. Therefore, in terms of the contextual world of Mark's story of Jesus, Jerusalem was perceived as a positive symbol, and Galilee as a negative symbol, or, at least, not as positive as Jerusalem in which the temple stood.

The narrator of Mark, however, turned this around in his story of Jesus. For the Markan Jesus, the kingdom of God had become a brokerless kingdom. God made the chief priests, scribes, elders, Sadducees and Pharisees the tenants of his vineyard. The 'official' brokers of the kingdom (i e the scribes, Pharisees, chief priests, Sadducees), however, wanted to have the kingdom for themselves. They were therefore ruling for themselves, and not for God (cf Mark 12:1-9). More specifically, the scribes were devouring widows's houses. Jesus, for example, also warned the disciples of the yeast of the Pharisees and Herod (cf Mk 8:15). According to the Markan Jesus, therefore, God's kingdom was a brokerless kingdom. The 'official' religious leaders were retainers of the governing class, sometimes even a part thereof, instead of being the brokers of God's presence to the clients who needed it the most (see sections 4.2.9 and 6.3).

During his baptism, Jesus underwent a ritual of status transformation in which he became the new broker of the kingdom of God (section 6.2.2). The target of Jesus' brokerage was mainly the expendables in society, as well as the Gentiles (section 6.4). Jesus' brokerage of the Patron's saving presence and availability mainly consisted of his exorcisms and healings, the meals over which he presided, the way he interpreted the purity rules, and finally, the way in which he acted as the new ritual elder of the crowds. In brokering God's presence to his clients, Jesus especially made use of the symbol of the household. This can be inferred from the fact that the dominant setting and immediate cause for Jesus exorcisms and healings were those of household and kinship relations. Almost every instance of Jesus' exorcisms and other healings had to do with the transforming of unclean people and expendables, sending them back to their proper functions in the context of kinship or household relationships (section 6.4.4). From this, it is clear the main target of Jesus' brokerage was the expendables, since they were the people who tended to be landless, itinerant, and with no formal family life (see again section 6.4.9). That the crowds were itinerant and landless can

be inferred from Mark 1:28, 34, 37; 2:2; 3:7, 20; 5:21; 6:33, 54; and 8:2. The narrator also portrays the crowd not only as recognizing and following Jesus wherever he went, but sometimes staying with him as long as three days (cf Mk 8:2). The fact the crowd(s) did not have any formal family can be inferred from the fact that Jesus, in his ministry to them, first and foremost made them part of the new household he was creating. Furthermore, the narrator also portrays the crowd(s) as 'sheep without a shepherd' (cf Mk 6:34).

Jesus' interpretation of the purity rules of his day and the way he ate (i e, with whom, where, when, what and how), respectively defined the external relationships and the inner structure of the new household he was brokering (see respectively section 6.4.2 and 6.4.3). According to the Markan Jesus, the purity maps resulted in the breaking up of the household of God; they were dividing his house and the temple. Also, it made God unavailable to his clients. Therefore the purity lines had to go, or rather, be broadened to such an extent the expendables could also be a part of the temple community. The new household, therefore, had no external fences; it was open to all. The startling element of the way Jesus 'ate' was his principle of open commensality. His meals were the places where 'nobodies' (i e, the expendables and Gentiles, see again map of persons in section 4.2.7) met, and became somebodies in the kingdom. In the meals Jesus presided over, everyone ate the same food. There were no seating arrangements in terms of class or status. It was a situation of egalitarian commensality. Jesus' meals, therefore were, in a certain sense, not ceremonies, but rituals. By taking part, peoples' statuses were changed, especially from living without the presence of the Patron to living in his presence.

Because of his healing activity, as well as his teaching and the meals over which Jesus presided, he was not only honored by the crowds, but also became the new official ritual elder in the narrative world of Mark. Because he was merciful (cf Mk 5:19; 6:34), people were taken up in the new household, people who could not defend their honor, especially in terms of the politics of holiness as practiced by the Pharisees, scribes and chief priests. Because of this, Jesus was seen by those who practiced a politics of holiness as an anomaly in society, indeed a very dangerous person. Some scribes and Pharisees therefore came down from Jerusalem to declare Jesus a public danger, as either being from Beelzebul or having an unclean spirit, or to defend their status and honor. Jesus, however, told both the scribes and Pharisees it was them, not him, who were breaking up the household of God. This can especially be inferred in that both cases when Jesus was confronted by the scribes and Pharisees from Jerusalem (cf Mk 3:23-27 and Mk 7:9-13), he answered them by using examples which pertained to household situations: In Mark 3:23-27, Jesus used the example of a divided house, and in Mark 7:9-13, he made use of the Pharisees' understanding of the *qorban*.

In the new household, Jesus also redefined honor and shame, as well as the dyadic personality, as it was understood in first-century Palestine. In the new household honor was not acquired by serving the temple's understanding of the boundaries and lines in society, but by serving the household. The only way one could become shamed or dis-honored in the new household was by the Patron himself. In terms of dyadic per-sonality, Jesus asked the members of the new household to break with external control and responsibility. Praise or blame for behavior was their own. Choices had to be made personally. One of the choices the members of the new household had to make was to repent, to disallow the temple system to organize society alone, and, accor-dingly, to allow the new household also to organize society.

According to the narrator, therefore, Galilee was the new symbol of God's presence, the place where God was available to all. God's household was broadened, because the broker of the new household had mercy/compassion. It was also then, with this agenda, Jesus, after broadening the household of the Patron on Galilean soil, went to the temple in Jerusalem. Since for the Markan Jesus the temple was a part of the kingdom, it also had to be broadened. However, the consequences of Jesus' broade-ning of the temple, that is, by making it part of the new household, were quite different from his broadening of the household of God in Galilee. In Galilee it was received in a positive manner, but in Jerusalem it was perceived negatively. In Galilee, it led to Jesus being honored; in Jerusalem it led to Jesus being killed. This opposition is also highlighted by the narrator in terms of Jesus' first and second status transformations in the narrative. The result of the first was that Jesus was honored; the result of the sec-ond was that Jesus was dishonored. In Jerusalem therefore, the different ideologies of Jesus and the scribes, chief priests and elders clashed. Jesus' ideology was a politics of commensality, theirs was a politics of holiness, especially in terms of separateness.

In this sense then, Galilee and Jerusalem can be understood as political focal space in the Gospel of Mark: Jerusalem was the symbol of God's presence and availability. In terms of the politics of holiness, however, it became the place where God's saving pre-sence was available to only the few in society. Galilee, on the other hand, was Galilee of the Gentiles, the place where God was perceived as not being present. In terms of Jesus' politics of commensality, however, it became the place where the new household of God was to be found. It became the kingdom. And when Jesus replicated this king-dom in Jerusalem by broadening the temple, that is, to make God available to all, he was killed. In Jerusalem then, and more specifically, in the temple itself, two ide-ologies clashed, a politics of holiness and a politics of commensality.

