

MARK 2 : 18-22 : AN EXERCISE IN THEORETICALLY-FOUNDED EXEGESIS

P.J. Maartens

## 1. Introduction

The aim of this article is to propose a methodological approach to a theoretically-founded exegesis of Mark 2 : 18-22. Theoretically-founded exegesis is an explication of the language and structure of a given text against its socio-cultural and historical background in order to give the reader a better understanding of the text. The following index of the contents of the material which will be dealt with shows how this article is organised to introduce the subject of theoretically-founded exegesis:

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2. Linguistic Analysis of Mark 2:18-222.1 Syntactic Analysis of Mark 2:18-222.2 Semantic Representation of the sentences in Mark 2:18-22

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In order to set about this task of analysing and interpreting Mark 2:18-22 the index subdivides this article into four major parts which may now be introduced:

#### Part I (§ 2): Linguistic Analysis of Mark 2:18-22

Reference will be made to linguistic theory in order to (i) specify the sentences and (ii) represent the semantic aspects of the sentences relevant to their interpretation. The resulting syntactic and semantic analyses (also called the output) will be used as the basis for the literary analysis and the interpretation of the text.

#### Part II (§ 3): Literary Analysis of Mark 2:18-22

Reference will be made to literary theory in order to establish the relevance of linguistic devices such as the metaphorical use of language and extra patterning for the interpretation of the text.

#### Part III (§ 4): An Exegetical Interpretation of Mark 2:18-22

Linguistic analysis and literary analysis do not necessarily follow one another in the process of an exegetical examination of a text. This article partially separates the two only in order to illustrate the method of theoretically-founded exegesis. In any theoretically-founded descriptive analysis of a Biblical text both analyses will be done simultaneously. It is the task of the exegete, having established the reading of the text, to correlate the output of the linguistic enquiry and the results of the analysis and interpretation of the structuring devices in the text.

#### Part IV (§ 5): Conclusion

In part IV a brief motivation will be given for the proposed theoretically-founded method according to which exegesis of any Biblical text should be attempted.

### 2. Linguistic Analysis of Mark 2:18-22

A linguistic analysis of Mark 2:18-22 consists of a syntactic specification of the sentences and a semantic representation of these sentences.

#### 2.1 Syntactic Analysis of Mark 2:18-22

## 2.1 Syntactic Analysis of Mark 2:18-22

The first stage of theoretically-founded exegesis begins with a syntactic specification of the sentences in the Markan text. The term sentence in the "Aspects" - model of linguistic theory is defined as a syntactic unit consisting of a noun phrase and a verb phrase (s → NP VP). As a syntactic unit the sentence has linear structure (the linear sequence of constituents) as well as hierarchical structure (the hierarchical relationship of constituents of the sentence). When reported speech is encountered in the text, embedded sentences such as those embedded under λέγουσιν in Mark 2:18 and εἶπεν in verse 19 are numbered by the decimal point in the margin. Consequently Mark 2:18 will begin with sentence 83 and the text will extend to embedded sentence 85.11. The sentences of the text are specified as follows:<sup>1)</sup>

Mark 2:18-22

## THE THIRD CONFLICT: The Question about Fasting

83.	83	18	Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ φαρισαῖοι νηστεύοντες
84.	84		καὶ ἔρχονται καὶ λέγουσιν αὐτῷ
84.1	84.1		Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν φαρισαίων νηστεύουσιν
84.2	84.2		οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;
85.	85	19	καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
85.1	85.1		Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν;
85.2	85.2		ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν
85.3	85.3	20	ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος
85.4	85.4		καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ
85.5	85.5	21	οὐδεὶς ἐπίβλημα ῥάκουσ ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν
85.6	85.6		εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ
85.7	85.7		καὶ χεῖρον σχίσμα γίνεται
85.8	85.8	22	καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοῦς παλαιούς -
85.9	85.9		εἰ δὲ μή, ρήξει ὁ οἶνος τοὺς ἀσκούς
85.10	85.10		καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί -
85.11	85.11		ἀλλὰ οἶνον νέον εἰς ἀσκοῦς καινοὺς

[Each sentence in the text will hereafter be referred to by the number in the margin]

## 2.2 Semantic Representation of the Sentences in Mark 2:18-22

In the text of Mark 2:18-22 sentences 83-85.11 cluster together to constitute a pericope. The term pericope refers to a comprehensive semantic unit of coherently-related sentences. Attention will next be given to the semantic aspect of the sentences of the pericope Mark 2:18-22.

The semantic representation of the semantic aspect of each sentence in Mark 2:18-22 will specify a.o. the presuppositions of each sentence and the focus of each sentence.

### 2.2.1 Presupposition

The semantic aspect of each one of the sentences in Mark 2:18-22 can be divided into:

1. The presuppositions<sup>2)</sup>
2. The statements or questions

The statement or question is the content of each sentence. The presupposition of each sentence is the information which the reader can deduce from the content of each sentence. The most important examples of the presuppositions of sentences 83-85.11 can be specified in the following way:

84. The Pharisees and disciples of John the Baptist accused Jesus of transgressing the laws.

85.1 and .2 The wedding guests are only fully content when the bridegroom arrives and the wedding proceeds.

85.3 and .4 As long as the bridegroom is absent the wedding guests will await his arrival with great anticipation.

85.5 - .7 The Gospel of the Kingdom is incompatible with old cultic laws.

85.8 - .11 The new dispensation which the Gospel introduces requires a new way of life.

