

4.2.2.2 Contrasting Events

Mark 2:18-22 joins various lines of action in the unit Mark 2:1-3:6. The question about fasting in sentence 84 (verse 18) to which Jesus replies with the bridegroom proverb in sentence 85.1-4 (verses 19 and 20) is associated with the B-layer of the extended chiasm in Mark 2:13-28.

In B (Mark 2:13-17) Jesus violates eating restrictions by sharing table fellowship with people that are unclean with regard to cultic purity.

In B¹ (Mark 2:23-28) Jesus intensifies the violation of eating restrictions by breaking the laws governing the Sabbath. The conduct of Jesus and his party intensifies the tension between followers of Jesus and the adherents of Judaism.

The proverb of the patch of unshrunk cloth in sentence 85.5 (verse 21) and the new wine in sentence 85.8 (verse 22) reflects the authoritative teachings and healings which Jesus administers in the A-layer of the extended chiasm.

In A (Mark 2:1-12) Jesus heals the paralysed man and claims the authority to forgive sins. A¹ (Mark 3:1-6) further accentuates Jesus' authority and intensifies the polarisation between his party and the Jewish party. In A¹ Jesus heals a man with a crippled hand and simultaneously violates the Sabbath restrictions.⁶⁾

4.2.2.3 Allegorising of Main Events

Another characteristic of the correlative device of composition is what Lämmert terms: "Die allegorische Verkleidung des Hauptvorgangs in einer Seitenerzählung von eigener Geschehensfügung." Mark follows this method in 2:18-22 by narrating the parable of the bridegroom. The metaphorised bridegroom identifies the ministry of Jesus and also anticipates the future destiny of his ministry. This structuring principle is further marked by the double proverbs, comparing the "new teachings" (Mark 1:27) of the Kingdom to the "new patch" and new wine in Mark 2:21 and 22.

4.2.2.4 The Anticipation of the Passion of Jesus

In Mark 2:1-3:6 the author anticipates the conclusion of his narrative in two ways: Mark 2:1-3:6 describes on the one hand the widening rift between Jesus and the scribes. On the other hand the author introduces the Passion motif in sentence 85.3 and .4 (verse 20 with the expression: "Days will come when the bridegroom will be taken away from them.") Both the ever increasing

situation of conflict and allusions to the Passion (cf. Mark 2:20; 6:17-29; 8:31, 9:9 and 31; 10:33; and 12:7) anticipate the end of the narrative. It therefore becomes evident that the correlative device of composition though dominating is not the only structuring device operating in Mark's Gospel narrative.

Numerous events in the Gospel of Mark have a causal relationship. We may conclude that consecutive devices of composition in Lämmert's terms (1970:56) "Konsekutive (kausale) Formen der Verknüpfung" also play an important part in the formation of the Gospel narrative.

Further associated with the anticipatory character of Mark 2:18-22 is the quality of prospection. Prospection which is characteristic of correlative structuring devices can be demonstrated by the proleptic suspended metaphors in Mark 2:18-22. Very striking in this regard is the "bridegroom" metaphor alluding to the eschatological revelation of the parousia when Christ will be united with his bride. Both the anticipation of the end and the prospect of an end time union with the bridegroom attach an eschatological tension to the pericope.

The structuring devices used in Mark's Gospel not only interrelate Mark 2:18-22 within the wider context of Mark 2:1-3:6 but also contribute in collaboration with the chiasmic structure to the cohesion of the unit as a whole. We now turn to an interpretation of the pericope Mark 2:18-22. The results of the linguistic and literary analyses of §2 and §3 will be correlated in the exegetical exposition of the text. Also the socio-cultural background will be considered in the interpretation of the pericope.

4.3 An Interpretation of Mark 2:18-22

The pericope Mark 2:18-22, which concerns the third conflict between Jesus and the supporters of Judaism, can be divided into two main parts.

1. Sentences 83 and 84: The Controversial Question
2. Sentences 85 to 85.11: Jesus' Reply

4.3.1 The Controversial Question: Sentences 83-84.2

83(18) Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες

83(18) Both the disciples of John and the Pharisees were fasting.

84. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ

84. Some people approached Jesus and asked him:

84.1 Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν

84.1 "Why do John's disciples and the disciple of the Pharisees fast,

84.2 οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

TENOR

84.2 but your disciples are not fasting ?"

TENOR

Sentence 83 directs the attention to the observation of laws governing fasting. Fasting, almsgiving and prayer, very closely associated (cf. Maartens 1977:55 et seq.), are three vitally important religious practices exercised by all pious Jews. Fasting viewed as one of the contrasting events (cf. 4.1.2 above) in the controversies between Jesus and the scribes in the unit Mark 2:1-3:6 is a synecdoche representing religious practices generally. The high frequency utilisation of νηστεύειν (= to fast, cf. 83; 84.1; 84.2; 85.1; 85.2 and 85.4) in the pericope shows exactly how important fasting was as the question at issue in the controversy. The verbal compound ἤσαν... νηστεύοντες in 83 is the imperfect tense form of the verb used to contribute a durative aspect to the event of fasting thereby providing a contextual background to the controversial question.

In the socio-cultural history of the Jews, fasting was observed on national days of fasting e.g. the Day of Atonement, the 9th Ab, the day commemorating the first and second destruction of the temple, but there were also personal voluntary fasting rites in atonement for sins. We do not know the exact occasion but it seems that most pious Jews were fasting at the time the question was put to Jesus. Concerning the significance of fasting, it was generally supposed that if the pious believer faithfully observed his religious duty to fast God was obligated to come to his aid. 7)

"The disciples of John", also mentioned in 83, is the focus of sentence 84 (cf. 2.2.2 above). The representatives of Judaism seem sensitive to the status which John enjoyed as the transitional figure between the old and new dispensation among the followers of Jesus. It would seem characteristic of

the devotion of the disciples of John that they observed voluntary fasts. Their collaboration with representatives of Judaism adds further strength to the accusation brought against Jesus. The disciples of John are explicitly mentioned to give weight to the justification of fasting as a religious practice. Matthew 4:1-11 (also Luke 4:1-13) records only once that Jesus fasted forty days and nights in the Wilderness. Subsequently Jesus never again observed eating-restrictions as laid down by law. During his earthly ministry the followers of Jesus discontinued eating-restrictions which gave rise to the conflict situation under discussion. Sentences 83 and 84 create an appropriate setting which gave rise to Jesus' teaching which relates to cultic practices. It goes without saying that the comments made by Jesus in 85.5-85.11 are also relevant to all cultic practices. Sentences 83 and 84 introduce the following tenors of some metaphors encountered in the proverbs of Jesus:

i. Fasting is a signal activating the cult as tenor of the submerged metaphors $\xi\mu\acute{\alpha}\tau\iota\omicron\nu$ $\mu\alpha\lambda\alpha\iota\acute{\omicron}\nu$, 85.5 (= old garment) and $\delta\sigma\kappa\omicron\delta\varsigma$ $\mu\alpha\lambda\alpha\iota\omicron\upsilon\varsigma$, 85.8, (= old ²wineskins). The cult provides a very emphatic contrasting background for the proverbs of Jesus by the foregrounding of the verb to fast in the following two ways:

- a. Fasting is foregrounded by high-frequency utilisation: The verb is used six times in the pericope.
- b. The use of the verb $\nu\eta\sigma\tau\epsilon\upsilon\omicron\upsilon\sigma\iota\nu$ (= they fast) in 84.1 and 84.2 exhibits homoioteleuton.

In sentences 85.1 and 85.2 the infinitive $\nu\eta\sigma\tau\epsilon\upsilon\epsilon\iota\nu$ (= to fast), also foregrounded by homoioteleuton is part of the counter-determining context of the bridegroom metaphor. In this context semantic features of fasting a.o. such as (self-humiliation), (penance), (sorrowfulness), (joylessness) and (mourning) become activated. In Judaism fasting was a cultic ritual expression of pious Jewish expectations anticipating the future intervention of God. The disciples of Jesus no longer belonged to this dispensation. This brings us to the following tenor: the disciples of Jesus.

