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Incomprehension *en route* to Jerusalem (Mk 8:22–10:52)

Summary

The second part of the Gospel according to Mark (8:22–10:52) is a narration about Jesus and his disciples travelling from the north of the Lake of Galilee to Jerusalem in the south. On the narrated journey, the disciples follow Jesus and he teaches them, but they do not understand his teaching. For the implied audience the story about the incomprehension of the disciples becomes a negative example of how not to react on Jesus's teaching and the journey itself a macro-metaphor explaining how one should follow Jesus.

Keywords: way; teaching; incomprehension; disciples; Gospel of Mark; narrative frame; macro metaphor

Der zweite Teil des Markusevangeliums (8,22–10,52) ist eine Erzählung über die Reise Jesu und seiner Jünger vom Norden des Sees Genezareth nach Jerusalem im Süden. Auf dieser Reise folgen die Jünger Jesus und werden von ihm unterrichtet, aber sie verstehen seine Lehre nicht. Für die implizierte Zuhörerschaft werden die Erzählungen über das Unverständnis der Jünger zu einem negativen Beispiel dafür, wie man nicht auf Jesu Lehre reagieren sollte. Die Reise selbst wird zu einer Makro-Metapher, die erklärt, wie man Jesus folgen sollte.

Keywords: Weg; Lehre; Unverständnis; Jünger; Markusevangelium; Erzählrahmen; Makro-Metapher

1 A short introduction to the Gospel according to Mark

It is almost *communis opinio* that the Gospel according to Mark (= Mk) is the first gospel ever written.¹ It was written around the Jewish-Roman war of 66–70 CE. A decade or so later it was used by the Gospels according to Matthew and to Luke and known to the author of the Gospel according to John. The Gospel according to Mark is an episodic narrative,² and in telling his story about the teaching, trial, and death of Jesus from Nazareth, the author makes use of several sayings, proverbs, parables, and *chreiai* (pronouncement stories) from the oral tradition attributed to Jesus. He combines this with stories about Jesus and his disciples and narratives familiar to him about Jesus as a healer and exorcist. Most probably, Mark, whoever he was, told his story about Jesus to Christian audiences familiar with the topography of Galilee and Jerusalem.³

The first part of his narrative (Mk 1:16–8:21) is primarily situated in Galilee during the latter part of the reign (4 BCE – 39 CE) of Herod Antipas. The narrated time sets in shortly before this vassal of Rome and son of Herod the Great killed the Jewish prophet John the Baptist (Mk 1:14 and Joseph. *AJ* 18.116–119). The third part of the narrative (11:1–16:8) is located in Jerusalem in the Roman province Judea, whose fifth prefect Pontius Pilate (26–36 CE) had Jesus executed by crucifixion (Tac. *Ann.* 15.44). Jesus was a Galilean crucified on the outskirts of the Roman Empire. Mark's story took communal memory as its point of departure.⁴ The scene of the second part of the Gospel according to Mark (8:22–10:52)⁵ is the journey of Jesus, traveling from the towns of Caesarea on the territory north of Galilee (8:27–33), through Capernaum in Galilee, heading south on the eastern side of the Jordan to pass Jericho (10:46–52) and enter into Jerusalem in Judea (11:1–11). In the story, Jesus, followed by his disciples, is *en route* to Jerusalem and uses the journey as an opportunity to teach his disciples. The special setting of this teaching and its metaphorical meaning will be the topic of our discussion.

1 For an introduction and commentary, cf. Focant 2012.

2 On this see Breytenbach 1985, 138–169.

3 Cf. Bosenius 2014.

4 On this see Breytenbach 2013, 19–56.

5 The earliest commentaries of Meyer and Weiss did not structure the text, but since the introduction of this practice, scholarly commentaries were divided on the demarcation of this part: cf. Wohlenberg 1910, ix (*IV. Abschnitt: Vom Messiasbekenntnis der Jünger bei Caesarea Philippi bis kurz vor der Ankunft in Jericho* 8,27–10,45); Klostermann 1936, 1 (8:27–10:52 *Jesus auf dem Wege nach Jerusalem*); Lohmeyer 1937