### 2.2.2 Focus

The semantic aspect of each one of the sentences in Mark 2:18-22 can be divided into:

1. The given information
2. The new information.

The given information in a sentence is the information which is known to the reader. The new information in a sentence is the focus of that sentence. The focus comprises that information in the sentence which is not anticipated by the reader of the text. This use of the term "focus" must be distinguished from the utilisation of the term "focus" in the analysis of the metaphor in literary theory which will be discussed later in § 3.1.1. The most important examples of the focus of sentences 83-85.11 can be specified in the following way:

83. οἱ μαθηταὶ Ἰωάννου (= The disciples of John)  
 84.2 οἱ ...σοὶ μαθηταὶ (= Your disciples)  
 85.3 ἔλεύσονται (= will come)

Sentence 83 focuses on the disciples of John. The fasting practices of the Pharisees were well known. The disciples of John collaborating with the Pharisees in observation of the fasting practices is new information. Sentence 83 further presupposes the recognition which John enjoyed in the circle of Jesus and his disciples. The disciples of John are mentioned to justify the accusation brought in against Jesus and his disciples. Sentence 84 focuses on the disciples of Jesus: Your disciples who are deviating from the Jewish customs. In sentence 85.3 ἔλεύσονται (= will come) holds out the prospect of fasting in the future for the disciples. This verb introduces a very early reference to the Passion of Jesus which will cause the disciples to adopt fasting practices.

### 2.3 Transformations<sup>3)</sup>

There are certain other syntactic features of the sentences in Mark 2:18-22 which are determined on the basis of linguistic theory but which are of relevance only to the literary analysis in § 3. One of these features is the relevant transformations that have applied in the derivation of each sentence. These transformations are briefly discussed here. The surface structure of the sentences in Mark 2:18-22 as specified above shows the effect of several movement-transformations and deletions. All these transformations that have applied in the derivation of the surface structure of the sentences in Mark 2:18-22 are optional. In all cases, as will be indicated, their function is stylistic. Attention is thus drawn to the application of the following transformations in the derivation of the surface structure of the sentences in the text:

### 2.3.1 Topicalisation

Topicalisation is a transformation which moves a constituent in a sentence to the sentence-initial position. (Chomsky 1964:221; Verma 1976:26) The fronted constituent is the topic of the sentence. Compare sentence 85.9 to 85.10. Notice that in sentence 85.10 the noun  $\delta^{\epsilon} \text{οἶνος}$  (= wine) has been moved to the left across the verb  $\alpha\pi\delta\lambda\lambda\upsilon\tau\alpha\iota$  to sentence-initial position. The function of this movement is to emphasise the noun  $\delta^{\epsilon} \text{οἶνος}$  (= wine) as the topic of the embedded sentence 85.10.

### 2.3.2 NP Shift

NP Shift is a transformation which moves a noun in a sentence into sentence-final position. When considering the adverbial clause in sentence 85.3 it will be noticed that the noun  $\delta^{\epsilon} \text{νυμφῖος}$  (= the bridegroom) has been moved across the verb and the PP,  $\alpha\pi' \alpha\upsilon\tau\omega\acute{\nu}$ , to sentence-final position. In sentence 85.10 the NP  $\text{οἱ} \alpha\sigma\kappa\omicron\iota$  (= wineskins) has been moved to sentence-final position. Again the function of the movements is stylistic: In 85.3  $\delta^{\epsilon} \text{νυμφῖος}$  (= the bridegroom) is emphasised in sentence-final position. In 85.10 the medial stanzas of the chiasmic parallelism are made more striking by the NP shift of  $\alpha\sigma\kappa\omicron\iota$  to sentence-final position.

### 2.3.3 Adjective Shift

Adjective Shift is a transformation which moves an adjective in a sentence to the sentence-final position. In sentence 85.8 the adjective  $\text{παλαιούς}$  (= old) has been moved across the noun  $\alpha\sigma\kappa\omicron\upsilon\varsigma$  (= wineskins) to sentence-final position. In sentence 85.11 the adjective  $\text{καινούς}$  (= new) has also been moved to sentence-final position. Again the function of this transformation is stylistic: The two adjectives are contrasted to one another in the chiasmic parallelism. The relationship between  $\text{παλαιούς}$  (= old) and  $\text{καινούς}$  (= new) becomes even more striking considering the homoioteleuton exhibited by the two stanzas 85.8 and 85.11.

### 2.3.4 Deletion<sup>4)</sup>

Deletion is a transformational operation by which a constituent in the deep structure of a sentence is omitted in the derivation of the surface structure. In sentence 85.11 the verb  $\beta\acute{\alpha}\lambda\lambda\epsilon\iota\nu$  (= to pour) has been deleted. The function of this deletion, too, is stylistic. The verb  $\beta\acute{\alpha}\lambda\lambda\epsilon\iota\nu$  in 85.11 has been deleted for the sake of emphasising the nouns and corresponding

adjectives. The author compresses the statement in order to make the conclusion reached in 85.11 more powerful: New wine (belongs) in new wineskins.

The results produced by the syntactic analysis and semantic representation of the sentences in the pericope: Mark 2:18-22 forms the basis for the literary analysis of the same pericope. The enquiry into Mark 2:18-22 will further proceed to a literary analysis of the language and structure of Mark 2:18-22 as the underlying cause of the problematic phenomena in the text.

### 3. Literary Analysis of Mark 2:18-22

In the second stage of theoretically-founded exegesis I now turn to an examination of the text using procedures developed in literary theory. What now concerns the exegete is 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 correspond with or presuppose one another, forming a network of sequential relations... In studying cohesion, we pick out patterns of meaning running through the text... we also notice how tightly organised 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 next be made to investigate how sentence constituents in the text are highlighted (i.e. foregrounded) and related to one another. The semantic implications of the highlighting sentence constituents must first be determined by analysis in order to be interpreted. Mark 2:18-22 will require a consideration for the following stylistic phenomena:

1. The Metaphor
2. Foregrounding as Extra Patterning.

#### 3.1 The Recognition and Analysis of Metaphorical Language relevant for the analysis of Mark 2:18-22

Research into the phenomenon of the metaphorical use of language is too vast to be fully dealt with in this article. This article will only single out those aspects of the metaphorical use of language relevant to the analysis of Mark 2:18-22. These aspects will be introduced under the following headings:



- 3.1.1 The Relationship between Black's Focus and Frame
- 3.1.2 The Interplay between Black's Principal Subject and the Subsidiary Subject
- 3.1.3 The Recognition of Richard's Tenor and Vehicle
- 3.1.4 The Characteristics of Miller's Surface Metaphor
  - 3.1.4.1 Introduction
  - 3.1.4.2 The Tenor of the Surface Metaphor
  - 3.1.4.3 The Vehicle of the Surface Metaphor
  - 3.1.4.4 The Tertium Comparationis
  - 3.1.4.5 The Tenor/Vehicle relationship of a noun metaphor
- 3.1.5 The Characteristics of Miller's Suspended and Submerged Metaphor
  - 3.1.5.1 Introduction
  - 3.1.5.2 The Suspended Metaphor
    - 3.1.5.2.1 Suspended Metaphors with a Resumptive Function
    - 3.1.5.2.2 Suspended Metaphors with a Proleptic Function
  - 3.1.5.3 The Submerged Metaphor

### 3.1.1 The Relationship between Black's Focus and Frame

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

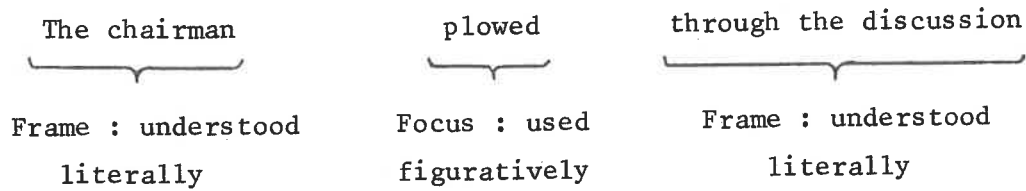
Sentence 1

The Chairman plowed through the discussion.

Black explains that "plowed" has been used metaphorically. Black (1962:28) terms the metaphorised word in the sentence the focus of the metaphor and the remainder of the sentence the frame of the metaphor. This use of the term "focus" by Black must be distinguished from the utilisation of the term "focus" in linguistics (cf. 2.2.2 above). To facilitate the

explanation of this metaphor Black's example may be presented as follows:

DIAGRAM 1: THE RELATIONSHIP BETWEEN FOCUS AND FRAME IN SENTENCE 1:



Concerning the focus it will be noticed that "plowed" which strictly speaking means something else, has been chosen from an alien context to be introduced in the sentence. Black consequently maintains that the focus of a metaphor is used figuratively. Since plowed has been identified as the metaphorical word this sentence of Black is a good example of a verb metaphor. The remainder of the sentence which is the frame of the metaphor is used literally. Black (1962 : 30) further explains the imagery of the metaphor in the following way:

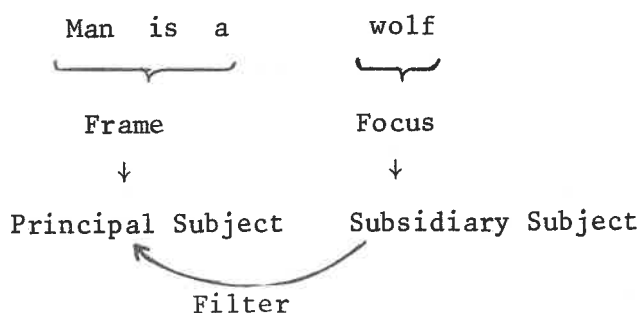
"Instead of saying, plainly or directly, that the chairman dealt summarily with objections, or ruthlessly suppressed irrelevance, or something of the sort, the speaker chose to use a word ('plowed') which, strictly speaking, means something else. But an intelligent hearer can easily guess what the speaker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

3.1.2 The Interplay between Black's Principal Subject and the Subsidiary Subject  
Black (1962 : 39) further explained 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.

Again, to facilitate an explanation of the relationship between focus and frame sentence 2 may be represented in the following diagram:

DIAGRAM 2: THE RELATIONSHIP BETWEEN FOCUS AND FRAME IN SENTENCE 2:



Black refers to sentence 2 to demonstrate the type of analysis which is being called the interaction view of metaphor. The copula verb is in sentence 2 relates man, the principal subject, to wolf, the subsidiary subject. Since wolf has been identified as the metaphorical word this sentence of Black is a fine example of a noun metaphor. In Black's view (1962:44) these subjects must be regarded as "'systems 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 commonplaces will suggest the following characteristics for man: "He preys upon other animals, is fierce, hungry, engaged in constant struggle, a scavenger... that he too is hateful and alarming" (1962: 41 and 42). Black (1962:39, 42 and 44) 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 details, emphasizes others - in short, 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 Transformational Generative Grammar. The studies of Matthews (1971: 413-425) and Abraham (1975: 5-51) require further mentioning:

Matthews (1971: 422) explains that the features which the metaphor in sentence 2 suppresses, in Black's terms, are "[+ hairy], [+ tail], [+ quadrupedal], etc." These features are most closely connected with the selectional restriction violation [+ human]/[- human]. "The wolf system feature" which are not closely involved in the violation, e.g. [+ vicious], [+ predatory], [+ nocturnal] are

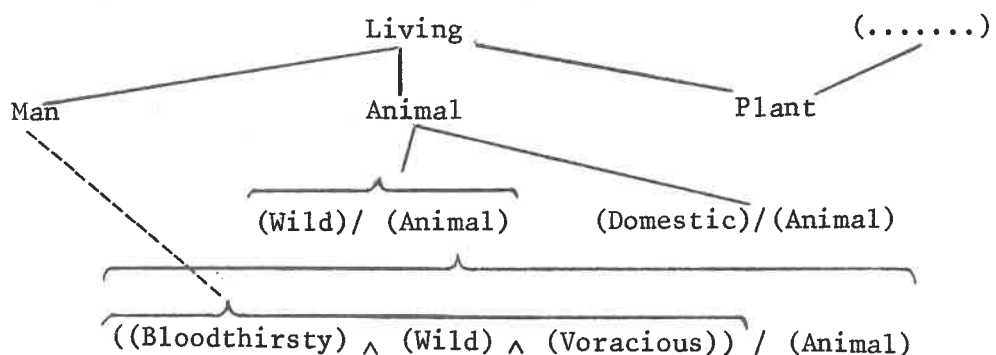
more relevant to the understanding of the metaphor. Though Matthews work does contribute to the understanding of sentence 2, his study is subject to serious criticisms.<sup>5)</sup>