This conclusion also makes it possible to understand the ideological perspective and interest of the narrator on the topographical level of the text, as analyzed in section 5.2. There, it was indicated the narrator portrays Galilee as in opposition to Jerusalem, and the household as in opposition to the temple, thus, two sets of opposing focal spaces. Our etic reading of the text, as summarized above, however enabled us to understand these focal spaces as opposing symbols in the sociology of knowledge's sense of the word: In Jerusalem the understanding of God (as part of the symbolic universe), gave rise to a society in which holiness as separateness became the dominant paradigm in terms of which society was ordered. In Galilee, however, Jesus had a different understanding of the Patron. He was merciful and wanted to be made available to all. This, in turn, gave rise to a new definition of society, the new household. Also, for the crowds in Galilee, Jesus' new definition of society gave rise to a new understanding of God. God was holy because he was merciful.

Understood as such, in terms of the pragmatic dimension of the ideological perspective of the narrator, symbols are used by the narrator to orientate in order to disorientate with the aim of reorientation. For the intended readers of the contextual world of the Gospel, Jerusalem, most probably was seen as a positive symbol, since Jerusalem was understood as the central symbol in Jewish society. However, in the narrative, the narrator manipulates the reader to side with, or, to accept, the point of view of the main character, Jesus. This is done by the narrator in, inter alia, three ways. First, in the first 8 verses of the Gospel, the narrator indicates, by means of the ministry of John the Baptist, someone will come after John who is greater than him. When Jesus arrived on the scene, he was baptized by John. However, during Jesus' baptism, the Patron himself attested to the new status of Jesus, he was the Patron's 'Son, the Beloved' (cf Mk 1:11). Third, as the narrative developed, Jesus was not only being depicted as having more authority than the scribes, but he was the one who was honored, not the scribes nor the Pharisees, the 'representatives' of the current positive symbol of society, the temple. And since all of this was done or happened on Galilean soil, Galilee, therefore, would be understood as the new positive symbol. The narrator therefore uses the current understanding of symbols to not only orientate his readers, but also to disorientate them with the aim of reorientation.

How would this ideology of the narrator have been understood by the intended readers of the Gospel? In endnote 62, section 4.4.1, a preliminary postulation was made to situate and date the first intended readers of Mark. It was argued the situation of the Gospel was Galilee, shortly after the fall of the temple. In terms of that postulation, as well as in terms of what was said previously, I am tempted to make a few more remarks in this regard. However, it must be explicitly stated that these conclusions are preliminary in character, and will have to be worked out in the future in a more com-

prehensive manner. However, in regard to the postulation of the setting and date of the Gospel made in section 4.4.1, the following remarks can be made: Most probably, the church on Galilean soil for which Mark wrote his Gospel, was a house church (or a combination of house churches). Jesus' emphasis on the new household as being the new place of the kingdom therefore would make sense. Also, since these house church(es) most probably were in a situation where the gospel was also proclaimed to Gentiles, Jesus' ministry of commensality, which included the Gentiles, would have made sense. In this regard, Jesus' healing of Gentiles and his meals, especially in Mark 8:1-10, would have been understood by them in the correct sense. Since the members of these house church(es) on Galilean soil most probably consisted of Jews, they would therefore have been manipulated by the narrator to associate also with Jesus' mission to the expendables. The fact that Jesus' action in the temple is portrayed in the narrative as a broadening, and not a destruction thereof, would also have been positively understood: The community would have seen them as a continuation of the temple community. They most probably would have perceived themselves as the new temple, the new household of God (cf also Mk 14:58). Such an interpretation would also fit into the argument of Van Aarde (1991d:51-64), who is of the opinion that since the Second temple period, a broadening of the temple took place. The ideology of the narrator, therefore, would have urged them to associate with the mission of Jesus to the Gentiles and to disassociate with the temple's politics of holiness. However, as said above, these remarks, as well as those made in section 4.4.1, endnote 62, are preliminary in character and will have to be worked out in the future.

However, in terms of the conclusion drawn above in regard to the political opposition between Galilee and Jerusalem in the Gospel of Mark, that is, an opposition between a politics of commensality and a politics of holiness, there are other conclusions which can be drawn in a more final way. In terms of this opposition, it is possible to infer that the Markan Jesus should be seen as an a-political figure, or, more specifically, as a subversive teacher. What Jesus taught was a way of transformation. His teaching involved a radical criticism of the way in which the first-century Jewish world understood God's holiness. According to the Markan Jesus, God's holiness, and wholeness, lay in the fact he was merciful. While the religious leaders of his day taught God was not present among the unclean, sinners and the expendables, Jesus believed God, because he was a God of mercy, was especially present among these people. Thus, by proclaiming God's holiness as compassion, and not as separateness, he subverted the way in which God was perceived. Also, by forgiving sins, and by declaring unclean people clean, Jesus subverted the temple and the temple system in its essence. Or, as put by Borg (1987:116):

> He taught an alternative way of being and an alternative consciousness
> shaped by the relationship to the Spirit (God — EvE) and not primarily
> by the dominant consciousness of culture (i e, the politics of holiness —
> EvE). He was thus not only a subversive sage but a transformative sage.
>
> (Borg 1987:116)

Understood as such, the narrator portrays Jesus' crucifixion as the result of a misunder-
standing. It was argued previously the target of Jesus' brokerage especially was those
who belonged to the expendable class on Galilean soil. As Lenski (1966:281-284) and
Saldarini (1988:44) indicated, these people tended to be landless and itinerant, with no
formal family life. This description fits the picture we have of the crowds in Mark (cf
e g Mk 1:45; 2:13; 3:7-10, 20, 34; 4:1, 35; 5:12; 6:53-56; 8:1). According to the
narrator, the crowds in Mark were always on the move and followed Jesus wherever he
went. And because they had no formal family relations, Jesus took them up in the new
household of God.

However, according to Saldarini (1988:44), the bulk of the brigands, rebels and
followers of messianic claimants recorded by Josephus during the Roman period were
members of this class, since illegal activities on the fringe of society were their best
prospect for a livelihood. Some of these brigand groups were discussed previously by
Horsley & Hanson (1985; see also Crossan 1991a:158-206). According to Horsley &
Hanson, three types of social movements can be discerned in the first-century Palestine
society, namely bandits, messiahs and prophets. The examples they give of bandit
groups are the following: In 47-38 BCE Hezekiah, a brigand chief with a very large
gang was overrunning the district on the Syrian frontier (Horsley & Hanson 1985:63-
64). This group mainly consisted of Galileans, and their leader, Hezekiah, was later
killed by Herod. A decade later, Herod had to suppress another brigand group in
Galilee who lived in the caves near the village of Arbela (Horsley & Hanson 1985:64-
66). Horsley & Hanson (1985:67-69) also describe four other brigand movements
between 30-69 CE, namely those of Eleazer ben Dinai (30-50 CE), Tholomaus (40
CE), Jesus son of Sapphias (60 CE) and John of Gischala (66-70 CE). It is thus clear
some banditry occurred in Palestine also in the time of Pilate.