(*IV. Der Weg zum Leiden* (8:27–10:52)); Taylor 1966, 109 (*V. Caesarea Philippi: The Journey to Jerusalem*. viii. 27–x. 52); Pesch 1977, 1 (*Vierter Hauptteil. Der Weg des Menschensohnes zum Leiden und die Kreuzesnachfolge der Jünger* (8,27–10,52)); Gnlika 1979, 9 (*Die Kreuzesnachfolge* (8,27–10,45)); Lührmann 1987, 141 (*Jesus Weg nach Jerusalem*); Collins 2007, 396 (8:27–10:45 *The Mystery of the Kingdom*); Focant 2012, 336 (*Forth Section: Mark 8:31–10.52*). I found most agreement with Schweizer 1978, 87 (*V. Jesu Offenbarung in unverschlüsselter Rede und die Nachfolge der Jünger* 8,22–10,52).

2 Framing and structuring the journey to Jerusalem

Since, in the Gospel according to Mark the word ἀκολουθέω always has the notion of literally following someone,⁶ Mark uses the road (ὁδός) as a backdrop to develop the theme of how the disciples should follow Jesus.⁷ The concept of ‘following’ entails the one who is followed. The journey has five sections: around Caesarea Philippi (8:27–9:1), on and at the foot of the mountain of transfiguration (9:2–29), on the way to and in the house in Capernaum (9:30–50), attempting to go to Judea via Perea (10:1–31), and finally on the way to Jerusalem (10:32–52).

The first question Jesus asks his disciples on their way (ἐν τῇ ὁδῷ) from Bethsaida to the villages of Caesarea of Philippi, is who the people are and who do they think he is (8:27–28). The pattern of asking and instructing the disciples while traveling is continued after they have left Caesarea Philippi. While traveling through Galilee, Jesus teaches his disciples (9:30–31), and after returning to the house in Capernaum, he asks (9:33) what they discussed on the road (ἐν τῇ ὁδῷ). They do not answer, because on the road (ἐν τῇ ὁδῷ) they discussed who of them is the greatest (9:34). According to 10:1, the Markan Jesus sets out to travel on the eastern side of the river Jordan to the regions of Judea but is interrupted in this first attempt by the crowds and so he first teaches them.⁸ The questions asked by the Pharisees and a rich man (10:1, 17) and the answers given by Jesus (10:2–9, 18–22) lead to further instruction of his disciples (10:10–16, 23–31). When Jesus and the disciples are finally on the road traveling up to Jerusalem (ἤσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα) he again teaches his disciples (10:32–34).

When they left Jericho, the blind Bartimaeus was sitting by the roadside. The story of his healing illustrates that the journey is much more than just a journey from the north to Jerusalem in the south. It is a ‘literary’ construct,⁹ framed by two episodes, telling the audience that Jesus healed two blind people, one at the beginning (8:22–52) and one at the end (10:46–52) of the journey. The frame around the journey, the healing of two blind people (8:22–26; 10:46–52), underlines from the beginning to the end of the journey that there is something to see, to understand.

6 Cf. Bauer et al. 1999, *s.v.*

7 On previous research, cf. Bosenius 2014, 251–256.

8 Mk 10:1 is a *crux interpretum*. The phrase ἐκεῖθεν ἀναστὰς refers to the house in Capernaum (9:33). The narrator lets Jesus go towards the regions of Judea (ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας). With κ B C L Ψ 0274 892 2427 etc. one should read the explicative καὶ before πέραν τοῦ Ἰορδάνου. Jesus was intending to travel on the other side (πέραν) of the river Jordan and then into Judea. The phrase συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν in the next sentence refers the audience back to the motif of the

crowd encroaching on Jesus. As usual, he teaches them (cf. 2:13; 4:1; 5:21, 53; 10:1). In 10:10, Jesus is back in the house in Capernaum and according to 10:17a he makes a second attempt to go out on the road, but the journey is interrupted by the question of the rich man and Jesus’ answers to him and the disciples (10:17b, 18–22, 23–31) and is only continued in 10:32.

