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## Chapter 5

### Emics

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#### 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 introductory 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 Introductory 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 presented 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 experienced 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<sup>1</sup>.

### 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 ὁδὸν
	3	ἐν τῇ ἐρήμῳ
		τὴν ὁδὸν κυρίου
		τὰς τρίβους αὐτοῦ
	4	ἐν τῇ ἐρήμῳ
	5	πᾶσα ἡ Ἰουδαία χώρα
		καὶ οἱ Ἱεροσολυμίται πάντες
		ἐν τῷ Ἰορδάνῃ ποταμῷ
	9	ἀπὸ Ναζαρέτ 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 περικύκλῳ τῆς Γαλιλαίας

- 29 ἐκ τῆς συναγωγῆς  
 εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου  
 33 πρὸς τὴν θύραν  
 35 εἰς ἔρημον τόπον  
 38 εἰς τὰς ἐχομένας κωμπολεις  
 39 εἰς τὰς συναγωγὰς αὐτῶν  
 εἰς ὅλην τὴν Γαλιλαίαν  
 45 εἰς πόλιν  
 ἐρήμοις τόποις ἔξω ἐπ'  
 πρὸς αὐτὸν πάντοθεν
- <2> 1 πάλιν εἰς Καφαρναούμ  
 ἐν οἴκῳ  
 13 παρὰ τὴν θάλασσαν  
 14 ἐπὶ τὸ τελώνιον  
 15 ἐν τῇ οἰκίᾳ αὐτοῦ  
 συνανέκειντο  
 23 διὰ τῶν σπορίμων  
 26 εἰς τὸν οἶκον τοῦ θεοῦ
- <3> 1 εἰς τὴν συναγωγὴν  
 7 πρὸς τὴν θάλασσαν  
 ἀπὸ τῆς Γαλιλαίας  
 καὶ ἀπὸ τῆς Ἰουδαίας  
 8 καὶ ἀπὸ Ἱεροσολύμων  
 καὶ ἀπὸ τῆς Ἰδουμαίας  
 καὶ πέραν τοῦ Ἰορδάνου  
 καὶ περὶ Τύρον καὶ Σιδῶνα  
 13 εἰς τὸ ὄρος  
 20 εἰς οἶκον  
 22 οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων  
 24 βασιλεῖα  
 ἡ βασιλεῖα ἐκεῖνη  
 25 οἰκία  
 ἡ οἰκία ἐκεῖνη  
 27 εἰς τὴν οἰκίαν  
 τὴν οἰκίαν αὐτοῦ  
 31 ἔξω  
 34 περὶ αὐτὸν κύκλῳ  
 Ἰδε

- <4> 1 παρὰ τὴν θάλασσαν  
εἰς πλοῖον ἐν τῇ θαλάσῃ  
πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς  
4 παρὰ τὴν ὁδὸν  
5 ἐπὶ τὰ πετρώδες  
7 εἰς τὰς ἀκάνθας  
8 εἰς τὴν γῆν τὴν καλὴν  
15 τὴν ὁδὸν  
16 ἐπὶ τὰ πετρώδη  
18 εἰς τὰς ἀκάνθας  
20 ἐπὶ τὴν γῆν τὴν καλὴν  
21 ὑπὸ τοῦ μόδιον ἢ ὑπὸ τὴν κλίνην  
26 ἐπὶ τῆς γῆς  
28 ἡ γῆ  
31 ἐπὶ τῆς γῆς  
ἐπὶ τῆς γῆς  
32 ὑπὸ τὴν σκιάν 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 θαλάσῃ  
ἐκόπασεν ὁ ἄνεμος  
γαλήνη μεγάλη  
41 ὁ ἄνεμος καὶ ἡ θάλασσα
- <5> 1 εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασσηνῶν  
2 ἐκ τῶν μυημείων  
3 ἐν τοῖς μνήμασι  
5 ἐν τοῖς μνήμασι  
11 πρὸς τῷ ὄρει  
13 εἰς τὴν θάλασσαν  
20 ἐν τῇ Δεκαπόλει  
21 εἰς τὸ πέραν  
παρὰ τὴν θάλασσαν  
22 εἰς τῶν ἀρχισυναγῶγων  
31 συνθλίβοντά  
35 ἀπὸ τοῦ ἀρχισυναγῶγου

