

THE PASSION PREDICTIONS AND THE
"CALL TO DISCIPLESHIP" AS
LITERARY CORRELATIVES IN
THE STRUCTURE OF MARK

8: 22 -10: 52

BY

JENNIFER PALLIAM

SUBMITTED IN FULFILMENT
OF THE REQUIREMENTS FOR THE
DEGREE OF
MASTER OF ARTS

IN THE DEPARTMENT OF OLD TESTAMENT,
NEW TESTAMENT AND BIBLICAL STUDIES
IN THE FACULTY OF ARTS AT THE
UNIVERSITY OF DURBAN-WESTVILLE

DATE SUBMITTED: NOVEMBER 1989

SUPERVISOR: PROF. P.J. MAARTENS

JOINT SUPERVISOR:MR. J.A. SMIT

" TO GOD BE THE GLORY "

TO

MY HUSBAND,

ARTHUR

AND

MY SONS,

QUINTIN AND CORBIN

WHOSE UNDEMANDING LOVE
ALLOWED THE PROGRESS OF MY WORK
THROUGH TIME WHICH SHOULD HAVE
EXCLUSIVELY HAVE BEEN THEIRS-
THEIR TRUE SOURCE OF INSPIRATION
WHOSE PATIENCE AND ENCOURAGEMENT
FACILITATES THE COMPLETION OF THIS
DISSERTATION.

"I WANT TO KNOW CHRIST
AND THE POWER OF HIS
RESURRECTION AND THE FELLOWSHIP
OF SHARING IN HIS SUFFERINGS,
BECOMING LIKE HIM IN HIS DEATH."
(PHIL. 3:10)

A C K N O W L E D G E M E N T S

It is with sincere gratitude and appreciation I express my thanks to the following people:-

My Supervisor , Prof. P.J.Maartens and Joint Supervisor Mr.J.A.Smit. The researcher acknowledges the fact that without the assistance encouragement and understanding of Mr. J.A.Smit this dissertation would have remained incomplete.

Premi Gopal for typing and compiling of this dissertation.

My parents-in-law Mr and Mrs C. Palliam, whose valuable assistance allowed me the time necessary to complete this dissertation. Also my parents Mr and Mrs J. Thomas and the members of my immediate family for their prayers, moral support and their constant encouragement.

The Human Science Research Council for financial assistance rendered.

To whom this work has been dedicated , Arthur, Quintin and Corbin without whose love , patience and understanding this work would not have been completed. If this dissertation is an accomplishment, it is as much theirs as it is mine.

J. PALLIAM

A B B R E V I A T I O N S

Bibl. Sac	- Bibliotheca Sacra
Bib. Theo. Bull.	- Biblical Theology Bulletin
CBQ.	- Catholic Biblical Quarterly
Exp. Times	- Expository Times
Int.	- Interpretation
JBL.	- Journal of Biblical Literature
Journ. of Theo. of S.A .	- Journal of Theology of Southern Africa
NTS.	- New Testament Studies
Nov. Test.	- Novum Testamentum
Rev. and Exp.	- Review and Expositor
Scot. Journ. of Theol.	- Scottish Journal of Theology
ZNW.	- Zeitschrift für die Neutestamentliche Wissenschaft
ZTK.	- Zeitschrift für Theologie und Kirche

C O N T E N T S

TABLE OF CONTENTS

	PAGE
ACKNOWLEDGEMENT	1
ABBREVIATIONS	2
CONTENTS	3
1. Introduction	6
1.1 Review of Relevant Literature	7
1.2 Liberation Theology	13
1.3 Black Theology	18
 2 Introduction to Theoretically-founded Exegesis	 23
2.1 Definition	23
2.1.1 Theoretically-founded Exegesis	24
2.1.2 Exegesis and Method	24
2.1.3 The Macro-structure, Socio-cultural and Historical Background	26
2.1.4 Text and Hermeneutics	26
2.2 Linguistic Analysis	27
2.2.1 Syntactic Analysis	27
2.2.2 Semantic Representation	28
2.2.3 Transformations	28
2.2.3.1 Topicalization	28
2.2.3.2 NP Shift and Adjective Shift	28
2.2.3.3 Deletion	29
2.3 Literary Analysis	29
2.3.1 The Recognition and Analysis of Metaphorical Language	30
2.3.1.1 The Relationship between Black's Focus and Frame	31
2.3.1.2 The Interplay between Black's Principal Subject and Subsidiary Subject	31
2.3.1.3 Richard's Tenor and Vehicle	35
2.3.1.4 The characteristics of Miller's Surface Metaphor	35

2.3.1.4.1	The Tenor of the Surface Metaphor	35
2.3.1.4.2	The Vehicle of the Surface Metaphor	36
2.3.1.4.3	Tenor/Vehicle Relationship of a Noun Metaphor	36
2.3.1.4.4	<u>Tertium Comparitionis</u>	36
2.3.1.5	The Characteristics of Miller's Suspended and Submerged Metaphor	36
2.3.1.5.1	Introduction	36
2.3.1.5.2	The Suspended Metaphor	37
2.3.1.5.2.1	Suspended Metaphors with a Resumptive Function	37
2.3.1.5.2.2	Suspended Metaphors with a Proleptic Function	37
2.3.1.5.3	The Submerged Metaphor	38
2.3.1.6	Brooke-Rose's Genitive-link Metaphor	38
2.3.2	Foregrounding as Extra-patterning	39
2.3.2.1	Paradigmatic Foregrounding	40
2.3.2.2	Syntagmatic Foregrounding	40
2.3.2.3	Chiastic Parallelism as Syntagmatic Foregrounding	41
2.3.2.4	Foregrounding as Syntagmatic Deviation	43
2.3.3	Structuring Principles of Prose Composition	44
2.3.3.1	Additive Devices	44
2.3.3.2	Correlative Devices of Composition	45
2.3.3.3	Consecutive Devices of Composition	48
2.3.3.3.1	Time Divisions between Narrative Strings	48
2.3.3.3.2	Incoherent Narrative Events	50
2.3.3.3.3	Determination of Characters	51
3.	Theoretically-founded Exegesis	52
3.1	Linguistic Analysis of Mark 8 : 22 - 10 : 52	52
3.1.1	Sentence Specification	52
3.1.2	Structural Analysis	52
3.2	Literary Analysis of Mark 8 : 22 - 10 : 52	72
3.2.1	Analysis of Metaphorical Language usage	72
3.2.1.1	Son of man	73
3.2.1.2	Kingdom of God	76
3.2.2	Foregrounding as Extra-patterning in Mark 8 : 22-10 : 52	83
3.2.2.1	Parallelisms	83
3.2.2.2	Passion Predictions	83
3.2.2.1.2	Corrective Teachings	87

3.3	Structuring Principles of Prose	91
	Composition in Mark 8 : 22 - 10 : 52	
3.3.1	Additive Devices	91
3.3.2	Correlative Events	93
2.3.2.1	Allegorizing of Main Events	95
3.3.2.2	Contrastive Events	96
4.	The Discipleship of Mark 8 : 22 - 10 : 52	98
4.1	The "Call to Discipleship as a Literary Correlative of the "Passion Sayings" in Mark 8 : 22 - 10 : 52	101
4.2	"Discipleship" against the Background of "the Suffering Righteous One/Servant" a Counter-determining Context	105
5.	Christology and Discipleship as literary correlatives in Mark 8 : 22 - 10 : 52	112
5.1	True Christology opposed to the "False Christology"	115
5.2	True Discipleship opposed to the "False Discipleship"	119
6.	Conclusion	125
6.1	Markan Ethics of Discipleship	131
6.2	Discipleship in South Africa	136
	Appendix A	144
	Bibliography	160
	Summary	171

C H A P T E R O N E1. INTRODUCTION

As a result of St. Augustine's view that Mark is an abbreviation of Matthew, the Gospel of Mark drew far less attention from scholars than Matthew and Luke - Acts. The first commentary on Mark, that of Victor of Antioch, only dates from the fifth century A.D. (Martin 1975 : 178). It was only in the 19th century that the spotlight fell on Mark again when C. Lachmann in 1835 proposed that Mark was the first Gospel. Weisse expanded this view in 1835 by his hypothesis that, in addition to Mark, Matthew and Luke made use of a collection of sayings of Jesus which would later become known as Q. After the formulation of this, the so-called two-source hypothesis of H.J. Holtzmann (1863) and its expansion to the four-source hypothesis by B.H. Streeter in 1924, scholars turned their focus on Mark. It is especially in the twentieth century that Mark features as a prime topic for research (Vorster 1983).

Donahue (1983 : 1) states:

"Since W. Marxsen's seminal essays in 1956 virtually every aspect of Mark's theology and the context of his theology have been examined. This examination has proceeded in definite stages with Christology and Eschatology occupying the front stage. In the recent years, however, the emphasis has shifted to the question of disciples and discipleship".

According to this statement of Donahue, it is evident that research on the question of the role of the disciples and the teachings of Mark on discipleship, is much needed. The research for this study focuses - as the title indicates - on a theoretically-founded analysis of Mark 8 : 22 - 10 : 52.

The primary aim of this dissertation is to explicate the significance of the passion predictions (8 : 31 ; 9 : 31 ; 10 : 33-34) in terms of their correlation with the call to discipleship (8 : 34f ; 9 ; 35 ; 10 ; 38f). The "call to discipleship" correlates with the passion sayings and will firstly be explicated in terms of the procedures of a theoretically-founded exegesis. Secondly, the passion sayings in 8 : 31 ; 9 : 31 and 10 : 33-34 are discussed against the background of the significance of the "suffering righteous" one/servant (see Ps 3,5,6,7,109,110,118 amongst others) on which Jesus possibly patterned his public ministry. This is discussed in chapter four. Thirdly, an analysis of the so-called "false christology" will be discussed in its relation to discipleship. The conception that Jesus acted as a theios anēr, the miracle worker, will also be discussed. A literary descriptive analysis of the "true christology" vis a vis a "false christology" is superimposed on the structure of the teachings in Mk 8:22-10:52. Lastly, I intend to contextualize the divine vindication of the suffering righteous one/servant as a timeless sign of hope for all those living subject to trials and suffering. In the final instance, the significance of this thesis will be discussed in terms of current issues in Liberation Theology and Black Theology.

1.1 Review of Relevant Literature

Willi Marxsen (1956) was the first redaction critic who attempted to explain the redaction of the historical material behind the Gospel of Mark. He stated that Mark must be examined as a whole,

"within the context of Mark's point of view as gleaned from his scenic framework and programme" (Boyce et al. 1969). Marxsen was the first to explicate Mark in terms of "redaction criticism". In form criticism the approach is to identify and explain individual fragments of tradition. While in redaction criticism Marxsen pointed out that tradition had to be laid down within the totality of the Gospel.

Marxsen's studies did have a number of flaws viz. that his findings were based on assumptions. Nevertheless, the focus of Markan redaction critical study centered on the evangelist's understanding of the role of Jesus, christology and eschatology and comprises a major contribution to New Testament Scholarship. Recent redaktionsgeschichtliche research in the second Gospel focuses on the question of discipleship. The explication of the role of discipleship in Mark is problematic because of the great variety of interpretations which exists. Some of these interpretations contradict each other. Redaction critics of the Gospel of Mark have produced exegetical outcomes that scatter in different direction's rather than "cohere and coalesce" (Black 1989).

Black states that research done on Markan discipleship can be categorized into three groups, firstly "in terms of a general positive understanding of Mark's attitude towards history, tradition and the role of Jesus' disciples" (Black 1989 : 41). Rudolf Pesch (1973) argued that a pre-Markan passion narrative in Mark 8 : 27-30 is essential for the historicity of Peter's

confession behind the pre-Markan Vorlage. J. Ernst (1981) also perceives some of the contours of the historical Peter. Pesch and Ernst arrive at the conclusion that the redactional critical approach does not preclude the assumption of the Gospel's association with early Christian tradition or historical fact. This approach does not, in the final instance, give a positive assessment of the role of the disciples in Mark.

Gunter Schmahl (1974) and Klemens Stock (1975) argue that Mark depicts the twelve as carrying out and extending within the post-Easter community, Jesus' ministry of word and deed. Stock's research in this field saw the twelve as occupying an important place in the Gospel. They, i.e. the Twelve, are the eyewitnesses, associates and representatives of Jesus. They become the foundation for and the authentication of the truth of the Gospel.

R.P. Meze (1968) argues that the historical and traditional reliability of Mark's Gospel serve as a basis to accept the Gospel's commendation of Jesus' disciples. Meze regards the Twelve as being beneficiaries of Jesus' commission. Through Jesus' selective appointment and his private and persistent instruction they are prepared to assist him in his task. The disciples remain with Jesus to the end. They are obedient to his work and do not question his predictions about suffering (8 : 31 ; 9 : 31 ; 10 : 33-34). The disciples play an important role in the church. They function as important guarantors and authoritative mediators of the Gospel. Meze's conclusion

comprises a positive depiction of the disciples.

In the above paragraphs I have discussed scholars who perceived discipleship in terms of a general positive understanding of Mark's attitude towards history, tradition and the role of Jesus' disciples. Again, according to Black (1989 : 50) there are scholars "who propound a positive but significantly qualified attitude of the evangelist towards history, tradition and the role of Jesus' disciples". The research done by these scholars according to Black (1989) is categorized into the second group.

Walter Schmithals (1972) speculates that Mark has creatively combined the Messianic 'Life of Jesus' with a sayings tradition. This presented a non-messianic portrayal of Jesus' ministry and death as a martyred prophet of God. Jean Delorme (1974) stressed that the Twelve were presented as sensitive to the responsibilities and hardships of Christian Missionaries of the author's (i.e. the evangelist of St. Mark's Gospel) own time. Eta Linnemann (1966) argued that the author of the Gospel used the story of Peter's denial of Jesus (14 : 54 ; 66-72) creatively. The author uses these threads creatively in the traditional narrative of Jesus' prediction of the disciples desertion (14 : 27-31).

There are a number of scholars whose research may be categorized into the second group. Since, space does not allow one to give an indepth overview of all the scholars whose work fall into this category, I will mention a few of the scholars' research which

may be categorized into a third group. The scholars in this group incorporates both a negative and a positive interpretation of the disciples. The scholars perceive a loose relationship between the evangelist and his source material.

F.G. Lang (1977) understands the Gospel as being either atemporally or ahistorically. He postulates that the traditions used by the evangelist are utilized very loosely. This results in a correspondently loosely fitted Gospel, i.e. between Mark's story of Jesus and the historical facts about Jesus. He also views the Gospel as an ancient drama in five acts. Karl-Georg Reploh (1969) held the same viewpoint as Lang. Perrin (1976) and Kelber (1976) also belong to this third category. Although these scholars may interpret tradition and history differently, they do, however, have a high regard for the disciples.

Apart from the contradictions that appear in the findings of the research conducted, one can state that research in the Redaktionsgeschichtliche frame of reference has increased. Scholars representing a wide variety of methodological procedures have contributed to the field of research into which this dissertation ventures. Redaction critical studies of W. Marxsen (1956) , R.P. Martin (1972) , E. Trocme (1973) , amongst others, has significantly contributed to the understanding of the author of the Gospel of Mark as a redactor, author and narrator in his own right. Redactional analysis fails to give an adequate description of the semantic relevance of redactional elements in the Gospel of Mark. The significance of the Marcan redaction is

limited to a descriptive analysis of the relevance of the three passion predictions (8 : 31 ; 9 : 31 ; 10 : 33) in the narrative of Mk 8 : 22-10 : 52 as a unit. This dissertation exposes the text to literary universals in order to exceed the limitations of historical critical methods.

The following scholars recently drew attention to the significance of Mk 8 : 22 - 10 : 52 and its relevance for the subject of discipleship in New Testament ethics : P.J. Achtemeier, "'And he followed Him', Miracles and Discipleship in Mark 10 : 46-52" (1978), H. Fleddermann "The Discipleship discourse (Mk9 : 33-50)" (1981), M.P. Green "The meaning of cross bearing (8 : 34)" (1983), G.S. Johnson, "Mark 10 : 46-52. Blind Bartimaeus" (1978), D. Malone "Riches and Discipleship (Mark 10 : 23-31)" (1979) and S. Freyne "At Cross Purposes : Jesus and Disciples in Mark" (1982).

In this dissertation, a descriptive analysis will be given of a possible misunderstanding of Jesus' Messianic vocation on the part of the disciples. Even at this late stage of Jesus' public ministry, the disciples considered Jesus to be a Jewish national hero (see Peter's rebuke in 8 : 32). In the final trial scene (15 : 13), Jesus was charged with conspiracy against the Roman Empire and consequently executed on a Roman cross. This interpretation frequently occurs in Latin American Theology of Revolution, Liberation Theology and in some quarters of Black Theology. It is often found in the Marxist interpretations of the Gospels.

Although I will return to the contextual aspects of discipleship in the last chapter, I give a preview of a few prominent ideas in Liberation Theology and Black Theology. In the discussion of Liberation Theology the aspects which will be discussed very briefly are the ideas of suffering.

1.2. Liberation Theology

FERM (1978 : 1) states that there are two major components of Liberation Theology:

1. "it stresses liberation from all forms of human oppression: social, economic, political, racial, sexual, environmental, religious.
2. Liberation theology insists that theology must truly be indigenous."

Liberation theology emerges from the lives of the poor and the oppressed. Significant figures who were responsible for the breakthrough in Liberation Theology were Gustavo Gutierrez (1959) and Juan Luis Segundo (1955). These two men have made important contributions to the conscientising and actual liberation of "the poor".

They not only fought for the needs of "the poor" but also followed and lived their lives as poor people. In fact, they sacrificed their all.

Gutierrez and Segundo believe in the freedom of their people, i.e. from oppressive and exploitive systems, structures and attitudes. Their emphasis on involvement runs parallel to the emphasis on the involvement required of disciples. My discussion based on these two men as just two representatives of Liberation Theology will show that the historically contingent message they

have is indeed congruent to the demands of true discipleship.

Gutierrez (1973) was unhappy about his formal theological training because it was conducted as an intellectual discipline rather than directed at the actual real-life needs, exploitation and bad living conditions of the poor. As a priest working in an impoverished community, he felt that Christianity has no effect unless it comes to grips with the oppression and the violence the poor are suffering. He believed that liberation is the freeing of the oppressed from their in-human living conditions. Fern (1987 : 19) states that Gutierrez uses the term "liberation" in three senses:

"First, liberation means freedom from oppressive economic, social and political conditions. Secondly, liberation means that human beings take over control of their own historical destiny. Thirdly, liberation includes emancipation from sin and the acceptance of new life in Christ."

Gutierrez(1983:128) believes a christian should show preference to the poor, just as Jesus did and that one has to be rich in a spiritual way in order to overcome the material limitations one encounters. He also believes that a capitalist system is responsible for the rich getting richer and the poor getting poorer.

Liberation has to begin within the social system and it has to begin with the poor themselves. Despite the social system, the most important part of liberation is the overcoming of sin and the acceptance of a new life in Christ (Gutierrez 1983:130).

In the book of Exodus, God liberated his people from the hands of the Egyptians. The liberation of the children of Israel from

Egypt is crucial to Liberation Theology. Liberation Theology portrays God as the God who acknowledges the sufferings of his people. Thus, he sets them free. As this liberation entailed a political, geographical and socio-economic liberation, it is definitely a fallacy to limit God's salvation and especially as it is displayed in Christ, to just a spiritual plain. Salvation through the life, teachings and death of Christ, encloses the totality of human life. The liberation that was brought about by Christ is aimed at liberating people and the society at large from all evil and oppressive forces in order to bring it under subjection to the rule of God.

To conclude, Gutierrez (1983 :90) says that "the poor have the right to think" and at times he tries to listen to and answer to the cries of the poor and powerless.

Juan Luis Segundo is the author of a number of American books on Liberation Theology (The Community called Church (1973), Faith and Ideologies (1984), Our idea of God (1974), The Liberation Theology (1976), The Sacraments Today (1974), etc.). In his writings he points out the political flaws of European political theology. The most important political flaw is that they fail to give credit to human beings who can make decisions and shape their own future. Segundo (1973:98), like Gutierrez, reflected on the importance and content of theology for the ordinary believer. Segundo (as his above mentioned writings depicts) directs his work more towards "specific religious concepts - church, sacraments and concepts of God - and how these concepts

need to be redefined as authentic reflections of grass-root communities.

Segundo regards the hermeneutical circle as important ingredient to any interpretative procedure.

Segundo (1975 : 8) defines the hermeneutic circle as:

"...the continuing change in our interpretation of the Bible which is dictated by the continuing changes in our present day reality, both individual and societal...The circular nature of this interpretation stems from the fact that each new reality obliges us to interpret the word of God afresh to change reality accordingly, and then to go back and reinterpret the word of God again ,and so on. 'Hermeneutic' means 'having to do with interpretation'".

By making use of the hermeneutic circle he states that interpretation of Scripture can never be stereotyped. Different generations will interpret Scripture according to their needs and situations in which they are placed in. For him, theology must become "a revolutionary activity bent on the transformation of the social order" (Segundo : 1976) in each contingent situation.

The discussions on the "hermeneutic circle" do have some flaws in that interpretation and meaning occurs only within the circle. Interpretation should , however, not be limited to one dimensional consciousness. Interpretation should not be continued only in terms of the "hermeneutic circle".The dynamics of ongoing theological discussions open to all the perspectives on the multi-perspectival interpretation possibilities. Perhaps "hermeneutics spiral" would be a more appropriate term to use rather than one dimensional consciousness i.e. "hermeneutic circle" . In "hermeneutic spiral" there may be an overlapping of events and situations but interpretation and meaning would not

be based on a one dimensional consciousness.

Segundo does not politisize Jesus as a radical revolutionary. He states that faith cannot be without ideology and ideology without faith is empty (Segundo : 1976). He also admits that christians, wherever they live, cannot avoid political ideologies.

To conclude these broad lines on the contributions of Segundo and Gutierrez to Liberation Theology one can say that these men operated within a descriptive framework of discipleship. They did not only see to their own comfort and needs but they especially concentrated on the significance of the gospel in a broken reality - that of the oppression and exploitation of the poor and powerless. They lived in an oppressive society themselves and taught Christ to the poor in a practical manner.

Thus, to generalize Liberation Theology, one can state that Liberation Theology deals with the reality of misery caused by poverty. In Liberation Theology one can ask the question - "How does one present Christ to the rich and to the poor of the same society?"

One can state that the concerns of Liberation Theology is that the church becomes actively involved in the assistance and liberation of the poor. Christ must be presented in a practical way. Salvation is not only a dream but rather a reality. In Liberation Theology, the commandment, "love thy neighbour"

realises itself in practical gestures of assistance. The practice of faith cannot be severed from real and practical expressions of love.

This concludes my very broad overview of Liberation Theology. The Liberation Theology referred to above is situated in the context of Latin American liberation. Liberation Theology incorporates Black Theology into its discussions. In what follows, I will discuss the significance of Black Theology, and especially as it reflects on the South African context.

1.3. Black Theology

In the previous section (i.e. 1.2) I have referred to two scholars who have contributed both practically and theoretically in this field. In Black Theology, however, it is not possible to limit my discussion to only a few key figures. Therefore, my discussion of Black Theology will be more general.

Black Theology can be regarded as a liberating praxis of Liberation Theology initiated by Christian commitment in poor communities. The difference between the two theologies basically centres on the fact that Liberation Theology deals with the liberation of the poor and that theology must be universal. Black Theology, especially in the South African context can be distinguished from "American Black Theology" and "African Black Theology". American Black Theology places emphasis on class struggle (Ferm 1986 : 59). South African Black Theology on the other hand, places emphasis on racism and apartheid.

Boesak (1977 : 13) defines Black Theology as:

"...situational theology. It is the Black peoples' attempt to come to terms theologically with their black situation. It seeks to interpret the Gospel in such a way that the situation of Blacks will begin to make sense. It seeks to take seriously the biblical emphasis on the wholeness of life, which has always had its counterpart in the African heritage, trying to transform the departmentalized theology Blacks have inherited from the western world into a biblical holistic theology. It is part of the Black struggle towards liberation from religious, economic, psychological and cultural dependency".

Boesak (1977 : 15) further states that:

"...the term Black Theology dates from 1966 when the committee on Theological Perspectives of the NCBC in the USA wrote:

"Black Theology is a theology of Black liberation. It seeks to plumb the Black condition in the light of God's revelation in Jesus Christ, so that the Black community can see that the Gospel is commensurate with the achievement of Black humanity. Black theology is a theology of "blackness". It is the affirmation of Black humanity that emancipates Black people from White racism, thus providing authentic freedom for both White and Black people. It affirms the humanity of White people in that it says "No" to the encroachment of White oppression."

Being Black in South Africa means that you are "non-human (Boesak 1977), a deviation from the norm of whiteness (Gqubule 1974) and the one who experiences the pains of being oppressed. A Black man has to be content with his salary which is lower than his White colleague although he does the same job. This is just one example of the many situations in which a Black person is subjected to because of the unjust administration called 'apartheid'. Gqubule (1974) states that "apartheid" can never be sensible, no matter how you try to explain it.

Boesak (1979 : 266) states that Black consciousness develops when we stop and ask the question "why"? It is only through

questioning ourselves that we discover we have lived through a theological tradition that,

"...although it was our own, was really never our own. It has always been controlled by people who also control the political parties, the economic and social situation of our very lives. In South Africa we have a particular situation that we call "apartheid". Apartheid is not only a political system, it is not only an economic and social system. It is also a theological reality. Perhaps the distinction of colour is stressed but just the same "apartheid" is a religion just as all forms of racism becomes religious".

Racism is a problem in South Africa . The Black race does not only experience exploitation and physical oppression but also psychological oppression. The White assault on Black culture, religion and history has led to the creation of a : "creature with a hollow mind that could accept the authority of the White oppressor together with his system of values" (Mofokeng 1983:11). Almost all Black theologians speak of the self-hatred which White racism has caused in the minds of Black people today. This land South Africa , the land of their birth was never really their own ever since the colonialism of South Africa. This has resulted in generations of humiliation whereby Black people have accepted their own inferior status. Tutu (1979:484) states the following:

The worst crime that can be laid at the door of the White man (who , must be said, has done many a worthwhile and praiseworthy thing for which we are always thankful) is not our economic, social and political exploitation, however reprehensible that might be; no, it is that his policy succeeded in filling most of us with self-disgust and self-hatred. This has been the most violent form of colonialism, our spiritual enslavement when we have suffered from what can only be called a religious or spiritual schizophrenia".

Black Theology apart from liberating its fellow brothers from this unjust system of "apartheid" believes and confesses that "Jesus Christ is the Black Messiah" (James Cone 1979).

Albert Cleage (1969) believed that Jesus was literally born to a Black woman in the Black nation of Israel. The colour of Jesus is irrelevant but this "does not mean that he was White as well". (James Cone 1979). Boesak (1977) states that the importance of the concept of the Black Messiah is that it expresses the concreteness of "Christ's continued presence today". Jesus came and lived in this world as the oppressed one who took upon himself all the suffering and humiliation of all oppressed people.

Gqubule (1974 : 18) writes that:

"Black Theology is not an attempt to localize Christ in the Black situation, but to make Him so universal that the Red Indian, the pigmy, the Maori, the Russian, the Hungarian, the Venda and the American may each say:
This man Jesus is bone of my bone; he speaks in my own accent of things that are true to me."

Gqubule also mentions that just as a white artist would portray Christ, likewise the Black artist would portray Christ as a Black because of his understanding of the incarnation of Christ.

This section of Black Theology is only but an introduction which serves as broad sketch of the context in which this dissertation is written. Thus, I have to limit my discussion to a few very broad perspectives. To conclude, I can say that those who are victims of apartheid most certainly live a life of suffering. It is only through the ever merciful grace of our Lord Jesus Christ that we can in our own situations be true disciples of

him. Apartheid separates us not only on a political, racial, environmental, economic and social basis but even more important is the fact that apartheid creates a rift between believers confessing the same Christ. We have to become reconciled one with the other, irrespective of creed, colour or kind so that the Kingdom of God can be proclaimed in terms of the realities we have to face daily.