9 Cf. also Bosenius 2014, 249, 260–261: “das Bewegungsprofil Jesu im vorliegenden Erzählabschnitt (wirkt) stilisiert”.

This form of framing of a section – with an episode at the beginning corresponding to another at the end of the section – is a compositional technique the narrator already used to frame preceding sections. The first section of the Gospel according to Mark (1:16–3:12) starts at the Sea of Galilee when he calls four fishermen to follow him (1:16–20), then, on the Sabbath, Jesus teaches in the synagogue in Capernaum (1:21–28). The section ends with Jesus healing a man with a withered hand in the synagogue in Capernaum (3:1–6) before he teaches the multitude at the seaside (3:7–12). The pattern is repeated in the next section, which starts with the installing of the Twelve (3:13–19), is followed by the redefinition of Jesus’ family as those doing God’s will (3:20–22, 30–35), and is concluded by the rejection of Jesus in his *patria* Nazareth (6:1–6a) and the sending and return of the Twelve (6:6b–13, 30).

Before we try to determine the function of the frame of the two stories of the healing of the blind (8:22–26 and 10:46–52) around the narrative about the journey to Jerusalem (8:27–10:45), it is important to look at the way in which the narrator structures the journey itself. In typical threefold manner Mark lets Jesus announce his suffering (8:31, 9:31; 10:32–34).¹⁰ Each of these announcements is placed on three different stations on the way, followed by an utterance by the disciples that demonstrates their complete lack of understanding of Jesus’ prospective suffering (8:32–33; 9:33–34; 10:35–40). In every instance Jesus reacts with instructions on how his followers should conduct themselves (8:34–9:1; 9:35–37; 10:41–45).

This threefold pattern indicates that the narrator lets Jesus predict his suffering, death, and resurrection to his disciples and conveys their reaction to it to create a context for further instruction on what it means to follow him on his journey to Jerusalem.

3 Jesus teaching the disciples *en route* to Jerusalem: Mk 8:34; 9:35b–37; 10:43–44

Following Jesus and conformity with his example could be regarded as a decisive trait of the ethics of the Gospel according to Mark. In the first place, it is Jesus who is being followed. He leads the way. We already noted that in Mark the Greek verb ἀκολουθεῖω *includes* the meaning to follow someone spatially. But there is more to this. In his first teaching, after the first failure of the disciples to apprehend his destiny, Jesus sets out the requirements to follow him. These requirements are not restricted to ‘you must go behind me and follow me.’ It also addresses fundamental attitudes of the disciples.

In the second instance it is important to note that the role of those who were called to follow Jesus is presented in an ambivalent way by the Markan narrative. On the way

¹⁰ On Mark’s use of prolepsis, see Toit 2001, 165–189.

Prediction Mk 8:31	Prediction Mk 9:31	Prediction Mk 10:32–34
Incomprehension	Incomprehension	Incomprehension
Mk 8:32–33: He said all this quite openly. And Peter took him aside and began to rebuke him. Mk 8:33: But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”	Mk 9:32–34: But they did not understand what he was saying and were afraid to ask him. Mk 9:33: Then they came to Capernaum; and when he was in the house he asked them, “What were you arguing about on the way?” Mk 9:34: But they were silent, for on the way they had argued with one another who was the greatest.	Mk 10:35–37: James and John, the sons of Zebedee, ... said to him, “Grant us to sit, one at your right hand and one at your left, in your glory?”
Teaching	Teaching	Teaching

Tab. 1 Repetitive pattern in Mark 8:(27)31–10:45.

to Jerusalem, the disciples are characterized as if they cannot serve as a positive example of how Jesus should be followed, but rather as a negative example of how he has not been followed.

3.1 Mk 8:31+34 (Caesarea Philippi)

After the story of the healing of a blind man at Bethsaida (8:22–26), the disciples and Jesus are on their way from the towns of Caesarea of Philippi through Capernaum and finally towards Jerusalem (8:27–10:45). The first scene in the villages of Caesarea Philippi (8:27–33) is about who Jesus is. According to Peter, who speaks for all the disciples, he is “the Christ”,¹¹ the anointed King in the lineage of King David. In line with a central motif developed since Mk 1:25, Jesus forbids them to tell this to anybody¹² and corrects Peter’s utterance by teaching his disciples that God has ordained (δεῖ) that he (ὁ υἱὸς

11 In the declarative sentence σὺ εἶ ὁ Χριστός uttered by Peter in the Gospel according to Mark, the verbal adjective χριστός (from χρίω, ‘to anoint’) is used with the article ὁ and thus means ‘the anointed’ and refers to the Messiah, the Anointed of the Lord as in

Ps 2:2; PsSol 17:32; 18:5, 7.