The messiahs (popular kings) discussed by Horsley & Hanson (1985:111-127) are
the following: Judas son of Hezekiah (4 BCE), Simon (4 BCE), Athronges (4-2 BCE),
Menahem son of Judas the Galilean (66 CE) and Simon bar Giora (68-70 CE). Com-
mon to all these movements was their centering around a charismatic king however
humble his origins. Second, the participants in this messianic movements were
primarily peasants, and third, the principal goal of these movements was to overthrow
the Herodian and Roman domination and to restore the traditional ideals for a free and
egalitarian society.

The prophetic movements discussed by Horsley & Hanson (1985:161-187) are those of John the Baptist (late 20 CE), the 'Samaritan' (26-36 CE), Theudas (45 CE), the Egyptian (56 CE) and that of Jesus son of Hananiah (62-69 CE). More or less common to these movements was that they all led sizable movements of peasants from the villages in the rural areas to places like Gerisim (the 'Samaritan'), the Jordan (Theudas) and Jerusalem (the 'Egyptian') in anticipation of God's new, eschatological act of liberation. The Roman governors, apparently viewing these movements as popular insurrections, simply sent out the military to suppress them.

That Jesus was perceived by some people in the narrative world of Mark as pretending to be a messiah, a popular prophet or brigand leader is clear from the Markan text. Some saw Jesus as a popular prophet (cf Mk 6:15; 8:28), some perceived him as being a messiah/popular king (Mk 8:29; 11:10; 14:61; 15:2, 9, 26), and others thought he was a brigand (Mk 15:27). However, when Jesus entered Jerusalem with a large crowd following him (cf Mark 11:8-10), mainly consisting of peasants from Galilee, the Romans especially, but also the chief priests, scribes and elders, most probably thought Jesus was at least the leader of some sort of social movement. In regard to Jesus' entry into Jerusalem during the Passover, Horsley (1992:18-19) made the following remark:

> Specially significant for understanding the origin and agenda of popular movements in Palestine, including those behind synoptic gospel traditions, is historical memory, in particular the memory of Israelite ancestors' freedom from and/or resistance to rulers' and imperial domination. This could be termed either a liberative or subversive historical memory, depending on the stance one assumes. Even the official Torah included the exodus narrative .... The exodus, moreover, was celebrated in the Passover festival in the temple itself. Not surprisingly, tensions between the people, the religious leaders and the occupying Roman troops were especially high and even exploded temporarily into violent confrontation at Passover time.
>
> (Horsley 1992:18-19)

Also, when Jesus was in Galilee, he regularly mingled with the expendables, people who were often part of illegal activities such as brigandry. From the point of view of the religious leaders in Jerusalem, this could only mean trouble. Therefore, they decided to eliminate Jesus. The fact Pilate saw him as the 'King of the Jews', that he was willing to let Barabbas, another brigand, go in the place of Jesus, and Jesus was crucified between two other bandits, clearly indicated the governing class in Jerusalem

saw in Jesus a political opponent. And therefore, he was killed. Jesus' crucifixion therefore was a misunderstanding. According to Mark, Jesus was a religious figure, a subversive teacher, but was killed as a political enemy.

Let us finally compare some of the above conclusions with those of some of the scholars discussed in chapter 2. In section 2.2.1.1, it was indicated Lohmeyer understood the opposition between Galilee and Jerusalem as the opposition between the new 'kommende Gotteshaus' and the traditional 'Gottesstadt'. According to Lohmeyer, this opposition was theological in character. Malbon (section 2.3.5) argued this opposition can inter alia be understood as a geopolitical opposition, an opposition between house and temple. Belo (section 2.4.2), Myers (section 2.4.3) and Waetjen (section 2.4.4), on the other hand, argued the opposition in Mark between Galilee and Jerusalem was political in character. According to Belo, Jesus was committed to subvert Palestine's economic system. According to Myers, Jesus ministry was a 'war of myths', in that Jesus' main aim was to bind the strong men in Palestinian society. Also, John's political execution was a foreshadowing of Jesus' final destiny. And according to Waetjen Jesus, because he reordered power, was killed as a political revolutionary.

Our emic reading of the text in chapter 5 indicated, as Lohmeyer indeed argued, that an opposition exists between not only Galilee and Jerusalem in the Gospel, but also between the house(hold) and the temple. Our emic reading also enabled us to indicate, inter alia, that the target of Jesus, the protagonist, can be seen as the crowds. From this emic reading, it also became clear the main interest of the protagonist was focused on Galilee, while that of the antagonists was focused on Jerusalem. Our etic reading of the text in chapter 6 enabled us to also understand these results of our emic reading from a social scientific point of view: Jesus' interest in Galilee was that of a politics of commensality, a message especially proclaimed to the expendables in society. The antagonist's interest, however, was that of a politics of holiness.

It can thus be said that our social scientific reading of the text complements especially that of Lohmeyer and Waetjen. In terms of Malbon's conclusion, our etic reading, however, indicated the opposition between house and temple should not be understood as a political opposition as such. It should rather be seen as a part of the narrator's usage of focal space to portray the opposition between Galilee and Jerusalem as an opposition between a politics of commensality and a politics of holiness/purity/separateness. Furthermore, since we concluded the Markan Jesus should be seen as a religious, a-political figure, or, in other words, a subversive teacher, the readings of Belo and Myers cannot be accepted. In reading Mark by concentrating only on the economic institution in first-century Palestine (Belo), or by only concentra-

ting on politics and economics (Myers), they both conclude Jesus had a political agenda. This, as our reading of Mark indicated, was not the case in regard to the Markan Jesus. However, in a certain sense, our reading of Mark also complements that of Belo and Myers, in that we indicated Jesus' politics of commensality indeed had some implicit political and economical implications. To postulate, however, the Markan Jesus was only interested in the economical and/or political aspects of first-century Palestine, would be a reductionistic reading of the text.