The development of the argument underlying this dissertation will commence on the basis and against the background of aspects which has been mentioned in this chapter.

C H A P T E R T W O

2. INTRODUCTION TO THEORETICALLY-FOUNDED EXEGESIS

This chapter explains the methodology which will be used in this dissertation. However, I must stress that the explanation given here is derived from the research of Maartens: "The cola structure of Matthew 6" (1977), "An Introduction to Theoretically-Founded Exegesis" (1980) and "The Son of man as a composite metaphor in Mark 14 : 62" (1986). The basis of his research in 1977b is founded on the idea of "Foregrounding" in the Theory of Literature. This was developed further in 1980. In 1980, his research explicated Mark 2:18 - 22 in terms of Linguistic and Literary Theory. In this discussion, Foregrounding as extra-patterning is further elaborated viz. that of parallelism which is then used as the basis of interpretation against the historical background of the Jewish cult. In this article the recognition and analysis of metaphorical language of Mark 2 : 18 - 22 was also discussed. In 1986 there was a further development on the research of metaphorical language. The metaphoric term "Son of man" in Mark 14:62 was identified and interpreted. This is a brief discussion on the research done by him which serves as the frame of reference for the theoretical discussion in this chapter.

2.1 Definition

'Theoretically-founded exegesis is an explication of the language structure of a given text against its socio-cultural and historical background in order to give the reader a better understanding of the text' (Maartens 1980 : iii).

Exegesis originates from the Greek language and it means 'to interpret'. Deist (1980 : 1) states that exegesis is the scientific term for the 'process by which one understands a text and by which one is able to tell what one has understood'.

2.1.1. Theoretically-founded Exegesis

'Theoretically-founded' refers to a definite theoretical framework within which the process of explanation or interpretation of the text is controlled and motivated. With the use of such a methodology, one is able to substantiate one's arguments based on the evidence in the text. By making use of a theory, the results of theoretically-founded exegesis is testable within the framework. It goes without saying that incompatible results prove that the theory may be inadequate or even needs to be revised. Theoretically-founded exegesis thus provides a methodological framework to confirm or disconfirm interpretation. Thus, 'the purpose of theoretically-founded exegesis is to provide a framework for exegesis in which substantiated evidence can be produced for a convincing interpretation of a text' (Maartens 1980 : iv). To sum up this paragraph in one sentence, one must produce an adequate interpretation in relation to the text.

2.1.2. Exegesis and Method

Exegesis is the method used by the reader to explain what he has read. With the New International Version of the Bible and the Good News Bible, much of what is read seems clear. However, our task in exegesis is not to explain that which is obvious to us

but rather to explain the problems which we encounter while reading the New Testament text. The problems we encounter while reading is a matter for theoretically-founded research. The important object in theoretically-founded or scientific research is not the problematic phenomenon as such but rather the elements which cause the problem.

Thus, the object of exegesis is to determine the underlying causes of phenomena one encounters in the reading of the text. The reader encounters a number of problems in Mk 8 : 22 - 10 : 52, for example when Peter rebukes Jesus in Mark 8 : 32, Jesus replies: "Get behind me Satan! For you are not on the side of God but men". Here the reader asks the question "In what way does Peter act as Satan". This question will be answered in Chapter three. Problematic phenomena may include references to 'Kingdom of God', 'Son of man' and 'have salt in yourselves' (Mk 9 : 50). In order to understand the relationship between a problem and its causes, Maartens (1980 : v) makes the following statement:

"In NT exegesis the underlying causes for problematic phenomena are associated with the 'language and structure' of the text. The 'language and structure' here concerns peculiarities of Greek Koine as written language in the times of Jesus and the disciples".

From the above statement we can state that the underlying structure of the language is a possible cause for problematic phenomena. In order to explain the problems encountered when reading the Synoptic Gospels one has to analyse both the structure of language as well as the structure of the text. The hypotheses of linguistic and literary theoretical interpretation

is used in order to explain the possible causes of the problematic phenomena. The results of linguistic and literary analyses are then correlated. Thereafter an explanation of the possible causes of the problematic phenomena encountered in the reading of the gospel text, are given.

2.1.3. The Macro Structure, Socio-Cultural and Historical Background

Theoretically-founded exegesis must conform to our knowledge of the text as a whole. In other words, the text (i.e. the macro-structure) and context (i.e. micro-structure) has to be correlated.

"Analysis of the macro-structure must correlate with the micro structure. The exegetes explanation of the text must conform to the extra-contextual meaning of the text. To be convincing, the exegete's explanation of underlying causes of problematic phenomena must conform to our encyclopaedical knowledge of the text. The encyclopaedical knowledge of the text embraces a knowledge of the text as a whole which includes the socio-cultural and historical background of the text". (Maartens 1980 : vii).

2.1.4. Text and Hermeneutics

Hermenutics deals with the interpretation and communication of the meaning of the text to a contemporary society. In order to appreciate the NT as a work of literary art one cannot, however, ignore the socio-cultural background against which the text was written. When interpreting the text we therefore find that contemporary society do differ from that of the Jewish nation under Roman administration during the first century A.D.. For example, the Jewish activists, the so-called Zealots of the 1st century A.D. (cf. Acts 5 : 34-37 and 28 : 38) are not figures identical to that of the freedom fighters of the Developing World

in contemporary society.

When interpreting the New Testament it is important that the exegete recognizes the political, religious, cultural, economic and geographical situation of the contemporary society to which the text is being applied to. The exegete then has to identify the way in which this interpretation conforms to the intended message of the text in its original context.

The factor available for exegesis is the text as it presents itself. The exegete has to analyse the structure and language of the text in order to determine its significance. This (i.e. knowledge of the structure of the text) will determine the depth of interpretation.

2.2 Linguistic Analysis

2.2.1 Syntactic Analysis

Syntactical specification is the first stage of theoretically-founded exegesis. Maartens (1977b) states that the colon is a comprehensive syntactic unit consisting of a sentence which may dominate nil or more embedded sentences. The definition of a sentence is that it consists of a noun phrase and a verb phrase (S --- NP VP). (Maartens, 1977 : 50) states that:

"Each syntactic unit has a linear structure and a hierarchical structure. The linear structure refers to the linear sequence of constituents and the hierarchical structure refers to the hierarchical relationship of constituents of the sentence. When reported speech is encountered in a given text, certain verbs dominate embedded sentences. These sentences are called sub-cola

and will be indicated by a number preceded by a decimal point in the text".

For the purpose of this dissertation, a syntactic specification of

Mark 8 : 22 - 10 : 52 will be done in Chapter 3.

2.2.2 Semantic Representation

The semantic representation of each sentence specifies amongst other things, the presupposition, the focus and the topic of the sentence. The information which the author assumes to be known to the readers is termed the presupposition. The unknown information or the new information in the sentence is termed focus. The semantic subject of the sentence is the topic. The semantic subject of the sentence is then the element of discussion. (Katz and Foder : 1963).

2.2.3 Transformations

2.2.3.1 Topicalization

"The topic of a Greek sentence may be emphasized by the sentence initial or sentence final position of a word. This syntactic mechanism of placing of a word in a sentence initial position or a final position is called topicalization" (Maartens : 1977:50).

"Topicalization is a transformation which moves a constituent in a sentence to sentence initial position" (Chomsky 1964 : 221 ; Verma 1976 : 26).

2.2.3.2 NP Shift and Adjective Shift

NP shift is a type of transformation which moves the noun to the final position in the sentence. In an adjective shift the adjective is moved to the final position in the sentence.

2.2.3.3 Deletion

Deletion is a transformational operation by which a constituent (i.e. verb) in the deep structure of a sentence is omitted in the derivation of the surface structure.

2.3 Literary Analysis

Literary analysis is the second stage of theoretically-founded exegesis. Here, the concerns of the exegete are with the stylistic phenomena contributing to the cohesion of the text.

Leech (1970 : 120 et seq.) defines cohesion as:

"The way in which independent choices in different points of a text corresponds with or presuppose one another, forming a network of sequential relations In studying cohesion we pick out patterns or meaning running through the text ... we also notice how tightly organized the relationships are Cohesion is the dimension whereby the foregrounded features identified in isolation are related to one another and to the text in its entirety.

An attempt will be made to determine how sentence constituents in the text are highlighted (i.e. foregrounded) and related to one another. The semantic implications of the highlighting of sentence constituents must first be determined by analysis. Then it can be interpreted. The following stylistic phenomena will be discussed:

1. The metaphor
2. Foregrounding as extra-patterning

2.3.1 The Recognition and Analysis of Metaphorical Language

Only the metaphors relevant to the study of Mk 8 : 22 - 10 : 52 will be discussed.

2.3.1.1. The relationship between Black's focus and frame

A metaphor is recognized by the contrast of sentence constituents used figuratively while the remaining constituents are used literally. The metaphorized word is the word used figuratively while the remainder of the metaphor are used non-metaphorically. Black (1962 : 26 and 30) illustrated this distinction with the following sentence:-

Sentence 1

The Chairman plowed through the discussion.

Black explains that the "plowed" has been used metaphorically. Black (1962 : 28) identifies "plowed" as the focus and the remainder of the sentence as the frame of the metaphor. The use of the term "focus" by Black must not be confused with the focus discussed in linguistics (cf. 2.3.2).

Diagram 1: The Relationship between Focus and Frame in Sentence

1

The Chairman	plowed	through the discussion
frame : understood	focus : used	frame : understood
literally	figuratively	literally

In conventional usage, "plowed" (i.e the focus) usually signifies

a meaning which differs from that which is used in the sentence. For this particular instance, it has been chosen from another foreign context to be introduced in this new context. Black consequently maintains that the focus of the metaphor has been used figuratively. "Plowed" can further be identified as a verb metaphor. The frame of the metaphor which is the remainder of the sentence is used literally. Black (1962 : 30) explains the imagery of the metaphor in the following way:-

"...instead of saying, plainly or directly that the chairman dealt summarily with objections or ruthlessly suppressed irrelevance or something of that sort, the speaker chose to use a word ('plowed') which, strictly speaking, means something else. But an intelligent hearer can easily guess what the speaker had in mind."

2.3.1.2 The Interplay between Black's Principal Subject and Subsidiary Subject

Black (1962 : 39) explains the interplay between focus and frame by the following copula sentence where two nouns are joined in a relationship of identification:

Sentence 2

Man is a wolf.

Diagram 2 : The Relationship Between Focus and Frame.



Black refers to sentence 2 to demonstrate the interaction view of metaphor. The copula verb, "is" in sentence 2, relates "man",

the principal subject, to "wolf" the subsidiary subject. This sentence is an example of a noun metaphor. In Black's view (1962 : 44), these subjects must be regarded as "a system of things" rather than "things". The reader must know the literal senses - which Black (1962 : 41) calls the system of associated commonplaces - of the subjects "man" and "wolf", respectively, in order to understand the meaning of the metaphor. The effect of the metaphor is to evoke what Black terms the "wolf-system of related commonplaces". This wolf-system of associated commonplace will suggest the following characteristics for man: "He preys upon other animals, is fierce, hungry, engaged in constant struggle, a scavenger". Black (1962 : 39, 41 and 42) further thinks of a metaphor as a filter which:

"Selects, emphasizes, suppresses and organizes features of the principal subject by implying statements about it that normally apply to the subsidiary subject".

A fluent English speaker hearing the metaphor will be led by the wolf-system of related commonplaces to construct a corresponding system of implications about the principal subject "man". The pattern of the corresponding system of implications must be determined by the pattern of related commonplaces associated with the literal uses of the word "wolf". Black states it as follows:-

"any human traits that can without undue strain be talked about in 'wolf-language' will be rendered prominent and any that cannot will be pushed into the background. The wolf metaphor suppresses some detail and emphasize others - in short it organizes our view of man".

Black's article (1962) has gained wide recognition. Recent

attempts have been made to further explicate Black's theory by making use of devices from Transformation Generative Grammar. Research done on the relationship between tenor and vehicle can be represented according to Maartens (1980 : 14) in the following diagram:

Diagram 3 : A Schematic Representation of Tenor and Vehicle within Metaphorical Expression.

Contributing Exponents.

Interaction View : Interplay

Filter : Transfer Definient

Black 1962 : 421

Matthews 1971 : 421

Abraham 1975 : 23 re-topicalised

Richards 1964 : 96

Miller 1971 : 123

Mooij 1975 : 257

SENTENCE 2 :

Black 1962 : 28

Abraham 1975 : 22

Man is a wolf

FRAME

FOCUS

(Remainder)

(Part)

Black 1962 : 41 suppresses some features:

Matthews 1971 : 421

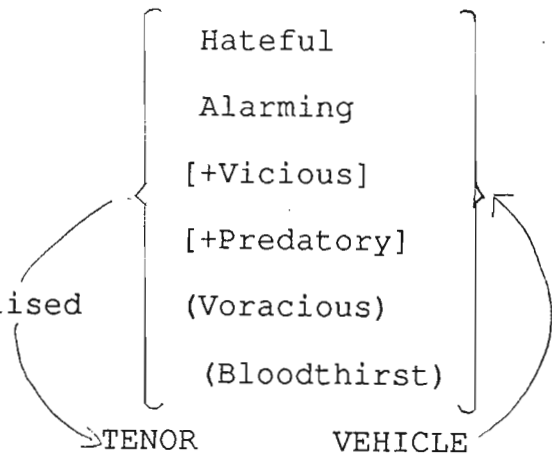
Abraham 1975 : 23

[+ quadrupedal]

[+ tail]

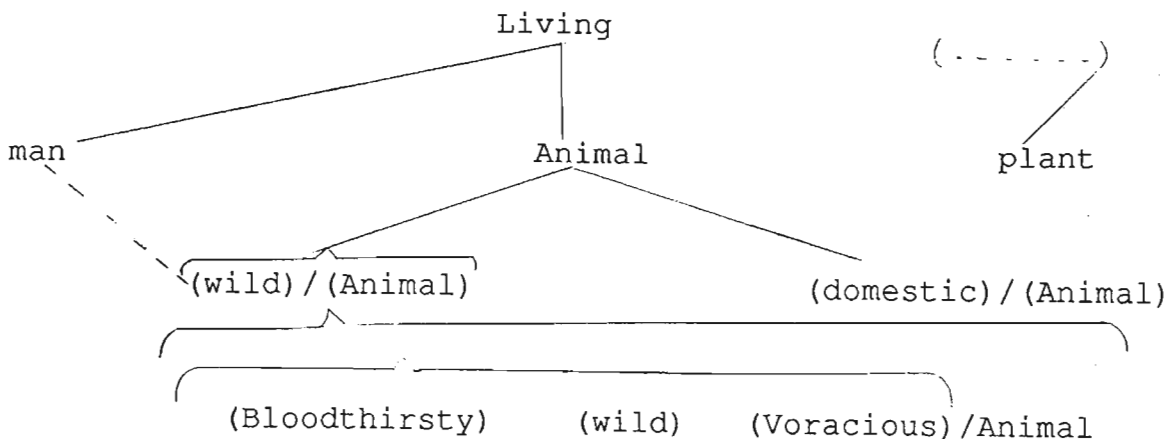
[+ hairy]

(Animal)



From the above diagram we can state that according to Matthew (1971 : 422) the features which are suppressed in Black's terms are indicated in square brackets and are given a positive representation i.e. [+hairy] , [+tail] , [+quadrupedal], etc.. These features are closely connected with the selectional restrictions which cannot be violated viz. [+human] , [-human]. Abraham uses the terms "part" and "remainder" which resembles Black's focus and frame. Abraham (1975 : 7) explains that metaphors like "man is a wolf" do not have their origin in the violation of the selection restrictions but in a violation of the compatibility of lexemes in a syntactic structure (1975 : 17). Abraham states that only the compatible semantic features of the "part" of the metaphor will be transferred to the "remainder" of the expression. The suppressed semantic features in Black's terms are incompatible features in Abraham's terms. The "associated commonplaces" of Black are the compatible features of Abrahams. The compatible features of 'wolf' in the sentence, "man is a wolf", is then retopicalized and transferred to "man". According to Maartens (1980 : 12) the following diagram represents Abraham's explanation of re-topicalization.

Diagram 4 : Abraham's Re-Topicalization of Semantic Features:



In the above diagram the unbroken lines represent the "semantically implicative" ("normally' associative") relations and the broken lines represent the encyclopedical relations.

Referring to diagrams 1 and 2 again, the interaction between the principal subject "man" and the subsidiary subject "wolf", is an interaction between the tenor : "man" and vehicle : "wolf". The interaction of different components was first investigated by I. A Richards.

2.3.1.3 Richard's Tenor and Vehicle

Richards (1963 : 93) indicated that the meaning of the metaphor depends on the inter-relation between the different components of the sentence:

"In the simplest formulation when we use a metaphor we have two thoughts of different things active together and supported by a single word or phrase whose meaning is a resultant of their interaction".

See diagram 3 for a representation of Richard's tenor and vehicle.

Miller (1971 : 128) gives a pre-transformational generative analysis of the metaphor and states that the type of metaphors we encounter in sentence 2 are called surface metaphors. A surface metaphor contains both the tenor and vehicle in the surface structure of the sentence.

2.3.1.4 The Characteristics of Miller's Surface Metaphor

2.3.1.4.1 The Tenor of the Surface Metaphor

The tenor has been designated by a number of terms : Ingendahl (1971 : 44) calls the tenor the Nennwort ; Brook-Rose (1958 : 9)

calls the tenor the proper form. The tenor is the principal subject in the sentence and is used literally (diagram 2 above). The frame (i.e. understood literally - Black 1962 : 28) in Weinrich's terms (1967 : 6) is the counter-determining context.

2.3.1.4.2 The Vehicle of the Surface Metaphor

In a metaphorical expression the vehicle is used figuratively.

2.3.1.4.3 Tenor/Vehicle Relationship of a Noun Metaphor

The interaction which results between the tenor and vehicle when the vehicle is a noun, is known as a relation of "identification". Brook-Rose (1958 : 105) terms it : A is called B.

2.3.1.4.4 Tertium Comparationis

The characters of the interaction between the focus and frame or tenor and vehicle are: the analogies between the distinct subjects being emphasized; and the differences between the two distinct subjects being suppressed. Thus, the tertium comparationis is the analogies between the tenor and vehicle.

2.3.1.5. The Characteristic of Miller's Suspended and Submerged Metaphor

2.3.1.5.1 Introduction

Miller's (1971 : 128-134) suspended and submerged metaphors are related. The difference between them is just a difference of degree.

2.3.1.5.2 The Suspended Metaphor

The characteristic of the suspended metaphor is that the tenor is not mentioned in the micro-context of the pericope but it is present in the macro-context of the gospel narrative. The tenor is temporarily suspended.

2.3.1.5.2.1 Suspended Metaphors with a Resumptive Function

All the metaphors mentioned above are temporarily-suspended metaphors of which the proper term, the tenor, is mentioned elsewhere in the macro-context of the work. It seems very appropriate for biblical texts, to qualify such metaphors distinctly as suspended metaphors with a resumptive function. For this reason, the analysis of metaphorical use of language in the New Testament should be extremely sensitive to the relevant eschatological frame of reference in the New Testament.

2.3.1.5.2.2 Suspended Metaphors with a Proleptic Function

A suspended metaphor with a proleptic function is characterized by the eschatological frame of reference in the counter-determining context of the Gospel. The metaphor may also be strengthened by a shift of the verb metaphor to the future tense.

Sentence 3 : To die is to be taken away.

Tenor

Vehicle

The relationship between tenor and vehicle in sentence 3 is a relationship of identification. It is anticipating the resurrection and ascension of Jesus and may therefore be classified as a suspended metaphor with a proleptic function.

2.3.1.5.3 The Submerged Metaphor

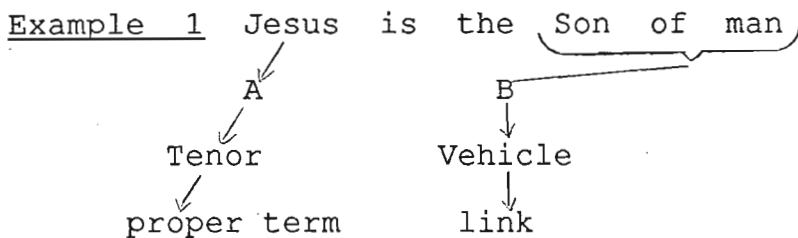
The characteristic of the submerged metaphor is that the tenor is not present in the macro or micro context of the text. The tenor is totally suspended. Ingendahl (1971 : 44) explains that the vehicle of the submerged metaphor has become self-reliant in the text.

2.3.1.4 Brooke-Rose's Genitive Link Metaphor

Brook-Rose (1958 : 146) defines the genitive as:

"A grammatical form of substances or other declinable parts of speech, chiefly used to denote that the person or thing signified by the word is related to another as source, possessor or the like."

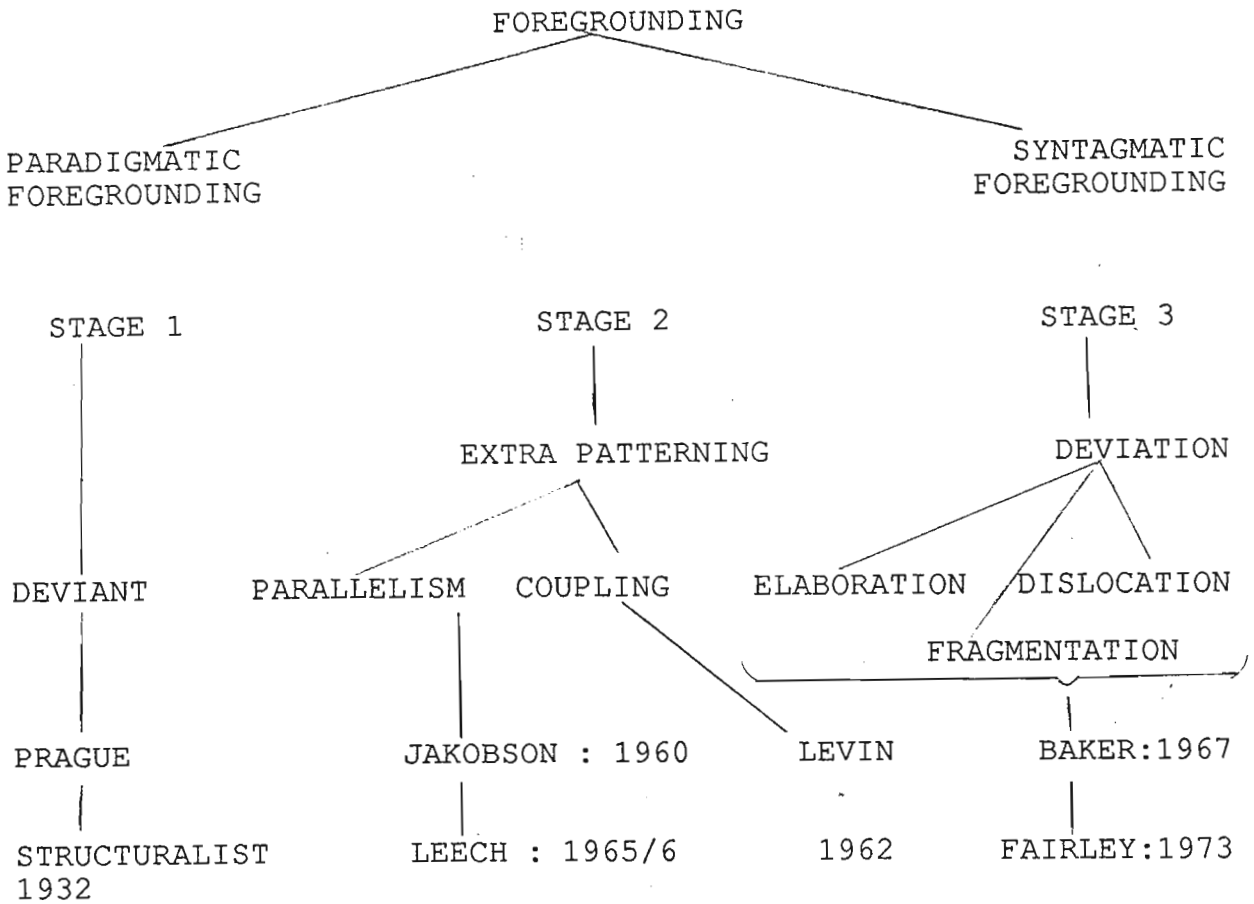
The genitive link is a type of metaphor whereby the metaphor is not necessarily linked to the proper term but rather a third term. The formula used is A = B of C.



The genitive link as Brooke-Rose (1958 : 40) terms this type of metaphor is that which occurs in surface, suspended and submerged metaphors. The vehicle of the genitive link consists of A, a proper term and B, a metaphoric term which is qualified by a "third term C". This addition of the third term to the vehicle, characterize the genitive link in Brook-Rose's terms (1958 : 108) as a double metaphor.

2.3.2 Foregrounding as Extra Patterning

Diagrammatic 5 : A Graphic Representation of the Development of Syntagmatic Foregrounding



Maartens (1977 : 52)

The development of foregrounding has passed through three stages:
 Stage 1 : Foregrounding as the most important feature of literary analysis, i.e. the identification of the striking unconventional poetic use of language. Here, foregrounding is defined as "language usage which deviates from the norm of standard language usage".

Stage 2 : On the syntagmatic level of language usage, foregrounding emerges as extra-patterning through either parallelism or compiling on a horizontal level.

Stage 3 : Foregrounding of the hierarchical level which is also developed on the horizontal level.

2.3.2.1 Paradigmatic Foregrounding

Havranek, one of the Prague structuralists (see Garvin 1964 : 10) called the device of highlighting sentence constituents "foregrounding". He referred to the accepted language or that which is used by the fluent English speaker as automatised language and the unconventional use of language as deautomised language i.e. the foregrounding of constituents of the sentence.

Mukarovsky, another Prague structuralist defined the phenomenon of foregrounding as "an esthetically intentional distortion of the norm of standard language usage in (Garvin 1964 : 18). Leech (1966 : 141) states that Mukarovsky's "esthetically intentional distortion" is a "unique deviation from the norm of standard language usage". Leech (1966 : 145) reserves the metaphor "deviant language" for paradigmatic foregrounding (Maartens 1980 : 18).

2.3.2.2 Syntagmatic Foregrounding

Leech (1966 : 146) defines syntagmatic foregrounding as the deliberate limitation of the grammatical possibilities for selection of a lexical item. Jakobson (1960) and Leech (1965-1966) distinguish two types of extra-patterning respectively, viz. parallelism and coupling. Parallelism and coupling are distinguished by a difference of degree. Levin's coupling requires a stricter sense of correspondence : the coupled parts must be repeated verbatim.

2.3.2.3 Chiastic Parallelism as Syntagmatic Foregrounding

Extra patterning is seen as "the deliberate limitation of the grammatical possibilities for selection of a lexical item", by Leech (1966 : 46). This then creates a figure which can be seen as a "pattern superimposed on the background of ordinary linguistic patterning".

Jakobson (1960 : 358) states that parallelism belongs to the nature of the poetic use of language. He defines parallelism as follows:

"The poetic function projects the principle of equivalence from the axis of selection into the axis of combination".