12 Commandments not to make Jesus’ identity known form a central part of the narrator’s central story line, cf. Wrede 1901, 33–51, 95–101.

τοῦ ἀνθρώπου)¹³ must suffer severely (πολλὰ παθεῖν), be probed and rejected (ἀποδοκιμασθῆναι) by the elders, the chief priests, and the scribes, be killed (ἀποκτανθῆναι), and after three days rise (from the dead, ἀναστῆναι). Jesus announced his death and resurrection for the first time in the narrative, and Peter as spokesperson of the disciples reprimanded him. By reproaching him, Jesus shows that with the confession “you are the Christ” Peter did not have this type of suffering Messiah in mind. From Peter’s reaction, it is clear that the disciples do not understand the announcement by Mark’s Jesus.¹⁴ He rebukes Peter by using the phrase ὑπάγε ὀπίσω μου, σατανᾶ (Mk 8:33). He calls Peter ‘Satan,’ an Aramaic word (ܫܬܢܐ) meaning ‘adversary’ and usually denoting the ‘enemy’ of God, because Peter has his mind on the things of humans and not the things of God. Literally, he commands him to leave his presence (ὑπάγω), not wishing Peter to follow him any longer. In a speech, carefully constructed from traditional sayings from the synoptic tradition,¹⁵ he teaches them and the crowd accompanying him what following him on this journey entails (8:34–9:1).

He called the crowd with his disciples, and said to them, ‘If any want to become my followers, let them deny themselves and take up their cross and follow me.
35 For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. (Mk 8:34–35 NRS).

Following Jesus necessarily implies an answer to the questions of who he is and on whose authority he acts. The topic ‘following Jesus’ can thus only be discussed in relation to the question of who he is. Jesus, who leads the way to Jerusalem, must suffer there, must be rejected and killed. The Markan Jesus thus first instructs his disciples on what has to happen to him (8:31) and then on how they are to follow him (8:34).¹⁶ The first saying (8:34) states the three conditions for those who want to walk behind Jesus (εἴ τις θέλει ὀπίσω μου ἐλθεῖν¹⁷). In the last instance, to go behind Jesus means to follow him (ἀκολουθεῖτω μοι – Mk 8:34). They should follow Jesus constantly, leaving work, family, and property behind (cf. 10:27–31). But Jesus adds two other conditions for following him. Mark’s Jesus formulates from a male perspective, but since there are women in the group following him from Galilee to Jerusalem (15:41), the women cannot be excluded: those who wants to follow him, must deny themselves (ἀπαρνησάσθω ἑαυτὸν)

13 The Greek expression ὁ υἱὸς τοῦ ἀνθρώπου (literally, ‘the Son of the Man’) comes from Aramaic. In Mark, in accordance with a use attested in later Aramaic (ܫܬܢܐ ܕܥܡܪܐ), it is best taken to refer to Jesus as speaker.

14 The inability of the disciples to understand Jesus’ words and deeds also forms a central part of the narrator’s central story line, cf. Wrede 1901, 95–114.

15 Cf. the parallels to Mk 8:34 in Mt^Q 10:37–38/Lk^Q

14:26–27; to Mk 8:35 in Mt^Q 10:39/Lk^Q 17:33; Mk 8:38 in Mt^Q 10:32–33/Lk^Q 12:8–9.

16 For a detailed analysis of verses 35–38, see the commentaries of Focant 2012 and Collins 2007.

17 The reading of κ Α Β C² K L Γ f¹³ 33 579 etc. is to be preferred over ἀκολουθεῖν in Ɔ³⁴⁵ C³ D W Θ 0214 f¹ 201 etc. In favor of the text in Nestle, K. Aland, B. Aland, et al. 2012, cf. Toit 2006, 44–45.

and take up their pole/*patibulum* (ἀράτω τὸν σταυρὸν¹⁸ αὐτοῦ). The first condition is the prerequisite for the second. Following Jesus requires self-denial, in Greek ἀπαρνέομαι, to act in a wholly selfless manner by giving up all self-interest. People who cannot act in a selfless manner, would also not be able to risk their own lives for the sake of another person, preferring to deny the other person. People who want to go after Jesus must deny themselves up to the point of giving up life, because at the end of the journey Jesus will suffer, be rejected, then killed. In the second condition, the Markan Jesus is indicating how he will be killed. He will have to take up his cross, carry it, be nailed unto it, and die. Those who listened to Mark's story being told would understand that to take up one's cross means to be on the path to be crucified and die, like Jesus did. They would, however, have extended the meaning metaphorically to refer to any action that could lead to death. It is important to note that Jesus is the one that is to be followed by those taking up a cross.