Abraham (1975:7) explains that metaphors like man is a wolf do not have their origin in the violation of selection restrictions (Chomsky 1965:149) but in a violation of the compatibility of lexemes in a syntactic structure (1975:17). In metaphorical expressions lexemes with incompatible and compatible semantic features are combined. Within such metaphorical expressions only compatible semantic features will be transferred from the "part" of the metaphor to the "remainder". Abraham's (1975:22) "part" and "remainder" resembles Black's focus and frame. Those semantic features which would be suppressed in Black's explanation of the above metaphor are what Abraham terms the incompatible features; those features designated as "associated commonplaces" by Black (1962:40) that would be transferred from focus to frame correspond to the "compatible features" of Abraham. The compatibility of some features is supported by our encyclopedical knowledge of the lexemes combined in the metaphor. With reference to man is a wolf Abraham shows that the compatible features in the metaphorical expression of wolf are re-topicalised and transferred to man. Abraham (1975:27) explains re-topicalisation as follows:

"Applied to the interpretation of a metaphor this is a process which must depart from the normal ordering of (complex) features of a lexical meaning: Features with low priority in the normal meaning of a lexeme (which contribute only marginally to the meaning of a lexeme or which do not contribute to the 'normal' meaning at all) have to be given higher priority (have to be 're-topicalized') in a semantic analysis that remains unchanged otherwise."

Abraham indicates in the following diagram how the compatible semantic features (definientes) are transferred to man (definiendum) after having been re-topicalised:

DIAGRAM 3: ABRAHAM'S RE-TOPICALIZATION OF SEMANTIC FEATURES



According to Abraham the unbroken lines represent the "'semantically implicative' ('normally' associative) relations, while the broken line represents the encyclopedical relations. It goes without saying that Matthews's [+ vicious/+ predatory/+ nocturnal] closely resemble Abraham's (Bloodthirsty) ^ (Wild) ^ (Voracious). Abraham's study is a very plausible attempt to explicate Black's analysis in transformational generative terms.

The interaction between the principal subject man and the subsidiary subject wolf may also be explained as an interaction between tenor : man and vehicle : wolf. Explication of metaphorical usage as a process of interaction between different components was first investigated in detail by I.A. Richards.

### 3.1.3 The Recognition of Richards's Tenor and Vehicle

Richards (1936 : 93) indicated that the meaning of the metaphor depends on the interrelation 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".

The relationship between tenor and vehicle can be represented in the following diagram:

DIAGRAM 4: A SCHEMATIC REPRESENTATION OF TENOR AND VEHICLE WITHIN A METAPHORICAL EXPRESSION

Contributing Exponents

Interaction View: Interplay

Filter : Transfers Definientes

Black 1962:421

Matthews 1971:421

Abraham 1975:23

Richards 1965:96

Miller 1971:123

Mooij 1975:257

SENTENCE 2

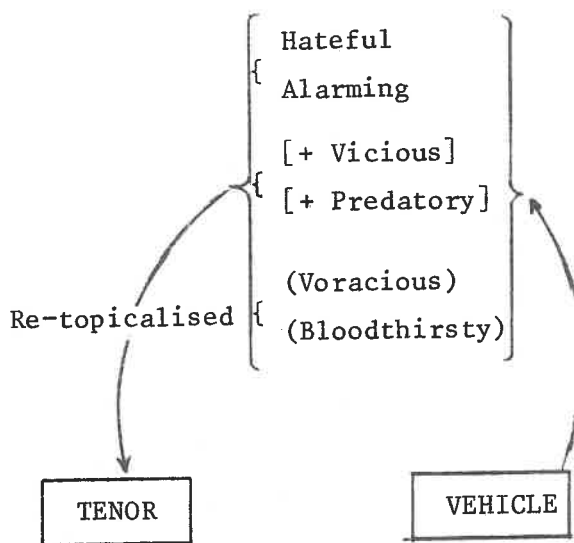
Black 1962:28

Abraham 1975:22

Black 1962:41

Matthews 1971:421

Abraham 1975:23



}

}

}

}

}

MAN is a WOLF

Frame

(Remainder)

Focus

(Part)

Suppresses some Features:

[+ quadrupedal]

[+ tail ]

[+ hairy ]

(Animal)

Miller (1971:128) designates metaphors of the type which we encounter in sentence 2 as surface metaphors. Although Miller gives a pre-transformational generative analysis of the metaphor, I find it very appropriate to redefine surface metaphor in generative terms. By surface metaphor as distinguished from suspended metaphor we provisionally understand a metaphor with both tenor and vehicle present in the surface structure of the sentence. The characteristic features of surface metaphor may be summarised as follows:

### 3.1.4 The Characteristics of Miller's Surface Metaphor

#### 3.1.4.1 Introduction

The characteristic feature of Miller's surface metaphor, defined in generative terms as stated above, is the fact that both tenor and vehicle are simultaneously present in the surface structure of the sentence.

#### 3.1.4.2 The Tenor of the Surface Metaphor

The tenor has been designated by a variety of terms: Brooke-Rose (1958:9) calls the tenor the proper term; Ingendahl (1971:44) again calls the tenor the Nennwort. The tenor is the principal subject in the sentence and is used literally (diagram 2 above). It constitutes the frame (Black 1962:28) or remainder (Abraham 1975:22) of the metaphor. The frame in Weinrich's terms (1967:6) is the counter-determining context of the metaphor. Weinrich defines the metaphor as a word in a counter-determining context. For Weinrich this means that the metaphorised word (i.e. Richard's vehicle) together with the context will constitute the metaphor.

With reference to the metaphors in Mark 2:18-22 we are now able to identify the following tenor of a surface metaphor: in 85 ὁ Ἰησοῦς (= Jesus) is the tenor of ὁ νυμφίος (= the bridegroom).