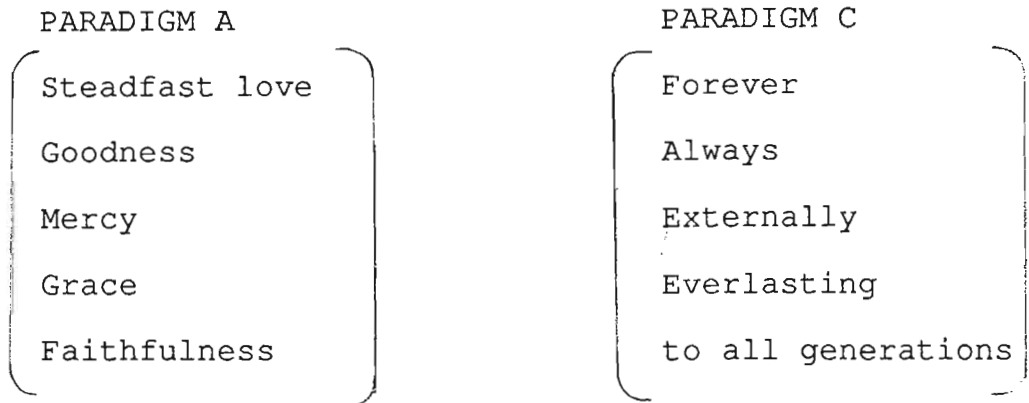
Maartens (1980 : 19) explains Jakobson's proposal "as a creation of parallelism which comprises two processes viz. one of selection and another of combination".

Maartens (1980 : 19-21) explains the following example.

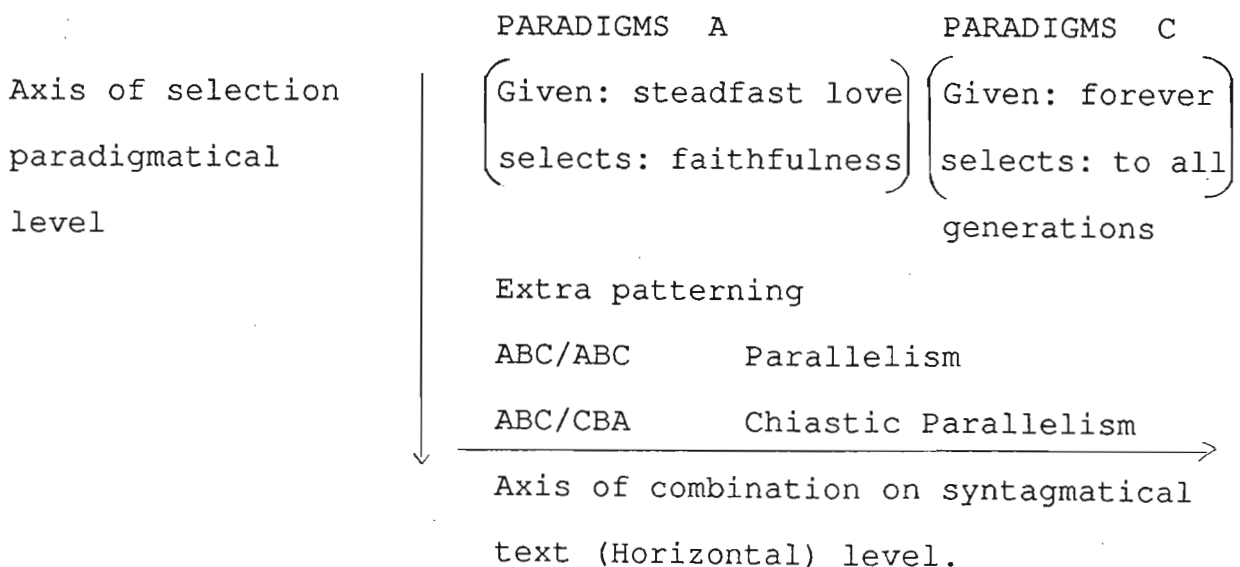
Sentence 4:

For the Lord is good	(Psalm 100 : 5)
his steadfast love	(Noun = A)
endures	(Verb = B)
forever	(Adverb phrase = C)

To create a second parallel to sentence 4 (in which the verb is deleted. cf. 100 :5) the psalmist first selects semantically equivalent words. For the purpose of this explanation we assume that the psalmist had been familiar with paradigms of semantically related words. Taking (A) and (C) as examples it is possible to imagine that the psalmist knew the following paradigms:

Diagram 6: Paradigms of equivalent classes of words for A and C

Secondly to create a second stanza parallel to sentence 4, the psalmist combines the selected words in a similar way i.e. to parallel sentence 4. These words are then combined in horizontal sequence to form what can be termed synonymous parallelism. The process of combination can be represented by the following diagram:

Diagram 7 : A Diagrammatical Representation of Jakobson's Proposal of Combination in Parallelism.

In the case of sentence 4 the psalmist had chosen to select synonyms from paradigms A and C. As the result of his choice the following synonymous parallelism follows : Psalm 100.

Sentence 5: ".....His steadfast love (A) endures (B) forever (C)

Sentence 6: and his faithfulness (A) (B is deleted) to all generations (C).

In sentence 6 the psalmist combines the selected words horizontally in the same sequence. The parallelism may consequently be represented in the following symbols ABC/ABC. In cases where the author chooses to select synonyms, the second conjunctive parallel sentence (cf. sentence 12 in Maartens : 1⁹80) may realize a synonymous parallelism. In this case, however, the author chooses to select antonyms which cause the second conjunctive parallel sentence to result in an antithetical parallelism.

In the case of chiastic parallelism the second conjunctive sentence will have an inverted word order. ABC/CBA or alternatively ABC/BCA. In chiastic parallelism Jakobson's proposition remains unchanged. Jakobson's definition of chiastic parallelism as extra patterning can be defined in terms of syntagmatic foregrounding as follows: "chiastic parallelism realises when paradigmatic equivalent forms are being selected and combined diagonally across in inverted positions". (Jakobson 1966).

2.3.2.4. Foregrounding as Syntagmatic Deviation

Any violation of grammatical rules ie. which is not accepted by

the everyday reader, is known as deviation. Overstepping of certain rules is not the only form of deviation. Deviation from the constituents of a grammatical sentence can either be elaborated, dislocated or fragmented. Baker regards the above mentioned alterations to a standard sentence as three ways in which the construction of a poetic sentence can deviate from that of a normal sentence" (see Maartens 1977b : 54).

Discussions in this field of study are too vast to be dealt with in this dissertation. However, reference will be made to extra patterning in Mk 8 : 22 - 10 : 52 as this is exploited extensively.

2.3.3 Structuring Principles of Prose Composition

Lämmert (1970 : 52ff) identifies three devices of prose composition. These devices are:-

1. Additive devices of composition
2. Correlative devices of composition
3. Consecutives of composition

2.3.3.1 Additive Devices

"Additive device" comprises an expansion of the main narrative events by the addition of a seemingly incoherent variety of narrative events. These incoherent narratives are added to the main event so that the number of scenes, characters and adventures increases 'as well as' the problems related to the devising of a unified narrative whole (Smit 1989). The narrative units are added "at random" to the main narrative event.

There are three additive devices of composition:

1. If/When time permits, an extra irrelevant narrative unit is added. This irrelevant narrative may not be necessary but is welcomed as it broadens the understanding of the text.
2. Multiple additions. This addition device comprises a variety of scenes and actors which are added to increase the narrative ranges. These added scenes and actors function as retardation device which interrupts the progress of the narrative and at the same time, they cause a slowing down of the narrative.
3. "Framed additions are grouped together by frame narratives which function as brackets ordering the kaleidoscope of added narrative units" (Smit 1989). The added framed groups of narrative units function as examples of wisdom which applies to real-life situations and answers to real-life questions. The specific sequence of narrative units are not important. The important feature is that the narrative units combined, creates a forceful accentuation of the main theme. The additive events broaden and add credibility to the main narrative events. Smit (1989 : 1) concludes that the

"Additive devices of composition do not depend on themes or topics. It is usually totally out of touch with other narrative events. Themes are only necessary in the frames. Each additive must in its own way give a perspective on the main theme".

2.3.3.2 Correlative Devices of Composition

Correlation comprises the artistic arrangement of narrative units according to content and theme. As such, it accentuates and deepens the main narrative theme. Some examples of the

correlative events are the controversial stories and the miracles which reflect the authority of Jesus; The fact that Jesus administers the divine prerogative to heal the sick and to forgive sins; the fact that he remains aloof from cultic traditions; Jesus discontinues cultic laws; Jesus radicalizes cultic piety into faithful obedience to God; Jesus teaches unconditional love of one's neighbour. This radical character of the authority of Jesus results in the rejection as well as the replacement of cultic laws and official Judaism. (Smit 1989).

The characteristic features of correlation devices are the contrast and correspondence between narrative events. The tertium comparationis, i.e. the overlapping characteristics of contrasted or corresponding events, comprises the main point of the narrative. In the additive device of composition, importance is placed on the degree of variegation of events. In correlative devices of composition, the degree of clarity with which the main event is mirrored is emphasized. The narrative units form a well structured whole in which narrative units correlate one with each other.

There are three correlative devices of composition:

1. Contrasting Events:- contrasting events causes polarization which increases the tension in the narrative eg. fasting and the bridegroom proverb (Mk 2 : 18-20), eating restrictions and the violation of eating restrictions (Mk 2 : 18). Healing restrictions and the sabbath laws and the violation of the healing restrictions

and the sabbath laws (Mk 3 : 1-6); the fact that only God can forgive sins (and that sacrificially at the temple) and that Jesus forgives sins (Mk 2 : 7) (See Smit 1989 : 2).

2. Allegorical Events: allegorical events are used by the author to expand the main theme allegorically. For example, in Mk 8 : 22-26 the pericope deals with the healing of the blind man. In terms of its broader context, this healing narrative functions as an allegory of discipleship, i.e. it reflects especially on the blindness of the disciples who "as yet do not understand"/cannot see who Jesus really is.
3. Parallel Events: these events can either correspond or contrast each other. The effect of contrast and correspondence only becomes clear when the position of the narrative in terms of the narrative whole, is taken into consideration e.g.:-
 - (a) When the parallel event follows (i.e. comes after) the statement of the main event, it clarifies the main event by deepening the conflicts and retarding the narrative progression.
 - (b) When the parallel event precedes (i.e. comes before) the main event, it affects the tension curve of the main theme which will only climax later. As such, the parallel events affect the anticipation of the reader progressively.

2.3.3.3 Consecutive Devices of Composition

Smit (1989 : 3) describes consecutive devices as the fact that:

"the causal coherence or interconnection of events in the narrative present only becomes evident at the end of the narrative. It is only when looking back on the narrative progression - i.e. on reviewing - that the causal development of the narrative plot becomes evident".

When the reader becomes involved in the development of progression of the narrative, one can identify certain aspects such as the markers, the ideas or the pointing formulae responsible for creating the expected end in the reader. Smit (1989) stresses the importance of these aspects in the plot viz. the elements which creates anticipation i.e. surprise or mystery or what can also be termed the detective elements.

"These markers anticipate the conclusion of the narrative. This occurs through the suspension of the time - sequence. A mystery is a pocket in time. Time is suspended so that it can be filled in later ... sometimes the reader has to wait till the end" (Smit 1989 : 3).

There are three prominent consecutive devices of composition:

- 2.3.3.3.1. Time Divisions Between Narrative Strings
- 2.3.3.3.2. Incoherent Narrative Events
- 2.3.3.3.3. Determination of Characters

2.3.3.3.1 Time Divisions Between Narrative Strings:-

The causal relationship between events can be identified through the identification of the narrative present and narrative past. The characters or actors supply the present situation at the end of the narrative (now) and past situations during the narrative progression (then) in this causal relationship. At the end, when one assesses the narrative development, then only are you able to identify the causal devices responsible for certain effects

with the end as the inevitable result. The events which elaborate the main narrative event comprises the later relationships that transpires between actors, results from the past and situations influencing the actors' behaviour. These various events cause the main event to be firmly grounded. The changes between the past and the present increases the tension in the narrative and simultaneously clarifies the main event progressively.

In the Gospel of Mark, for example, there are a number of conflicts which progressively escalate. The full force of the main narrative event therefore, becomes progressively clearer. However, the full force of the mystery only comes together at the end of the narrative.

In the narrative present, one finds a chain of events which can sometimes function as narrative brackets i.e. bracketing or framing another narrative event. Therefore, the point of discussion within these brackets are the real-life questions and answers which act as pointing formulae responsible for the development of the narrative. One can go even further by tracing the conflicts or differences between past and present single key sentences. The plot development can thus be based on a "root" cause which dominates all subsequent conflicts (e.g. the passion predictions in 8 : 31 ; 9 : 9, 31 and 10 : 33-34).

The conflicts between Jesus and the Jewish officials in the Gospel of Mark function as causes for the inevitable end, viz.

Jesus' death. From the beginning of the Gospel Jesus' destiny is determined for him. The narrative develops through conflicts following each other. It ends in Jesus' rejection of the temple and official Judaism's rejection of Jesus. The culmination of the past events in the present, results in a climax.

The ground formula indicating the causal relationships between the time divisions of narrative events can be identified by the following statement:

"... and that is how it happened ... that I am here now" (Smit 89). "The denouement has the character of a final unravelling of the plot and all existing questions".

2.3.3.3.2 Incoherent Narrative Events are events that occur before the causal relationship becomes clear. Through the correlation of events the narrative tension is progressively increased so that there is a clarification of the causal chain. Smit (1989 : 4) states that

"Before the denouement i.e. in the process of narrative development, events are strung together without any obvious cohesion. The final unravelling i.e. the denouement, brings the causal relationships to light".

The narrative structure is determined by the chain of events leading up to the climax. The outcome of events is based on past events. The end situation forms the conclusion of the narrative. It is obvious that the narrative end will cohere with a large number of events in the narrative. As such, the denouement will form the end "bracket" of multiple pointers.

This frame structure (or structures) highlights the causal events which lead up to the climax. During the reviewing of the

narrative the causal events mirrors the main narrative situation and progression.

2.3.3.3.3 Determination of Characters

Causal devices of composition function as primary organization and progression principle in a narrative. It also functions (as seen in 2.3.3.3.2 above) as outer or structural and relational or causal indicators. In addition to what is said already, causal devices of composition also determines the actors and the various fates befalling them in a very incisive and penetrating way. The development of the main event cause a chain of unavoidable cause-effect events which influence the characters. The actors are subjected to the consequences of their fate. The causal events determine the direction of the hero's life. The progression of a single main event brings the characters under subjection to a variety of influences. This functions as a law for all (e.g. the description of the widening rift between Jesus and the scribes i.e. the ever increasing situation of conflict). Smit (1989 : 5) concludes his discussion of the structuring principles of prose composition with the statement that:

"the moment of revelation or unravelling of all the questions and enigmas therefore, is not in itself the only and the all-determining power present in the final perspective of the narrative. The three series of devices of composition i.e. the additive, the correlative and the consecutive devices all function simultaneously in a narrative. The degree of influence on a narrative, however, differs from narrative to narrative".

This concludes our discussion on linguistics and literary theory. In Chapter three, these theories will be applied to the structure of Mk 8 : 22 to 10 : 52.

C H A P T E R T H R E E

3. THEORETICALLY - FOUNDED EXEGESIS

3.1. Linguistic Analysis

A Linguistic analysis of Mark 8 : 22 - 10 : 52 consists of a syntactic specification (i.e. sentence specification) of sentences and a semantic representation of these sentences.

3.1.1. Sentence Specification

The sentence specification according to Maartens (1977a) of Mark 8 : 22 - 10 : 52 is as follows:

(refer to Appendix A on P. 144)

3.1.2. Structural Analysis

The explication of the structure of Mk 8 : 22 - 10 : 52 must be seen in the content of Russian Formalist and the late Structuralist approaches to literature. The Formalists felt themselves to be fundamentally concerned with literary structure: with the recognition, isolation and objective description of the peculiarly literary nature and use of certain "phonemic" devices in the literary work. They did not study the content, "message", "source", "history" or sociological, biographical or psychological dimensions of the literary work. In Structuralism the identification of devices in literature is not only limited to phonetics but applied to poetry and literature. As the aim of literature and especially poetry is to defamiliarize that which is overly familiar, the literary scholar has to describe the devices and techniques which act as the agencies of "literariness" (Hawkes 1977 : 59ff). As indicated in the

structure of Mk 8 : 22 - 10 : 52 (the under - mentioned) the most obvious structuring principles are the following:

1. The miracle stories about the healing of blind men is placed at the beginning and at the end of Mk 8 : 22 - 10 : 52. As such it forms a ring composition around the whole section on Jesus' teaching about his suffering and imminent death and the nature of discipleship;
2. a misunderstanding of the disciples is followed by a passion prediction of Jesus, which in turn is followed by a misunderstanding of the disciples and a corrective teaching of Jesus;
3. the disciples' misunderstanding about who Jesus really is or about the nature of discipleship, are time and again followed by corrective teachings of Jesus.

3.1.2 Pericope Demarcation

Mk 8 : 22 to 10 : 52 can be divided into the following pericopes:

A1 Healing of a Blind Man at Bethsaida (8 : 22 - 26)

B Two Questions and Two Answers (8 : 27 - 30)

C1 First Passion Announcement (8 : 31)

a. Misunderstanding (8 : 33)

b. Corrective Teaching (8 : 34 - 9 : 1)

D Transfiguration (9 : 2 - 13)

- a. Misunderstanding (9 : 5)
- b. Corrective Teaching (9 : 7)
- c. Two Questions and Two Answers. (9 : 10-13)

E Healing of a Boy with an Evil Spirit (9 : 14 - 29)

- a. Inability (9 : 18) (Misunderstanding)
- b. Action (9 : 19) (Corrective Teaching)
- a. Misunderstanding (9 : 23)
- b. Action and Corrective Teaching (9 : 23 - 25)
- c. Question and Answer After Teaching (9 : 28, 29)

C2 Second Passion Announcement (9 : 31)

- a. Misunderstanding (9 : 32)
- b. Corrective Teaching (9 : 33, 37)
- a. Misunderstanding (9 : 38)

b. Corrective Teaching and Sayings (9 : 39- 50)

a. Conflict with Pharisees (Misunderstanding) (10 : 1 - 4)

b. Corrective Teaching (10 : 5 - 12)

a. Misunderstanding 1 (10 : 13)

d. Saying 1 (10 : 14 - 6)

a. Misunderstanding 2 (10 : 17 - 22)

d. Saying 2 (10 : 23 - 27)

a. Misunderstanding 3 (10 : 28)

d. Saying 3 and Corrective Teaching (10 : 29 - 31)

C3 Third Passion Prediction (10 : 33, 34)

a. Misunderstanding (10 : 41)

b. Corrective Teaching (10 : 38 - 40)

a. Misunderstanding (10 : 41)

b. Corrective Teaching (10 : 42 - 45)

A2 Healing of Blind Bartimaeus. (10 : 46 - 52)

Kelber (1979 : 44) describes this section i.e. 8 : 22

10 : 52 as follows:

"Mark has placed a comprehensive frame around the midsection. At the outset he reported the healing of the blind man of Bethsaida (8 : 22-26), and at the end, the healing of Blind Bartimaeus (10 : 46-52). The whole section is thus framed by two stories each of which describes the opening of the eyes of a blind man. By framing the central section, in such a manner, our author has given it a distinct interpretation. As the frame conditions the content, so do the framing stories cast interpretative light on the purpose of the journey. The opening of eyes is what Jesus does on the way, and this is also what characterizes his relation with the disciples all along the way. To open the eyes of the disciples and to make them see is the overriding purpose of the journey from Caesarea Philippi to Jerusalem. What Jesus does on behalf of the two blind men at the beginning and at the end, he tries to do on behalf of the disciples all the way through".

In this structure there are basically two distinctive features. Firstly, there are three "miracles" recorded i.e. pericope A1; E and A2. The structure begins with the healing of the Blind man at Bethsaida and concludes with the healing of Blind Bartimaeus. The healing of the boy and the evil spirit is centrally situated. These miracles also allegorize the disciples' qualities i.e. blindness (10 : 46-52 & 8 : 22-26), their earthly expectation of the Messiah i.e. the false christology (9 : 14-29) and their inability to accept the fact that Jesus was the suffering righteous one.

Secondly, the tryptych, i.e. the three passion announcements in 8 : 31, 9 : 31 and 10 : 33f, is characteristic of this passage. Dorothy A. Lee Pollard (1987 : 173) states this fact as

follows:

"The narrative structure of the Gospel at this point is of particular importance in conveying what Mark understands by discipleship. The section 8 : 27 - 10 : 52 depicts the journey to Jerusalem and is constructed as a type of triptych. The three passion predictions (8 : 31; 9 : 31; 10 : 33 - 34) are followed by a scene in which the disciples negate what Jesus has revealed".

Mk 8 : 22 - 10 : 52 begins and ends with a miracle which must be interpreted allegorically. In terms of narrative theory (see Lämmert 1970 and 2.3.3ff above), the two miracle stories which introduces and concludes Mark 8 : 22 - 10:52 must be interpreted allegorically in the text. In 8 : 21 the author concludes the preceding section with the question "do you still not understand?". This question therefore depicts the fact that although the disciples have been present with Jesus for such a long time, they do not understand the significance of the events which has taken place and still do not comprehend the true significance of his teaching and authoritative acts. It is ironic because Jesus tried in so many ways to make them understand but they still do not understand. He used parables (Mk 4) to teach the crowds that follow him. One can understand why the crowds cannot understand that the disciples themselves do not understand the parables (Mk 4 : 13). In view of the fact that they were with him through his ministry, this misunderstanding however, is incomprehensible and in a certain way inexcusable.

Pericope A1 (Sentence 386-396.1)

As mentioned above, this healing event allegorizes the blindness

of the blindman in terms of the blindness of the disciples and also serves as an introduction to Mk 8 : 22 - 10 : 52. This section concludes with the healing of a blind man again in 10 : 46-52, which likewise, function as an allegory of the disciples' blindness to fully comprehend the full significance of Jesus' teachings and authoritative activity.

The prominent feature in this healing is that the healing is a two fold process. The initial or first stage of the healing allegorically depicts the fact that although the disciples are healed of their blindness they still cannot see (i.e. they do not understand as yet). The contrast is then drawn between the man's second stage of healing where he was able to see completely and the disciples who still as "yet do not understand". The gradual or step - like restoration of the blind man's sight, allegorically depicts the expected or step - like understanding of the disciples. The fact that the disciples do not "receive sight" gradually but still do not understanding, foregrounds the fact for the reader that the evidence should lead to a gradual comprehension and understanding of who Jesus is and what he represents.

Pericope B (Sentence 397 - 402)

The two questions and answers in this pericope are:-

Q1 - Jesus asks: "Who do people say I am?"

Ans.1- Disciples answer: " Some say John the baptist;
others say Elijah and still others one of the prophets

Q2 - Jesus asks: "But what about you"

"Who do you say I am?"

Ans.2- Peter answers: "You are the Christ"

Peter's answer to the second question of Jesus is a climax which functions in the text as an anticlimax. Because it is the first time we read of the disciples' declaration of who Jesus is, one can typify it as a climax. In terms of the expectations of the real readers of the first century this answer is correct. The content however, of Peter's confession is shown to be incorrect (8 : 33).

Sentence 401.1. (You are the Christ) is a presupposition and the focus of this pericope. "The presupposition of each sentence is the information which the reader can deduce from the content of the sentence" (Maartens 1982). Thus , the reader deduces at this point of reading that Peter recognizes the 'true christ'. "The focus comprises that information in the sentence which is not anticipated by the reader of the text" (Maartens 1982). "You are the Christ" becomes the focus of the sentence because the reader does not anticipates the idea of Jesus' suffering (8 : 31) and Peter earning the title of Satan (8 : 33).

Pericope C1 (Sentence 403 -409.1)

Immediately after Peter's confession "You are the Christ", Jesus predicts his death. After the recognition by the disciples that Jesus is "the Christ", in sentence 401.1 Jesus refers to himself by using the metaphorical term "Son of man". By the designation

of himself as the Son of man, commonly understood as the eschatological judge, as well as the one who must suffer, Jesus re-interprets the significance of the Christ title of sentence 401.1. The infinitive is used to describe the passion as follows:-

Sentence 403 didaskein (present active) - indicates activity of Jesus

Sentence 403.1 pathein (present active) - indicates the suffering which Jesus encounters

Sentence 403.2 apodokimasthenai (aorist passive) - indicates the action of the scribes, Jesus' adversaries

Sentence 403.3 apoktanthenai (aorist passive) - indicates the action of the scribes, Jesus' adversaries

Sentence 403.4 anastenai (second aorist passive) - indicates the action of God.

The parallels between the 1st, 2nd and 3rd passion predictions will be discussed under 3.2.2.1.

The very prominent feature throughout the structure of 8 : 22 - 10 : 52 is the disciples' misunderstanding of the passion predictions. After every announcement of the passion we have a misunderstanding by the disciples. This is then followed by a corrective teaching by Jesus.

Stock (1982 : 85) describes Peter's confession as one that,

"triggers an acute controversy which reveals that the Messiah Peter was awaiting fell disastrously short of what Jesus had in mind. Jesus' prediction of his own passion and resurrection provokes an aggressive reaction on the part of Peter and Jesus in turn rebukes Peter for trying to lure him from the way of suffering and death. Jesus' idea

of the suffering and rising Son of man exposes the inadequacy of Peter's Messiah while Peter's refusal to embrace a suffering Messiah earns him the title of Satan."

Peter's rebuke is an action which reflects that he does not understand that Jesus is "not just the Messiah but the suffering righteous one". Peter belongs to the crowd who believes that the Messiah will come to set up an earthly kingdom so that the Jews can be liberated from their oppressors.

Another prominent feature before every corrective teaching is that Jesus always calls the crowds together with his disciples before he spoke. This indicates the prominence of the didactic aspect in Mk 8 : 22 - 10 : 52. The didactics focus on the question who Jesus is and what this implies for his followers.

This pericope concludes in 9 : 1 with "Amen I say to you...". This saying introduces a saying which functions as a guarantee that the things Jesus says, is spoken with truthfulness (Lane 1974 : 312).

"The concept of the 'Kingdom of God come with power', like the concept of 'the Son of man coming with glory' (8 : 38) has a strictly christocentric orientation. It refers to an event which provides an open manifestation of Jesus' 'dignity'".

Pericope D (Sentence 410 - 425.2)

The transfiguration story functions as a guarantee of Jesus' words "Amen I say to you..." in the previous pericope. The transfiguration not only guarantees the power of the Kingdom of God but also acts as a strengthening agent to the disciples. The transfiguration of Jesus is meant to be an eye-opener for the

disciples: viz. Jesus as the suffering righteous one is also the one who is the glorified Christ and Messiah; the disciples can share in his sufferings while being assured that he is the Christ. This is exemplified by Jesus' transfiguration directly after his sayings about his suffering.

Only on two occasions in the Gospel of Mark do we read of God the Father proclaiming Jesus' sonship viz. at the baptism of Jesus (Mk 1 : 9 - 11) when the Holy Spirit descended upon Jesus in the form of a dove and here in 9 : 7 when God's presence manifested itself in the form of a cloud. Sentence 419.1 is a declaration of Jesus' sonship and sentence 419.2 is a command to the disciples. Although the disciples were witnesses to the transfiguration of Jesus as well as the appearance of Moses and Elijah, they still do not understand the meaning of the transfiguration. This is evident from Peter's suggestion of erecting an earthly tabernacle or booth for Jesus, Elijah and Moses. This also depicts the fact that the disciples are unable to grasp the significance of what they had witnessed. The presence of Elijah and Moses with Jesus in the transfiguration also shows that he is the Messiah who has come. The promises of the Old Testament is and will further go into fulfillment in that the suffering Messiah will also be glorified.

The point of misunderstanding is not only evident in the transfiguration scene i.e. sentence 416.1 and 416.2 but also when Jesus speaks about "rising from the dead". This is the second time Jesus mentions "rising from the dead" (the first was in 8

: 31). The disciples who are afraid, are however still ignorant and, does not question Jesus on this topic.

The two questions and answers asked here in this pericope is based on the same format as in pericope E. The disciples ask the question and Jesus answers.