All conditions have a proleptic function that is taken up in later episodes in the narrative. In Mark's story, after celebrating Pesach, Jesus is arrested and all the disciples flee (14:50). They do not take up crosses and are not crucified. Peter, who follows him from a distance (14:54), does not deny himself. Most probably, the historical audiences of the Gospel according to Mark were familiar with these episodes from the Passion narrative. In Mark's story, the episode of Peter's denial is told only later, but it is foreshadowed when Jesus requires self-denial from his followers. When real danger loomed in the *aula* of the high priest, the same Simon Peter who said "You are the Christ" denies Jesus (14:68, 70). Before the cock crowed thrice he had taken an oath, saying "I do not know this man you are talking about" (Mk 14:71).

Why does the author of Mark introduce the motives of self-denial, taking up one's cross, and following Jesus into the speech of Jesus? Only to show that the disciples were not able to deny themselves, that Peter eventually denies Jesus, that none of them were able to take up their cross, and that they all fled? The narrative is not about reporting Jesus' teaching to the disciples and relating their misapprehension of who he is and what is required from them. The narrator intends to use the teaching on the road as a means of communicating and illustrating the requirements of discipleship for those who want to engage in discipleship. The narrator uses the failure of the disciples as a negative example, teaching his own audience to act differently.¹⁹ In the late sixties CE, when the Gospel according to Mark was read to audiences, it was not possible to follow Jesus on the road, but it was perhaps possible to be crucified. It is more likely, however, that audiences would understand the requirement to follow Jesus and the demand to

18 In 14:21 the word σταυρός is used to refer to the *patibulum*. See also the references to Plutarch (*Moralia* 554a), Chariton (42,7), and Artemidor

(2:56) in Bauer et al. 1999, *s.v.*

19 On this see Tannehill 1977, 386–405.

take up one's cross metaphorically. How this is meant is explained by Mk 8:35: to take up the cross would be to describe the willingness to die for the gospel in terms of Jesus' crucifixion. To follow him is to obey his words.

3.2 Mk 9:31–37 (On the road to Capernaum)

Initially all disciples seem to fulfil the first condition and followed Jesus' footsteps on the way to Jerusalem. When they had left the mountain of the transfiguration and passed through Galilee, Jesus again was teaching his disciples, for a second time announcing his suffering and resurrection to them: "The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again" (Mk 9:31). Immediately the narrator states that they did not understand what he was saying and were afraid to ask him. When they came to Capernaum, to the house of Peter and Andrew, Jesus asked them, "What were you arguing about on the way?" But they were silent, for on the way they had argued with one another who was the greatest" (Mk 9:33–34).

Those who were required to deny themselves when they wanted to follow Jesus were arguing behind his back about who was the greatest. The contrast between required and actual behavior is severe. What happened on the road (ἐν τῇ ὁδῷ) through Galilee leads to Jesus' teaching in the house at Capernaum. How does the Markan Jesus react? He sits down, calls the Twelve and continues teaching: "Whoever wants to be first must be last of all and servant of all." He then takes a little child, whom he places among them and takes into his arms, saying: "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me" (Mk 9:37). In his teaching, Jesus disqualifies the behavior of the disciples on the road and shows them the right conduct. Again, his teaching applies to the intended audience of the Gospel according to Mark, using the behavior of the disciples on the road as a negative example. Rather than striving to be the greatest, they should be like the child, who is here used as a symbol of being the last and servant of all.