- 36 τῷ ἀρχισυναγωγῷ,  
 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 ταῖς συγγενεῦσιν αὐτοῦ  
 καὶ ἐν τῇ οἰκίᾳ αὐτοῦ  
 6 τὰς κώμας κύκλῳ  
 8 εἰς ὁδὸν  
 10 εἰς οἰκίαν  
 11 ὅς 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 Ἐρημός ἐστιν ὁ τόπος  
 36 εἰς τοὺς κύκλῳ ἀγρούς 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 Γεννησαρέτ  
 54 ἐκ τοῦ πλοίου  
 55 ὅλην τὴν χώραν  
 56 εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς ἐν ταῖς ἀγοραῖς
- <7> 1 οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἀπὸ Ἱεροσολύμων  
 4 ὡς ἡ ἀγορὰς  
 17 εἰς οἶκον  
 24 εἰς τὰ ὄρια Τύρου  
 εἰς οἰκίαν  
 26 Ἑλληνίς, Συροφωνίκισσα 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 σημειῶν ἀπὸ τοῦ οὐρανοῦ  
 13 εἰς τὸ πέραν  
 14 ἐν τῷ πλοίῳ  
 22 εἰς Βηθσαϊδᾶν  
 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  
 ἀκολουθεῖτω 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 ὄρια τῆς Ἰουδαίας [καί] πέραν τοῦ Ἰορδάνου  
 10 εἰς τὴν οἰκίαν πάλιν  
 17 εἰς ὁδὸν  
 21 θησαυρὸν ἐν οὐρανῷ  
 ἀκολουθεῖ 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 εἰς σου  
 ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν  
 40 ἐκ δεξιῶν μου ἢ ἐξ εὐκυνύμων  
 43 ἐν ὑμῖν  
 ἐν ὑμῖν  
 46 εἰς Ἱεριχῶ  
 ἀπὸ Ἱεριχῶ  
 παρὰ τὴν ὁδὸν  
 52 ἐν τῇ ὁδῷ

- <11> 1 εἰς Ἱεροσόλυμα  
 εἰς Βηθφαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν  
 2 εἰς τὴν κώμην  
 4 πρὸς θύραν  
 ἔξω ἐπὶ τοῦ ἀμφοδίου  
 8 εἰς τὴν ὁδὸν  
 ἐκ τῶν ἀγρῶν  
 10 ἡ βασιλεία τοῦ πατρὸς ἡμῶν Δαυὶδ  
 ἐν τοῖς ὑψίστοις  
 11 εἰς Ἱεροσόλυμα  
 εἰς τὸ ἱερὸν  
 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 ληστῶν  
 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  
 ὑπολήμιον  
 πύργου  
 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 βάρου  
 35 ἐν τῷ ἱερῷ  
 38 ἐν στολαῖς καὶ ἄσπασμοις ἐν ταῖς ἀγοραῖς  
 39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς  
 καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις

40 τὰς οἰκίας τῶν χρητῶν

41 τοῦ γαζοφυλακίου

- <13> 1 ἐκ τοῦ ἱεροῦ  
ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί  
2 ταύτας τὰς μεγάλας οἰκοδομάς  
3 εἰς τὸ ὄρος τῶν Ἐλαιῶν  
κατένυντι τοῦ ἱεροῦ  
8 κατὰ τόπους  
9 εἰς συνέδρια  
καὶ εἰς συναγωγὰς  
14 τὸ Βδὲλυγμα τῆς ἐρημώσεως  
ἐν τῇ Ἰουδαίᾳ  
εἰς τὰ ὄρη  
24 ὁ ἥλιος  
ἡ σελήνη  
25 οἱ ἀστέρες ἐκ τοῦ οὐρανοῦ  
αἱ δυνάμεις 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 ἐορτῇ  
3 ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ  
κατακειμένου  
ἀλάβαστρον  
12 Που  
13 εἰς τὴν πόλιν  
14 τὸ κατάλυμά μου  
15 ἀνάγειν μέγα  
16 εἰς τὴν πόλιν  
20 εἰς τὸ τρύβλιον  
22 ἄρτου  
23 ποτήριον

- 26 τὸ ὄρος τῶν Ἐλαιῶν  
 28 εἰς τὴν Γαλιλαίαν  
 32 εἰς χωρίου οὗ τὸ ὄνομα Γεθσημανί  
 35 ἐπὶ τῆς γῆς  
 43 μετὰ μαχαρῶν καὶ ξύλων  
 47 τὴν μάχαιραν  
 48 μετὰ μαχαρῶν 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, ἧ ἔστιν πραιτώριον  
 17 πορφύραν καὶ ἀκάθινον στέφανον  
 22 ἐπὶ τὸν Γαλγοθᾶν 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 Ἱεροσόλυμα  
 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 δεξιαῖς
- 6 ὁ τόπος οὗ
- 7 εἰς τὴν Γαλιλαίαν  
ἐκεῖ
- 8 ὅπου τοῦ μνημεῖου