#### 3.1.4.3 The Vehicle of the Surface Metaphor

In contrast to the tenor, the vehicle is used figuratively in a metaphorical expression. In Mark 2:18-22 we can identify ὁ νυμφίος, 85.1, (= the bridegroom) as the vehicle of the surface metaphor which leads to the tenor ὁ Ἰησοῦς (= Jesus) in 85. Later we shall again return to the vehicle ὁ νυμφίος which is simultaneously a vehicle which leads to the tenor the eschatological Jesus at the time of the advent of the parousia (cf. §3.1.5.2.2 below).

#### 3.1.4.4 The Tertium Comparationis

The interaction between tenor and vehicle or the focus and frame is characterised by:

1. The differences between the two distinct subjects being suppressed;
2. The analogies between the distinct subjects being emphasised (Black 1962:40 and 44). The analogies between the tenor and vehicle is the tertium comparationis. Von Wilpert (1969:771) defines the tertium comparationis

as "der Punkt in dem zwei verglichene Gegenstände, etwa-Metapher und Gemeintes, übereinstimmen."

### 3.1.4.5 The Tenor/Vehicle Relationship of a Noun Metaphor

When the vehicle happens to be a noun the interaction which results between tenor and vehicle can be designated as a relation of identification, as Brooke-Rose (1958:105) terms it: A is called B. In Brooke-Rose's terms the tenor/vehicle relationship between Jesus and bridegroom respectively is a relationship of identification: Jesus is the bridegroom.

### 3.1.5 The Characteristics of Miller's Suspended and submerged metaphor

#### 3.1.5.1 Introduction

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

#### 3.1.5.2 The Suspended Metaphor

The suspended metaphor is characterised by the tenor not mentioned in the micro-context of the pericope though present in the macro-context of the Gospel narrative. The tenor of the suspended metaphor is only temporarily suspended.

The following metaphors are suspended metaphors in Mark 2:18-22:

In sentence 85.1 οἱ υἱοὶ τοῦ νυμφῶνος (= sons of the bridechamber or wedding-guests) is the vehicle which leads to οἱ... μαθηταὶ in 84.2 as the suspended<sup>1</sup> tenor of the metaphor. In sentence 85.5 ἐπίβλημα ῥάκου ἀγνάφου (= a piece<sup>3</sup> of unshrunk<sup>2</sup> cloth) is the vehicle which leads to the Gospel (of the Kingdom), preached and administered by Jesus as the temporarily suspended<sup>2</sup> tenor in Mark 1:1 and 14. Also οἶνον νέον in sentence 85.8 and .11 (= new wine<sup>1</sup>) is the vehicle which leads to the temporarily suspended tenor εὐαγγελίου (= Gospel) mentioned elsewhere in the Gospel compare a.o. references Mark 1:1 and 14.

#### 5.1.5.2.1 Suspended Metaphors with a Resumptive Function

All the metaphors mentioned under 3.1.5.2 resume temporarily-suspended metaphors of which the proper term, the tenor, is mentioned elsewhere in the macro-context of Mark. It seems very appropriate for biblical texts, to qualify such metaphors distinctly as suspended metaphors with a resumptive function. The





(cf. 83; 84.1 and .2; 85.1, .2 and .4) to the cult as the tenor of the metaphor. Further confirming evidence that the Gospel of Mark employs submerged metaphors which lead to the cult as proper term can be found in my analysis of Mark 11 (Maartens 1978:30). In Mark 11 the figtree (σुकῆν, in cola 532 (534) and 548.1) cursed by Jesus is the subsidiary subject or focus which leads to the cult as the principal subject on which Jesus pronounces judgment. In 85.11 the vehicle ἄσκοδος καινοῦς (= new wineskins) leads to the conduct of Jesus and his disciples as the principal subject of the metaphor. The conduct of Jesus and his disciples displays a new way of life accommodating the Kingdom of God and its righteousness.

This concludes my discussion of the recognition of the metaphoric use of language in Mark 2:18-22. Next we turn to foregrounding used as structuring device in Mark 2:18-22.

### 3.1 Foregrounding as Extra-Patterning

In the school of Prague structuralism the striking unconventional use of language has been regarded as a basic feature of metaphoric language. In Prague structuralism extensive study has been devoted to formulating a descriptive literary theory which analyses such language usage that highlights sentence constituents. Havránek (in Garvin 1964:10) called this device of highlighting sentence constituents foregrounding. Havránek recognised foregrounding by a "deautomatised" (i.e. unconventional) use of language. Havránek (in Garvin 1964:10) defines foregrounding as follows:

"By foregrounding, ... we mean the use of the devices of the language in such a way that this use itself attracts attention and is perceived as uncommon, as deprived of automatization, as deautomatized, such as a live poetic metaphor (as opposed to a lexicalized one, which is automatized)."

Another Prague structuralist, Mukařovský, qualified the phenomenon of foregrounding as "an esthetically intentional distortion of the norm of the standard," (in Garvin 1964:18). Mukařovský's "esthetically intentional distortion" is further characterised by Leech (1966:141) as a "unique deviation" from the norm of the standard language usage. Leech (1966:145) reserves the metaphoric use of "deviant language" for paradigmatic foregrounding. A more detailed introduction to foregrounding can be found in Maartens(1977:51 et seq).

Of further interest and, in fact, of direct relevance to the study of Mark 2: 18-22 is Leech's syntagmatic foregrounding.

### 3.2.1 The Chiastic Parallelism as Syntagmatic Foregrounding

Leech (1966:146) understood extra patterning as a deliberate limitation of the grammatical possibilities for selection of a lexical item. This leads to a figure which "can be imagined as a pattern superimposed on the background of ordinary linguistic patterning...". Under extra patterning Jakobson (1966: 399-429) distinguishes parallelism (1960:358) whereas Levin (1962:4-41) on the other hand, specifies coupling. Both parallelism and coupling are of primary importance in the examination of our text. Especially, chiastic parallelism will prove to be vitally important in the analysis of Mark 2:18-22.