3.3 Mk 10:32–34 (On the way to Jerusalem)

In the last section of the journey to Jerusalem, Mark addresses the issue of willingness to suffer and to die, repeating the threefold pattern of announcement, incomprehension of the disciples, and teaching by Jesus. They were on the road going to Jerusalem, Jesus was leading them (ἦν προάγων αὐτοὺς ὁ Ἰησοῦς), and they were following. Knowing the thoughts and the feelings of his characters, the omniscient narrator tells the audience that those following Jesus were afraid. Taking the Twelve aside, Jesus reiterates his

announcement that he would suffer in greater detail.

See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; 34 they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again. (Mk 10:33–34)

In light of the expected danger, how will the Twelve deal with the second condition: to take up the cross? Within the Christian tradition of the Gospel according to Mark, this is certainly a metaphoric notion, expressing suffering leading to possible death. This time, not Peter but the two other leading disciples, John and James, the sons of Zebedee (cf. 1:16–20), react with a question that discloses their total misapprehension of the situation. They who have experienced the foreshadowing of Jesus' future glory on the mountain of transfiguration (9:2–8) came up to²⁰ Jesus, who was leading them, and asked him: "Grant us to sit, one at your right hand and one at your left, in your glory" (Mk 10:37 NRS). Ignoring Jesus' third announcement, John and James want to reign with him when he retains his glory (10:35–40). From their request it is clear that they do not expect to suffer with Jesus. They still did not accept that he is going to Jerusalem to be handed over, condemned, mocked, and eventually killed. They are heading for glory, public repute.²¹

In reaction to their request, the other disciples became indignant. In the teaching that follows (10:41–45) the Markan Jesus recapitulates the topic of self-denial needed for communal life. He draws a sharp contrast between his followers and the non-Jewish rulers. Among his followers, it should be different. Jesus instructs the disciples that whoever wishes to become great among them must serve the others and whoever wishes to be first among them must be slave of all. He provides motivation for this instruction by referring to his own example. Referring to himself as the Son of Man, he says that he did not come to be served but to serve, and to give his life as ransom for many (10:45).²² Again, the failure of the disciples to act correctly on the road is the incentive for the narrator to let Jesus instruct them on the demands on those among his followers in leadership positions. His teaching of the Twelve on the road sets the demands for leadership for those who would listen to Mark's narrative.

20 Προσπορεύονται is a historical present.

21 For this sense of δόξα, cf. Bauer et al. 1999, s.v. 3;

Liddell, Scott, and Jones 1996, s.v. II.

22 On this, see Breytenbach 2014, 153–168.

4 Function of the prolepsis and the framing

The disciples follow Jesus from Caesarea of Philippi through Capernaum to Jerusalem. The narrator guides the audience in evaluating the reaction of the disciples in the light of Jesus' teaching on his imminent death and resurrection. From Peter's refusal to accept Jesus as a suffering Messiah among the villages of Caesarea Philippi (8:32b–33), the quarrel on the way back to Capernaum about who is the greatest while Jesus leads them on his way to serve and suffer (9:34), up to the request to reign in glory by John and James (10:35–45), the tension is increased and the grade of incomprehension deepens. The audience will notice the contradiction between Jesus' way and that of his followers. They strive for mundane power, rank, and honor, instead of engaging in mutual service. The Markan Jesus teaches the disciples, stressing that they be humble, willing to suffer, and should serve not reign. The audience is led to dissociate with them and to identify with Jesus, who leads the way he himself is teaching. Unlike the disciples, the audience should understand what it means to follow Jesus.

One has to ask why the journey is framed by two episodes narrating the healing of blind people. In the narrative, incomprehension is depicted by the metaphor of blindness and deafness. The text of the prophet Isaiah played a major role in the origin of this metaphoric speech.²³ Those who do not understand the message are spiritually blind; they have eyes but do not see, have ears but do not hear.²⁴ Just before the journey starts in Bethsaida, the Markan Jesus asks his disciples, who are worried that they do not have enough bread (8:17a–b), "Why are you talking about having no bread? Do you still not perceive or understand?" They should have understood that he who had fed 6000 and 4000 people,²⁵ could feed them all from one loaf. Echoing the metaphor of the hardening of the heart from Isaiah 6:10, which he left out in 4:12, the author lets Jesus ask (8:17c): "Are your hearts hardened (πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν)?" The Markan Jesus continues his speech with a metaphorical allusion to Isaiah 6:9: "Do you have eyes, and fail to see? Do you have ears, and fail to hear?"²⁶ The two framing

23 "Metaphorical expressions can be part of the intertextual relationships between different texts [...]" (Semino 2008, 29).