ii. In sentence 84.1 $\omicron\acute{\iota}$ $\mu\alpha\theta\eta\tau\alpha\acute{\iota}$ (= the disciples) is the tenor of the temporarily suspended metaphor: $\omicron\acute{\iota}$ $\nu\acute{\iota}\omicron\iota$ $\tau\omicron\upsilon$ $\nu\mu\phi\acute{\omega}\nu\omicron\varsigma$, 85.1, (= sons of the bridechamber i.e. wedding-guests). The disciples is the focus (cf. 2.2.2 above) of sentence 84.1. The disciples of Jesus are contrasted with the

85.3(20) ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῆ ἀπ' αὐτῶν ὁ νυμφίος

Vehicle/Focus

85.3(20) The days will come, when the bridegroom

is taken away from them,

Vehicle/Focus

85.4 Καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ

85.4 then they will fast in that day.

Sentence 85.1 to 85.4 may in Jakobson's terms (1966:412) be called a "double parallelism". The sentences 85.1 and 85.2 exhibit a chiasmic parallelism. The "abbreviated repetition", as Jakobson terms stanzas similar to sentence 85.4, constitutes the biblical type of incomplete parallelism. Parallelisms similar to 85.4 which delete redundant constituents (in this case αὐταὶ ἡμέραι ὅταν ...) are called "incomplete" to account for the deletions. The incomplete (also elliptical) parallelism 85.3/85.4 supplies the antithesis which completes the symmetrical structure of the double parallelism. The connecting lines in the right margin symbolise the symmetrical structure of the double parallelism.

A closer examination of sentences 85.1 and 85.2 reveals that the metaphorised ὁ νυμφίος (= bridegroom) is placed in relief by the chiasmic structure:

85.1 Μὴ δύνανται (A)... ὁ νυμφίος (B) μετ' αὐτῶν (C) ἔστιν ...

85.2 ... ἔχουσιν τὸν νυμφίον (B) μετ' αὐτῶν (C) οὐ δύνανται (A)...

The emphasis on ὁ νυμφίος (= bridegroom) in the context of the chiasmic parallelism received great attention in the history of research into the parable. The two bridegroom Proverbs gave rise to the following two questions:

- (1) Is ὁ νυμφίος in 85.1 and 85.2 a messianic selfdesignation?
- (2) Is the early Passion announcement in 85.3 and 85.4 authentic or not?

The primary question is whether Jesus designated Himself allegorically as the messianic bridegroom. Jeremias (1967: 1101) recently strongly denies the possibility that Jesus employed this metaphor as a messianic self-designation (cf. also Dodd 1938: 116 and Bultmann 1963: 107). Jeremias favours the

translation proposed by Dodd (1938: 116, n.2.):

"Can wedding-guests mourn during the wedding festival."

Jeremias recognises ὁ νυμφίος as a "genuine metaphor, perhaps even a secular proverb" (1967: 1103). Jeremias, however, explains "so long as the bridegroom is with them" not as a reference to Himself i.e. Jesus but rather as a reference to the time when He will no longer be among them. Jeremias, however, can offer no justification for interpreting the metaphor as an adverbial phrase. Kümmel, (1969: 57) although he is not convinced by Jeremias's arguments, unfortunately also fails to interpret the expression metaphorically as such:

"Now it is not absolutely necessary to consider the figure of the bridegroom in this parable to be a metaphor and to apply it to Jesus as the messianic bridegroom, but since the messianic age is often described as a wedding feast, the metaphorical meaning of the bridegroom in the parable is very likely."

Though recognised as metaphor by modern commentators⁸⁾ this particular one requires further attention: In sentence 85.1 ὁ νυμφίος (= bridegroom) is the vehicle of a surface metaphor in Miller's terms (1971: 131). The vehicle leads to the noun ὁ Ἰησοῦς (= Jesus) in 85 which is the tenor of the metaphor as already indicated in § 3.1.4.5 above. The logical formula (cf. De Villiers 1974: 148-151) underlying this metaphor can be represented in the following sentence:

Sentence 8	Jesus	is	the bridegroom
	⏟		⏟
	Tenor		Vehicle

In cases similar to sentence 8, it can beyond doubt be established (cf. §3.1.4.5 above) that the tenor/vehicle relationship is a relationship of identification. It goes without saying that the identification of tenor and vehicle in sentence 8 implies that Jesus used this surface metaphor as a messianic self-designation. In the interplay between tenor and vehicle the semantic features which the vehicle transfers to the tenor, Jesus, are among others the following: (love), (marriageable), (expectation) and (joy). Our encyclopedical knowledge about the noun Jesus as the literal frame (Weinrich 1967:6) counter-determines the meaning of the vehicle to the effect that the interpretation of the metaphor becomes eschatological. In the eschatological context of the metaphor, the

most important semantic feature activated by the interaction of tenor and vehicle is (joy). Joy is the result of the approach of the eschatological bridegroom to the scene where the wedding-guests are ready to lead his bride to be joined with him. In short: the tertium comparationis (Gläser 1971: 273) within the interrelated "system of associated commonplaces" (Black 1962: 40) between tenor (= Jesus) and vehicle (= bridegroom) is eschatological joy. In fact, it is the responsibility of the wedding-guests to lead the bride to the bridegroom. The wedding-guests are only content when the bridegroom is present (cf. 2.2.1 above). The conduct of Jesus' disciples is significant because of the fact that they are content and their joy is complete. The metaphor communicates the incompatibility of the messianic community with the mournful cultic rites of Judaism.

The bridegroom metaphor is, however, a complex one. The bridegroom is simultaneously a vehicle which leads to the exalted Jesus about to be revealed as the bridegroom at the parousia, (Cf. §3.1.4.3. above). Only at the parousia will Jesus be joined with his bride and will love, expectation and joy be complete. Sentences 85.3 and 85.4 allude to the Passion and exaltation of the eschatological bridegroom.

The second question which arose in the history of research is whether the reference to the Passion and exaltation is authentic. Many commentators reject sentences 85.3 and 85.4 (verse 20) as a later church addition (cf. Klostermann 1971: 27). Cranfield (1972: 111) summarises the critical point of view with reference to verses 19b-20 (i.e. Sentences 84.2 - .4) as follows:

- " i. They reflect the tendency to turn parable into allegory.
 ii. They involve a prediction of the Passion at too early a stage in the ministry to be probable...
 iii. The attitude to fasting reflected in v 20 is inconsistent with that in v. 19a and vv. 19b-20 are an addition by the community to justify its own custom of fasting."

The hypothesis which rejects sentences 85.2 - 85.4 as a secondary gloss should be reconsidered in view of the following arguments based on the structure of the Markan Gospel:

1. Allegory as indicated in § 4.2.2.3 above is an important characteristic of correlative devices of composition. It has been determined above that

the correlative device of composition is one of the structuring principles evident in the macro-structure of Mark's Gospel. The presence of allegory is no justification for the inauthenticity of sentences 85.2-85.4.

2. The Passion predictions as indicated in § 4.2.2.4 above are an important characteristic of the consecutive device of composition which is one of the structuring principles evident in the macrostructure of Mark's Gospel. Because sentences 85.3 and 85.4 contain an early reference to the Passion, this argument is no justification for the inauthenticity of the proverb. In fact if Cranfield (1972: 55) is correct, we may already have a confirmation of Jesus' Servant vocation in the expression ὁ υἱός μου ὁ ἀγαπητός (= my beloved Son) in Mark 1:11. According to Cranfield (1972:111) Jesus saw his mission as that of the Suffering Servant from the very beginning of his ministry.

3. The appeal to the poetic structure of sentences 85.1-85.4 is a very strong argument in favour of the authenticity of the proverbs, (cf. Taylor 1969:211). At this point I wish to present two arguments for the justification of the consistency of the statements made in both proverbs contained in sentences 85.1-85.4:

a. The poetic structure of the double bridegroom proverbs in 85.1/85.2 and 85.3/85.4 displays a synonymous parallelism symbolised by the connecting lines in the right margin. This parallelism applies the same principle to different situations. Sentences 85.1 and 85.2 refer to the present situation. The chiasm puts ὁ νυμφίος (B) μετ' αὐτῶν (C) (= while the bridegroom is with them) in relief to qualify the present situation. Sentences 85.3 and 85.4 focus on ἐλεύσονται (= will come), i.e. the future situation when the bridegroom is taken away from them (ἀπ' αὐτῶν). The semantic aspect of both parallel statements is synonymous and consequently consistent. This becomes evident when we consider the presuppositions (cf. 2.2.1 above) and statements of both proverbs.