The previous results, however, leave a few questions still unanswered. In section 4.2.1, it was indicated that honor and shame were the pivotal values in first-century Mediterranean society. We also argued kinship should be seen as the dominant social institution in the first-century Mediterranean world as an advanced agrarian society. If, for instance, kinship was the dominant institution in first-century Mediterranean society (as Waetjen and Myers also have indicated), what was its relationship to economics, politics and religion? What did it mean that Jesus interpreted the kingdom in terms of a new household, that is, defined it in kinship terms? It may also have been noted that thus far not much was said of the relationships between the different interest groups (i e, the chief priests, elder, scribes, Pharisees, Sadducees and Herodians) we find in the narrative. Why, for example, did the elders, chief priests and scribes team up to get Jesus removed? What were their specific interests? Also, what role did status and class play in the first-century Mediterranean world? To which class did Jesus belong? Was he a peasant? Mark portrays Jesus as a carpenter. Jesus however, did not fulfill that role. Was there a reason for this?

In the next section (section 7.3) it will be indicated that the answers to these question will help us, hopefully, to avoid a reductionistic reading of the text. Moreover, it will also enable us to define the opposition between a politics of commensality and a politics of holiness that exists in the Gospel, as indicated above, also in terms of kinship, the dominant social institution in first-century Mediterranean society.

7.3 THE FIRST-CENTURY MEDITERRANEAN WORLD AS AN ADVANCED AGRARIAN SOCIETY

In section 7.2, it was argued the 'political' opposition between Galilee and Jerusalem can be understood as an opposition between a politics of holiness and a politics of commensality. Defined more precisely, the politics of holiness resulted in separateness, and the politics of commensality in inclusiveness. Furthermore, it was concluded also that in Mark, the symbol of the politics of holiness can be seen as that of the temple, and the household as the symbol of Jesus' politics of commensality.

In section 4.2.8, it also was argued kinship should be seen as the dominant social institution in the first-century Mediterranean world. It also was postulated that the narrative world of Mark (as well as its contextual world) should be studied as an example of an advanced agrarian society. These postulations, however, immediately bring to the fore the question of the relationship between the institutions of kinship, politics, economics and religion. In other words, if kinship was indeed the dominant institution in the first-century Mediterranean world, what was its relationship to politics, economics and religion?

It also was argued honor and shame were pivotal values in the first-century Mediterranean world. This argument, however, raises a few questions: If honor and shame were pivotal values in the first-century Mediterranean world, what was their relationship to kinship as the dominant institution in society? Moreover, what was the relationship between, on the one hand, honor and shame, and, on the other hand, class and status?

The two main reasons for posing the above questions are as follows: First, it will be indicated in the subsequent section that in answering these questions, it will be possible to define the main conclusion reached in section 7.2, that is, that the opposition between Galilee and Jerusalem in Mark's gospel should be seen as an opposition between a politics of holiness and a politics of commensality, more specifically and comprehensively. Second, in section 2.5, it was indicated one of the positive results of the ideological-critical readings of Belo, Myers and Waetjen is that it enables us to take the object/target of Jesus' conduct in Mark's narrative more seriously. Or, put differently, it makes the reader become more aware of the exploitation and marginalization which occurred in the narrative world of Mark. However, it was also argued in section 2.5, that especially Belo and Myers, by assuming economics was the dominant institution in first-century Mediterranean society, fell prey to the fallacies of ethnocentrism/anachronism and reductionism. Very recently Van Aarde ([1993]a:2) argued one of the main reasons why texts are read in a ethnocentristic manner is because biblical scholars are sometimes convinced that the political and economical factors which cause social injustice/exploitation in our modern world should be seen as exactly the same factors which led to social exploitation and dispossession in the social world of Jesus. This hermeneutic fallacy can also be called anachronism, a result of the fallacy of misplaced concreteness (Van Aarde [1993]a:2; see also Van Aarde 1985b:547-578). However, misplaced concreteness can also be the result of reductionism (Van Aarde [1993]a:2). In section 2.5, it was argued that the readings of Mark by Belo and Myers fell prey to this fallacy of reductionism, in that Belo only focused on the economical institution in first-century Mediterranean society and Myers only on the political and

economical institutions. According to Van Aarde ([1993]a:2), the fallacy of misplaced concreteness occurs often in materialistic readings which consciously employs neo-Marxist literary theories to analyze biblical texts. In these readings, it is sometimes the case that social ostracism and social injustice in biblical texts are seen as the results of specific political and/or economical ideologies similar to those which Marx identified in modern society.

Therefore, in trying to avoid these fallacies, but also because the answers to the above posed question might enable us to define the opposition between a politics of holiness and a politics of commensality in Mark's story in a more comprehensive manner, we now turn to address the above questions. This will be done as follows: In section 7.3, attention will be given to the fact that in first-century Mediterranean society (as an advanced agrarian society), religion was embedded into the political and economical institutions of the day (section 7.3.1), the important role that class and status played in first-century Mediterranean society (section 7.3.2), as well as to the social relations between the different (religious) interest groups in first-century Palestine (section 7.3.3). In section 7.4, the conclusions reached in section 7.2 will then be used to analyze the opposition between a politics of holiness and a politics of commensality in Mark's gospel in terms of kinship, the dominant social institution in first-century Mediterranean society. In section 7.5, we will make a few end remarks.

7.3.1 Religion in first-century Mediterranean society

The modern separation of church and state and the stress on the individual, private faith commitment as the foundation of religion were unknown in antiquity (Saldarini 1988:5). In first-century Mediterranean society, religion was embedded in the political and social fabric of the community (see again section 4.2.8). Religious belief and practice were part of the family, and the ethnic and territorial groups into which persons were born. People did not choose their religion, nor did most social units or groups have members with different religions. Radical conversion to another religion and rejection of one's inherited beliefs and behavior meant separation and alienation from family and one's hereditary social group (Saldarini 1988:5; cf also Stark 1986:314-329). Thus, involvement with religion is in itself political and social involvement in the broad sense of the word. Consequently, the Pharisees, Sadducees and scribes (as well as the Jesus-movement) should not be seen as sects withdrawn from society with no political impact. This is even true regarding the Qumran community (Saldarini 1988:5). To be a Jew was to be part of the Jewish society, albeit some of these groups differed ideologically from the temple authorities or did not share in the privileges of the temple (Van Aarde [1993]a:8).

Though religion was embedded in political society in a way it is not today, those with cultic or religious functions could form separate power centers in political society. Groups with a strong religious base, for example, could acquire independence and power within society by stressing universal values and ideology and by a relatively open membership. Such groups which were separate from the traditional territorial and status hierarchy. They could be conservative in support of the regime (and so be politically valuable for central political leaders), or promote a critical stance toward society, based on moral and symbolic appeals to people (Eisenstadt 1963:62-65). Such a relatively independent religious establishment is firmly political and typically tries to dominate society through the establishment of a canon of sacred books, schools to interpret texts, educational organizations to spread knowledge, and the fostering of a total worldview (Saldarini 1988:5).