24 Cf. Mk 4:12: βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῆ αὐτοῖς. Mk cites Isaiah 6:9–10 freely, not from the LXX-version (καὶ εἶπεν πορεύθητι καὶ εἰπὸν τῷ λαῷ τούτῳ ἀκοὴ ἀκούσετε καὶ οὐ μὴ συνήτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε [...] μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τὴν καρδίαν συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς) skipping the initial phrase in verse 10 (ἐπαχύνθη γὰρ ἡ καρδία τοῦ

λαοῦ τούτου καὶ τοῖς ὠσὶν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν).

25 Cf. Mk 6:30–44; 8:1–10.

26 Mk 8:18: ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὄρα ἔχοντες οὐκ ἀκούετε; Nestle, K. Aland, Black, et al. 1979 suggests that Mk 8:18 cites Jer^{LXX} 5:21 and B. Aland et al. 2014 notes that the verse alludes to it (ἀκούσατε δὴ ταῦτα λαὸς μωρὸς καὶ ἀκάρδιος ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέπουσιν ὄρα αὐτοῖς καὶ οὐκ ἀκούουσιν). The introductory motif πεπωρωμένην [...] τὴν καρδίαν in Mk 8:17, however, is from Isaiah 6:10 and suggests that the allusion in Mk 8:18 is to Isaiah 6:9.

episodes of the healing of the blind give hope that eventually the disciples will ‘see’ and understand. The two healing stories show that the blindness of those who trusted Jesus was healed, that the incomprehension of the disciples can be overcome.

5 *En route to Jerusalem as metaphor?*

Historically, Jesus was from Nazareth, but was crucified in Jerusalem. Thus, he must have travelled from Galilee to Jerusalem, probably more than once. In his recollection of communal memory, however, why does the narrator tell the story in such a way that Jesus teaches his disciples ‘on the way’ (ἐν τῇ ὁδῷ)? It fits his narrative concept. From the beginning, the theme of ever-larger crowds encroaching upon Jesus is developed.²⁷ He could teach his disciples only in the house of Peter and Andrew or in the boat on the lake.²⁸ On the journey this was easier; here, he was leading those who left everything to follow him (10:28). By letting Jesus predict to his disciples all that must happen (8:31) according to the Scriptures (14:21, 41) – his eminent passion, death, and resurrection – the narrator can explain who this Jesus is. Through these prolepses it becomes clear who is to be followed and where he leads his disciples.

This explanation however, does not suffice. The central concept in the Gospel according to Mark that expresses the relationship between him and his disciples is that they follow him on all his travels through Galilee (6:1; 10:28, 32), that they are with him (3:13–19; 4:10). This concept also draws on the communal memory still reflected in the gospel tradition; namely, Jesus called people to follow him.²⁹ Part of this communal memory is also that Jesus’ disciples did not understand him until after Easter; they failed to follow him until the end.³⁰

Recasting the traditional role of the disciples, who did not understand Jesus, into a highly structured narrative of the journey from Galilee to Jerusalem, the narrator uses the disciples while they are on the road following him as an example of what discipleship and following Jesus should not be. At the outset of the final journey to Jerusalem, Mark uses this tradition to explain the conditions for following Jesus (8:34–35). Every time they fail to understand; but Jesus does not stop teaching them. By telling the story of how Jesus taught the conditions of following him to those with him, the narrator instructs his audience. Of course, the audience cannot follow Jesus from the villages of Caesarea of Philippi in the north uphill to Jerusalem in the south in Judea. But with the

27 Cf. Mk 1:32–33, 45; 2:2, 13, 15; 3:7–9, 20; 4:1–2; 5:21, 24, 27, 31; 6:33–34; 7:14; 8:1.

28 Cf. Mk 7:17; 9:28, 33; 10:10 (house) and 4:10; 8:14–21 (boat).

29 Cf. Mk 1:18; 2:14–15; 10:21; Lk^Q 9:57–59/Mt^Q 11:19–22; Lk 9:61.

30 On this cf. Breytenbach 2013, 39–40.

rise of Christianity after Easter, ‘to follow’ (ἀκολουθεῖν) Jesus became a metaphor for discipleship in general, also in Mark’s narrative.³¹