Pericope E (Sentence 426 - 445.1)

This miracle story recorded for us is the second healing in this section of Mark. It seems appropriate that the evangelist placed this healing at a central point whereas the other two miracles are found, one at the beginning and the other at the end of the section in discussion.

The inability of the disciples to heal the boy in Sentence 430.5 and 430.6 is again a misunderstanding. The disciples are not only weak in faith but are unaware that faith is a gift given to them and not a secure human possession (Anderson 1976 : 231). This point is then compared to that of the boy's father who becomes aware of this fact. "I do believe ; help my unbelief" (verse 24). R P Martin (1972 : 109) states that verse 19 is an emotional declaration made by Jesus in response to human needs. He also states that God (Num 14 : 27) and the prophets (Isa 6 : 11) reacted in a similar manner to human needs.

Jesus does not give us a corrective teaching but his actions speak louder than his words. He immediately asks them to bring the boy to him. He then heals him.

The second misunderstanding here is the misunderstanding of the boys' father who responds with "If you can" in verse : 23. This doubtful statement denotes misunderstanding and a lack of faith. Sentence 430 - sentence 441 reflects the authority of Jesus. The authority of Jesus forms a tertium comparationis between the inability of the disciples to heal the boy and the doubt of the boy's father when the evil spirit obeys Jesus.

Once again we have a corrective teaching which is displayed by Jesus' action as well as with an explanation to the disciples. The disciples' question in sentence 444.1 is a pointer towards the disciples' attempt to understand.

Pericope C2 (Sentence 446 - 488)

This pericope begins with the second passion announcement of Jesus. When C1 and C2 is compared, it will be noticed that there is just one misunderstanding and one corrective teaching in pericope C1. In pericope C2 we have three misunderstandings and three corrective teachings as well as four misunderstandings and four sayings. From, this we can deduce that Jesus' words and sayings were often misunderstood and that people frequently understood Jesus' words according to their own subjective perspectives i.e. their interpretation of the significance of Jesus' teachings. Their actions and interpretations of Jesus are therefore selfish and earthly. This leads to the misunderstandings.

The second passion prediction conveys the same message as the

first passion prediction although it varies in detail. A common point is that the passion predictions are all followed by the fact that the disciples did not understand it.

Schweizer (1978 : 190) describes the second passion prediction as the:

"... oldest form of Jesus' announcement, of his passion : 'The Son of man will be handed over to men'. The play on words gives a unique emphasis to the fact that he who is a man among men is still basically different from them and will be rejected by them. 'Handed over' intimates that God himself is active in this event, although it does not say so explicitly. Consequently, the possibility remains that it refers to the action of man - for example, the action and the will of God is not dissolved. The statement invites us to believe, but this does not mean that it is a proposition which may be simply accepted as true.

There is friction amongst the disciples (9 : 33) about whom is to be regarded as the greatest. Lane (1974 : 339) states that the quest to be the greatest indicates the disciples' failure to understand Jesus. There is a solemn affirmation of the fact that he is abandoned to the will of men (9 : 31f)! Lane further states that this was a reflection of how impregnated the disciples were with the temper of their own culture where questions of precedence and rank were constantly under discussion. Jesus sensed this friction and therefore sat down to teach them. In this action of Jesus (i.e. sitting down to teach) he takes up the position of an authoritative teacher (rabbi). This corrective teaching in sentence 456 : 1 is one of sacrifice of position/rank and that one must condescend oneself to the lowest level, viz. to that of a servant. This corrective teaching after the 2nd passion prediction must be seen in relation to the first passion prediction where the corrective

teaching concerns self denial (8 : 34).

The giving of water to one of "the least" presupposes the same frame of reference integral to verse 37. In both verse 37 and 41 the idea of welcoming one who believes in Christ stresses the point that those who share in the extension of God's kingdom should act understandingly and hospitable.

The above mentioned corrective teaching leads to the sayings of Jesus (i.e. sentence 460.6 to. 466.17). The sayings on "causing to sin" can be tied up with 9 : 37 and 9 : 38. Taylor (1966 : 408-409) states that the sayings here, are intentionally used by Jesus in poetical parallelism. He further states that these are catechetical sayings which adopted an artificial structure in order to make the sayings easy to memorize.

The sayings in verse 42 can be linked to verse 37 by the words "cause to stumble", "good" and "cast". "In my name" is an introduction to the strange exorcist (verses 38 - 40) and the giving of a cup of water (verse 41). "Fire" in 43 and 48 relates to verse 49 (be salted with fire). The salt mentioned in verse 49 is then linked to the salt mentioned in verse 50. Sentence 460.17 then ties up this whole section of friction between the disciples when Jesus says "be at peace with each other" (9:50).

The conflict with the pharisees in sentence 464 and 464.1 also signifies the misunderstanding in the sense that the pharisees

were of opinion that Jesus did not believe in the Law. The fact that the pharisees attempted on many occasions to test Jesus concerning his understanding of the Law, reflects their misunderstanding.

Jesus' corrective teaching stresses that it was through the hardness of man's heart that divorce was permitted by Moses. Jesus denounces divorce because of the oneness of a married couple. The hardness of man's heart results in more sin i.e. adultery. It seems appropriate that Jesus blesses children just after he has pronounced the sanctity of marriage in 10 : 2 - 12.

Despite the fact that Jesus welcomes children in 9 : 37, the disciples still rebuke the children from coming to Him in 10 : 13. This then accentuates the point of the disciples' misunderstanding. The disciples' rebuke of the children can also be related to 9 : 42 where Jesus condemns "anyone who causes one of these little ones who believe in me, to sin".

Let me stress, that the reason for distinguishing between corrective teaching and saying is that in all the sayings we read of the terms which Jesus uses such as entering the kingdom of God, Gehenna, hell, eternal life and treasures in heaven.

The rich man misunderstands the manner in which he can inherit eternal life. He thinks that he can buy eternal life in the same manner in which he obtains his material possessions. Once again the term 'good' is used (sentence 475 1 and 475.2 previously used

in sentence 460.14). Jesus tries to make this rich man understand by quoting the commandments of Moses. This is the third time Moses has been mentioned in Mk 8 : 22 - 10 : 52 (1.during the transfiguration 2.during the conflict with the pharisees 3.the rich man). The rich man understands that the inheritance of eternal life is based on full allegiance with God. As he does not want to comply, he goes away disappointed (sentence 479).

The second saying in verses 23-27 is related to the first saying where the entering of the Kingdom is mentioned. Sentence 480.1 is seen in relation to Mk 6 : 8 where Jesus asks his disciples to take nothing with them when they go out to proclaim the Gospel. In sentence 481 we read that the disciples are amazed at this saying. The term children (tekna) in sentence 482 stresses the point that Jesus is referring to everyone and not only to the rich man. The use of the camel metaphor, sentence (482.2) and the eye of the needle is not only a symbol of humbleness but also in direct contrast to the rich man who was not prepared to "unload" his "goods" in order to enter into heaven.

Again in verse 26 the disciples were more amazed. This is an intensification of the amazement which leads to their questioning of Jesus and another misunderstanding.

The misunderstanding in verse 28 comprises the disciples' idea that the fact they have left everything in order to follow Jesus

served as a guarantee for their entering into heaven. Hence, verse 28 signifies that the disciples really understood Jesus' command to the rich man in verse 21. Jesus then states that those who sacrifice their all, will be blessed a hundred times more in eternal life.

"The final statement with its antithetic parallelism obtained through the inversion of clauses, is a piece of 'floating tradition' which occurs in other contexts as well (Mt 20:16 ; Lk 13.30)" (Lane, 1974 : 372). Once again, Jesus' corrective teaching stresses the unimportance of rank in the life of a disciple.

Pericope C3 (Sentence 489 - 501.6)

The third passion prediction by Jesus is closer to the section about his suffering than the first two predictions. In sentence 489 he is on his way to Jerusalem. This is the most precise description of the passion predictions of Jesus. The two prophecies of his passion i.e. 8 : 31 ; 9 : 12, 31 are made on his way to Jerusalem. In the third passion prediction Jesus' destination i.e. Jerusalem, is mentioned explicitly. Once again we notice the reaction of the disciples. They were "astonished" (sentence 491) and "were afraid" (sentence 492). In sentence 481 and 483 they were amazed.

As mentioned earlier, every passion announcement is followed by a misunderstanding. The same occurs in the third passion announcement. Another interesting point is that it is the most

prominent disciples who speak first after each passion announcement. After the first passion announcement Peter was the first to speak. After the second passion announcement we hear John's words first and after the third passion announcement James and John make their requests. Lane (1974 : 378) describes the significance of this textual feature as follows:-

"Ch. 10 : 32-45 is structurally parallel with ch. 9 : 30-37. The second and third major prophecies of the passion (ch. 9 : 30-32 ; ch. 10 : 32-34) are both followed by an exposure of the presumption of the disciples (ch. 9 : 33f, ch.10:35-37) and by Jesus' instruction concerning humility and service (ch.9 : 35-37 ; ch.10 : 42-45). This incident reveals that in spite of Jesus' repeated efforts since Peter's confession at Caesarea-Philippi to inculcate in his disciples the spirit of self-renunciation demanded by the cross, the sons of Zebedee have understood his intention very superficially. Their ambitious request brings discredit upon them, while the indignation of the other ten disciples reflects a similar preoccupation with their own dignity. The pronouncement of Jesus concerning the servant vocation of the Son of man, who seeks his service with the sacrifice of his life for the many, goes beyond the instruction given to the disciples in ch. 9 : 35-37 and brings the question of rank, precedence and service into profound pastoral and theological perspective."

Poterion (cup) is a metaphor for suffering in the Gethsemane scene in 14 : 62. Howard (1977 : 520) states that:

"...the concise words of Jesus is considerably expanded by the presence of verses 38b-39, and the focus shifts from the word of Jesus as such to the words of Jesus as an answer to the question of the brothers. That is, the brothers themselves move so clearly into the centre of attention that they no longer belong simply to the framework of the pronouncement story, but become essential participants of the scene".

Taylor (1966 : 940) states that the reference to the "cup" is a reference to the suffering messiah and that "cup" in the Old Testament is both a cup of joy (Ps 22 & 23) and of retribution and suffering (Ps 74 & 75, Is 51 : 17-22). Jesus' corrective

teaching stresses the point that they do not really understand his mission. Their reaction accentuates their misunderstanding.

The misunderstanding of the disciples discussed above results in a further misunderstanding in verse 41 where friction develops amongst the disciples despite Jesus' teaching in 9 : 50 where he said "be at peace with one another". This point shows the severity of the disciples' misunderstanding and also the fact that they did not take heed of Jesus' words.

In Jesus' corrective teaching in verses 42-45 he uses an example from the way earthly rulers rule and contrasts that with the attitude of service of the disciple. Both verses 43 and 44 contain synonymous parallels. Thus we can state that it is only by service that the problems caused by rank and greatness can be overcome.

The climax of this corrective teaching then is that the Son of man came to give himself. This is the messianic mission: the Messiah sacrifices himself; man is liberated through the sufferings of the righteous one namely, Jesus.

Pericope A2 (Sentence 502 to 514)

The reason for denoting this pericope as A2 and not A is as follows:-

(i) There is a difference between the two healing narratives,

viz. the one (8 : 22 -26) is a two stage healing and the

other (10:46-52) is an act of faith on the part of Bartimaeus. Through this act, Jesus heals him.

- (ii) This is not a "miracle" story as such but a call story (Achte-meier 1978 : 115). Achtemeier (1978) further states that there is a certain structure according to which the miracle narrative is structured, and that it is not found here (i.e. in 10.46-52). The items used in this narrative belong to the language of discipleship. Achtemeier (1978 : 115) states the following:-

"The healing of the Blind Man in 8.22-26 forms an inclusion to set off a major section of Mark's Gospel on the meaning of discipleship".

This blindness narrated in both pericopes i.e. A1 & A2 depicts "persistent" faith as a necessary preparation for the passion and physical blindness as a symbol of the disciples' inability to understand.

3.2. Literary Analysis of Mark 8: 22 - 10: 52

3.2.1. Analysis of the Metaphorical Language Usage

In literary theory, one has to make references to linguistic devices, such as metaphorical use of language for the interpretation of the text. The metaphorical expressions in 8 : 22 - 10 : 52 are:

1. Son of man
2. Kingdom of God

3.2.1.1 The Son of man

According to Barnabas Lindars (1983 : 60) the "Son of man" is mentioned nine times in Mark in relation to Jesus' passion and five times elsewhere. In relation to 8 : 22 - 10 : 52 the "Son of man" is used six times i.e. in the passion sayings in Mark 8 : 31, 9 : 1 and 10 : 33-34, in 9:9 and 9:12 (both are directly dependent on 8 : 31) and the ransom saying in 10 : 45.

The historical background of the metaphor "Son of man" is important for the understanding and interpretation of this title. As an in depth discussion of this title will exceed the limits of this study, we will just give an overview of important facts which must be taken into consideration in the exegesis of Mk 8 : 22 - 10 : 52.

Firstly, the term Son of man was used in Jewish literature during the inter-testamental period. The Jewish sources that make references to the title Son of man is found in Daniel 7 : 13ff. In Dan. 7 : 18 "Saints of the most high" appears for the title "Son of man" which refers to the nation. The parables of Enoch 37-71 specifies the meaning of the term. Son of man in the 17th psalm of Solomon refers to a Davidic prince (Perrin 1968 : 19). Perrin further elaborates that 4 Ezra 13 is an apocalyptic midrash on the 17th psalm. In late Judaism the title "Son of man" developed into a title for the end of time kingly saviour.

Secondly, the title "Son of man" is used in the New Testament. Marshall (1964 : 64) and Moule (1977 : 11f) states that the

definite article must be used with the expression Hios tou anthropou. The Son of man is used as a Messianic title. The Son of man is a metaphorical term. Therefore the 'proper term' of the vehicle must be identified.

The title Son of man is used as a messianic title. The Son of man, Son of God, Son of David are titles which can be described in Brook-Rose's (1958 : 40) terms as genitive link metaphors. The tenor or proper term (Brooke-Rose (1958 : 9) of the metaphor, "the Son of man", is Jesus. This constitutes the frame of the metaphor. "Son of man" may be classified as an attributive type of genitive link metaphor. "Son of man" is the vehicle of the metaphor and may be represented by the three term formula : "A = B of C". The third term indicates the genitive link, term C. The Semantic feature [+human], is attributed to the metaphor "Son of man". In Black's (1962) terms the violation of selection restrictions which refers to the feature [+human], identifies the use of "Son of man" as a metaphor and as messianic title in the Gospel of Mark. An investigation of the tenor/vehicle relationship in the context of Mk 8 : 22 - 10 : 52 makes the violation of selection restrictions obvious.

With special references to Messiahship, Jesus functions as the tenor of the metaphor. As tenor, he is thus distinguished from the vehicle, the "Son of man". The tenor of the Son of man can be divided into three categories: (c.f. Hahn 1974 : 32-53).

- (a) Present authority (eg. Mk 2 : 10 & 28)
- (b) Suffering and vindication (8 : 31 , 9 : 31 and 10 : 33)

(c) Eschatological authority (14 : 62)

From the violation of selection restrictions we can state that the Son of man is both a metaphor and a title. As a title the Son of man has authority to forgive sins which violates the semantic feature [+human].

As a metaphor this feature is valid especially in the light of the vindication of the suffering of the "Son of man" (8 : 31 etc) and the eschatological authority of the Son of man (14 : 62) to be the ultimate judge of humanity.

Mark 8 : 31 ; 9 : 31 ; 10 : 33 and 45 contain the passion sayings of the Son of man. These verses counter determine the eschatological expectations which are related to the title. According to Perrin (1968 : 375) Jesus used these "Son of man" sayings to teach his disciples to understand the true nature of His messiahship. The suffering and glory was a necessity. These qualities (i.e. the way to glory through suffering) is true to the nature of christian discipleship.

In the Gospel of Mark the Son of man is correlated with the suffering righteous one. The central point in the gospel is the vindication motif of the suffering righteous one. Mark wishes to increase the faith of his reader with the knowledge that Jesus is the exalted and returning Son of man.

We notice that all the Son of man sayings, except for 2 : 10 and

2 : 28 are found after 8 : 27 and that they are mentioned in relation to Jesus' passion. Thus, we can say that Mark preserved his true christological titles for the passion announcements of the Son of man. The "true christology" interprets the "false christology" of the disciples and others (Mk 8 : 27ff, 9 : 33ff, 40 : 35). (This will be discussed in Chapter 5). One distinct point is that Jesus silences the disciples after each recognition of him as Christ. (1 : 25, 44, 3 : 12, 5 : 43, 7 : 36, 8 : 30). This reaches a climax in 9 : 9.

The 'Son of man' title in this literary unit is the most important metaphoric term used by the evangelist. It shows that Jesus is the suffering righteous one. This title, "The Son of man" is also important for the understanding of the Kingdom metaphor. Because the suffering 'Son of man' is submissive to the rule of God disciples must likewise be willing "to take up their cross" (8 : 34).

3.2.1.2 The Kingdom of God

In metaphorical terms we can say that the Kingdom of God is a metaphoric expression which has "the rule of God" as tenor. According to Maartens (1980 : 39) "Kingdom" (1 : 15), the "word" (1 : 45 ; 2 : 2) "teaching" (1 : 22 ; 1 : 27) and "Gospel" are synonymous metaphors.

In order to understand the Kingdom of God in metaphorical terms one has to make reference to the controversy stories in Mk 2 : 1-3 : 6. However, since the controversy stories are too vast to

discuss in this context, I will discuss one example taken from Maartens (1980 : 41) where he discusses Mk 2: 22 and the new wine.

The Relationship between Tenor and Vehicle in the Loical Formula
underlying the Suspended Metaphor : New Wine

The	Kingdom of God		
	Gospel of		
	teaching of		
	authority of	Jesus	is new wine
	miracles of		
	table - fellowship of		
	and with		
Tenor		vehicle/focus	

The proverb of the new wine is an antithetical chiasmic parallelism. It also forms a double parallelism with the old garment proverb. The imagery contained expresses the fact that the cultic laws which resemble the old garment are incapable of accommodating the Gospel of the kingdom. The new wine articulates the demands of the Gospel viz. to create new ways of life that will manifest the Kingdom of God and its righteousness.

In 8 : 22 the new wine is the vehicle of a suspended metaphor with a proleptic function. The adjective "new" attributes to "wine" semantic features such as (fermented), (power), (freshness) and (processing event). New wine is the vehicle/focus of the suspended metaphor which leads to a number of synonymous tenors present in the macro-structure of the Gospel.

The tenor of the above mentioned diagrammatic representation is a dynamic aspect of the divine intervention of God in human history. The penetration of this world by God's rule establishes partially the new dispensation of salvation. The Kingdom of God in Mk 2:22 can be identified with the Gospel in 1:15 which is a proleptic suspended metaphor. The metaphor, the new wine, attributes to the Kingdom of God features such as the "process of realising". It is true that new wine is something the owner is proud of and he wants everybody to taste it. Likewise, Jesus expects his disciples to become active participants in the realization of the kingdom and to give it out to be tasted.

The old wineskins is the vehicle of a suspended metaphor with a resumptive function. The old wineskins as a vehicle then refers to Jewish ceremonial laws as the submerged tenor of the metaphor. The old wineskins then represents the semantic features such as (dull), (useless), (cold), (dry) and (malfunction). The semantic features thus imply that the Jewish cultic laws is not acceptable and thus we can see that the partially realized kingdom is irreconcilable with the cult.

The reason for discussing this controversy story is to show that Jesus used proverbs and parables to illustrate a certain point to the crowds. In his teaching he spoke to his disciples plainly (Mk 4:11) because he expected them to understand. This is an ironic point because the disciples do not understand although they are privileged (see Jesus' question : "Do you still not understand?" (8:21)).

This kingdom saying (8 : 22) shows that the Jews were anticipating an earthly kingdom and a Jewish King who would liberate them from the Romans. Therefore they could not comprehend the significance of the Kingdom of God that Jesus was proclaiming. Jesus did not define the kingdom but gave us practical examples of the qualities one should have in order to enter into the kingdom. Deist and Du Plessis (1985 : 98) describes the Kingdom of God as:

"... the self-assertion of God and the realisation thereof in Jesus' life and ministry, which demands a decision by people for present and future. In short this means: God reigns".

Deist and Du Plessis (1985:145) further states that the miracles are "parables in action". These are two aspects of Jesus' ministry which are not separable as two independent entities. Miracles are signs of Jesus' compassion for suffering humanity. We read that Jesus' miracles drew large numbers of people. The reason is clear. Jesus did not merely want to show the people that he could act powerfully but he wanted to exhibit God's power, authority and compassion.

We read that those who had faith was healed. Thus we can say that it was in this manner that the Kingdom, though small, was able to grow.

One has to be aware of the fact that there has been a number of scholars who differed on the subject of Kingdom of God as a present or future aspect.

Dodd, according to Norman Perrin (1963), believed in the "realized eschalology". This perspective implies that the future has already been realized in the present. This view is based on the fact that Jesus was present on earth and that his authoritative action and teaching were to disclose the present aspects of the Kingdom of God. Dodd (1938) refers to verses such as Mk 12 : 28, Lk 10 : 9-11, Lk 11 : 31 etc. on which he bases his arguments.

Theologians such as Kümmel (1957) Jeremias (1954), Cadoux (1943), Guy (1948), Hunter (1950), Taylor (1966, 1954) and Fuller (1954) criticizes Dodd's (1938) arguments and states that the Kingdom of God is both a future and present reality.

According to Deist and Du Plessis (1985 : 131) the kingdom has a dual character, viz. present and future. One must attempt to retain both. The ultimate idea, however, is that the kingdom of God comprises the era which will only dawn once this world's time has passed. An attempt to reconcile the two views is not successful. According to his attempt,

"the present world does indeed show signs of the coming kingdom and the end of the world but the faithful must wait for the ultimate dawn of the Kingdom".

According to Deist and Du Plessis, the two does not have to be reconciled.

"Applied concretely in our situation today it means that the Kingdom of God as the sovereignty of God means especially his sovereignty in the eyes of the faithful over sin, death and misery. This means that the believer can experience this sovereignty in his present life although it is still attended by conflict. He can however, also expect it as a future, perfect and public realisation of what might still be hidden now to the 'untrained', unbelieving eye. In the coming of Jesus in his miracles, in his loving compassion for the afflicted, his mingling with the outcasts and the forgiveness of sinners, the kingdom has already come and it will at the end come in perfection. Thus the kingdom has actually come already (past), is still coming (present) and will come one day (future). Ultimately it is one coming and the present/future polarity is probably false" (Deist & Du Plessis 1985 : 133).

Then in keeping with the views of Deist & Du Plessis, Mk 9 : 1 can suggest the final coming of the kingdom.

From this, we can state that there are certain conditions and certain costs which we have to bear in order to enter into the kingdom. In order to be disciples of Jesus and the kingdom of God, we have to make sacrifices and give God the first priority in our lives. If we give God this priority then the possibility of being stumbling blocks to others will be eliminated. The last verse i.e. 9 : 49 is made in relation to the saying "Have salt in yourselves..." (9 : 50).

In this pericope (9 : 42-50) Jesus lays down the principles for entering into the Kingdom of God and therefore it is of importance that we have "salt in ourselves". If this salt is not

spread evenly as it does so in the process of cooking one's food, then the Kingdom of God will not be proclaimed throughout the world. The metaphorical use of "salt" in the expression "Have salt in yourself", foregrounds the compatible features of salt. Jesus reminds us that being a disciple for him means that one has to be prepared to make sacrifices, to suffer, to be humble, to be at peace with each other, with ourselves, etc. in order to give taste (as salt) or in order for the Kingdom of God to be proclaimed. The disciples here, are made aware of the fact that although they are the chosen ones to spread the Gospel, they do not have the authority to reject anyone - even children. The children are a symbol of humbleness. Those who enter into the kingdom must be humble like children, are reflected in the fact that Jesus takes the children up in his arms (10:16). The point stressed here is that Jesus has authority and no one else has authority to turn anyone away from God's kingdom.

Perrin (1976 : 54) finds two interesting parenetical sayings which clarifies the disciple's relationship to the kingdom of God as symbols:

"Luke 9 : 62 speaks of "being fit for the Kingdom of God"; Mark 10 : 15 of "receiving" and "entering" the Kingdom. Kingdom being the symbol it is, the verbs used are certainly to be understood metaphorically. One cannot "be fit for" or "receive" or "enter" a symbol; one can only respond in various ways to that which the symbol evokes, in this instance the experience of God as King"

Mk 10:17-31 is also another illustration of the qualification one has to have in order to enter into the Kingdom of God. Treasures on earth was one of the material things which the rich man was not able to give up. Thus, as disciples of Christ, one has to

make sacrifices just as Jesus had done. He left his throne in glory to come down to earth to become the suffering righteous one who would die for man's sins. Therefore Jesus says that whatever sacrifices you make will not go unheeded because you will receive more when you are in the Kingdom of God.

The Kingdom of God metaphor in Mk 8 : 22 to 10 : 52 is present both in the macro and micro structure and thus appears as a surface and suspended metaphor according to Miller's terms. As such, all the practical teachings of Jesus must be seen as comprising the "way of life" in the Kingdom of God.

3.2.2 Foregrounding as Extra-Patterning in

Mark 8 : 22 - 10:52

In order to establish the relevance of linguistic devices in literary theory, a discussion on foregrounding as extra-patterning is relevant for the interpretation of the text. In this section parallels on the passion prediction and corrective teachings will be discussed.

3.2.2.1 Parallelism

There are a number of parallels which can be identified in the structure of this text. My discussion of parallels will be based on the passion predictions and the corrective teachings found immediately after the passion predictions.

3.2.2.2. Passion Predictions

"Son of man" is a compound metaphor. Some of the characteristics

of a compound metaphor is that the vehicle can be independent, it can replace the suspended tenor in the macro-context and that by literary strategies, it can serve as a "pointing formula". It can also include demonstrative expressions, the definite article, parallelism and opposition. The most important literary signifiers in the "Son of man" titles are the article and parallelisms.

Moule's (1978 : 16) discussion of the definite article in the expression, the "Son of man" agrees with the research of namely Brook-Rose that the demonstrative formula of the article qualifies the Son of man as a compound metaphor. Moule (1978 : 16) refers to Dn 7 : 13 where the article is not used before the vehicle "Son of man". Moule refers to the use of "Son of man" during the apocalyptic period where the article is used before the vehicle. In Mk 14 : 62 the use of the article refers back to the context of Dn 7 : 13. Parallelisms are also a feature of a compound metaphor. These parallelisms serves as pointing formulae. Maartens (1986 : 91) describes the pointing character of parallelism as follows:-

"Parallelisms of the suffering Son of man (Mk 8 : 31 ; 9 : 12 ; 31; 10 : 33 and 10 : 45) characterize the vehicle Son of man as a composite i.e. compound metaphor. The function of demonstrative formulae is to specify the submerged or hidden tenor, namely the Messiahship of Jesus, within the macro-context. The parallelisms of inter alia the handing over formulae' (cf. Mk 8 : 31 ; 10 : 33), the antithesis of suffering and exaltation (cf. Mk 8 : 31 ; 9 : 31 ; 10 : 34) the condemnation, rejection, mockery and decision of the Son of man (cf. Mk 8 : 31 ; 10 : 33 and 34). These pointing formulae particularize the meaning of the suffering righteous one. The Son of man as composite metaphor strengthens the central point of view on the re-enactment of Jesus as the suffering righteous one. As composite metaphor which appears independently in the context, the Son of man sayings interpret other Messianic

titles. The Son of man re-interprets as tenor, the meaning of the titles, Christ and Son of God."