The conflict between the Pharisees, Sadducees, chief priests and scribes in Mark's gospel should therefore be understood as a struggle between these groups to gain control over Judaism as well as its important symbols, especially the temple (Van Aarde [1993]a:8-9). Furthermore, to understand the social dynamics which were at the base of the different relationships between, for example, the Pharisees and the scribes we find in the gospels, it is also necessary to take into account aspects of first-century Mediterranean society like honor and shame, class and status, as well as the difference between coalitions, factions, voluntary groups and involuntary groups (Van Aarde [1993]a:9). To this we turn now in the next section.

7.3.2 Class and status in first-century Mediterranean society

In section 4.2.9, attention was given to the different classes which existed in the first-century Mediterranean world. Regarding class in ancient society, Finley (1973:42) pointed out Roman society was first divided by *ordo* or estate, a legally defined category which possessed clearly defined privileges and disabilities, and which stood in a hierarchical relationship to other orders. Class, therefore, was constituted by law, and this led to a specific hierarchy. However, although a society is organized on the surface by specific laws and regulations, it is also true that 'behind' these laws and regulations', at its base, a society is also organized by other forces (and ideologies in the pejorative sense of the word) — the so-called false consciousness of Karl Marx (Van Aarde [1993]a:10-11; see also Althusser 1971:127-188). According to Althusser (1971:159) ideology, for Marx, is conceived as a pure dream, that is, a nothingness. All its reality is external to it. Ideology, in terms of false consciousness, is thus thought of as an imaginary construction whose status is exactly like the theoretical status of the dream, that is, an illusion. Understood as such, ideology, insofar as it is a

pure dream, is a negative determination, and has no history of its own. However, although 'it is so silent' (Althusser 1971:155), it plays the dominant role in society (see also Ricoeur 1973:205-213, Abercombie 1980:11-28 and Avineri 1980:22-37 for the same understanding of Marx's notion of false consciousness).

As such, certain laws and other social regulations (like the maps of persons, places, times and things; see again section 4.2.7) can be seen as the legitimating manifestations of deeper and even invisible or unconscious (false) preferences which are socially-dynamic in character. However, because of the pejorative and self-seeking character of these ideological preferences and interests, people normally deny the existence and dominant influence of such ideologies in their actions and in the way they would like to understand society. When this is the case, ideology functions as a 'false consciousness; it is an illusion or a dream (Van Aarde [1993]a:11).

However, to return to our discussion on the concept of class, Finley (1973:46-47) argues the way in which the nobility class (aristocrats) in Roman society (as an example of an advanced agrarian society) spontaneously rose to hierarchical prominence, should be seen as paving the way for the class-system in first-century Mediterranean society. Kautsky (1982:24) defines the aristocracy as a social class as follows:

> An aristocracy ... is a ruling class in an agrarian economy that does not engage in productive labor but lives wholly or primarily off the labour of peasants. Hence aristocratic empires must contain not only aristocrats but also peasants who, in turn, live in agrarian societies. Because ... it takes many peasants to support one aristocrat, this also implies that aristocratic empires are necessarily a good deal larger than primitive societies.
>
> (Kautsky 1982:24)

The aristocracy did not have legal status, but it had power and was a status group based mostly on families who had a member reach the office of consul. The aristocracy, both clerical and lay, had no solid ancestral claim to its prestige (Wright 1992:210). Goodman (1987:113) has argued convincingly that the Romans chose to elevate, and work with, local landowners, who were thus given a position for which their family status would not have prepared them. Herod, in addition, had carefully disposed of the Hasmonean dynasty, and, since there was no question of becoming high priest himself, he took care to that the office should be held by people who posed no threat to him personally, as a dynamic or well-born high priest might easily have done. Thus, by the time Judea became a Roman province in 6 CE, the ruling high priest family was firmly established, but without any solid claim to antiquity (Wright 1992:210). In this regard

Wright (1992:210-212) is also of the opinion that the Herodian interest in Palestine was not grounded in previous aristocratic family lines like that of the Herodians (i e, the later Saddacuan temple authorities). Herod was an Idumean (i e, not part of the Jewish aristocracy). However, after Herod was appointed by Caesar as king of the Jews, he and his family became part of the hierarchical family structure in Palestine. This explain, according to Wright (1992:211), why the Romans tried to have strong affiliations with Herod. This, to my opinion, also explains the aversion the Herodians had for the Sadducees, as well as the coalition between the Pharisees and the Herodians in Mark (cf Mk 3:6; 12:13). The Pharisees most probably had a problem with the fact that the Sadducees were in control of the temple. The Pharisees and Herodians, therefore, both saw the Sadducees as having to much control in society, and therefore formed a coalition to counter this control.

In terms of the aristocracy, family and birth, therefore, played a much more important ideological role than can be inferred from the surface of society, as it was organized by certain laws and regulations (Van Aarde [1993]a:11). Legal and traditional social categories, therefore, did not really define Roman society on a deeper level. Much depended on social status (as a result of family and birth), which was often the road to money and political power. Social class based on one's wealth was much less important because one usually gained and kept wealth through political power and one achieved political power through one's status (and not class) in society (Finley 1973:49-51). Wealth was necessary to the upper class person, but its possessions did not make one a member of the upper class. By contrast, status gained by membership in the upper class could give the opportunity for acquiring or increasing wealth. Thus, status and power were more important than wealth in first-century Mediterranean society.

Hence, although it may seem on the surface of society political positions and wealth were important status symbols, it was nevertheless family and birth which led to a specific status, which in turn, led to political power and wealth (Van Aarde [1993]a:11). Status was determined in the first place by belonging to an aristocratic family. Therefore, although it is true in first-century Palestine the dominant role of the extended family came under pressure and started to disintegrate (see again Fiensy 1991 in section 4.2.8), it is also true belonging to an aristocratic family still functioned as the dominant social structure which made political power and material wealth possible. Understood as such, the familial structure (kinship) functioned as false consciousness, while on the surface, society was structured by political (sometimes brutal) and juridical power.

The role kinship played in first-century Mediterranean society can therefore be compared with the role of economics in modern twentieth-century societies (Van Aarde [1993]a:11-12). In modern 'democratic' societies, politics has become everything and politicians normally have all the power in society. Political positions, therefore, are also status symbols. However, economics still plays the dominant role in any politician's success, since the feasibility of the politician's policy depends mainly on economical factors. To get elected in a political position in the USA as a economic world power, such a person would therefore have to be able to indicate his political program would result in economical prosperity. The so-called 'bread and butter' implications of his political program would therefore determine his election. Understood as such, economics can be seen as the false consciousness of society, and also determine social status (Van Aarde [1993]a:12). In first-century Mediterranean society, however, the dominant social institution was not economics, but kinship. Status was achieved by being born into a specific family, and as such, the familial structure (kinship) functioned as false consciousness.