Jakobson (1960:358) is known for his famous proposal on the nature of the use of poetic language in parallelism.

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

Jakobson's proposal can be explained in the following way:

The creation of a parallelism comprises two processes, viz. one of selection and another of combination. These processes will become clear when illustrated by means of the following sentence taken from Psalm 100:5

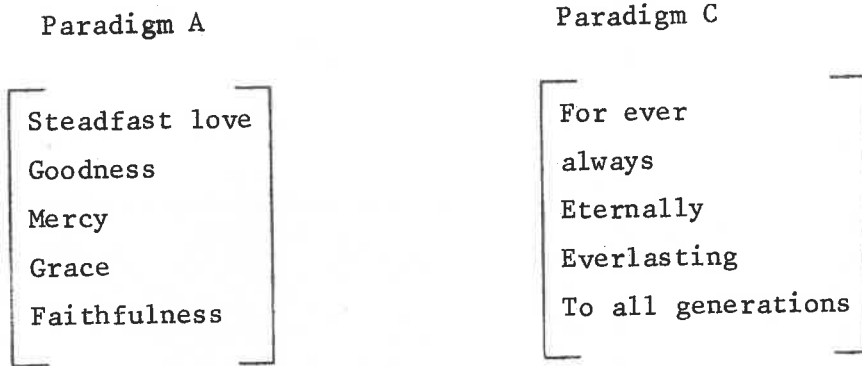
Sentence 4

"(For the Lord is good);

his steadfast love (Noun = A) endures (Verb = B) for ever (Adv. phrase = C)."

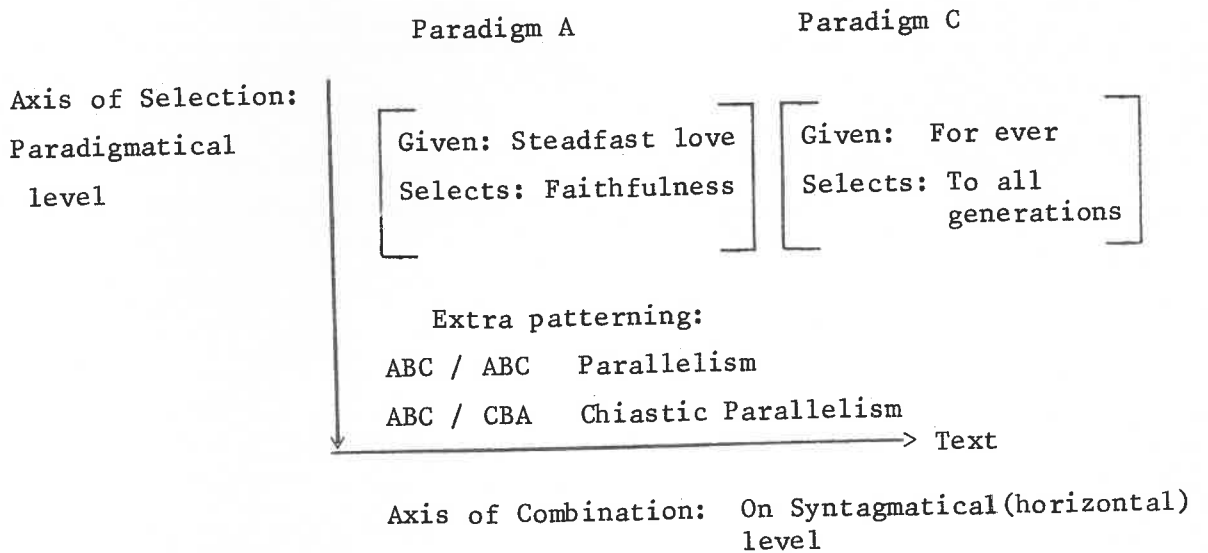
Sentence 4 may be regarded as the first stanza of the parallelism. To create a second parallel to sentence 4 (in which the verb is deleted cf. 100:5) the Psalmist first selects semantically-equivalent words. For the purpose of this explanation we assume that the Psalmist had been familiar with paradigms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

DIAGRAM 5: 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 to parallel sentence 4. These words are combined in horizontal sequence on the syntagmatical level. The result is a synonymous parallelism. This process of combination can be represented by the following diagram:

DIAGRAM 6: A DIAGRAMMATICAL REPRESENTATION OF JAKOBSON'S PROPOSAL OF COMBINATION IN A PARALLELISM



In the case of sentence 4 the Psalmist had chosen to select synonyms from paradigm A and C. As the result of his choice the following synonymous parallelism follows: Psalm 100:5

Sentence 4: "... His steadfast love (A) endures (B) for ever(C)

Sentence 5: and his faithfulness (A) (B is deleted) to all generations (C)."

In sentence 5 the Psalmist combined the selected words horizontally in the same sequence. The parallelism may consequently be represented in the following symbols ABC/ABC. In the case where the author chooses to select synonyms, the second conjunctive parallel sentence (cf sentence 12) may realise a synonymous parallelism. In the case, however, where the author chooses to select antonyms the second conjunctive parallel sentence may result in an antithetical parallelism; compare for example sentence 7 in the following example from Romans 6:23.

Sentence 6: τὰ γὰρ ὀψώνια (A) τῆς ἁμαρτίας (B) θάνατος (C)

Sentence 6: For the wages (A) of sin (B) is death (C)

Sentence 7: τὸ δὲ χάρισμα (A) τοῦ θεοῦ (B) ζωὴ αἰώνιος (C)

Sentence 7: but the free gift (A) of God (B) is eternal life (C)

In the case of sentences 4/5 as well as in the case of 6/7, the order of the words in syntagmatical sequence can be presented in the following symbols ABC/ABC. In the case of chiasmic parallelism the second conjunctive sentence will have an inverted word order: ABC/CBA or alternatively ABC/BCA.

In chiasmic parallelism the Jakobson's proposition remains unchanged.