The passion saying reach a climax in 10 : 45. The parallelisms serve as demonstration formulae which specify the messiahship of Jesus as a submerged tenor. The pointing formula "ransom for many" (Mk10 : 45) refers to the suffering servant in Is 53 : 10-12 which counter-determines the messiahship of Jesus and the vindication motif of the suffering righteous one which reaches its climax in

14 : 61-62.

Example : 1

Mark 8 : 31

403	And he began to teach them	
403.1	that the Son of man must suffer many things	A
403.2	And be rejected by the elders and chief priests B	
	and teachers of the law	
403.3	And that he must be killed	A
403.4	And after three days rise again.	C

Example : 2

Mark 9 : 31

448	because he was teaching his disciples	
449	He said to them	
449.1	The Son of man is going to be betrayed	A
	into the hands of Men.	B
449.2	They will kill him	A
449.3	and after three days he will rise.	C

Example : 3

Mark 10 : 33-34

- | | | |
|-------|--|---|
| 493.1 | We are going up to Jerusalem, he said | |
| 493.2 | and the Son of man will be betrayed | A |
| | to the chief priests and teachers of the law | B |
| 493.3 | They will condemn him to death | |
| 493.4 | and hand him over to the gentiles | |
| 493.5 | And will mock him | A |
| 493.6 | and spit on him | |
| 493.7 | flog him | |
| 493.8 | And kill him | |
| 493.9 | Three days later he will rise. | C |

In examples 1, 2, and 3 the author combined the selected words horizontally in the same sequence.

The parallels of the passion predictions are synonymous parallelisms. The parallels may be represented in the following symbols:

ABAC / ABAC/ ABAC

The A symbol represents the suffering of the Son of man.

The B symbol represents the rejection of Jesus.

The C symbol represents the resurrection of Jesus.

There is a change in tense in sentence 403.3 (i.e. must be killed) and sentence 449.2 and 493.3 - 493.8 (they will kill him). Sentence 493.3 - 493.8 contain new information. Thus, the focus in this sentence now becomes the sufferings of Jesus.

According to Taylor (1966 : 437) the third prophecy is in close correspondence with the passion narrative (14 : 53 - 16 : 8).

3.2.2.1.2 Corrective Teaching

In Jesus' corrective teaching of his disciples certain traits of Jesus (especially "his way of life") is transferred to the disciples. The "pointing formula" i.e. parallels on the passion saying and the discipleship saying particularize discipleship. The Kingdom and its compounds refer also to the disciples. In Mark 4 the parables of the "growing seed" and "incompatible grace" are Kingdom metaphors. The Kingdom is thus also a metaphor of the love and faithfulness of his disciples. Thus the Kingdom embraces two tenors. On the one hand it refers to the "rule" of God, on the other hand it refers to the "faithfulness" of disciples. The underlying sentence representing the symbolism of the disciples and the Kingdom could be represented in the following sentences:

Sentence : 1

Tenor A. The Kingdom is the rule of God
 \ /
 Vehicle tenor

Sentence : 2

Tenor B. The Kingdom is faithfulness (disciples).
 \ /
 Vehicle tenor

The above two sentences demonstrate the two tenors which embrace the Kingdom metaphors in the Gospel of Mark. We find that in

Mark 1 : 8 ; 21 the "rule of God" i.e. tenor A is dominant within the frame of reference. While, tenor B i.e. the faithfulness of the disciples are made explicit in Mark 8 : 22 - 10 : 52.

In the above sentences it has been established that the tenor/vehicle relationship is a relationship of identification. The disciples must identify with the sufferings of Jesus. Jesus even in his sufferings was faithful to the rule of God and likewise the disciples have to be faithful. In the interplay between tenor and vehicle the semantic features which the vehicle transfers to the tenor are : (faithfulness), (suffering), (righteous), (humbleness), (humiliation), (rejection), etc. The most important semantic feature activated by the interaction of tenor and vehicle in Mk 8 : 22 - 10 : 52 is (suffering) and (faithfulness). Suffering is the result of "true discipleship" which is a form of identification with Jesus. Being faithful to the "rule of God" is also a form of identification with Jesus. Thus, these semantic features comprise the tertium comparationis (Glaser 1971 : 273) within the interrelated "system of associated common places" (Black 1962 : 40) between tenor (= Disciples) and vehicle (=Jesus). The main emphasis is on suffering. Secondly, the corrective teachings which follow the sayings on suffering, foregrounds the righteous conduct of the disciples, i.e. conduct under the rule of God.

In the parallels that are discussed below the tenor and the vehicle are temporarily suspended. The tenor is replaced with "anyone" and "whoever." The replacement term (Brook-Rose) for

the vehicle is "me" (=Jesus). The sufferings of the disciples must be rejection, denying oneself, taking up his cross, losing one's life and to be a servant of all. (This idea of the suffering disciple is discussed in greater detail in chapter four).

Example : 4

Mark 8 : 34-35

408.1	If anyone would come after me	A
408.1.1	he must deny himself	B
408.1.2	and take up his cross	B
408.1.3	And follow me.	A
408.2	For whoever wants to save his life will lose it	A
408.3	But whoever loses his life for me and the Gospel will save it/.	B
		A

In example 4 the order of the words are in a syntagmatical sequence.

The parallels here may be symbolically represented as follows:

ABBA / ABBA

This is a chiastic parallel because the second conjunctive sentence have an inverted word order. However, in sentence 408.2 and 408.3 we have an antithetical chiastic parallel. Here, the author uses antonyms whereby the second conjunctive parallel

sentence results in antithetical parallelism.

Sentence 408 : 1.3 "follow me" (àkoloutheto) is a replacement term (Brook-Rose) for "come after me" ēlthein (sentence 408.1). Sentence 408.1.2. "take up his cross" 'arto ton stauron 'autou is also a replacement term for "deny himself" (sentence 408.1.1.). Thus, we can state that following Jesus means that one has to walk the road that Jesus walks. The act of denying oneself automatically results in one taking up one's cross.

Example : 5

Mark 9 : 35

456.1	If anyone wants to be first	A—
	he must be the last	B—
	And servant of all	B—

Mark 10 : 44

501.4	Whoever wants to be great among you	A—
	must be your servant	B—
501.5	Whoever wants to be first	A—
	must be slave of all	B—

Sentence 456.1 in Jakobson's terms (1966 : 412) may be called a "double parallelism". This sentence exhibits a chiastic parallelism.

Jakobson terms this as incomplete parallelism which deletes redundant constituents (in this case - "slave of all"). The

incomplete (also elliptical) parallelism supplies the antithesis which completes the symmetrical structure of double parallelisms. (The connecting lines in the right margin symbolise the symmetrical structure of double parallelism).

Antithetical parallelisms occur in both 9 : 35 and 10 : 44. Symbolically they may be represented as follows: ABB / ABAB.

Here, Jesus teaches his disciples that those who want to be great must be a slave and those who want to be first must be last. The corrective teaching of being a slave and servant of all reaches its climax in 10 : 45 where Jesus says "the Son of man did not come to be served but to serve, and to give his life as a ransom for many".

Jesus' corrective teachings were of a practical nature. He did not only speak about certain aspects of discipleship but he also practiced them.

3.3 Structuring Principles of Prose Composition in

Mark 8 : 22 - 10 : 52

The following four aspects illustrate the structuring principles of prose composition in Mk8 : 22 - 10 : 52.

3.3.1 Additive Events

In Mk 9 : 2-13 we find the transfiguration narrative. In order to understand this pericope in terms of the structuring principles of prose composition, the transfiguration narrative must not be seen as a resurrection account. Certain scholars

(e.g. T J Weeden) have argued that the transfiguration narrative was originally a resurrection account. Stein (1976 : 79) states that certain scholars argued that "Mark had purposely transferred the story which was originally a pre-markan resurrection account, to that of a transfiguration story".

The transfiguration narrative acts as a confirmation of Jesus' passion prediction which is announced in 8 : 31. There is a continued repetition of the disciples' misunderstanding of who Jesus really is (eg. 8 ; 32, 21 ; 9 : 32, 38-41, etc). These repetative misunderstandings foregrounds the disciples inability/unwillingness to accept Jesus for what he is. Lane (1974) states that the transfiguration was an act which declared the "sonship" of Jesus. Lämmert (1970) defines the additive event as a device which expands the main narrative event. It is a seemingly incoherent variety of other narrative events which are added (refer to 2.3.3.1 for further explanation of definition). This radical event is used to show Jesus' authority on the one hand and to highlight the blindness and shortsightedness of the disciples once again. Lane (1974 : 319) states that:

"Mark evidently regarded Jesus' announcement of his approaching suffering as the preparation required for witnessing the disclosure of Christ's true character. In this way the suffering and glorification of Jesus are as intimately associated at the beginning of the narrative as at its close when Jesus speaks of the Son of man as an object of contempt (9 : 12)".

The narrative unit on "causing to sin" in Mk 9 : 42-50 is also an additive device of prose composition. In 9 : 2 Jesus talks about little children who believe in him and the consequences "if

one causes these children to sin". The narrative then continues with the entering of the Kingdom of God. According to the definition of additive devices, these events are supposed to be answers to the real-life questions which are found in 8 : 48-50. An important additive feature which forcefully combines the narrative unit as found in 9 : 50: "Have salt in yourselves" and "be at peace with each other". This verse links this narrative unit to 9 : 33-37 which refers to the disciples' arguing amongst themselves.

3.3.2 Correlative Events

According to the discussion under 2.3.3.2 the correlative structuring devices are events which reflect and contrasts all main events such as the authority of Jesus which may be found in the controversies between Jesus and official Judaism (compare Mk 10 : 1-12. The use of the word Epèroton (tested) in 10 : 2 shows us that the Pharisees were determined to find fault with Jesus' teaching on divorce because they had expected him to criticize the Mosaic Law. While discussing this topic Jesus mentions the validity of creation as well as the practice of adultery. Jesus talks about the "hardness of man's heart" (10 : 5) as a reflection of the fact that marriage was meant to be that of a spiritual adventure whereby even in one's married life one can be a true disciple of Christ. A christian marriage qualifies discipleship in a very special way. The christian marriage constitutes a christian home which results in a christian family and this again can lead to the development of a society in which principles of the Kingdom are practiced. In the content as well

as the way Jesus answers the Pharisees, his authority - even over and above the Law, is clearly manifested. This correlates with other references to his authority.

The two groups of correlative devices in Mk 8 : 27-10 : 52 are the passion predictions (8 : 31 ; 9 : 31; 10 : 33-34) and the "call to discipleship" or corrective teachings (8 ; 34-35 ; 9 : 35 and 10 : 31 & 44). This has already been discussed under the heading, Foregrounding as extra-patterning in 3.2.2.1. However, the point I want to discuss here is whether it functions as a retardation device or as a tension generator.

The fact that the parallel corrective teachings follow the equally parallel passion predictions, cause them (i.e. the corrective teachings) to function as tension generators.

1. 8 : 31 is the main event which is followed by the corrective teaching found in 8 : 34-35.
2. 9 : 31 is the main event i.e. the passion prediction, which is followed by the corrective teaching in 9 : 35.

In the third passion sayings the statement correlates with other predictions. The fact that Jesus mentions his going to Jerusalem, brings the tension to a climax. The third passion therefore, does not function as a retardation device, but speeds up the narrative. Thereafter, we have again another corrective teaching in 10 : 44 which once again creates tension which reaches its climax in 10 : 45. The tension created by the passion prediction is finally fulfilled in the third section in

the Gospel of Mark (i.e. Chapters 11-16).

3.3.2 Allegorising of Main Events

Achtemeier (1978 : 115) draws a contrast between Mark and Luke's relationship to faith and disciples. His explanation is as follows:-

"In contrast to Luke, Mark does not hold the view that miracles sustain a positive relation to faith and discipleship. He does not therefore treat the story as a call to discipleship based on miracle. Rather, he takes such a story from tradition and adapts it to his own purposes: persistent faith as necessary preparation for the passion and physical blindness as a symbol of the disciples' inability to understand."

The allegory in this structure is found in 8 : 22-26 - and 10 : 46-52 - the healing of the blind men. The first healing occurs in two stages. This healing/miracle allegorizes the blindness of the disciples and their inability to understand. Derrett (1982) states that the blindness of the man is due to an evil spirit and the healing occurs in two stages because he has a stubborn spirit. One could then consider the disciples and state that due to their in depth expectation of an earthly messiah, king and liberator they thus cannot understand or are blind to the teachings of the "suffering righteous one".

The two healing stories function as allegories of the disciples' blindness. In the first, the idea of progressive healing signifies the possibility of the disciples progressive understanding of the significance of Jesus' teachings. In the second the fact that the blind man's faith is mentioned and also that he follows Jesus after the healing, allegorize the faith and

following expected of a disciple.

3.3.2.2 Contrastive Events

The healing of the Blind Man at Bethsaida and the healing of blind Bartimaeus can be compared because both miracles are performed on blind men. The differences between the two miracles are as follows:-

1. In 8 : 22-26 the healing is a two stage cure

In 10 : 46-52 the man is healed instantly.

The two stage cure allegorically refers to the stages in the disciples understanding of who Jesus was.

2. The Man of Bethsaida does not follow Jesus; Bartimaeus follows Jesus on the way to Jerusalem.

As a conclusion to the whole section of Mk 8 : 22 -10 : 52 the idea of following is foregrounded. As such it summarizes the basic attitude of the disciples to follow Jesus viz. in living under the rule of God.

3. In 8 : 22-26 Jesus lays hands on the Blind man's eyes in order to restore his sight and there is no mention of his faith.

In 10 : 46-52 Jesus does not lay hands on Bartimaeus' eyes but through faith he is healed.

Together with the references to "following" (see 2 above) faith likewise functions as a contrastive device in reference to the attitude of the disciple towards Jesus. Faith which heals especially of spiritual blindness, comprises committed life under

the rule of God. As such it comprises a commitment to live according to all the principles which Jesus symbolizes.

The willingness of blind Bartimaeus to follow Jesus can also be contrasted with the rich man in Mk 10 : 17-31. The rich man was unwilling to sell all his material possessions in order to have eternal life/follow Jesus. But here (10 : 46-52) we have a man who immediately at the call of Jesus, 'cast off his cloak' (10:50), received healing and followed Jesus.

This concludes my discussion on the prose composition devices and theoretically - founded exegesis. The next chapter deals with the nature of discipleship in 8 : 22 - 10 : 52.

C H A P T E R F O U R

4. DISCIPLESHIP IN MARK 8 : 22 - 10 : 52

The theme of discipleship occupies a central place in Mk8 : 22 - 10 : 52. According to Meye (1968 : 115) "the disciples occupy a central place in the entire course of the second Gospel". The twelve are the group of people who are with Jesus and they are the "authorative witnesses".

"It is particularly important to note that it is either the Twelve or a group within the Twelve, who are visible and dominant in the entire narrative. The Twelve are the full company of disciples (3:13ff), they walk with Jesus on the way to the cross (9 : 35) ; 10 : 32), eat the Last Supper in view of the cross with him (14 : 17ff) and are the witnesses of the resurrection (14 : 27 ; cf 16 : 7). There seems to be no place in the narrative in which the Marcan conception of discipleship as the appointment of the Twelve, their presence with Jesus on the way of the Cross, and their presence with Jesus in the last hours goes beyond the bounds of Twelvship" (Meye 1968 : 115).

Jesus' first public activity consisted of the calling of the twelve (1 : 16-20). In the Marcan call narrative Jesus takes the initiative in the calling of the disciples. Jesus called the disciples and they immediately leave their occupation and families to follow Him. Jesus offers them a new teaching (1 : 28).

Mark creates a picture of Jesus as having a positive concern for mankind. Jesus does not regard the twelve whom he has called as more important than ordinary people. His followers also did not consist only of an ordinary group of disciples (the twelve). There is evidence that large groups of people "followed" Jesus. Therefore, we can state that Jesus regarded his disciples as those who likewise (just as he did) has to show the same positive

concern and must have the same attitude to all people. The task of being a disciple of Jesus was not simply hearing the summons of Jesus. The disciples also had to summon people to conversion, to heal the sick and to cast out demons (Mk 3 : 16). In fact, the disciples who were called to follow Jesus had to imitate the pattern of His life and not just walk after him.

Akolouthen is the Greek term for "to follow". In Mk 1 : 18 this verb describes the disciples' spontaneous reaction to Jesus' call. This makes it clear that their primary activity consisted of a following and especially being with Jesus. In the Marcan narrative the primary characterization of discipleship is "being with Jesus" (3 : 14). "Being with Jesus" means that one sees the work of Jesus, hears the words of Jesus and is a prime witness to the ministry of Jesus to the multitudes. Meye (1968 : 103) states that the disciples are "passive receptors" as they follow Jesus in all his ways.

The uniqueness of this "call to discipleship" is that the disciples are given the secret of the Kingdom of God, viz. the disciples have to be subjected to the rule of God. Firstly, Jesus himself as authoritative representative of God (1 : 11 and 9 : 7) is given to the disciples (cf. e.g. 1 : 21-28 ; 2 : 1-12 ; 4 : 35-41). Secondly Jesus is the parable which sets the examples which the disciples follow (8 : 31-38). The disciples have to conform to the "way" and "mind" of Jesus. The effect which Jesus' presence has on his followers and especially the fact that they have to follow him compels them to become

conformed to his teaching. Mark 8 : 34 ; 9 : 34 and 10 : 38-45 defines the way of the disciple as the way of the cross.

Mark uses the Greek term óchlos, to identify the crowd or multitude following Jesus. This noun is used 37 times in the narrative of Jesus' ministry. Malbon (1986) states that the crowds are portrayed as having a negative and positive relationship with Jesus. This "serves to complement the disciples in the composite portrait of followers of Jesus". Twice (in Mk 7 : 14 and 8 : 34) we read that Jesus calls the disciples as well as the crowds together. This is an indication that Jesus expected the crowds to behave and to follow in the same way that the disciples do. We also read in 15 : 40-41 that women too were part of the crowd which followed Jesus.

As I have mentioned previously, the theme of discipleship cannot be limited to the "twelve" only. Those who followed (i.e. the crowds and multitudes) were regarded as disciples as well. Typical examples of akolouthēin in terms of "to follow" or not to follow are as follows: in 9 : 38-41, John reports to Jesus that they forbade a man from casting out demons in the name of Jesus because "he was not following"; the unwillingness of the rich man (10 : 21 another type of akolouthēin) to sell his riches prevents him from following Jesus; in 10 : 52 the willingness of Bartimaeus to follow Jesus is seen in direct contrast to 10 : 21.

Thus one can say that to follow Jesus means to follow

unconditionally as well as to love unconditionally. Freyne (1982 : 334) describes the nature of following as follows:

"We are now in a much better position to understand why the shift from "following" to being with him as descriptive of authentic discipleship had taken place - following is not intended to be blind obedience but the result of deep understanding that is given rather than acquired."

4.1 The "Call to Discipleship" as a Literary Correlative of the Passion Sayings in Mark 8 : 22 - 10 : 52.

"Being with Him" suggests that the relationship with Jesus was static and a "one way relationship". Jesus taught his disciples not only in words but also with actions. When the disciples did not understand, they became afraid (8 : 32 ; 10 : 32, etc.) or "discussed amongst themselves" or "were astonished" or "amazed" (10 : 32, 10 : 24). Although the disciples followed Jesus, in the end the relationship seems to be a failure. They do not only misunderstand him, but he is also betrayed by Judas, denied by Peter while the remainder of the disciples fled from him.

Mark depicts the disciples "on the way" as reluctant disciples. The turning around of Jesus in Mk 8 : 33 ("Jesus turned and looked at his disciples") when he was about to rebuke Peter can be an indication that Peter is not the only one who rejected Jesus or possibly Jesus wanted to prevent the remainder of the disciples to reject him. Peter's declaration (8 : 29)

"You are the Christ" is a direct contradiction to his rebuke by Jesus in 8 : 33. Peter's misunderstanding inherent in the rebuke shows this conception of Jesus' Messiahship to be false although his confession of Jesus is ironically true. Peter's declaration

in 8 : 29 is the first signpost on the way of the predictions of the suffering and rising Son of man.

Peter's declaration "You are the Christ" (8 ; 29) prompts the first passion prediction. Jesus does not even use Peter's term 'Christ' in the passion prediction. Jesus uses the term "Son of man". The passion prediction is good news but it is so foreign to his disciples that they do not understand. Jesus pronounces the passion predictions to his disciples only. When he gives them a corrective teaching he calls the crowds together as well.

Smith (1989 : 173) states that

"The first passion prediction works as effectively as anything in the Gospel and it is designed to be unleashed at the very moment the disciples least expect it. It also provides the opportunity for further foreshadowing for it is at this point that we are introduced to a new, composite group, the elders, chief priests and scribes - an alliance whose involvement in the action is to increase as the story continues to unfold".

The corrective teaching given in 8 : 34ff is a paradox. One has to deny oneself first. This is the most important feature. Self has to die first. This creates a parallel with Christ who has left his throne in Glory to come down to earth in the human form. Thereafter, as a disciple, one has to take up the cross. This taking up of the cross symbolizes the dying of self and actually becoming like Jesus. Freyne (1982) terms this paradox of "saving ones life to lose it" and vice-versa as a teaching that has a touch of black comedy.

The second passion prediction contains the same content as the

first but varies in detail. The signpost which triggers the second passion prediction is the inability of the disciples to cast out the evil spirit from the boy (9 : 14-29). In the second passion prediction the privacy of Jesus and his disciples become distinct. "He was passing through Galilee and he would not have anyone known it" (9 : 30). The passion prediction was announced only to his disciples. Smith (1989 : 173) states the following:-

"The second passion prediction (9 : 31) serves to form an 'inclusion' (loosely-termed) with the first delineating the sojourn of Jesus in the north, and marking the beginning of the journey southward towards Jerusalem and the cross"

Once again a note of irony is noted after the pronouncement of the passion by Jesus. The ironical point is that the disciples avoid any form of discussion on suffering but bicker about questions of precedence in the community. Once again we notice that the corrective teaching given after the prediction is a paradox. "If anyone would be first he must be last of all and servant of all" (9 : 35).

The signpost that triggers the third passion prediction is the disciples' amazement (10 : 26) and question of "who can be saved?". Throughout Mark ie. 8 : 22 - 10 : 52 we read of "the way" but only in 10 : 32 is the reader made aware of the fact that "on the way" signifies a journey towards Jerusalem. According to Taylor (1966) the third passion prediction describes the actual order of which the passion event did occur. After this prediction we do not have the reactions of the disciples recorded but we read of the requests of James and John. This demonstrates how much Jesus and the disciples have been at cross-

purposes from the start. "To sit one on the left and one on the right" according to Freyne (1982) is another touch of black comedy, used by Mark. This is also found in 15 : 27. (Jesus crucified with the two thieves one on the left and one on the right).

"Drinking from my Cup" (10 : 38-40) gives their request to be seated with him in glory a new sinister aspect" (Freyne 1982 : 337). The indignation of the twelve results in the third corrective teaching which again is a paradox. "Whoever wants to be great among you must be your servant and whoever wants to be first must be slave of all". (10 : 43-44).

The teachings given by Jesus to the disciples after the passion announcements reach their climax in 10 : 45. "For even the Son of man did not come to be served but to serve and to give his life as a ransom for many." Jesus' death is a service to God and a vicarious death in virtue of which man is released of his sins. This verse expresses the element of self sacrifice and obedience to the will of God by Jesus. This is what Jesus requires from his disciples. Lane (1974 : 383) describes it as follows:

"The ransom metaphor sums up the purpose for which Jesus gave his life and defines the complete expression of his service. The prevailing notion behind the metaphor is that of deliverance by purchase, whether a prisoner of war, a slave or a forfeited life is the object to be delivered".

To summarize the correlation between the passion predictions and "the call to discipleship"/corrective teachings one can state that there is a definite sequence of pattern which the evangelist uses. Firstly, Jesus pronounces the passion which is triggered

by a signpost from the disciples. Secondly, the reaction of the disciples which is ironical follows and thirdly, the paradoxical corrective teaching given by Jesus concludes the pattern. The three above mentioned points create a parallel between the three passion predictions and a parallel between the three corrective teachings.

4.2 "Discipleship" against the background of "The Suffering Righteous One/Servant" a Counter-Determining Context

Jesus Christ must suffer and be rejected (8 : 31 ; 9 : 31 ; 10 : 33-34). There is a notable difference between suffering and rejection. If Jesus had only gone through the humiliation of suffering and not rejection then he most probably would have been exalted as the Messiah. In the passion, however, Jesus is the rejected Messiah. This rejection of Jesus by the people then results in Jesus being robbed of the glory during the time of the passion. The metaphoric cross which Jesus has to bear, is summed up in the rejection and suffering of Jesus. The suffering and rejection of Jesus was the will of God. It was a necessity (use of dei in 8 : 31).

The sayings concerning the suffering Son of man is found only in the second part of the Gospel of Mark after the confession of Peter in 8 : 27ff. They occur in two sections only i.e. 8 : 27 - 10 : 52 and 14 : 1-42. "These sections have the parallel function in the composition of the Gospel of leading up to the passion narrative". (Tödt, 1965 : 145). It is also interesting

to note that Jesus was not the only one who had to suffer (9 : 12 : 10 : 35ff) but the disciples themselves had to suffer (8 : 34ff)

If one was to attempt to prevent Jesus from his suffering, even as Peter rebuked Christ in 8 : 32, it would be considered as the work of the devil. Peter's rebuke in 8 : 32 shows that as a disciple of Jesus he was unwilling to suffer. Thus, Jesus makes it clear to his disciples that the suffering applies not only to himself but also to them also (8 : 34f) Jesus would not be recognised as Christ if he had not gone through the humiliation of suffering and rejection. Likewise, the disciple cannot be a disciple for Christ if he does not follow the way of suffering, rejection and the crucifixion. Discipleship then means adherence and submission to the law of Christ which is the law of the cross.

Perrin (1974 : 84) states:

"To him (Mark) we owe the general picture we have from the Gospel that 'Son of man' is Jesus' favourite self designation and that Jesus used it to teach his disciples to understand both the true nature of his Messiahship as including suffering and glory, and the true nature of Christian discipleship as the way to glory through suffering".

According to Maartens (1986 : 82),

"The correlation of the Son of man and the suffering righteous one is characteristic of the Gospel of Mark. The vindication motif of the suffering righteous one is of essential importance for the central direction of the Gospel".

Large sections of the passion narratives are related to the Old Testament. There is evidence in the Old Testament which provides

a background and framework for the crucifixion. Vorster (1983 : 134) notes the following Old Testament references that are relevant for the conventions of the suffering righteous one.

"Ps 22 ; 38, 69, as well as Am 8 : 9 (Ps 22 : 2 in 15, 34, 22 : 8b in 15 : 29 ; 22 : 19 in 15 : 24 ; Ps 38 : 12 in 15 : 40 Ps 69 : 22b i 15 : 36 ; Am 8 : 9 in 15 : 33). The reference to Isaiah 53 : 12 is a later interpolation. Significantly, it is the Psalms of Lament that serve here as a background. Yet this is understandable, seeing that these are psalms of a righteous person who is suffering. And this is precisely one of the things Mark emphasizes in his message that Jesus the Son of God has to suffer as a righteous man".

Maartens (1986) explanation also mentions that:

"Kleinknecht (1981 : 40) illustrates a chiastic correlation of the themes vicariousness and exaltation in the text of Is 52 : 13 - 53 : 12. The suffering servant therefore belongs inseparably to the conventions of the suffering one. Besides, the Gospel of Mark, the motif of suffering servant is used to specify the central direction of the gospel on Jesus, the suffering righteous one. The Gospel of Mark does not have quotations from Isaiah only some references. The suffering servant is a consequence, a suspended tenor which is recoverable only through some references from the context. Possible references to the suffering servant are spread throughout the Macro-context of Mark in the following texts : 1 : 11 ; 8 : 31 ; 9 : 7 ; 12 : 32 ; 14 : 7 ; 8, 12, 24, 49, 65, 15, 27 and 32.