The audience should ‘follow’ as the disciples should have done, not as they did. Jesus gives direction and with his instruction ‘to follow’ and its conditions, demands action according to his instruction and example. These demands are framed by the spatial metaphor ‘to follow’ and the metaphor functions to give orientation: metaphorically, the audience should go the way Jesus did. It is this metaphoric use of the concept of following Jesus that paved the way to the use of the journey from Galilee to Jerusalem as a macro scene for teaching the disciples what it entails to deny oneself, be prepared to die for the sake of the gospel, and ‘to follow’ Jesus. In this manner, ‘on the road’ (ἐν τῇ ὁδῷ) becomes a metaphor itself. For the narrator, it sets the narrative frame for the story of Jesus teaching his disciples.³² For the audience, it is a metaphorical ‘journey’ on which they are required ‘to follow’ Jesus as he required from his disciples, who failed to understand his teaching. On two occasions, the – for the audience metaphorical – narrative frame ‘on the way’ (ἐν τῇ ὁδῷ) is interrupted by going into a house (εἰς οἶκον – 9:28), being at home (ἐν τῇ οἰκίᾳ – 9:33; εἰς τὴν οἰκίαν – 10:10). Jesus’ teaching to his disciples in the house includes other topics than how to follow him; such as, how to treat other missionaries (9:38–50), a prohibition on divorce and on remarriage (10:10–16), and how to deal with children and with wealth (10:17–27). Together the scenes of teaching ‘on the road’ and teaching the disciples ‘in the house’³³ serve to include several other aspects of the ethical teaching of Jesus that the narrator wanted his audience ‘to follow’.³⁴

31 See also Toit 2006, 302–304.

32 On metaphor creating narrative frames, cf. Semino 2008, 40.

33 On both scenes, cf. Bosenius 2014.

34 Cf. Breytenbach 2006, 49–75.

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Greta Hawes

Pausanias' Messenian Itinerary and the Journeys of the Past

Summary

Messene was unusual among ancient *poleis*. It was one of the few major settlements on the Greek mainland to be founded in the Hellenistic period. Moreover, on account of this, its claim to a culturally authoritative past rooted in the mythic period could not rest on suppositions about the continuity of knowledge handed down through the continuation of civic, cultic, and communal institutions. This chapter examines how Pausanias' account of Messenia (book four of his *Periegesis*) approaches this dilemma by making knowledge both an artefact preserved unchanged in texts, and a conceptual possession encountered and attained through travel. It goes on to argue that the interplay between these two forms of knowledge is specifically relevant to this text, since the *Periegesis* also serves as a fixed, written object, which nonetheless offers opportunities for autonomous exploration and experience to the hodological reader-traveler.

Keywords: Pausanias; Messenia; travel writing; Homer; genealogy; Greek myth; transmission of knowledge

Messene war eine ungewöhnliche *Polis*. Gegründet in hellenistischer Zeit, war sie eine der wenigen großen Siedlungen auf dem griechischen Festland. Messenes Ansprüche auf eine kulturelle Vergangenheit, die Maßstäbe setzte und in mythischen Zeiten wurzelte, konnten daher nicht auf bloßen Vermutungen über die Kontinuität des Wissens, das durch bürgerliche, kultische und kommunale Institutionen weitergegeben wurde, beruhen. Dieses Kapitel untersucht wie sich Pausanias in seiner Darstellung von Messene diesem Dilemma nähert (im vierten Buch seiner *Periegesis*), indem er Wissen sowohl zu einem Artefakt erklärt, das unverändert in Texten erhalten ist, als auch zu einem konzeptuellen Besitz, der durch Reisen erworben werden kann. Es soll gezeigt werden, dass gerade das Zusammenspiel dieser beiden Wissensformen von größter Bedeutung für den Text ist, da Pausanias' *Periegesis* selbst als ein festgeschriebenes Objekt verstanden werden kann, welches gleichwohl Gelegenheit bietet, vom hodologisch versierten Text-Reisenden eigenständig erkundet und erfahren zu werden.

Keywords: Pausanias; Messenien; Reiseliteratur; Homer; Genealogie; griechische Mythologie; Wissenstransfer