Applying Jakobson's definition to the chiasmic parallelism as extra patterning in syntagmatic foregrounding we define the phenomenon as follows: Chiasmic parallelism realises when paradigmatic equivalent forms are being selected and combined diagonally across in inverted positions. In Mark 2:19 sentences 85.1 and 85.2 are fine examples:

85.1 Μὴ δύνανται (A) οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος (B) μετ' αὐτῶν (C)  
ἔστιν νηστεύειν;

85.1 "... Can (A) the wedding guests fast while the bridegroom (B) is with (C) them?

85.2 ὅσον χρόνον ἔχουσιν τὸν νυμφίον (B) μετ' αὐτῶν (C) οὐ δύνανται (A) νηστεύειν

85.2 As long as they have the bridegroom (B) with them (C), they cannot fast (A).

This chiasmic parallelism is an example of the ABC/BCA type.

Another example in Mark 2:22, sentences 85.8 - 85.11, will be discussed below.  
Cf. §3.2.2.2.

Levin (1969:33 et seq.) based his characterisation of coupling on the above proposition of Jakobson. Syntagmatic coupling groups semantically equivalent forms in syntagmatically equivalent positions. The difference between parallelism and coupling is only a difference of degree. Levin's coupling requires a stricter correspondence in syntagmatic position of the semantically equivalent forms: in the coupled parts, for example, the sequence Article, Noun, Adjective, Verb and Adverb must be repeated verbatim. Both parallelism and chiasmic parallelism provide a favourable framework within which coupling is realised: Good examples can be found in sentences 4/5 and 6/7. Levin's coupling is therefore actually a stricter and thereby also possibly a more marked parallelism.

Words converging in the intersection of a chiasm are placed in relief. The chiasm as syntagmatic mechanism foregrounds those words placed in relief. Both parallelisms and chiasmic parallelisms contribute towards the cohesive unity of sentences and pericopes.

This concludes the discussion of foregrounding as extra-patterning insofar as it is relevant to the analysis of the structure of Mark 2:18-22. It is evident that Mark 2:18-22 has a clearly recognisable poetic structure, an analysis of which is relevant to the interpretation of the text. It is also essential, however, to consider Mark 2:18-22 as part of the Gospel of Mark, which displays a clearly recognisable narrative structure. We may now proceed with the exegetical interpretation of Mark 2:18-22.

#### 4. An Exegetical Interpretation of Mark 2:18-22

##### 4.1 Introduction

Exegesis of biblical texts, as stated from the outset of this article, requires an analysis of the "language and structure" of the text. Exegesis enquires into the relevance of both the micro-structure and the macro-structure of the text for its interpretation. In § 3 above the theory required for recognising linguistic devices encountered in the micro-structure of Mark 2:18-22 has been introduced. Next, we shall have to determine the function and relation of Mark 2:18-22 to Mark 2:1-3:6 as a possible larger unit. Fortunately the structural analysis of Mark 2:1-3:6 proposed by Dewey (1973: 394-401) produced valuable results. Clark's article (1975: 63-72) contributes further to the analysis of the structure of Mark 1:16-3:12 producing confirming evidence for Dewey's proposal.

The relevance of the results of structural analysis for the interpretation of the text of Mark 2:18-22 must now be further considered.

To express this task in the terms of Leech (cf. § 3 above) the exegete must determine how foregrounded features identified in our text Mark 2:18-22 are related to one another and to the text in its entirety. The exegete must further attempt to analyse the structuring principle which relates pericopes in Mark 2:1-3:6 to one another and to the text in its entirety.

#### 4.2 Mark 2:1-3:6 The Controversies between Jesus and the Representatives of Judaism.

##### 4.2.1 The Structure of Mark 2:1-3:6

Mark 2:1-3:6 consists of V pericopes which together form a unit with a common theme and as Dewey (1973:394) remarked "a tight and well worked out concentric or chiasmic structure". The common theme which runs through the five pericopes is the conflict between Jesus and representatives of Judaism. The cause which leads to the conflict is the manner in which Jesus administers the divine prerogative to forgive sins. Also involved is the authority with which Jesus violates cultic restrictions and radicalises the observation of cultic laws into obedience to God and service to mankind. In the following list of the pericopes the content of the parallels will be symbolised as follows: A will mark pericopes dealing with miracles of healing and B will mark pericopes dealing with the violation of eating restrictions:

A: Mark 2:1-12. This pericope deals with the healing of the paralysed man. The pericope also contains the Son of Man proverb which claims for Jesus the authority to forgive sins.

B: Mark 2:13-17. Jesus calls Levi. Jesus violates the cultic restrictions which prohibit Jews from sharing meals with outcasts.