The passion predictions (8 : 31 ; 9 : 12 ; 31 ; 10 : 33 and 34) are linguistically dependent on Isaiah 53. The themes of Is 53 are that of the 'vicarious' death, the reconciliation by the suffering servant and 'exaltation' of the suffering servant. Isaiah 53 distinguishes the atonement theme of the suffering righteous one. Mark 10 : 45 is the atonement theme in the Gospel. The atonement theme 10 : 45 highlights Jesus Messianic calling. Jesus is more than the suffering righteous one. Jesus is the suffering servant. He is the Messiah because His death atones for man's sins.

R P Martin (1972) states that the setting of 10 : 45 is very important. In 10 : 35ff we read of the disciples minds being filled with thoughts of earthly greatness and earlier on in 9 : 33f they argued about the position of rank. Mk 10 : 42ff is a sharp rebuke by Jesus and a lesson for them in terms of what would take place i.e. the crucifixion. Jesus had to prepare his disciples for what awaited them. He taught them privately about the passion predictions in 8 : 31 , 9 : 31 , 10 : 33-34. They did not however understand anything and continued to bicker amongst themselves. Finally he tells them clearly what his mission entails (10 : 45). Here the key word "Son of man" is defined in terms which foregrounding the theme of teaching. For the disciples and the community, following Jesus in service, even unto death, entails suffering and following through suffering" (Tödt 1965 : 145).

In this section of 8 : 22 - 10 : 52 the disciples follow Jesus after the announcements of the suffering. They continue to be with Jesus when he stresses the coming of kingdom which is promised to those who follow (9 : 1 ; 10 : 15 ; 17).

Tödt (1965 : 146) expresses the discipleship against the background of the suffering righteous one as follows:-

"Thus for Mark there is a fixed connexion between the disciples following and entering into the basileia. In this way the evangelist leads the reader from Mark 8 ; 31 to 8 ; 38 and 9 : 1. He first guides the view towards the Son of man's suffering then to the disciples following through suffering and finally to the future participation in the glory of the transcendent Son of man".

Tödt further states the 8 : 31 and 8 : 38 are connected by the

fact that the disciples follow Jesus. This procedure corresponds with the fact that the Son of man sayings contain sayings on confessing and dying.

It is interesting to note that Chapter 11-13 of the Gospel of Mark do not mention the suffering of the Son of man. The section on the teaching and the disciples have been concluded and the focus is entirely on the entry into Jerusalem and other predominant concerns.

Discipleship, then as a counter-determining context (Weinrich 1967), for the suffering righteous one means that though the disciple may lack faith and may even acknowledge this as a failure on his/her part as he/she is still obliged to take up his/her cross daily (8 : 34). Taking up one's cross daily is not to be understood in a literal sense. The metaphorical meaning to this is that one must be prepared to undergo persecution and suffering. If the disciple focuses on Jesus then the pain and sufferings of his/her own crosses cease to exist. The cross means the sharing and suffering of Christ to the very end. Only a true disciple can experience the true meaning of the cross. In order to follow Christ as a disciple, one must be prepared to lose one's life in order to save one's life. This is the genuine discipleship. Here the disciple acknowledges and allows self to die. When the old man is dead i.e. the self, then suffering and rejection becomes the important requirements for true discipleship. A refusal to take up one's cross on the other hand, however, becomes a symbol of one being ashamed of Christ.

And, being ashamed of Christ makes one an opponent of Christ.

As a disciple one has to identify with the suffering and death of Jesus. Discipleship of Jesus means the abandonment of self and the acceptance of the loss of self in the identification with the death of Jesus. To deny oneself is to acknowledge Christ only and not self. It means to follow the one in front of you. It means that constantly one is in the presence of Jesus. The road in front of you does not seem to be difficult anymore because what better way could one tread than in the footsteps of the Master.

True disciples do not die with Jesus. Those who die, die as a result of the fact that they cannot follow (e.g. Judas Ischariot died because he betrayed Jesus). Judas Ischariot was unwilling to follow the road of suffering to the very end. In fact, the old man in Judas did not die with the result that he submitted to his material instincts and political aspirations and betrayed Jesus. The rich man as well did not follow Jesus to the road of suffering because he was unwilling to allow the old man in himself to die.

Discipleship involves a personal decision and commitment to follow Jesus. It is only in the community that genuine discipleship can be carried out. As a disciple one must be prepared to be last instead of first and to be servant to all. (9 : 35) As a disciple, position and rank should be the least important point in one's life. The focal point should be the

exhaltation of Jesus and to spread this throughout the community. Disciples of Jesus must be able to accept the lowest and meekest of all kinds of people, irrespective of colour, creed or kind. They do not have authority to reject or rebuke anyone - even a little child (9 : 37).

As disciples of Jesus, one must be prepared to continue with the proclamation of the kingdom although even when one is confronted with opposition. Despite opposition, Jesus taught His disciples and multitudes. It is especially in the presence of the opposition that he taught even those who sought to kill him. It was also in this manner that the Gospel of Jesus was preached. In his suffering Jesus was separated from communing with God. In the hours of his agony, suffering and especially during the crucifixion, he was alone. He takes on the suffering of the whole world and drinks his cup to the very end. He therefore suffers vicariously for the whole world. Jesus' suffering brings redemption to the whole world whereby it becomes the only way that man sins are atoned for.

For a disciple suffering does not mean being separated from communion with God but rather, suffering is the form of fellowship one encounters with Christ.

The disciple is a servant of God. As a servant he has to be humble and to follow the new way of living. Disciples must be prepared to be ridiculed, mocked at, spat at and most important of all is made righteous by the merciful grace of God.

CHAPTER FIVE5. CHRISTOLOGY AND DISCIPLESHIP AS LITERARY CORRELATIVES INMARK 8 : 22 - 10 : 52

There are a number of christological titles which the evangelist, Mark, uses when referring to Jesus. From the very beginning of the Gospel i.e. 1 : 1 through to 15 : 39, christological titles are used. Maartens (1986 : 83) states that:

"the distribution of christological titles takes place in correlation with the central direction of the Gospel: a high frequency of titles appears at the beginning of the Gospel in the prologue (cf also Mk 2 : 10 and 28), the Caesarea-Philippi confession (Mk 8 : 27ff) the passion sayings (Mk 8 : 31 and par also 10 : 45), the prophetic discourse (Mk 13) and the trial of Jesus."

Maartens (1986 : 90) further elaborates that:

"The Messiahship of Jesus is the proper point of reference for the christological titles. As it appears from among other texts, in Mk 9 : 9 the messianic authority of Jesus is temporarily submerged in His crucifixion and the resurrection in the macro-context of the Gospel. In literary theory the tenor of a suspended metaphor is always recoverable from the context, as Ingendahl (1971 : 44) showed. A tenor which is temporarily submerged can enter into the macro-context in reciprocal interaction by means of a chain of vehicles. Miller (1971 : 31) calls a metaphor which constructs a relationship with a chain of vehicles a compound metaphor. The chain of vehicles which is distributed through the macro-context anticipates and particularizes the meaning of the submerged tenor."

The identification of Jesus can be seen with reference to a chain of messianic titles such as 'Christ' 'Son of God' and 'Son of man' in the Gospel of Mark. These above mentioned titles are all vehicles which refer to the messiahship of Jesus and are temporarily suspended. According to Brook-Rose (1958 : 19) these

vehicles can be termed as replacement metaphors. Maartens (1986 : 90) gives the following examples:-

"The Son of man in Mk 8 : 31 replaces the title of Christ used by Peter in Mk 8 : 29 in the capacity as the suffering righteous one. The popular messianic confession of Peter (Mk 8 : 29) is re-interpreted with a 'true christology' (Perrin) of the Son of man. Formulae such as "handed over" (Mk 8 : 31 etc.) "must suffer much" and "be treated with contempt" (9 : 12) and "a ransom for many" (Mk 10 : 45) refer to the counter-determining context of the suffering righteous one".

Maartens (1986) explains further that titles such as Christ and Son of God in Mk 14 : 61 are replacement metaphors of "Son of the Blessed" which defines the messianic title "Son of God".

Ingendahl (1971 : 44) states that a vehicle which sometimes stands independent can also appear as a tenor for other vehicles. This is applicable to the Son of man in 8 : 31 and 14 : 62. In 8 : 31 the Christ title stands in the reciprocal exchange relationship with the suffering righteous one which forms the counter-determining context of the metaphor. In 14 : 62 the titles "Christ" and "Son of God" are expressions of the messianic expectations that are counter-determined by the meaning of the eschatological Son of man.

According to Perrin (1974 : 113) Mark uses christological titles such as "Christ" and "Son of God" to establish "rapport with his readers". He (i.e. Mark) then uses these titles to reinterpret and to give content to these titles by making use of "the Son of man". Perrin (1974 : 13) further elaborates that "Son of man" is "not a proper christological title but only becomes one as Mark uses it".

In relation to the christology titles, the 'Son of man' would therefore become the tenor of the sentence. The tenor or the proper term (Brooke-Rose 1958 : 9) for the christology titles would be Christ and Son of God.

There are a number of references to Christ found in the Gospel of Mark. They are 1 : 1 ; 8 : 29 : 9 : 41 ; 12 : 35 ; 13 : 21 ; 14 : 61 ; 15 : 32. From the above mentioned verses only three relevant verses will be discussed. Perrin explains the relevance of these verses as follows: (1974 : 114):

"1 : 1 is the superscription defining the whole work as the 'Gospel of Jesus Christ' ; 8 : 29 is the confession at Caesarea Philippi ; and 14 : 61 is the High Priest's question at the trial. In 1 : 1 the title is associated with Son of God in some textual traditions; in 8 : 29 and 14 : 61 it is immediately interpreted by use of 'Son of man'.

Mark 8 : 29 is a false use of Christ which is immediately followed by 8 : 31 where the title Son of man is used as a correction for 8 : 29. Mark 13 : 21 refers to false Christs which is again followed and reinterpreted by Son of man in 14 : 61. In 15 : 32 Jesus is mocked. In Mk 15 : 39 we find the only true christological confession of Jesus by a human and that by a Roman centurion!: "Truly this was the Son of God".

"Son of God" appears six or seven times in Mark and is an important title in Mark. We read of the title "Son of God" in the following references: 1 : 11 - the baptism: "This is My beloved Son in whom I am well pleased"; 9 : 7 - the transfiguration: "This is my

Son whom I love". Twice the title "Son of God" appears on the lips of demons: 3 : 11 and 5 : 7. "Son of God" is again linked with "Christ" in the High Priest's question in 14 : 61. Mark 15 : 39 is the confession by the Roman Centurion and a climax for Mark.

The title "Christ" appears seven times in Mark and the title "Son of God" appears six times. Thus we can state that the evangelist uses the title "Son of man" (which appears approximately 14 times - 2 : 10 ; 2 : 28 ; 8 : 31, 9 : 9 ; 9 : 12 ; 9 : 31 ; 10 : 33 ; 10 : 45 ; 13 : 26 ; 14 : 21 (twice) 14 : 41 ; 14 : 62) more frequently than "Christ" or "Son of God".

From this discussion of Mark's christology, it is evident

"that he (i.e. Mark) uses Christ and Son of God to establish rapport with his readers and Son of man to interpret and give content to those titles" (Perrin 1974 : 121).

5.1 True Christology opposed to "False Christology"

According to Perrin (1974) the purpose of the Gospel of Mark is christological. He states that Mark is concerned with the correction of the "false christology" which was prevalent in the church and that he (Mark) was concerned with the teaching of "true christology" and what consequences this "true christology" had on discipleship.

Peter's confession in 8 : 27ff of Jesus being the Christ, exhibits a false understanding. Peter's conception of Christ at this point

is a presupposition of "false christology" which we are made aware of by Jesus calling Peter Satan in 8 : 33. Peter's identification of Christ is a misconception which results in Jesus' teaching of the "true christology" in 8 : 31. Perrin (1974) states that the Son of man formula is used to designate true christology. The term Son of man is never found in Mark except on the lips of Jesus.

According to Weeden (1968 : 67) Peter's confession "must have grown out of a recognition of the nature of Jesus revealed to the disciples (and to the reader) prior to the confession". Mark 3 : 7-12 is a narration of a number of miracle stories in which Jesus is characterized as a Hellenistic theios anēr (3 ; 7-12 ; 4 : 35 -5 : 43 ; 6 : 31 -52 ; 6 : 53-56). Thus, we can state that Peter confesses Jesus as theios anēr.

Jesus was depicted as the 'divine man' (theios anēr) in Mark's community due to the fact that there was a delay in the parousia. Jesus was seen as a divine man because he performed miracles. The disciples who were Jesus representatives thought that they too were 'divine men'. By accepting this ideology of 'divine men', they bypassed the cross and did not see or understand that, as disciples, they had to experience the humiliation of suffering. In terms of Jesus teaching, it is wrong to indulge in pneumatic glory of life as "divine men".

Mark postulates two christologies, viz. that of suffering Messiah



and Jesus the miracle worker - a 'divine man' (theios anēr). According to Weeden (1968) the disciples became representatives of the 'divine man'- christology. It is against this practice which he sets his own christology of the suffering Messiah. Mark combines and reconciles these two christologies. This situation existed in the Markan community because the people awaited the parousia with intense eschatological expectation (13 : 30). During the time of this tension the believers acted as "divine men" who propagated a false theologia gloriae. The apocalyptic discourse in Chapter 13 is a warning against them. It is especially 13 : 22, i.e. Jesus' statement that false messiahs and prophets will come in his name (13 : 22), which refers to the reality of this situation. Mark counters them. Mark counters this false conception and perception with a theologia crucis viz. that of the suffering righteous Messiah.

We can identify Jesus' christological position in Mark on the basis of the passion predictions and the passion narrative. Jesus' authentication of his Messiahship in terms of suffering, is evident from his explicit statements in this regard in 8 : 31, 9 : 31 and 10 : 33f. Peter's understanding of the Messiah is a negative one. He and the disciples could not comprehend the significance of a suffering Messiah. The fact that Jesus is indeed the suffering Messiah, reaches its climax in the crucifixion.

God revealed himself in the humiliation of the cross and not in

glory as Jesus' disciple and the believers of the Markan community had expected him to do. Therefore, there is tension between Jesus as the suffering one and the miracles which were performed by the "divine men". Thus the theios anēr not only represented a "false christology" but also elevated the human existence of disciples (discipleship) above human rejection, failure and suffering (2 Cor 11:14).

Perrin (1974 : 115) explains the Son of man's activity in terms of three aspects: (a) his authority on earth (2 : 10 , 28) (b) his apocalyptic authority at the final judgement (8 : 38 ; 13 : 26) and (c) the necessary suffering (8 : 31 ; 9 : 31 ; 10 : 33f). He then concludes that these three aspects comprise Mark's reply to the false christology.

Vorster's (1983 : 139-140) viewpoint on the aspect of christology is as follows:

"Mark's narrative about Jesus the Son of God deals with that same Jesus who acted with authority, who could perform miracles, but who as the suffering Messiah withdrew from the conflict in his crucifixion and resurrection. On the literary level we do not gain the impression that, with his mention of Jesus' mighty acts alongside his strong emphasis on the suffering Messiah, Mark intends to play off the two christologies the one against the other. Rather, he depicts the Jesus of the miracle stories and the Jesus of the passion narrative as complementary. The Jesus of Mark's Gospel has many faces. He is the Son of God, proclaimed from heaven who must suffer. But he is also the Son of man, who acts authoritatively on earth, who will act with the same authority at the last judgement. Yet also the Son of man who has to suffer and rise again. He is the Christ as well, but not the Christ Peter supposes. These three visages simply depict the variety of ways in which Mark sketches his christology in his Gospel. Through his negative characterization of Jesus'

opponents, including the disciples and the well-disposed crowds, Mark succeeds in bringing home to his readers the fact that the Son of God, the Son of man, Jesus the Christ had to suffer."

"True christology" is suffering christology. "True christology" can only be demonstrated by one who "gives his life as a ransom for many" (10 : 45), one who is rejected and despised by many. There is no doubt that the christology Jesus taught and fulfilled in his own suffering and death was indeed the true christology.

5.2 True Discipleship opposed to False Discipleship

In Chapter four I have discussed discipleship in terms of the call narrative, the fact of being with Jesus and in terms of following. I have also argued that discipleship in Mark is a literary correlative of the passion sayings. Before I begin my discussion on true discipleship opposed to false discipleship, I must stress two points. The one being in relation to true discipleship opposed to false discipleship where much of the material discussed under this point will overlap with my discussion on "true christology" opposed to "false christology". The other is in relation to the disciples who are seen as opponents which will not be discussed in detail as an in depth research into this topic is too vast to be dealt with in this dissertation.

Discipleship here, will be discussed in terms of the actant analysis of narrative as applied to Mark by Vorster. Vorster (1983 : 117) states that:

"The main character in a narrative we call the protagonist, with various other characters around him or ranged against him. Those who oppose him are termed 'antagonists' or 'opponents', while the characters who support him are helpers'.

According to Vorster, we can therefore state that Jesus being the main character, is the protagonist. The disciples and those around him can either be the antagonists or his helpers. The action of the disciples will therefore determine whether they are antagonists or helpers.

In the Gospel of Mark there are various obstacles that are encountered by the actors which represents them as the opponents or antagonists of Jesus. The misunderstandings of the disciples (8 : 29 ; 29 ; 32; 9 : 5 ; 34 ; 38 ; 10 : 13 ; 37), the Temple officials' open opposition to Jesus (2 : 6f ; 16, 18, 24, 11 : 28 , 35), the misunderstandings of the crowd (11 : 9f) and the wrong reactions to Jesus' preaching and 'showing' of the Kingdom of God (1 : 24 ; 45; 3 : 11) exemplify antagonism.

The disciples are portrayed as both antagonists and helpers. The misunderstandings of Jesus' passion predictions and especially Peter's rebuke of Jesus in 8 : 32 is a reflection of the fact that the disciples did not expect Jesus to be a suffering Christ. As members of the Jewish nation, the disciples must have shared in the hardships and exploitation brought about by Roman rule. It is understandable that the most obvious interpretation of the

significance of Jesus' ministry must have been in line with the general expectation and hope that some kind of political liberator will appear and that he will liberate Jews from Roman oppression. The disciples are seen as helpers when they go out to proclaim the kingdom (6 : 30-34). Other helpers can also be identified, namely John the Baptist (1 : 7), the healed demoniac of Gerasa (5 : 20) and the Prophet Isaiah (7 : 6b f). Judas Iscariot is portrayed as both a disciple and a betrayer.

The point of the disciples' dual role i.e. being helpers as well as antagonists serves as basis for my discussion of the "true discipleship" opposed to "false discipleship".

The only way through which one will be able to distinguish between Jesus' point of view and that of the disciples will be to look at their contrasting perspectives on the identity of the Christ. There is no problem with identifying Jesus' christological position. It is clearly depicted in the passion predictions and passion narrative which reach a climax in the crucifixion.

In 8 : 21 we read of the disciples' inability to understand. In spite of all Jesus' teaching and the demonstration of his authority through the miracles, they are still unable to identify Jesus as the Messiah. When Peter confesses Jesus as Christ in 8 : 29f, the surface impression is that he knows who Jesus is and gives the right answer. The Messiah that Peter confesses, however is a

false one. Peters' answer depicts a shift in the understanding of the disciples, namely that it "shifts from imperceptivity to misconception" (Weeden : 1968, 65). Peter's concept of Jesus being the Messiah is not the same as the suffering Messiahship which Jesus proclaims and adheres to. As disciples they do not accept Jesus as the suffering Messiah nor are they willing to commit themselves to the suffering which is expected of a true disciple (9 : 33-35 ; 10 : 23-31 ; 35-43).

Weeden (1968 : 67) suggests that if the disciples hold onto a theios anēr christology then their discipleship is also theios anēr orientated. A number of textual references found in the Gospel of Mark gives evidence to this suggestion.

1. In the first half of the Gospel, the disciples are commissioned by the theios anēr with the exousia (authority) to cast out demons and heal the sick (3 : 14f ; 6 : 7, 13).
2. The disciples are taught secretly by Jesus (4 : 10-12 ; 33f; 7 : 17ff) in the same way a theios anēr teaches his confidants.
3. The disciples' theios anēr attitude towards discipleship is evident from the following: in 9 : 33 -7 the question about "who is the greatest?", the unwillingness of the disciples to recognize followers who do not imitate them (9 : 38-41), the fact that they reject children (10 : 13-16) and the request for the position of honour by James and John (10 : 35-45) all reflect a perspective in which exclusivity plays a major role.

This is reminiscent of the attitude of followers of the theios aner.

The above three suggestions by Weeden (1968) depicts the disciples' concept of discipleship as false. The disciples were more concerned with rank and position, glory and honour and being superior over companions than with the qualities of suffering discipleship as proclaimed by Jesus.

According to Jesus' perspective, true discipleship consists of disciples who answer to Jesus' call of suffering (8 : 34-37 ; 9 : 35-37 ; 42; 10 : 13-16 ; 23-31 42-45 ; 13 : 9 -13) i.e. those who understand the significance of suffering Messiahship (8 : 31 ; 9 : 30f ; 10 : 33-34).

True discipleship means being content with humiliation (8 : 32 ; 14 : 66-71) and a disregard of self-importance and greatness over others (9 : 38ff ; 10 : 35ff).

The climax of "false discipleship" is highlighted in 14 : 10ff when Judas plans to betray Jesus. Here, the disciples are not only depicted as the ones who misunderstood Jesus but also as the ones who dissociated themselves from him and rejected him. At Gethsemane Peter, James and John fall asleep (14 : 32-42). Judas betrays Jesus (14 : 43-46), the rest abandon him (14 : 50) and Peter denies him (14 : 66-72).

True discipleship will therefore mean that a disciple will not only listen and accept Jesus' teaching and authority but also that a disciple must be willing to imitate Jesus. The true disciple has to walk after Jesus even to the very end of the road of suffering.

To conclude the discussion of the contradiction between "false discipleship" and "true discipleship", one can state that those who oppose the suffering righteous Messiah will most naturally exemplify a "false discipleship". While it is true that the disciples act as both antagonists as well as helpers of Jesus in the Markan narrative it is evident that Mark focusses on the antagonistic aspect in order to emphasise Jesus' teaching on the true nature of discipleship.

C H A P T E R S I X6. CONCLUSION

In Mark's proclamation of the importance and significance of discipleship, the verb 'akolouthēin i.e. 'to follow' (Jesus) plays a very important role (8 : 34). Following Jesus means that a person is able to escape from the hard yoke of his own world i.e. man-made laws in order to live in submission to the yoke of Jesus (8 : 36). This type of discipleship i.e. where the disciple is willing to loose his life for the sake of Jesus and the Gospel (8 : 35), is the only way to a saved life. This entails that following Jesus signifies a liberation of this worldly aspirations which is empty of the ethics of Jesus' teachings. In the contingent South African context, true discipleship will liberate people from all man-made dogmas, from oppression, from anxiety, burdens and all forms of torture that afflicts the conscience or cause physical suffering. Perfect liberty and fellowship is achieved when one adheres to Jesus' "call to discipleship". A person's burden will become light when he adheres to Jesus' command to follow single-mindedly. To adhere to Jesus' command, however, is not easy. It demands a willingness to loose everything. Those who resist him will find his yoke to be hard. Those who follow, will find that his way of discipleship is the only way to life. The believer who is willing to follow Jesus in this manner, will find that he does not only command but also gives the strength to persevere, and that with determination.

To those who answer to the call of discipleship, to follow Jesus is

a long and narrow way. It is the way of suffering and rejection, even though righteous. It is, however, also the way of joy and peace because it is founded in his boundless mercy and unconditional love.

In this dissertation we concentrated our research on Mk 8 : 22 - 10 : 52. In chapter three I have identified a regular repetitive pattern viz. that of prediction and fulfillment. In the Markan narrative, Jesus' intentions and predictions come to pass despite the misunderstandings and opposition of the disciples and the temple officials.

In this dissertation, the methodology discussed in chapter two has been applied to Mk 8 : 22-10 : 52. I have explicated Mark 8 : 22-10 : 52 in terms of a theoretically-founded framework. Specific references have been made to linguistic analysis, literary analysis and structuring principles of prose composition. The methodology has been applied to various aspects of discipleship.

A structural analysis of Mark 8 : 22 - 10 : 52 was discussed and thereafter interpreted in terms of Linguistic and Literary analysis. The pericope demarcation of this section was discussed as follows:

- A1 The healing of the Blind Man at Bethsaida
- B Two questions and two answers
- C1 First Passion Announcement

- D Transfiguration
- E Healing of a Boy with an Evil Spirit
- C2 Second Passion Announcement
- C3 Third Passion Announcement
- A2 The healing of Blind Bartimaeus.

Pericopes C1, D, E, C2 and C3 were further divided into subsections which contained further misunderstandings and corrective teachings. This shows the extent to which Jesus tried to show the way of the suffering Messiah and what implication this had on discipleship. The earthly expectations of the disciples blinded them spiritually. This section was framed (Kelber 1979 : 44) by pericope A1 and A2. Both pericope have double meaning. Pericope A1 was a two stage healing which allegorized the blindness of the disciples. In pericope A2, Bartimaeus although he was blind he was still able to see the truth that Jesus was the "Son of David". Here, the crowd silences Bartimaeus and not Jesus. Thus we can state that at this point Jesus identity was to be made known. The crowd is now blind to this identification.

An analysis of the metaphorical language of the Son of man and Kingdom of God was discussed. The Son of man was used as the basis of discussion for the interpretation of the passion sayings. The Son of man was used as a Messianic title. The Son of man is also a metaphorical term and therefore the "proper term" (Brooke-Rose 1958 : 9) of the vehicle was identified. Jesus is the "proper term" for the title Son of man. The second metaphorical term i.e.

Kingdom of God was discussed in relation to some examples taken from Mark 4. Here, the examples showed how the Kingdom functioned as a metaphor. The Kingdom is the rule of God and was discussed as tenor A.

The passion predictions and corrective teachings were the main points of discussion in foregrounding as extra-patterning. Parallels drawn between the passion predictions show that they are synonymous parallels. In the corrective teachings the faithfulness of the disciples is explicated as tenor B. The parallels correlated here, show that the corrective teachings are chiasmic and antithetical parallelism. Thus, our earthly values and standards are not necessarily the requirements for being "true disciples".

In the structuring principles of prose composition additive events, correlative events, allegorising of main events and contrastive events were discussed. This discussion shows the techniques used by the evangelist to depict the qualities a "true disciple" should possess.

The "true christology" forms the basis for the descriptive analysis of "true discipleship". The depiction of Jesus as a theios anēr forms the basis of the discussion on "false discipleship".

In chapter four "the call to discipleship" was addressed to the

disciples. The disciples were summoned to turn their backs on their existing way of life. They had to become attached to Jesus in a totally new situation of obedience and service. (1 : 16ff ; 2 : 13; 14; 3 : 13ff). The secret of Jesus' suffering in spite of his righteousness, viz. that it was God's will and that he did it as part of the divine plan (8 : 31 ; 9 ; 31 ; 10 : 33-34) was revealed only to the disciples. This was not a formula but it was an aspect which had to be learned and repeated. Although the disciples followed Jesus and listened to his teachings, they did not comprehend the full significance of Jesus' mission. Mark uses this structural principal in order to get his message across: the follower of Jesus has to accept the way of life Jesus teaches. The disciple must follow in obedience to his mission. Thus, discipleship was and is the way of suffering even though righteous. A true disciple is willing to take up his cross to bear his sufferings and even to loose his life for the sake of the kingdom. A true disciple, first and foremost, strives to live under the rule of God, despite suffering. In his suffering, a disciple is made righteous.