7.3.3 Social relations in first-century Palestine

The emergence of the Pharisees, Sadducees, Essenes and other groups in the Hasmonean period can effectively be explained by the sociological process of group formation (Saldarini 1988:59). Judaism struggled for four to five centuries adjusting to Greco-Roman culture, from the conquest of Alexander the Great in 332 BCE to the formation of the Mishnah about 200 CE. In its battle to retain their Jewish identity, with emphasis on monotheism, sabbath observance, the Torah, purity and the like, many groups emerged, struggling for control of Jewish society, disagreeing over how Judaism was to be lived, and reacting differently to the activities of foreign rulers.

These groups were either *involuntary* or *voluntary* in character. Involuntary groups are familial, political communities, social classes, castes and other collectivities into which one is born. They are usually corporate groups which have explicit goals and make concrete demands on their members (Lande 1977:xix). In antiquity, one usually was born into an involuntary (kinship) group. However, achieved membership could also be acquired if it was ascribed by, for example, God, a king or another aristocrat. A good example of this is Herod the Great, which was declared by the Roman senate in 40 CE as the 'king of the Jews', although he was an Idumaean. In terms of involuntary groups, kinship, however, was the most impor-tant aspect. The Sadducees can be seen as such an involuntary group. Josephus, for example, does not tell us much about the Sadducees. However, it is still possible to infer they were prosperous, controlling some part of the ruling, governing and retainer classes (Duling 1991a:16, see again section 4.2.9). On the surface they were a voluntary group who stood for the *status quo* (Van Aarde [1993]a:26). However, they were also an

involuntary group since they came from the Hasmonean families, and because of this tried everything possible to keep the control of the temple and the Sanhedrin in the hands of the elite-families (Van Aarde [1993]a:27).

Voluntary groups, on the other hand, are much more varied because they are organized for a great variety of purposes, some comprehensive and some very restricted (Saldarini 1988:63). Corporate voluntary groups have fixed goals, modes of action and relations among the members. Non-corporate voluntary groups usually lack fixed structures, are held together by temporary and narrow common interests, cannot by right claim the resources of the members and have an identity which is less clear than stable, corporate groups. Such voluntary groups are called factions or coalitions. A coalition is 'a temporary alliance of distinct parties for a limited purpose' (Boissevain 1974:171), and a faction is a coalition which is 'recruited personally according to structurally diverse principles by or on behalf of another person (Boissevain 1974:173). Factions also tend to be 'characterized by unstable membership, uncertain duration, personalistic leadership, a lack of formal organization, and by a greater concern for power and spoils than with ideology or policy' (Lande 1977:xxxii). A good example of a faction in Mark are the Pharisees.

In Mark, however, there are also examples of coalitions: The chief priests, scribes and elders (cf Mk 8:31; 11:27; 14:53), Pharisees and Herodians (cf Mk 3:6), the chief priests, elders, scribes and Pharisees and Herodians (Mk 12:13), and that of the chief priests, elders, scribes and Pilate (cf Mk 15:1-2). In all of these coalitions, therefore, one of their 'limited' purposes was to get rid of Jesus.

7.4 HOLINESS, COMMENSALITY AND KINSHIP IN MARK'S STORY OF JESUS

It was indicated above that the conflict between the different interest groups in Judaism can be seen as an indication of the struggle between these groups to gain control over Judaism and its main symbols, especially the temple (Van Aarde [1993]a:8; cf also Wright 1992:224). However, the conflict between the different interest groups in first-century Palestine was also a struggle for honor. In section 4.2.1, it was indicated honor and shame were the pivotal values in first-century Mediterranean society. In Mark's story of Jesus, the people who belonged to the highest classes were some of the Sadducees, the chief priests and elders (see again section 4.2.9). Since status was a limited good in first-century Mediterranean society, honor was of great importance, because by receiving a grant of honor one was able to maintain one's status. However, groups like the Pharisees, or the scribes (if they were not part of the Pharisees) were also groups who had a specific status, since they could be seen as fictive kinships. In this regard, Van Aarde ([1993]a:6) made the following remark:

In regard to interest groups like the chief priests and elders (as an 'coali-
tion'), one can, simply because they are called 'chiefs' or 'heads' of
families, infer that they were elites in society. However, since they are
called 'chiefs' or 'heads' of families, it is also clear that these elites
should not only be related to religious matters, but also to the institution
of kinship.

<div align="center">(Van Aarde [1993]a:6; my translation from the Afrikaans)</div>

From what has been said thus far in this chapter, it can, therefore, be argued the con-
flict between the different interest groups in Mark was not only a conflict in terms of
control over the main symbols of society, but also a conflict of the maintenance of
status. And since, as was indicated in section 7.3.2, status was acquired in terms of
kinship, the conflict was also a conflict of 'families'.

In this regard the respective understandings of God's presence among the people by
the Sadducees, chief priests and Pharisees can serve as example. Above it was indi-
cated that the Sadducees, as an involuntary group who stemmed from the elite Has-
monean families, tried everything possible to keep the control of the temple and the
Sanhedrin in the hands of these elite-families (Van Aarde [1993]a: 27). To maintain
their status (derived from kinship), the Sadducees used everything in their power, like
the purity rules, tithes and taxes. In this regard, they especially made use of symbolic
media like power, commitment and influence (see again sec-tion 4.2.2). This is also
the case regarding the chief priests: They acquired their status on the grounds of blood
and family lines. To maintain this status, they used everything they had, for example,
the temple, the interpretation of the Torah, a specific socio-political program, tithes and
taxes in order to maintain their position. The Pharisees, on the other hand, since they
did not had control over the temple, replicated the temple to the bed and board of every
observant Jew. In this they not only sought power and influence among the masses,
but organized themselves in terms of a fictive family. This meant status, and by being
honored by the masses, they were able to maintain their status.

It is therefore clear that the conflict between the different interest groups in first-
century Palestine was not only conflict regarding religious affairs, but especially con-
flict over status, honor and kinship. When one remembers kinship was the main reason
for the social stratification in first-century Mediterranean society (see again section
7.3.2), the result of the conflict between the different interest groups in Judaism is
clear: Since it was essentially conflict over status, and therefore also kinship, it led to
further stratification. The respective understanding of God's presence among the
people by the chief priests/Sadducees and the Pharisees can serve as example here:
Both the chief priests/Sadducees and Pharisees used, for example, the symbolic media

of influence (see again section 4.2.2) to gain control over people. The fact that the Sadducees and the chief priests belonged to specific families which warranted status, was seen as divinely ordered. Because of this, they were perceived as reliable sources of information, that is, persons who knew how to interpret the Torah. As a result of this, they were also able to influence the judgment and actions of others. They exercised their influence in the political and economical sphere. They thus used everything they could to gain influence over and to control the masses. By doing so, they tried to maintain their status. The Pharisees, on the other hand, did not like the situation where all the power in society was caught up in only a few aristocratic families. Therefore they organized themselves as a fictive kinship group, and replicated the temple to the bed and board to every observant Jew. To gain influence, therefore, as well as status and honor, they declared God's presence in a different manner. It can therefore be argued all of these groups used God to maintain their positions.