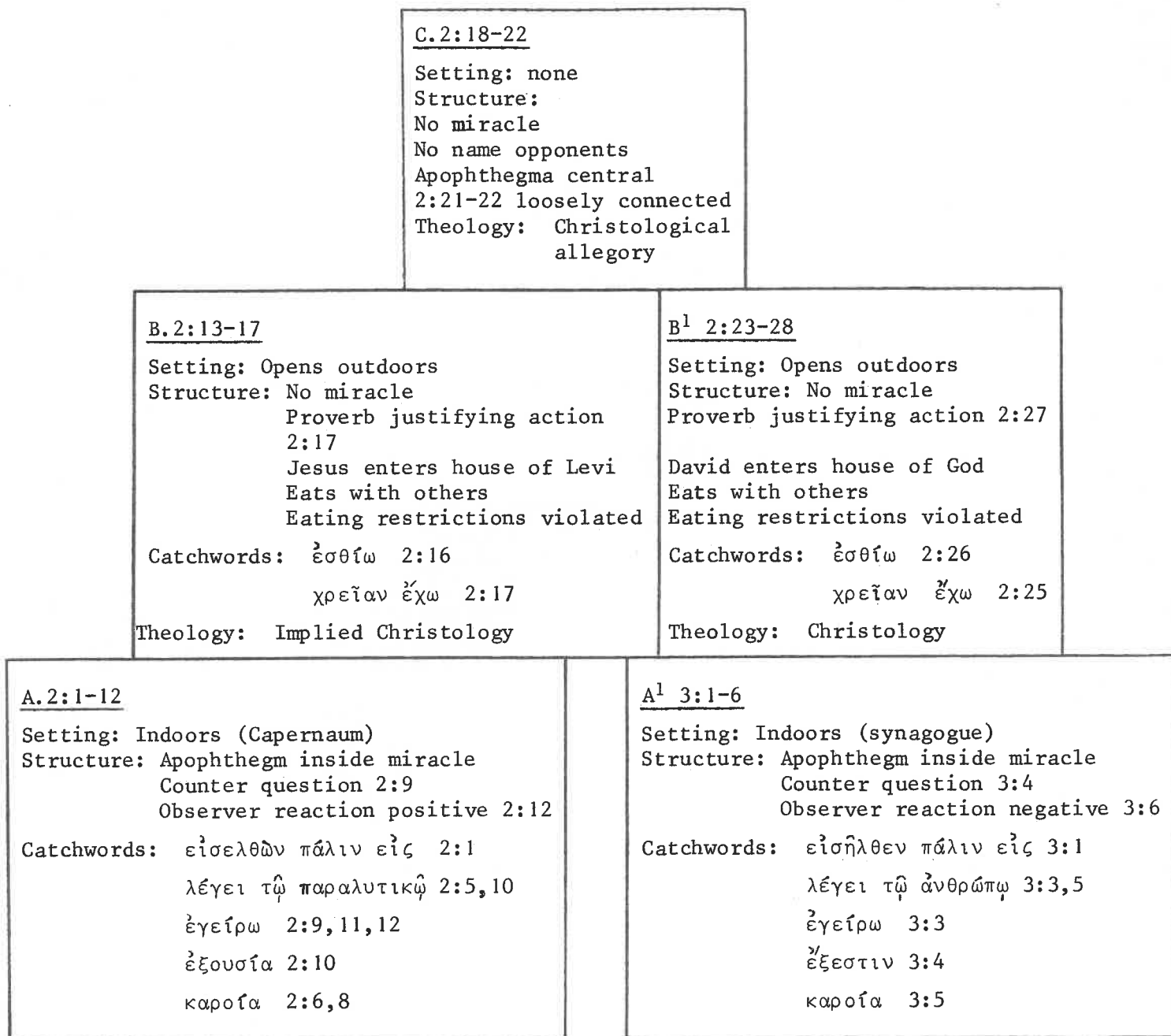
C: Mark 2:18-22. This pericope deals with fasting. The pericope unifies the multiple lines of action in Mark 2:1-3:6 as a unit. The pericope functions also as a point of turning in the extended chiasmic parallelism of Mark 2:1-3:6.

B<sup>1</sup>: Mark 2:23-28. This pericope deals with the question of the Sabbath. Jesus again violates cultic laws concerned with the observation of the Sabbath. He allows his disciples to pick wheat on the Sabbath. The pericope also contains a proverb which states that the Son of Man is Lord even of the Sabbath.

A<sup>1</sup>: Jesus heals the man with the crippled hand. Here Jesus yet again violates cultic laws governing the observation of Sabbath laws.

Clark's article on Mark 2:18-22 confirms the results of the analysis conducted by Dewey. Clark (1975:64) represented Dewey's analysis of Mark 2:1-3:6 in the following diagram:

DIAGRAM 7: DEWEY'S ANALYSIS OF MARK 2:1-3:6 : SUMMARY OF CRITERIA INVOLVED:





Clark confirms the analysis of Dewey with more linguistic precision in adhering to the criteria involved. Whereas Dewey regards Mark 2:18-22 as the centre of the "concentric or chiasmic structure", Clark calls Mark 2:18-22 the apex of Mark 2:1-3:6. In Mark 2:1-3:6 the focal point of observation is the messianic authorised power which Jesus exercises. In the extended chiasmic structure of the unit Mark 2:1-3:6 the A layer illustrates how the messianic authorised power of Jesus is exercised in miracles of the resurrection-type healings, as Dewey (1973:399) terms it. Pericopes in the B layer of the extended chiasm illustrates how Jesus exercises his messianic authorised power by violating cultic restrictions connected with eating.

#### 4.2.2 The Structuring Principles of Composition in Mark 2:1-3:6

The most important structuring device similar to those found in Mark 2:1-3:6 is what may in Lämmert's terms (1970: 52 et seq.) be classified as "korrelative Formen der Verknüpfung", translated hereafter as "correlative devices of composition". The following four characteristics illustrate both the correlative and consecutive structuring principles in Mark 2:1-3:6.

##### 4.2.2.1 Reflecting the Authority of Jesus

The controversies in Mark 2:1-3:6 all contribute by a common interest to the authority of Jesus as the main line of action. The authority (ἐξουσία) of Jesus is self-evident in the manner he administers the divine prerogative to heal the sick and forgive sins. This subject of the authority pertains directly to his teachings (cf. 1:21, 22 and 27; 2:13; 4:1; 6:1; 6:34; 11:18; 12:35 and 14:49). The crowd responds to the authoritative power of Jesus by expressing their amazement (1:22, 27; 2:12; 5:20 and 12:17). This authority invested in Jesus differs from that of the scribes: the scribes derived their authority from the law and the prophets. Jesus teaches with divine authority. The authority of Jesus is a tertium comparationis which becomes evident in the manner in which these events reflect one another (cf. Lämmert 1970:53).

Also relevant to the authority of Jesus is the manner in which Jesus remains aloof from cultic traditions. In fact cultic laws are discontinued in the company of Jesus. The teachings of Jesus radicalise cultic piety into faithful obedience to God and love to one's neighbours. This radical character of the teachings of Jesus amounts to a rejection of cultic laws (cf. besides the controversies about the law in Mark 2:1-3:6; also Mark 7:1-13 and 11:14, 11:21-22 and 14:58).