In the Gospel of Mark, the christological theme runs through the Gospel from the beginning (1 : 1) to the declaration of the Roman centurion (15 : 39). The theme promotes the majesty and power of Jesus Christ as Son of God. Taylor (1966) states that: "Beyond question, this title [Son of God] represents the most fundamental element in Mark's christology". This is so because it signifies

the special relationship between Jesus and God: Jesus is the authoritative representative of God. The confession of the centurion in 15 : 39 is a sure sign of the fact that a "heathen" recognizes Jesus for who and what he is while not the Jewish authorities and not even his own disciples clearly understood his mission. (See Pesch 1977 : 499f for a different view).

Peter's confession in 8 : 29 was used as the basis of discussion of the 'true christology' as opposed to the 'false christology' in the Markan community. Peter, like the demons (1 : 24 ; 5 : 7), had to be silenced because he tried to lure Jesus away from the road of suffering. Peter's confession is based on terms of earthly power and lordship. Jesus opposes the views and expectations of his disciples and reinterprets it in terms of the suffering Son of man. As suffering righteous one, he teaches the disciples how to live under the rule of God. It is also as suffering righteous one that Mark presents him as the eschatological judge of the world.

In conclusion to this analysis of discipleship in Mk 8 ; 22 - 10 : 52 the question which arises concerns the implications of these aspects of discipleship in the current South African context. How can we apply the Markan teachings on discipleship to our present context? In order to answer these questions one has to identify what can be termed the "Markan ethics of discipleship". This will integrate the results of this study and also form the basis of a few guidelines for the demands of "Discipleship in South

Africa today".

6.1 Markan Ethics of Discipleship

The most prominent feature of Mark's teachings on discipleship is that it is narrated in a conflict situation. Jesus' teachings on discipleship is set against the misunderstanding and blindness of the disciples. The expectation of the reader is that the disciples are always with Jesus. They witness his authoritative acts (the miracles) and listen to his authoritative teachings. The reader expects that the disciples will have faith and understanding. They will know who Jesus really is. The opposite, however, happens. The disciples do not have faith, they do not understand and they do not know who Jesus is. As representative of the disciples, Peter rebukes Jesus. They constantly fail to assist Jesus. Markan ethics, therefore, is based on a basic proposition, viz.: although discipleship and failure to comprehend the full significance of the Christ event are not mutually exclusive concepts, to follow Jesus, requires absolute commitment to Jesus.

Discipleship is experienced as a divine calling. A person who is called to be a disciple of Jesus will experience this calling personally. A disciple is not a person from any particular background. Jesus selects anybody to become his disciple. When Jesus called the "twelve" he did not stand at the entrance to the synagogue and select them. As he walked on the sea shore, he called them (1 : 16f ; 2 : 23f). When Jesus called his disciples,

they immediately followed him. Therefore, the most important feature of the divine calling of discipleship is that people from all walks of life are included and the unconditional and immediate response of following Jesus which this divine calling evokes. Schrage (1988 : 47-48) expresses the ethics of discipleship as follows:

"Those who Jesus calls do not become "disciples" by their own free will and choice, but by virtue of the word that evokes discipleship and calls others to itself.

... In the case of Jesus, discipleship is not just a stage, which may be interrupted by a change of teachers or come to an end when the disciple becomes a teacher. Discipleship is rather adherence to Jesus and his cause based on the presence of the Kingdom of God. The crucial point is that it represents the interests of the Kingdom - not adherence to the law and its interpretation, not devotion to an idea or a tradition represented by a teacher, or respect for a teacher's wisdom and interpretative ability. Jesus' call to discipleship can be understood only on the basis of his unique authority to proclaim the Kingdom of God. For this reason alone it takes precedence over all other earthly ties, traditions and authorities.

Markan ethics of discipleship also recognizes the humanness of the disciple. The disciple is not a perfect being who never doubts. The disciple bases his trust, obedience and perseverance on the divine calling, "come follow me" (Mk 1 : 17 ; 2 : 14 etc.). It is only through trust and obedience that faith arises: Peacock (1978 : 561-2) expresses Markan ethics in terms of faith and discipleship as follows:

"Although discipleship is initiated by the divine will and demands a response that involves a radical break with the past, it does not eliminate for the disciple the ambiguity of life always lived in faith and in doubt. The cry of the anguished father of the boy with an evil spirit may serve to characterize this sense of discipleship in Mark, "I believe help me with my unbelief" (9 : 24). The break with the past

has to be made, but somehow the past always seems to spill over into the present. The high moment of dedication and commitment to following Jesus and being his disciple does not automatically eliminate the old ways of thought, the old views about God, wrong evaluations about what is important in this world, in short, discipleship does not protect from the sinfulness of the past. The failure of doubt, uncertainty fear, lack of faith, and all the rest are still present with the disciples. To follow Jesus does not mean perfection. It means that the disciple is accepted as he is in spite of the fact that he remains painfully aware of his own failings. The good news is not so much that God saves as that he saves men as they are. Jesus accepts disciples as they are. He does not call saints to be his disciples; the fishermen and tax gatherers are called to be with him, to grow under this teaching and to depend on him for help, in order that they may serve him with what they are. Sainthood can be left to others; it is not to be equated with discipleship".

Discipleship is a challenge of the present and future. Disciples who follow Jesus must follow him now and serve him now. The challenge of discipleship does not only require the correct knowledge of who Jesus is but also that the disciple is willing to follow Jesus, i.e. to live according to his teachings, even when it entails suffering. A disciple must identify with the death and suffering of Jesus.

Disciples who are called to follow, must be willing to "take up their cross" (8 : 34). Schrage (1988 : 51) states that these words (i.e. 8 : 34):

"are addressed primarily to those who follow Jesus in the narrower sense: ... These words which were later interpreted in the light of the crucifixion must not be understood as referring to the cross as a form of execution, as though Jesus were predicting his crucifixion. They do not present the cross as requiring an ethics of martyrdom in imitation of Jesus, specifically a readiness to die a martyrs death on the cross".

The disciples must be willing to live a committed life and to carry this cross daily. It does not, however, mean that the disciple must look for martyrdom. The life and grace that God gives in the situations of suffering will assist the disciple to overcome the challenges he will encounter in the future. Markan ethics stresses the loss of self in the identification with the death and life of Jesus. Schweizer (1978 : 392) expresses the denying of oneself as follows:-

"Denying of oneself is not the same as expressing everything which would make us happy, and taking up one's cross is not the same as bearing all kinds of aches and problems. In 14 : 71-72 Peter "denies" Jesus by declaring: "I do not know him". Taking up one's cross describes the moment in which the convict knows that all possibilities of appeal or clemency are exhausted and that this is now his end. Following Jesus leads, therefore, according to this verse to a life in which he becomes so important that our ego comes to it's end, as far as it is not directed towards him, and receives from him a value and an importance that surpasses all previous value and importance."

Markan ethics spells out the consequences for a person which is still bound to material things. Jesus' disciples must abandon the things of this world rather than losing the life he provides (Mk8 : 36). This is the road of suffering which the disciple walks. In the end he is made righteous. For Mark, disciples must not emphasise greatness (Mk 10 : 33). Jesus acknowledges the fact that the disciple has to find his identity. But Jesus says that: "in order to be great you have to become a servant of all" (9 : 35). Disciples are expected to be servants of their fellow man. He must be last, giving Jesus priority in his life. Thus we can say that losing one's life, being a servant of all and being last is

suffering in itself. But it is a suffering which causes life, i.e. as defined and willed by God : better ways of existence of others and not only for self. In terms of the positive results that this way of life has for the present and the future (even into eternity) cannot be valued in terms of money or greatness.

Discipleship means that the disciple has Jesus as his personal companion. Jesus not only points the way but becomes the way (John 1 : 14). Disciples who have a personal relationship with Jesus will not be stumbling blocks to others (9 : 42ff). They accept and assist everyone and anyone unconditionally. They have no authority to reject anyone but must be prepared to be rejected by others even as Jesus was rejected.

A very prominent feature of Markan ethics is that human suffering cannot be equated to Jesus' suffering. In suffering unrighteousness, Jesus is vindicated as the Suffering Righteous One. As disciples of Jesus in today's world, the sufferings humanity experiences correlates with the suffering he endured. This idea has pastoral significance in that disciples in suffering can count on the assistance, grace, love and help of Jesus. He "understands" because he suffered unto death. He "helps" because he has overcome all evil, even death! And the disciple can ground his life on these factors.

6.2 Discipleship in South Africa

"To see reality in our time is to see the world as crucifixion" (Douglass 1973 : 3). Our age is defined by a great variety of events we experience daily. The negative and degrading experiences one encounters daily, play a formative role in terms of one's personality and character.

A disciple in today's world is a person with a conscience. A disciple has to tolerate the morally intolerable which can eventually lead to the loss of life. If the disciple fails to acknowledge and tolerate the intolerable then he will only add more suffering and contribute to a further dehumanization of the world. The disciple has to perceive what the teachings of Jesus entail and act in accordance with God's will with all his strength. The disciple's response to crises of suffering is a vision and a way of life which is shared with Jesus. In this manner he is able to meet the world with acts of love and acts of transformation. The practise of love by the disciple creates a new meaning of the term "a new heaven and a new earth". If the disciple does not rise up to these expectations then he is unfaithful to the suffering but righteous family of God.

There is an interaction of two forces in this world viz. violence and suffering with which the disciple must reckon with. Passive suffering because of violence is voluntary suffering. Passive resistance in suffering i.e. in order to erase injustice by non-

violent means, is a method which can be used by a disciple. By equipping oneself with and by practicing love and truth within the situation of suffering one is able to overcome the suffering one encounters. In the suffering situation one can radiate love in abundance and this has power to transform the oppressors.

People who physically bear and practice this form of discipleship, that is, to suffer with love and in truth is a man such as Bonhoeffer (1906-1945). In what follows, I will make a few remarks on the significance of his teachings in terms of suffering. Dietrich Bonhoeffer was a German and lived in the time of the Nazi regime. Parallels can be seen between the socio-political situation of Germany (1939-1945) and the present situation in South Africa. The way that discipleship was practiced in Germany can also serve as a guideline for discipleship in the current South African context. Boesak (1979 : 267) states the following:

"... What is good for the situation in Germany as discovered by a good German Reformed theologian is good also for the situation in North America and therefore good also for the situation in South Africa".

Bonhoeffer taught and practiced discipleship in direct response to the exploitation and injustices the Nazi regime inflicted on its citizens. He spoke of God meaningfully to secular man and thus acted on the faith that conscience can and must seek out the will of God. God has to be present in the political life today. He has to be present in the situation where man is suffering injustice. If God is not present, then he is "dead to man's conscience because

the decisions or lack of them which bring life and death to the majority of mankind now takes place in the realm of politics" (Douglass 1973 : 32).

Bonhoeffer believed that it was not the omnipotence of Christ which assists man in his suffering but that it is through the weakness and suffering of Christ that God assists us. This is the difference between Christianity and all other religions.

Bonhoeffer believed that Germany could have been liberated by non-violent action. Thus he refused to join the army.

"'I shall pray to Christ to give me the power not to take up arms'. In June 1939, American friends got him out of Germany. ... he had to return to his country ... Bonhoeffer's heart belonged to his oppressed and persecuted christians in Germany and that he would not desert them at a time when they needed him most" (See the introduction of Cost of Discipleship Bonhoeffer 1980 : 13).

Bonhoeffer was willing to sacrifice his all. He wanted to be part of christian life in Germany during the war, even if it meant death. He did not want to wait till after the war. Faith and love for God was the guiding force for all that he worked and suffered for. His vision was grounded on persistency of purpose, love for suffering humanity and for truth, justice and goodness. This vision, for Bonhoeffer, comprised the only way to live in absolute obedience to God. Only when one lives in this way can the individual christian and also humanity, be really free.

"If christian teaching does not guide us in the use of freedom and God is denied all obligations and responsibilities that are sacred and binding on man then the teachings of Christ are undermined. A Christian has then no choice but to act, to

suffer and - if it has to be - to die"

(See the introduction of Cost of Discipleship Bonhoeffer 1980 : 18) .

Bonhoeffer's teachings on discipleship was that it is not enough to follow Christ by preaching, teaching and writing. He called for christian action and self-sacrifice. Disciples today should not consider themselves to be self-righteous and complacent. For Bonhoeffer self-righteousness and complacency were great sins against the Holy Spirit. An ambitious disciple (James and John in 10 : 35ff were ambitious) is a vain disciple and thus he considered ambition and vanity as the start of the road to hell.

Bonhoeffer's writings viz. the Cost of Discipleship (1980) states that discipleship is costly. Disciples who surrender their lives to Christ do so in union with his death. When disciples give their lives over to Christ they give their lives over to death. "Take up your cross and follow me" (8 : 38). It is not the end of our lives but rather a new beginning of communion with Christ. When Christ calls us to be disciples, he bids him to come and die to self (8 : 38). Suffering is the sign of a true disciple.

An example of the individual who was not prepared to let the "old man" die is the rich man. Jesus' summons to the rich man (10 : 17-31) was a calling for him to die. This rich man assumed that in order to follow Jesus he had to keep the law. But this was not so. Here, Jesus calls him to sell all his earthly riches and only then

will he be able to follow. He was not prepared to unload his camel and thus he could not follow. The eye of needle is a narrow entrance in Jerusalem. If a merchant wanted to gain access through this entrance he had to unload his camel and then only will the camel be able to go through this entrance.

The metaphoric use of this expression means that the person who follows Jesus leaves the "old man" behind and thus once on the other side becomes a new person in Jesus. The rich man was not dead to his will, was not prepared to submit to the will of God and therefore he was not able to follow. The rich man is an example of Jesus' teaching in 8:36 "What good is it for a man to gain the whole world, yet forfeit his soul."

Disciples have to overcome temptations everyday and everyday he has to suffer anew for Christ's sake. Disciples have to possess a forgiving spirit. When one follows Christ one is also called to share in the work of forgiving men of their sins. Bonhoeffer (1980 : 80) states that "Forgiveness is the Christlike suffering which it is the christian's duty to bear".

Bonhoeffer (1980) also states that this grace is costly. Costly Grace means that a man will gladly give his riches to the poor. If an eye causes him to stumble (9 : 47) he will pluck it out. It is through grace that the disciples are able to leave their nets and families (1 : 17 and 10 : 28) to follow Jesus. Bonhoeffer (1980 : 37) describes costly grace as:

"the Gospel which must be sought again and again, the gift must be asked for, the door at which a man must knock".

Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it cost a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. Above all, it is costly because it cost God the life of his Son: 'Ye were bought at a price' and what has cost God much cannot be cheap for us. Above all, it is grace because God did not reckon his Son too dear a price to pay for our life, but delivered him up for us. Costly grace is the Incarnation of God.

Costly grace is the sanctuary of God; it has to be protected from the world, and not thrown to the dogs. It is therefore the living word, the word of God, which speaks as it pleases him. Costly grace confronts us as a gracious call to follow Jesus, it comes as a word of forgiveness to the broken spirit and the contrite heart. Grace is costly because it compels a man to submit to the yoke of Christ and to follow him: it is grace because Jesus says: 'My yoke is easy and my burden is light.'

A summary of Bonhoeffer's teaching on discipleship is as follows: disciples cannot be self-righteous complacent, ambitious and vain; suffering is a sign of true discipleship whereby the individual dies to the "old man", the overcoming of temptations and the forgiveness of sin. Bonhoeffer (1980 : 38) states that grace and discipleship are inseparable. Therefore grace and discipleship is costly.

In South Africa, today, we can indeed practice Bonhoeffer's teachings on discipleship, namely, forgiveness. South Africa, today, is in a turmoil. There is a cry from outside the country as well as inside to deconstruct the legislating system of apartheid. I do not wish to discuss the cries of this country in this dissertation (apart from that which was discussed in Black Theology

in 1.3) as it will be inadequate.

However, being a disciple in South Africa, today, is a difficult challenge. If the pigmentation of one's skin classifies you as not being of a "superior" colour then one has to succumb to the way of involuntary suffering. Suffering has to be in the form of self-sacrifice. Even the Christians who are of "superior" pigmentation but who walk on the way of discipleship, walk the way of suffering and rejection.

Apartheid is irreconcilable with the Gospel of Jesus Christ. This fact however, does not give us the authority to change the " system by means of violence and to bring about more suffering". Let us therefore, as disciples of Christ, follow Christ and Bonhoeffer as our examples of "true suffering disciples" in bringing about peaceful change in South Africa. While negotiating for a peaceful, non-violent change in South Africa, let us not forget our duty in being "true disciples" for Christ. Let us make our prayers to be in one accord with that of humiliation and humbleness. Let us take up our crosses daily and follow Him. It is He alone who can give us the strength to change the unchangeable.

In unison with Bonhoeffer (Introduction to Cost of Discipleship
1980 : 32) I conclude:

"May God grant us joy as we strive earnestly to follow the way of discipleship. May we be enabled to say 'No' to sin and 'Yes' to the sinner. May we withstand our foes, and yet hold out to them the Word of the Gospel which woes and wins the souls of men. 'Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am weak and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light' (Mt. 11 : 28ff)".

The healing of a Blind Man at Bethsaida (Mark 8: 22-26)

Cola

386

22 Καὶ ἔρχονται εἰς Βηθσαιδάν.

387

καὶ φέρουσιν αὐτῷ τυφλὸν

388

καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ᾄψηται.

389

23 καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης,

390

καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ,

ἐπιθείς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν,

390.1

Εἴ τι βλέπεις;

391

24 καὶ ἀναβλέψας ἔλεγεν,

391.1

Βλέπω τοὺς ἀνθρώπους,

391.2

ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.

392

25 εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ,

393

καὶ διέβλεψεν,

394

καὶ ἀπεκατέστη,

395

καὶ ἐνέβλεπεν τηλαυγῶς ᾅπαντα.

396

26 καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων,

396.1

Μηδὲ εἰς τὴν κώμην εἰσέλθης .

Cola:

Peter's Declaration about Jesus (Mark 8: 27-30)

- 397 27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου·
398 καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς,
398.1 τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;
399 28 οἱ δὲ εἶπαν αὐτῷ λέγοντες [ὅτι]·
399.1 Ἰωάννην τὸν βαπτιστὴν,
399.2 καὶ ἄλλοι, Ἡλίαν,
399.3 ἄλλοι δὲ ὅτι εἰς τῶν προφητῶν.
400 29 καὶ αὐτὸς ἐπηρώτα αὐτούς,
400.1 Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
401 ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ,
401.1 Σὺ εἶ ὁ Χριστός.
402 30 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

- 403 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς
 403.1 ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν
 403.2 καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων
 403.3 καὶ ἀποκτανθῆναι
 403.4 καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι.
- 404 32 καὶ παρρησίᾳ τὸν λόγον ἐλάλει.
- 405 καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ.
 406 33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ
 407 καὶ λέγει,
 407.1 Ὕπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.
- 408 34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς,
 408.1 Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
 408.1.1 ἀπαρνησάσθω ἑαυτὸν
 408.1.2 καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
 408.1.3 καὶ ἀκολουθεῖτω μοι.,
 408.2 35 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν·
 408.3 ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν [ἐμοῦ καί] ¹⁰ τοῦ εὐαγγελίου σώσει αὐτήν.
 408.4 36 τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ;
 408.5 37 τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;
 408.6 38 ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ¹¹ ἐν τῇ
 408.6.1 γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ,
 408.6.1.1 καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν
 408.6.1.1.1 ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ ¹² τῶν ἀγγέλων τῶν ἁγίων.
- 409 Καὶ ἔλεγεν αὐτοῖς,
 409.1 Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως

- 410 2 Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην,
 411 καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους.
 412 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,
 413 3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν ὥστε γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι.
 414 4 καὶ ὤφθη αὐτοῖς Ἡλίας σὺν Μωϋσεῖ,
 415 καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.
 416 5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ,
 416.1 Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,
 416.2 καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἡλίᾳ μίαν..
 417 6 οὐ γὰρ ᾔδει τί ἀποκριθῇ,
 417.1 ἔκφοβοι γὰρ ἐγένοντο.
 418 7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς,
 419 καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης,
 419.1 Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,
 419.2 ἀκούετε αὐτοῦ.
 420 8 καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.
 421 9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους διεστείλατο
 422 αὐτοῖς ἵνα μηδενὶ ἀ εἶδον διηγῶνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.
 423 10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι.
 423.1 11 καὶ ἐπηρώτων αὐτὸν λέγοντες,
 423.1.1 Ὅτι λέγουσιν οἱ γραμματεῖς
 423.1.1.1 ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;
 424 12 ὁ δὲ ἔφη αὐτοῖς,
 424.1 Ἡλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα,
 424.2 καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου
 424.2.1 ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ;
 425 13 ἀλλὰ λέγω ὑμῖν
 425.1 ὅτι καὶ Ἡλίας ἐλήλυθεν,
 425.2 καὶ ἐποίησαν αὐτῷ ὅσα ᾔθελον, καθὼς γέγραπται ἐπ' αὐτόν.

Cola

JESUS HEALS A BOY WITH AN EVIL SPIRIT (Mark 9:14-19)

426

14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς
καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς.

427

15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν,

428

καὶ προστρέχοντες ἠσπάζοντο αὐτόν.

429

16 καὶ ἐπηρώτησεν αὐτούς,

429.1

Τί συζητεῖτε πρὸς αὐτούς;

430

17 καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ ὄχλου;

430.1

Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον.

430.2

18 καὶ ὅπου ἔαν αὐτὸν καταλάβῃ ῥήσσει αὐτόν,

430.3

καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας

430.4

καὶ ξηραίνεται.

430.5

καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν,

430.6

καὶ οὐκ ἴσχυσαν.

431

19 ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει,

431.1

Ὡ γινεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι;

431.2

ἕως πότε ἀνέξομαι ὑμῶν;

431.3

φέρετε αὐτὸν πρὸς με.

Cola

- 432 20 καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν·
 433 καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθύς - συνεσπάραξεν αὐτόν,
 434 καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.
 435 21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ,
 435.1 Πόσους χρόνους ἐστὶν ὥς τοῦτο γέγονεν αὐτῷ;
 436 ὁ δὲ εἶπεν,
 436.1 Ἐκ παιδιόθεν·
 436.2 22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν·
 436.3 ἀλλ' εἴ τι δύνῃ,
 436.3.1 βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς.
 437 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,
 437.1 Τὸ εἰ δύνῃ
 437.2 πάντα δυνατὰ τῷ πιστεύοντι.
 438 24 εὐθύς κράξας ὁ πατήρ τοῦ παιδίου² ἔλεγεν,
 438.1 Πιστεύω·
 438.2 βοήθει μου τῇ ἀπιστίᾳ.
 439 25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ,
 439.1 Τὸ ἄλαλον καὶ κωφὸν πνεῦμα,
 439.2 ἐγὼ ἐπιτάσσω σοι,
 439.2.1 ἔξελθε ἐξ αὐτοῦ
 439.2.2 καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.
 440 26 καὶ κράξας καὶ πολλὰ σπαράξας ἔξηλθεν·
 441 καὶ ἐγένετο ὥσεί νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.
 442 27 ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν,
 443 καὶ ἀνέστη.
 444 28 καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν,
 444.1 Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;
 445 29 καὶ εἶπεν αὐτοῖς,
 445.1 Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ³.

JESUS AGAIN FORETELLS HIS DEATH AND RESURRECTION

(Mark 9:30-32)

Cola

- 446 30 Κάκειθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας,
 447 καὶ οὐκ ᾔθελεν ἵνα τις γνοί·
 448 31 ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ
 449 καὶ ἔλεγεν αὐτοῖς
 449.1 ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων,
 449.2 καὶ ἀποκτενοῦσιν αὐτόν,
 449.3 καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.
 450 32 οἱ δὲ ἡγνόουν τὸ ῥῆμα,
 451 καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

452

33 Καὶ ἦλθον εἰς Καφαρναοὺμ.

453

καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς,

453.1

Τί ἐν τῇ ὁδῷ διελογίζεσθε;

454

34 οἱ δὲ ἐσιώπων,

454.1

πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ^α τίς μείζων.

455

35 καὶ καθίσας ἐφώνησεν τοὺς δώδεκα

456

καὶ λέγει αὐτοῖς,

456.1

Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος καὶ πάντων διάκονος.

457

36 καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

458

καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς,

458.1

37 Ὃς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

458.2

καὶ ὃς ἂν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.

WHO IS NOT AGAINST US IS FOR US

459

38 Ἐφῆ αὐτῷ ὁ Ἰωάννης,

459.1

Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια,

459.2

καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν^β.

460

39 ὁ δὲ Ἰησοῦς εἶπεν,

460.1

Μὴ κωλύετε αὐτόν,

460.2

οὐδεὶς γὰρ ἔστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογῆσαί με

460.3

40 ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν.

460.4

41 Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι^γ

460.4.1

ὅτι Χριστοῦ ἔστε,

460.5

ἀμὴν λέγω ὑμῖν

460.5.1

ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

Cola

TEMPTATIONS TO SIN (Mark 9:42-50)

- 460.6 42 Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ]?,
καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περὶκεῖται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ
βέβληται εἰς τὴν θάλασσαν.
- 460.7 43 Καὶ ἐὰν σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν·
- 460.8 καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς
τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον^{8,9}.
- 460.9 45 καὶ ἐὰν ὁ πούς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν·
- 460.10 καλὸν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν
- 460.11 47 καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, ἔκβαλε αὐτόν·
- 460.12 καλὸν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς
ἔχοντα βληθῆναι εἰς τὴν γέενναν, 48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται·
- 460.13 49 πᾶς γὰρ πυρὶ ἀλισθήσεται¹².
- 460.14 50 Καλὸν τὸ ἅλας·
- 460.15 ἐὰν δὲ τὸ ἅλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε;
- 460.16 ἔχετε ἐν ἑαυτοῖς ἅλα,
- 460.17 καὶ εἰρηνεύετε ἐν ἀλλήλοις.

MARK 10

Col 1

JESUS TEACHES ABOUT DIVORCE

(Mark 10:1-12)

- 461 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας [καὶ] πέραν τοῦ Ἰορδάνου,
 462 καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν,
 463 καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.
 464 2 καὶ [προσελθόντες Φαρισαῖοι]¹ ἐπηρώτων αὐτόν
 464.1 εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.
 465 3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,
 465.1 Τί ὑμῖν ἐνετείλατο Μωϋσῆς;
 466 4 οἱ δὲ εἶπαν,
 466.1 Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι.
 467 5 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,
 467.1 Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.
 467.2 6 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς·
 467.2.1 7 ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα
 467.2.2 [καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ]¹,
 467.2.3 8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν·
 467.2.3.1 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ.
 467.3 9 ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.
 468 10 Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν.
 469 11 καὶ λέγει αὐτοῖς,
 469.1 Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν,
 469.2 12 καὶ ἐὰν αὕτη ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται.

- 470 13 Καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἄψηται·
471 οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
472 14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς,
472.1 "Ἀφετε τὰ παιδία ἔρχεσθαι πρὸς με,
472.2 μὴ κωλύετε αὐτά,
472.2.1 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
472.3 15 ἂμην λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,
οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
473 16 καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

- 474 17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν,
 474.1 Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;
- 475 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,
 475.1 Τί με λέγεις ἀγαθόν;
 475.2 οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός.
 475.3 19 τὰς ἐντολὰς οἶδας·
 475.3.1 Μὴ φονεύσης,
 475.3.2 Μὴ μοιχεύσης,
 475.3.3 Μὴ κλέψῃς,
 475.3.4 Μὴ ψευδομαρτυρήσης,
 475.3.5 Μὴ ἀποστερήσῃς,
 475.3.6 Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.
- 476 20 ὁ δὲ ἔφη αὐτῷ,
 476.1 Διδάσκαλε, ταῦτα πάντα ἐφύλαξά μιν ἐκ νεότητός μου.
- 477 21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν
 478 καὶ εἶπεν αὐτῷ,
 478.1 Ἐν σε ὑστερεῖ·
 478.2 ὕπαγε
 478.3 ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς,
 478.4 καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ,
 478.5 καὶ δεῦρο ἀκολούθει μοι.
- 479 22 ὁ δὲ στεγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος,
 479.1 ἦν γὰρ ἔχων κτήματα πολλά.