To summarize: In first-century Mediterranean society, people who had political power (like the aristocracy and the elite, including inter alia the chief priests, elders and Sadducees) did not, in the first place, strive for more power nor wealth, since power and wealth did not lead to status. Status, one of the most important limited goods in first-century Mediterranean society, was especially acquired by birth. Being born in the right family led to status, which in turn led to political power and wealth. In terms of the chief priests, elders and Sadducees birth led to specific religious positions, control over the temple and wealth. Hence, since status was everything, everyone, including individuals and families, tried to maintain status. To maintain their status, the chief priests, elders and Sadducees used everything they could, especially by making sure taxes and tithes were paid. This meant more and more was extracted from the peasants, and when peasants could not keep up anymore, they either lost their land or were themselves sold as slaves. This meant the expendables increased in numbers. In a certain sense, therefore, God was used to secure and maintain status, that is, the temple became a den of robbers (cf Mk 11:17).

Since status was a limited good in first-century Mediterranean society, other interest groups like the Essenes and the Pharisees were opposed to the fact that all the power (and control over the temple) was in the hands of a few families. In reacting to this situation, the Pharisees, for example, did two things: They created a fictive kinship and replicated the temple to the bed and board of the masses. By doing this, the Pharisees therefore also strove for status, and in a certain sense, also had 'control' over the temple. In the time of Jesus, for example, an important bone of contention between the Sadducees and the Pharisees was whether the temple rules should be applied to everyday life. Saldarini (1988:234) describes these opposing views as follows:

> The application of purity laws to the people at large was a new mode of understanding Jewish life, law and Scripture and it is reasonable and even inevitable that the Sadducees had their own (probably more traditional) understanding of Judaism and promoted it against the new Pharisaic view. If many of the Sadducees were priests or supporters of the traditional priesthood, they would have had another motive to oppose the Pharisees. The priests would not want purity practices characteristic of the Temple and priesthood to be diluted by adaption to the multitude.
>
> (Saldarini 1988:234)

Moreover, with their 'fences around the law', the Pharisees made it more and more difficult for people to be 'holy', and more and more people were ostracized. However, in its essence, the struggle between the Sadducees and the Pharisees was a struggle over the maintaining of status, which, in a certain sense, was a conflict between families. It is in this regard that it was argued above that kinship was not only the dominant institution in first-century Mediterranean society, but also the false consciousness.

The pressure on the peasants on Galilean soil thus came from two sides, economical pressure in terms of taxes and tithes, and religious pressure in terms of the program of the Pharisees. The effect of these two pressures, however, was the same: Peasants lost their land, became landless and homeless because they either could not survive economically, or because they were declared as unclean because of many reasons. When the latter happened, they had to leave their families, since their extended families normally conformed with the purity regulations of their day (see again Fiensy 1991:85-98; section 4.2.8). First-century Mediterranean society thus became even more stratified.

That first-century Palestine became more and more stratified because of the respective aims and programs of inter alia the chief priests, Sadducees, elders and Pharisees is attested by Horsley (1992:15-18) in the following manner: In addition to the trauma of direct violence against tens of thousands of people, there was the heavy impact of increased economic demands on the peasantry. The Romans laid the country under tribute, but left the temple-state intact. But in addition, they imposed their client king, Herod, who launched massive and costly development projects such as the rebuilding of the temple. Thus, in a period of one generation, from 63 BCE to 37 CE, the layers of rulers demanding tithes, tribute and/or taxes tripled. The result was the disintegration of families and village, peasants were unable to feed themselves, and all experienced a downward spiral of indebtness, supplementary wage-labor, and the loss of their traditional family inheritance as well as their standing and identity in their local communities. Moreover, the chief priests, when their legitimacy and influence among the

people started to decline and their rivalry with the Herodians and each other increased, resorted to strong arm tactics, using privately funded goon squads to intimidate the people and to forcibly expropriate the tithes intended for ordinary priests. The scribes and the Pharisees, on the other hand, being retainers of the Jerusalem temple-state, also helped to maintain the *pax Romana* and enabled the Romans to exploit the country economically. In order to maintain some influence over affairs in the country, they had to accept what amounted to a 'demotion' under Herod and made the best of the situation by peddling whatever influence they could at court. Also, in their concern to protect and preserve the sacred traditions of the people against the alien cultural influences, the tendency was to tighten or 'freeze' the Judean laws and customs. In effect, therefore, they exacerbated the burdens of the people. From these remarks of Horsley (1992:15-18), it is therefore clear the respective aims and programs of the different interest groups in first-century Palestine, in trying to gain and maintain status, led to a further stratification of society. This is also the point of view of Waetjen (1989:96):

> The use and the control of power by the ruling class are self-serving, oriented toward a preservation of the existing structures and institutions without regard for the mutuality of coordinated interests and obligations which they were originally commissioned to order and supervise. The system had no integrity. Economic, political, and social conditions engendered greater impoverishment among the masses of people.
>
> (Waetjen 1989:96)

According to the narrator of Mark's gospel, Jesus was also a product of these circumstances. In Mark 6:3, the narrator informs the reader that Jesus, before being baptized by John the Baptist, was a 'carpenter, the son of Mary'. From Mark 6:1-6, it is also clear Jesus was ostracized by his extended family in the village of Nazareth. Probably, according to them, Jesus was supposed to be a carpenter, but was not fulfilling the role of a carpenter. Although the narrator of Mark does not give a reason for Jesus being ostracized by his extended family, there could have been at least two reasons: First, since Jesus is depicted as the 'son of Mary', it is clear from the narrative world of Mark that Jesus did not had a father. In terms of the map of people, Jesus therefore was fatherless (cf t. Meg. 2.7; see again section 4.2.7). If this was the case, Jesus' extended family would have been under pressure to ostracize him from the village. Mark 3:31-35, where Jesus' private family wanted to have contact with him, should therefore be understood in this context.