#### 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 ὁδὸν
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	
<hr/>		
8:27		ἐν τῇ ὁδῷ
8:33		ὀπίσω μου
8:34		ὀπίσω μου ἀκολουθεῖτω μοι
9:30	διὰ τῆς Γαλιλαίας	
9:33		ἐν τῇ ὁδῷ
9:34		ἐν τῇ ὁδῷ

10:1	εἰς τὰ ὄρια τῆς 'Ιουδαίας [καί] πέραν τοῦ 'Ιορδάνου	
10:17	εἰς ὁδόν	
10:21	ἀκολουθεῖ μοι	
10:28	ἠκολουθήκαμέν σοι	
10:32	ἐν τῇ ὁδῷ	εἰς 'Ιεροσόλυμα
	προάγων ἀκολουθοῦντες	
10:33		εἰς 'Ιεροσόλυμα
10:46	εἰς 'Ιεριχώ ἀπὸ 'Ιεριχώ παρὰ τὴν ὁδόν	
10:52	ἐν τῇ ὁδῷ	
<hr/>		
11:1		εἰς 'Ιεροσόλυμα
11:8	εἰς τὴν ὁδόν	
11:11		εἰς 'Ιεροσόλυμα
11:15		εἰς 'Ιεροσόλυμα
11:27		εἰς 'Ιεροσόλυμα
12:14	τὴν ὁδόν τοῦ θεοῦ	
14:28	εἰς τὴν Γαλιλαίαν	
15:41		εἰς 'Ιεροσόλυμα
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: Galiläa'. 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)<sup>2</sup>. 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)<sup>3</sup>. 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 Ἱεροσολύμων καταβάντες*), 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 6:56). 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 Syrophenician 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)<sup>4</sup>. 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<sup>5</sup>. 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<sup>6</sup> (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 Γαλιλαίαν* (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<sup>7</sup>. 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)<sup>8</sup>. 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 ἰουδαίας καὶ πέραν τοῦ 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 καὶ 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 the 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<sup>9</sup>: 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<sup>10</sup>, 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)<sup>11</sup>. 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<sup>12</sup>.

#### **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<sup>13</sup> 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<sup>14</sup>.

#### **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 Καφαρναούμ	
2:1		ἐν οἴκῳ
2:15		ἐν τῇ οἰκίᾳ
3:1		εἰς τὴν συναγωγὴν
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 κύκλω	
6:45	τὸ πέραν πρὸς Βηθσαιῶν	
6:53	εἰς Γεννησαρὲτ	
6:56	εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγροὺς ἐν ταῖς ἀγοραῖς	
7:17		εἰς οἶκον
7:24		εἰς οἰκίαν
8:22	εἰς Βηθσαιῶν	
8:23	ἔξω τῆς κώμης	
8:26		εἰς οἶκον αὐτοῦ
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
<hr/>		
11:1		εἰς Βηθφαγή 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 γαστροφύλακίου
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 (*vis-à-vis* 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. Rohrbach'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' (Rohrbach 1991:67). In Mark, a good example is Mark 8:27 where the narrator speaks of 'the villages of Caesarea 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 Rohrbach 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 (Rohrbach 1991:72). Mark 6:56 clearly indicates that Jesus healed the sick in the marketplaces. If I understand Rohrbach'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<sup>15</sup>. 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<sup>16</sup> 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 Ἰδε; Mk 3:34), who sit around him (see περὶ αὐτον 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 ethics 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. It 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

<sup>1</sup> 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 Vandermore 1976:39-41; Van Aarde 1983b:77).

<sup>2</sup> 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.

<sup>3</sup> 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 except 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.

<sup>4</sup> 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.

<sup>5</sup> 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.

<sup>6</sup> 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.

<sup>7</sup> 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.

<sup>8</sup> 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.

<sup>9</sup> 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).

<sup>10</sup> 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).

<sup>11</sup> 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.

<sup>12</sup> 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).

<sup>13</sup> 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.

<sup>14</sup> 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.

<sup>15</sup> 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.

<sup>16</sup> 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).