Cola

(Mark 10:23-31)

- 480 23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ,
480.1 Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.
481 24 οἱ δὲ μαθηταὶ ἔθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ.
482 ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς,
482.1 Τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
482.2 25 εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυμαλιᾶς ῥαφίδος διελθεῖν
ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
483 26 οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς*,
483.1 Καὶ τίς δύναται σωθῆναι;
484 27 ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει,
484.1 Παρὰ ἀνθρώποις ἀδύνατον
484.2 ἀλλ' οὐ παρὰ θεῷ,
484.2.1 πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ.
485 28 Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ,
485.1 Ἴδού ἡμεῖς ἀφήκαμεν πάντα
485.2 καὶ ἠκολουθήκαμέν σοι.
486 29 ἔφη ὁ Ἰησοῦς,
486.1 Ἀμὴν λέγω ὑμῖν,
486.1.1 οὐδεὶς ἐστιν
ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς
ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου,
30 εἰ μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ
οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν,
καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.
487 31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι
488 καὶ [οἱ] ἔσχατοι πρῶτοι.

Col^a:

JESUS SPEAKS A THIRD TIME ABOUT HIS DEATH (Mark 10:32-34)

- 489 32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα,
490 καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς,
491 καὶ ἐθαμβοῦντο,
492 οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο.
493 καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν,
493.1 33 ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα,
493.2 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν,
493.3 καὶ κατακρινούσιν αὐτὸν θανάτῳ
493.4 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν
493.5 34 καὶ ἐμπαΐξουσιν αὐτῷ
493.6 καὶ ἐμπτύσουσιν αὐτῷ
493.7 καὶ μαστιγώσουσιν αὐτὸν
493.8 καὶ ἀποκτενοῦσιν,
493.9 καὶ μετὰ τρεῖς ἡμέρας* ἀναστήσεται.

Cola

- 494 35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ,
 494.1 Διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν.
 495 36 ὁ δὲ εἶπεν αὐτοῖς,
 495.1 Τί θέλετέ [με]
 495.2 ποιήσω ὑμῖν;
 496 37 οἱ δὲ εἶπαν αὐτῷ,
 496.1 Δὸς ἡμῖν
 496.1.1 ἵνα εἰς σου ἐκ δεξιῶν
 καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.
 497 38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,
 497.1 Οὐκ οἶδατε
 497.1.1 τί αἰτεῖσθε.
 497.2 δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω,
 497.3 ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;
 498 39 οἱ δὲ εἶπαν αὐτῷ,
 498.1 Δυνάμεθα.
 499 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,
 499.1 Τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε
 499.2 καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε,
 499.3 40 τὸ δὲ καθῆσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι,
 499.4 ἀλλ' οἷς¹⁰ ἡτοίμασται¹¹.
 500 41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.
 501 42 καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς,
 501.1 Οἶδατε ὅτι οἱ δοκοῦντες ἀρχεῖν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν
 501.2 καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.
 501.3 43 οὐχ οὕτως δέ ἐστιν¹² ἐν ὑμῖν·
 501.4 ἀλλ' ὅς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος,
 501.5 44 καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων δοῦλος·
 501.6 45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι
 ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

Cola:

JESUS HEALS BLIND BARTIMAEUS (Mark 10:46-52)

- 502 46 Καὶ ἔρχονται εἰς Ἱεριχώ
503 καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχώ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ
ὁ υἱὸς Τιμαίου Βαρτιμαῖος τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν¹³.
504 47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός¹⁴ ἐστὶν ἤρξατο κράζειν καὶ λέγειν,
504.1 Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με.
505 48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ
506 ὁ δὲ πολλῷ μᾶλλον ἔκραζεν,
506.1 Υἱὲ Δαυὶδ, ἐλέησόν με.
507 49 καὶ στὰς ὁ Ἰησοῦς εἶπεν,
507.1 Φωνήσατε αὐτόν.
508 καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ,
508.1 Θάρσει,
508.2 ἔγειρε,
508.3 φωνεῖ σε.
509 50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.
510 51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν,
510.1 Τί σοι θέλεις ποιήσω;
511 ὁ δὲ τυφλὸς εἶπεν αὐτῷ,
511.1 Ραββουνι, ἵνα ἀναβλέψω.
512 52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ,
512.1 Ὑπαγε,
512.2 ἡ πίστις σου σέσωκέν σε.
513 *καὶ εὐθὺς ἀνέβλεψεν,

B I B L I O G R A P H Y

- Abraham, W.
1975 A Linguistic Approach to Metaphor.
Lisse: Peter de Ridele Press.
- Achtemeier, P.J.
1975 Mark Proclamation commentaries
Philadelphia : Fortress Press.
- Achtemeier, P.J.
1975 "Miracles and the Historical Jesus:
A study of Mark 9 : 14-29". CBQ 37
No. 4, 471-491.
- Achtemeier, P.J.
1978 "And he followed Him": Miracles and
Discipleship in Mark 10 : 46-52".
Semeia 11 115-145.
- Achtemeier, P.J.
1978 "Mark as Interpreter of the Jesus
Traditions". Int. 32, No. 4, 339-352.
- Achtemeier, P.J.
1980 "He taught them many things:
Reflections on Marcan Christology.
CBQ 42, 465-481.
- Anderson H.
1976 The Gospel of Mark. London :
Oliphants.
- Bach, E.
1974 Syntactic Theory New York :
Holt Rinehart & Winston Inc.
- Best, E.
1974 "Mark. Preservation of the Tradition in
Interpretation of Mark, ed. Telford W.R.
Issues in Religion and Theology 7.
Great Britain : SPCK.
- Best, E.
1976 "An Early Sayings Collection" Nov. Test.
18. No. 1, 1-16.
- Best, E.
1978 "Miracles in Mark"
Rev. and Exp. 75, No. 4, 539-554.
- Bennet, W.J.
1975 "The Son of Man Must" Nov. Test. 17,
113-129.
- Black, C.C.
1989 The Disciples According to Mark:
Markan Redaction in current Debate
Sheffield : Sheffield Academic Press.
(Journal for the study of New Testament
Supplement Series 27).
- Black, M.
1962 Models and Metaphors: Studies in
Language and Philosophy
Ithaca : Cornell University Press.
- Blevins, J.L.
1978 "The Christology of Mark" Rev. and
Exp. 75, No. 4, 505-538.

- Boesak, A.A.
1977 Farewell to Innocence Maryknoll, New York : Orbis Books.
- Boesak, A.A.
1979 "Liberation Theology in S.A." Ferm, D.W. Third World Liberation Theologies: A Reader. Maryknoll. New York : Orbis Books.
- Boesak, A.
1984 "Black and Reformed: Contradiction or Challenge?" Ferm, D.W. Third World Liberation Theologies: A reader Maryknoll, New York: Orbis books.
- Bonhoeffer, D.
1980 "The Cost of Discipleship". London : SCM. Translated from German (eleventh impression).
- 1969 Mark the Evangelist: Studies on the Redaction History of the Gospel. trans. Boyce, J. et al. Nashville : Abingdon Press.
- Brandon, S.G.F.
1967 Jesus and the Zealots New York: Scribners.
- Brooke-Rose, C.
1958 A Grammar of metaphor. London: Secker and Warburg.
- Budesheim, T.L.
1971 "Jesus and the Disciples in conflict with Judaism" ZNW 62, 196-209.
- Cadoux, C.J.
1943 The Historic Mission of Jesus. Oxford:Blackwell.
- Chomsky. N
1964 "Some Methodological Remarks on Generative Grammar". In H.B. Allen (ed). Readings in Applied English Linguistics. New York : Appleton-century - Crofts.
- Chomsky, N
1965 Aspects of the Theory of Syntax: Cambridge Mass. : M.I.T. Press.
- Clark D
1975 Criteria for Identifying Chiasm Linguistica Biblica 35 : 63-72.
- Cleage, A.B., Jr.
1969 The Black Messiah .New York:Sheed and Ward
- Cone, J.H. &
Wilmore, G.S.
1979 Black Theology Maryknoll, New York : Orbis books.
- Culpepper, R.A.
1978 "The Passion and Resurrection in Mark" Rev. and Exp. 75, No. 4, 583-600.

- Culpepper, R.A.
1982 "Mark 10 : 50. Why mention the Garment?
JBL 101 No. 1, 131-132.
- Deist, F.
1980 The ABC of Biblical Exegesis
Pretoria: NGK Press
- Deist, F.E. &
Du Plessis, I
1981 God and his kingdom Pretoria :
J.L. van Schaik.
- Delorme, J
1974 "La mission des Douze en Galilee:
Mk6 : 7-13 Assemblees du Seigneur
46, 43-50.
- Derret, J.D.M.
1986 {10 : 25} "A camel through the eye of
a needle" NTS 32 No. 3, 465-470.
- Dillion, G.L.
1975 Inversions and Deletion in English
Poetry. Language and Style 8(3),
220-237.
- Dillon, G.L.
1976 "Literary Transformations and Poetic
word order" Poetics 5 No. 1, 1-22.
- Dodd, C.H.
1938 The Parables of the Kingdom London: SCM
- Donahue, J.R.
1978 "Jesus as the parable of God in the
Gospel of Mark" Int. 32,
No. 4, 369-386.
- Donahue, J.R.
1983 The Theology and Setting of
Discipleship in the Gospel of Mark
Milwaukee, Wiscon:Marquette University
Press.
- Douglass, J.W.
1973 The non-violent Cross. A Theology of
Revolution and Peace. New York :
MacMillan Press.
- Dwane, S.
1981 "Christology and Liberation" Journ.
of Theo. of S.A. 35, 29-37.
- Ernst, J
1981 "Simon-Kephas-Petros: Historische und
typologische Perspektive in Markens -
evangelium". Theologie und Glaube 71,
438-456.
- Fairley, I.R.
1975 E.E. Cummings and Ungrammar: A study of
Syntactic Deviance in his Poems. New
York : Watermill Publishers.
- Ferm, D.W.
1986 Third World Liberation Theologies.
An Introduction Survey. Maryknoll,
New York : Orbis Books.
- Fleddermann, H.
1981 "The Discipleship Discourse".
CBQ 43 No. 1, 57-75.

- Freyne, S.
1982 "At Cross Purposes. Jesus and the disciples in Mark. Furrow 33 No. 6, 331-339.
- Fuller, R.H.
1954 Mission and Achievement of Jesus: An Examination for the presupposition of New Testament Theology London: SCM.
- Garvin, P.L.
1964 A Prague School Reader on Esthetics, Literary Structure and style. Washington : Georgetown University Press.
- Gläser, R.
1971 "The application of Transformational Generative Grammar to the Analysis of Similes and Metaphors in Modern English". Style 5, 265-283.
- Gqubule, S.
1974 "What is Black Theology?" Journ. of Theo. for S.A. 8, 16-23.
- Green, M.P.
1983 [8 : 34] "The Meaning of Cross bearing" Bibl. Sac, 140 No 558, 117-133.
- Griffiths, J.G.
1970 "[MK 8 : 34]" The Disciples' Cross". NTS 16, No. 4, 358-364.
- Gutierrez, G.
1977 A Theology of Liberation. London : SCM.
- Gutierrez, G.
1983 The Power of the Poor in History. Maryknoll, New York : Orbis Books.
- Guy, H.A.
1948 The New Testament Doctrine of the Last Things London: Oxford University Press.
- Hahn, F.
1974 The Titles of Jesus in Christology: their history in Early Christianity. London: Butterworth.
- Hawkes, T.
1982 New Accents: Structuralism and Semiotics Great Britain : Methuen
- Hawkin, D.J.
1972 "The Incomprehension of the Disciples in the Marcan Redaction". JBL 91, No. 4, 491-500
- Howard, J.K.
1984 "Men as trees, Walking. Mark 8 : 22-26" Scot. Journ. Theol. 37 No. 2, 163-170.
- Howard, V
1977 [10 : 38-39] "Did Jesus speak about his own death?" CBQ 39 No. 4, 515-527.
- Hull, W.E.
1978 "Preaching the Gospel according to Mark". Rev. and Exp. 75, No.4, 487-504.

- Hunter, A.M.
1950 The Words and Works of Jesus
London: SCM.
- Ingendahl, W.
1971 Der Metaphorische Prozess :
Methodologie Zur Erforschung der
Metaphorik : Schriften des Instituts für
Deutsche Sprache 14. Dusseldorf :
Pädagogischer Verlag Schwam.
- Jackendoff, R.S.
1972 Semantic Interpretation in Generative
Grammar Cambridge, Mass : M.I.T. Press.
- Jakobson, R.
1960 "Linguistics and Poetics" in Style in
Language ed. by T. Sebeok. Cambridge
M.I.T. Press.
- Jakobson, R.
1966 Grammatical Parallelism and its Russian
Facet. Language 42, 399-429.
- Jeremias, J.
1954 The Parables of Jesus. Translated by
Hooke, S.H. London: SCM.
- Johnson, E.S.
1978 "Mark 10:46-52". Blind Bartmaes"
CBQ 40 No. 2, 191-204.
- Johnson, E.S.
1978-1979 "Mark 8 : 22-26. The Blind Man from
Bethsaida". NTS 25, 370-383.
- Johnson, E.S.
1979 "Mark viii : 22-26. The Blind Man from
Bethsaida" NTS 25 No. 3, 370-383
- Kartelge, K.
1969 "The Epiphany of Jesus in the Gospel of
(Mark)". In The Interpretation of Mark.
ed. Telford, W.R. Issues in Religion and
Theology. 7 Great Britain : SPCK.
- Katz, J.J.
1972 Semantic Theory. New York : Harper and
Row.
- Katz, J.J.
& Fodor, J.A.
1963 The Structure of a Semantic Theory.
Language 39; 170-210.
- Kee, H.W.
1978 "Mark's Gospel in Recent Research".
Int. 32 No. 4, 353-368.
- Kelber, W.H.
1974 The Kingdom in Mark: A New Place and
New Time. Philadelphia: Fortress
Press.
- Kelber, W.H.
1976 The Passion in Mark Philadelphia :
Fortress Press.
- Kelber, W.H.
1979 Mark's story of Jesus Philadelphia :
Fortress Press.

- Kingsbury, J.D.
1981 "The Divine Man as the key to Mark's Christology - The end of an era". Int. 35 No. 3, 243-257.
- Kümmel, W.G.
1969 Promise and Fulfilment: the Eschatological Message of Jesus. London : SCM Press.
- Kümmel, E.
1957 "Neutestamentliche Fragen von Heute" ZTK.54, 1-21.
- Lachmann, C.
1935 "Die ordne narrationum in evangeliis synoptics" Theologische Studien und Kritiken 8.570ff.
- Lämmert, E.
1970 Beauformen des Erzählens. Stuttgart: J.B. Metzlerische Verlagsbuchhandlung.
- Lamprecht, J.A.
1975 "Commending Christ in a multi-racial society". Journ. of Theol. of S.A. 11, 20-31.
- Lane, W.
1974 Commentary on the Gospel of Mark. Grand Rapids : Eerdmans.
- Lane, W.L.
1978 "From Historian to Theologian : Milestone in Markan Scholarship". "Rev. and Exp." 75 No. 4, 601-617.
- Lang, F.G.
1977 "Kompositionsanalyse des Markusevangeliums" ZTK 74, 1-24.
- Leech, G.N.
1965 "This bread I break - Language and Interpretation". In D.C. Freeman Linguistic and Literary Style. New York : Holt, Rinehart and Winston, Inc. 119-128.
- Leech, G.N.
1966 "Linguistics and the Figures of Rhetoric". In Essays in Style and Language ed. R. Fowler. London : Routledge and Kegan Paul, 135-156.
- Leonard & Boff, C.
1984 Salvation and Liberation. In search of a Balance between faith and politics. New York : Orbis Books.
- Levin, S.R.
1969 Linguistic Structures in Poetry. Mouton : The Hague.
- Levin, S.R.
1971 The Analysis of compression in Poetry. Foundations of Language 7, 38-55.
- Lindars, B.
1983 Jesus the Son of Man A fresh examination of the Son of man in the Gospels. London : SPCK.

- Linnemann, E.
1966 "Die verlohnung des Petrus"
ZTK 63, 1-31.
- Maartens, P.J.
1977a A Colon Specification of the Gospel of St. Mark, University of Port Elizabeth, 26-35 Privately distributed
- Maartens, P.J.
1977b "The cola structure of Matthew 6: The relevance of the structure in the interpretation of the text.
Neotestamentica 11, 48-76.
- Maartens, P.J.
1980 "An introduction to Theoretically-Founded Exegesis" Scriptura: Journal of Biblical Studies, No. 2, 1-54.
- Maartens, P.J.
1986 "The Son of man as a Composite Metaphor in Mk 14 : 62". In Petzer J.H. and Hartin P.J. 76-98.
- Maimela, S.S.
1982 "The Atonement in the context of Liberation Theology". Journ. of Theo. of S.A. 38 5 - 54
- Malbon, G.S.
1986 "Disciples/Crowds/Whoever: Markan characters and Readers" Nov. Test 28. No. 2, 104-130.
- Malone, D.
1979 "Riches and Discipleship"
(Mark 10 : 23-31) Bib. Theol. Bull. 9 No. 2, 78-88.
- Marshall, I.H.
1964 "The Synoptic Son of man Sayings in recent discussion" NTS 12, 327-351.
- Martin, R.P.
1972 Mark : Evangelist and Theologian.
Exeter, Devon : Paternoster Press.
- Martin, R.P.
1975 New Testament Foundations: A Guide for Christian Students Vol. 1. The Four Gospels. Grand Rapids : Eerdmans.
- Marxsen, W.
1956 Mark The Evangelist New York : Nashville Press.
- Matthew, R.J.
1971 "Concerning a Linguistic Theory of Metaphor." Foundations of Language 7.413-426.
- McKinnis, R.
1976 "An analysis of Mark 10 : 32-34"
Nov. Test. 18 No. 2, 81-100.
- Meye, R.P.
1968 Jesus and The Twelve: Discipleship and Revelation in Mark's Gospel. Michigan Grand Rapids : W.B. Eerdmans.

- Mgojo E.K.M.
1977 "Prolegomenon to the study of Black Theology" Journ. of Theo. of S.A. 21, 25-32.
- Miller, D.M.
1971 The net of Itephaestus : A study of modern criticism and metaphysical metahor. The Hague : Mouton.
- Mofokeng, T.A.
1983 The Crucified among the Crossbearers: Towards a Black Christology. Kampen: J.H. Kok.
- Mooij, J.J.A.
1975 Tenor, Vehicle and Reference. Poetics 4, 257-272.
- Moule, C.F.D.
1977 The Origin of Christology. London: Cambridge University Press.
- Mukarovsky, J.
1964 "Standard Language and Poetic Language' (in Garvin 1964:17-30).
- Munro, W.
1982 "Women Disciples in Mark". CBQ 44 No. 2, 225-241.
- Peacock, H.F.
1978 "Discipleship According to Mark". Rev. and Exp. 75, No. 4, 555-564.
- Perrin, N.
1963 The Kingdom of God in the Teaching of Jesus. London : SCM Press.
- Perrin, N.
1968 A Modern Pilgrimage in the New Testament Christology. Philadelphia : Fortress Press.
- Perrin, N.
1976\1974 Jesus and the Language of the Kingdom. London : SCM.
- Perrin, N.
1976 Jesus and the Language of the Kingdom: Symbol and Metaphor in New Testament Interpretation. London : SCM.
- Perrin, N.
1976 "The Interpretation of the Gospel of Mark". Int. 30 No. 2, 115-124.
- Perrin, N.
1976 "What is Redaction Criticism? Guides to Biblical scholarship, New Testament series. Philadelphia : Fortress.
- Pesch, R.
1973 "Das Messiasbekenntnis des Petrus (Mk 8, 27-30) Neuverhandlung einer alten Frage". Biblische Zeitschrift 17, 178-195.
- Pesch, R.
1977 Das Markus-Evanquellium. Heider: Freiburg-Basel Wien.

- Reimarus, H.S.
1970 "The God of Jesus and His Disciples.
Interpreted by G.W. Guchanan from the
Wolfen buttelschen Fragmente, 1778
Leiden : Brill.
- Replloh, K.G.
1969 Markus-Leher der Gemeinde :Eine
Redaktionsgeschichtliche studie Zu den
"Jungerperikopen des Markus-Evangeliums'
Stuttgarter Biblische Monographien 9.
Stuttgart: Katholisches Bibelwerk.
- Richards, I.A.
1936 The Philosophy of Rhetoric. New York:
Oxford University Press.
- Roads, D. and
Michie D.
1982 Mark as story. Philadelphia : Fortress
Press.
- Roark, D.M.
1983 Dietrich Bouhoeffter Texas : World
Books.
- Robbins, V.K.
1973 "The healing of Blind Bartimaeus in the
Markan Theology". JBL 92, no.2 224-243.
- Robbins, V.K.
1981 "Summons and Outline in Mark : The Three
step Progression" Nov. Test 23
No. 2, 97-114.
- Roberts, J.D.
1983 Black Theology Today New York :
Edwin Mellin.
- Schille, G.
1954 Offen Suur: Alle Mentischen. Berlin
Calver verlag spupple Gardt.
- Schmahl, G.
1974 "Die zwolf in Markusevangelium : Eine
redaktions geschichtliche Untersuchung."
Trier Theologische Studien 30 Trier :
Paulinus.
- Schmithals, W.
1972 "Der Markusschluss, die
Verklarungsgeschichte und die Aussendung
der Zwolf," ZTK 69, 397-411.
- Schrage, W.
1988 The Ethics of New Testament. Translated
by Green, D.E. Philadelphia : Fortress
Press.
- Schweizer, E.
1964 "Mark's Theological Achievement" in the
Interpretation of Mark ed. Telford W.R.
Issues in Religion and Theology 7 Great
Britain : SPCK.
- Schweizer, E.
1978 The Good News According to Mark:
A commentary on the Gospel. London :
SPCK.
- Segundo, J.L.
1973 The Community called Church. Maryknoll,
New York : Orbis Books.

- Segundo, J.L.
1974 Our Idea of God Maryknoll, New York : Orbis Books.
- Segundo, J.L.
1974 The Sacraments Today. Maryknoll, New York : Orbis Books.
- Segundo, J.L.
1975 The Liberation of Theology Maryknoll, New York : Orbis Books.
- Segundo, J.L.
1984 Faith and Ideologies Maryknoll, New York : Orbis Books.
- Selvidge, M.J.
1983 "And those who followed Feared". (Mark 10 :32) CBQ45 No. 3, 396-400.
- Short, M.H.
1973 Some Thoughts on Foregrounding and Interpretation. Language and Style No. 2, 97-108.
- Smit, J.A.
1989 Principles of Prose Composition in Mark. To be published.
- Smith, S.H.
1989 "The role of Jesus' opponents in the Markan Drama". NTS 35 161-182.
- Stein, Robert H.
1976 "Is the Transfiguration (Mk 9:2-9) A Misplaced resurrection account". JBL 95, 79-96
- Steinhauser, M.G.
1986 "The form of the Bartimaeus Narrative" (Mark 10 : 46-52). NTS 32 No. 4, 583-595.
- Stock, A
1982 "The Call to Discipleship: A literary study of Mark's Gospel. Ireland : Michael Glazier.
- Stock, K.
1975 "Bothen ans dem Mit-Ihm. Sein Das verhaltnis Zwolf nach Markus". Analecta Biblica 70. Rome: Pontifical Biblical Institute.
- Streeter, B.H.
1924 The Four Gospels: A Study of Origins. London:Macmillan.
- Tannehill, R.C.
1977 "The Disciples in Mark : the function of a narrative role". In the Interpretation of Mark. ed. Telford, W.R. Issues in Religion and Theology 7. Great Britain : SPCK.
- Taylor, V.
1966 The Gospel according to St. Mark. Reprinted second edition London : St Martin's Press.
- Taylor, V.
1954 The Life and Ministry of Jesus. London:Macmillan & Co.

- Thrall, M.E.
1970 [Mk9 : 2-10] "Elijah and Moses in Mark's account of the Transfiguration" NTS 16, No. 4, 305-317.
- Tödt, H.E.
1965 The Son of man in the Synoptic Traditions London : SCM.
- Trocme, E.
1973 Jesus and His contemporaries Interpreted by R.A. Wilson London : SCM Press.
- Tutu, D.
1976 "Church and Nation in the Perspective of Black Theology" Journ. of Theo. of S.A. 15, 5-11.
- Tutu, D.
1984 "Barmen and Apartheid" Journ. of Theol. of S.A. 47, 73-77.
- Verma, S.
1976 Topicalization as a Stylistic Mechanism. Poetics 5 No. 1, 23-33.
- Vorster, W.S.
1983 "Introduction and Theology to St. Marks Gospel" Combrink, H.J.B. et al Guide to the New Testament iv. The Synoptic Gospels and Acts : Introduction and Theology. Pretoria : NGKB.
- Walker, G.
1975 "The Blind Recover their Sight" Exp. Times 87 No. 18, 23.
- Weinrich, H.
1967 Semantik der Metapher Folio Linguistica 1, 3 - 17.
- Weeden, T.J.
1968 "The Heresy that Necessitated Mark's Gospel". In the Interpretation of Mark ed. Telford, W.R. Issues in Religion and Theology 7. Great Britain : SPCK 1985.
- Wrede, W.
1971 The Messianic Secret. London : James Clarke.

S U M M A R Y

This dissertation ventures into a field where research is much needed viz. the interpretation of discipleship in Mark 8:22-10:52 from a literary point of view. A brief discussion in the introduction deals with the relevant research conducted in Redactional Critical research on discipleship. Liberation Theology and Black Theology forms the context for the discussion of the contextual understanding of the suffering righteous disciple.

In this dissertation , a definition of theoretically-founded exegesis is given. An explanation of the methodology of linguistic analysis , literary analysis and the structuring principles of prose composition are discussed and illustrated with examples. The majority of the discussions centers around the methodology of theoretically-founded exegesis and the application of this methodology to Mark 8:22 -10:52.

In chapter three this methodology is applied to Mark 8: 22 - 10: 52. Thereafter it is used as the basis of discussion for the interpretation of the above mentioned text. The significance of the passion predictions (Mk 8:31; 9:31; 10:33-34) in correlation with the "call to discipleship" (Mk 8:34\35; 9:35; 10:38\39) is explicated in terms of the structuring principles of prose composition. The main point of this research centers on the significance of the metaphoric terms of Son of man and the Kingdom of God in the passion predictions and their correlation with the "call to discipleship".

In chapter four , an explication of the passion sayings in Mark 8:31; :31 and 10:33-34 is discussed against the background of the suffering Righteous One\Servant (Ps. 3,5,6,7,109,110,118, amongst others) on which Jesus possibly patterned His public ministry.

The themes of discipleship and christology also appear as literary correlatives in Mark 8:22-10:52 which requires an interpretation of the " true christology" as opposed to the "false discipleship". Here , Peter's confession in 8:29 "You are the Christ" is the basis of discussion. The misconceptions on which the false christology and false discipleship are based on, comprise the understanding of Jesus as just a theios anēr and a miracle worker.

The results of this study is used as a basis for the interpretation of Markan ethics. The divine vindication of the Suffering One \Servant is then interpreted as a timeless sign of hope for all those living subject to trials and sufferings. This is then applied to the South African context.