However, there could also have been another reason for Jesus being put out of his family. In sections 4.2.8 and 6.3, the economical situation in first-century Palestine was discussed. There it was indicated the commercialization of agriculture and the encroachment of landlords on hereditary peasant landholdings led to more and more

peasants losing their lands. And, as Fiensy (1991:2) indicated, in agrarian societies land was life (cf also Wright 1992:226-227). Politics, therefore, put pressure on the subsistence margin of the typical peasant household, and more and more peasants lost their land. If this was the case with Jesus' private family, Jesus most probably had to leave his village in search of a livelihood (Oakman 1991:5). Although the text is not clear on this point, it can, however, be concluded that the narrator of Mark clearly depicts Jesus as being ostracized from his private family, or, put differently: Jesus was not fulfilling the role in his family which was expected of him by his extended family, namely that of being a carpenter.

How did Jesus cope with his situation of being outside the household? According to the narrator, Jesus went to John the Baptist. To belong somewhere, Jesus then was baptized by John. However, during his baptism, the 'fatherless' Jesus received a 'new father', the heavenly Patron. Jesus thus experienced himself as living in the presence of the heavenly Father/Patron, although the Pharisees and scribes, for example, thought otherwise. As was indicated in section 6.4, Jesus, because of his understanding of the kingdom and the heavenly Patron, created a new household, a fictive kinship, in which the expendables in society were also welcome. However, in Jesus' new household, a different understanding of the heavenly Patron existed: While the temple and the Pharisees declared God as unavailable and not present among the expendables, those in the new household experienced the Patron as being available and present. However, this new household's understanding of the availability of the Patron was not the only point of difference with that of the temple and the Pharisees. Jesus also redefined honor and status (see again section 6.4). Understood as such, Jesus' false conscious-ness also was that of kinship. Jesus did not have a family and father. In restoring the kingdom by way of the new household, Jesus, and the other members of the new household who had no family or a father, gained kinship and a father. Because of this, they had honor and status, but honor and status defined in a radically new manner.

The conflict between Galilee and Jerusalem in Mark's story of Jesus is therefore not only a conflict between a politics of holiness and a politics of commensality, but also a conflict between kinship, that aspect of first-century Palestine which led to status. The conflict in Mark's story of Jesus, therefore, was a conflict on both the surface and the base levels of society: On the surface, it was a conflict between a politics of holiness and commensality, but on the deeper level it was a conflict between different understandings of kinship, and therefore also status. Jesus' understanding of kinship and status led to the availability of the Patron, and that of the temple and the Pharisees to the unavailability of the Patron.

The earlier conclusion that Jesus was an a-political figure should also be understood in terms of the above conclusion. Jesus was an a-political figure because he did hot have a specific political program. If this was not the case, Jesus would have tried to become a retainer, that is, tried to move up in the stratification ladder which would mean more power and privilege (see again section 4.2.9). This, however, does not mean Jesus was not part of the political game of first-century Mediterranean society. By redefining honor and status, and by creating a new household, Jesus challenged the power of the elites in society. What clashed was two different understandings of kinship and status, and since kinship (family) and status was not only a limited good in first-century Mediterranean society, but also the most important aspects thereof to gain honor, Jesus' new understanding of the kingdom opened the possibility of restructuring society in its essence. Because of this, he had to be eliminated.

7.5 END REMARKS

In sections 7.2 and 7.3, it was indicated that the 'ideology' of Jesus and that of the other interest groups in Mark was that of kinship. The chief priests', elders', scribes' and Sadducees' understanding of kinship was that it paved the way to gain and maintain status and honor. To maintain this status (and their honor), however, fences were built around the law which led to the situation that people were exploited and ostracized. This ostracism was legitimated with divine alienation. Because God was holy (whole), his people also had to be holy. Those who were not, were not part of God's people. For the Markan Jesus, however, the dominant characteristic of God was that he was present among his people, not only in the temple, but also among those who could not defend their honor.

Therefore, it can be argued in terms of the way in which Jesus defined kinship (as the new household), a correlation can be indicated between Jesus' 'ideology' and in the way in which this 'ideology' surfaced in his ministry on especially Galilean soil. Or, put differently: For Jesus the dominant aspect of his relationship to the Patron, the privilege of continuously experiencing God's presence, was the incentive behind both Jesus' 'ideology' and his visible ministry to the expendables in the society of his day. In regard to the Markan Jesus, there thus was an integration between 'ideology' and the brokerage of God's kingdom. Moreover, because Jesus' 'ideology' was embedded in kinship, in terms of inclusivism, the new household he created was a household of commensality, a household in which everyone was welcome. However, since the 'ideology' of the chief priests, elders, scribes and Pharisees was that of exclusive kinship (status), the result was alienation from God. Therefore, when the Markan Jesus defined kinship in a radically different manner than understood by the chief

priests, elders, scribes, Sadducees and Pharisees, their 'ideology' was brought into the open. Jesus' understanding of kinship thus criticized their total understanding of society, status and honor, that is, their 'ideology'.

This understanding of the Markan Jesus, however, also has importance for the modern reader of Mark's story of Jesus, especially those who sees themselves as being part on the church of Christ. We who see ourselves as part of the believing community are confronted by the Markan Jesus especially in terms of our hidden agendas when we try to define the church of Christ. For the Markan Jesus, the main value of the good news was that God's saving presence was available to everyone. This was recognizable in his brokerage. The dominant value of the good news, God's saving presence which is available to all, thus also became his ideology.

For the modern believer, this should also be the case. If the essence of the Markan Jesus indeed was the brokerage of God's saving presence to all, this should also become our attitude, especially in the church of Christ. The essence of the good news of the Markan Jesus, therefore, should become our incentive on both the deeper and surface level of society.

Moreover, we should also allow our ideology which can be seen as the driving force of our understanding of the church of Christ, to be challenged by that of Jesus. And if it is anything else than believing that God's saving presence should be available to everyone everywhere, we should allow our 'ideology' to be corrected by that of the Markan Jesus. For the Markan Jesus the dominant aspect of the good news was that God was available to all.

A final remark: In this study a plausible construct of the Markan Jesus was postulated, namely Jesus as a religious, a-political figure. According to Mark, Jesus was a subversive teacher. He had a different understanding of the heavenly Father than most others of his day. For him, God was available to all, especially to those who were not able to defend their honor in a society where honor was very important. A postulation was also made in regard to the Markan community: They most probably lived in Palestine just after the fall of the temple. It was suggested the Markan community consisted of one or more house churches, and saw themselves in continuity with the temple community. This construct enabled us to understand something of the Markan Jesus, as well as something of the ideological perspective and interest of the narrator of Mark's story of Jesus. Clearly, not all the questions in this regard were addressed. Some were answered, and others were only touched upon. Moreover, such a construct also raised new questions. However, it is hoped that our understanding of the political opposition between Galilee and Jerusalem, as well as that of the Markan Jesus, will make a contribution not only to the scholarly debate in regard to the understanding of the Gospel of Mark, but also in the way in which the Gospel of Mark could be understood, and utilized, by today's believing communities.

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