b. Let us consider the statements and presuppositions of both proverbs:

Sentences 85.1 and 85.2 state that the disciples cannot fast in a situation where Jesus is present. This proverb again presupposes that the disciples (i.e. wedding-guests) are content when the bridegroom (i.e. Jesus) is with them. Let us next consider the parallel in 85.3 and 85.4:

In sentence 85.3 the focus ἐλεύσονται (= will come) introduces a future situation as new information into the parallel statement. Sentence 85.3 states that Jesus will be taken away from them. In his physical absence the disciples will fast to express their anticipation of his return. (i.e. His parousia). Sentence 85.4 also presupposes that the disciples are only content when the bridegroom is with them.

We conclude therefore that Sentences 85.1 and 85.2 only differ from the parallel statement in sentences 85.3 and 85.4 with respect to the situation. The statement made in 85.2 applies to the present situation. The statement made in 85.4 applies to a situation which will be subject to different conditions in the future. The presuppositions of both parallel statements are however equivalent. The argument that the content of the two proverbs is inconsistent and therefore inauthentic is thereby refuted. The textual omission of sentence 85.2 by manuscript: DW fam. 1 (exc. 131) 33 700 a b e ff g' (cf. Taylor 1969: 33 for a list of these manuscripts) may be accounted for by the homoioteleuton exhibited by νηστεύειν in the structure of the text. The omission of sentence 85.2 in some manuscripts therefore does not make any further contribution to this discussion.

This concludes our consideration of the problems raised in the history of research into Mark 2:18-22. From this discussion the relevance of structure for theoretically-founded exegesis becomes self-evident. We shall now continue our discussion of the imagery of the bridegroom proverbs.

The imagery of 85.1 is further supplemented by another suspended metaphor: υἱοὶ τοῦ νυμφῶνος (= sons of the bridechamber).

The metaphor "sons of the bridechamber" is a Hebraistic expression. This expression compares favourably with Brooke-Rose's "double metaphor" of the A=B of C type. The "logical formula" (De Villiers 1974: 148-151) underlying the metaphor can be presented as follows:

Sentence 9:	οἱ μαθηταὶ	εἰσιν	υἱοὶ	τοῦ	νυμφῶνος.
	The disciples	are	sons	of the	bride-chamber
	⏟	=	⏟	⏟	⏟
	A		B	of	C
	TENOR		⏟		
			Vehicle		

The "sons of the bride-chamber", in the socio-cultural history of the times of Jesus and the apostles, were responsible for leading the bride-to-be to her future husband. The "sons of the bride-chamber" assisted the bridegroom, joined the bride and bridegroom in marriage (Jeremias 1967:1101) and thus made their love and joy complete. The semantic features transferred to the set of features of the disciples are a.o. such features as: (give counsel), (give assistance), (solemnization), (joyfulness) and (completeness). Brooke-Rose's "relationship-of-identification"-rule attributes to the disciples the character of a joyous community sharing and distributing eschatological fellowship and joy. The metaphor thereby designates the disciples as benefactors or a source of the events of salvation and joy in which they have become participants.

The question in 85.1 which Jesus puts in reply to the accusations of the representatives of Judaism presupposes that the presence of Jesus establishes the messianic age of salvation. The presence of the Messiah and the time of salvation which thereby dawns realise eschatological joy. On the other hand, fasting means sorrow. Fasting belongs to the time of waiting for salvation (Behm 1967:932). Joy and fasting mutually exclude each other. To draw the sharp contrast between the time of salvation and the cult which represents the laws νηστεύειν (= to fast) is put in sentence-final position in 85.1 and .2 exhibiting homoioteleuton. The reply of Jesus implies that the disciples are benefactors of the eschatological events. To fast means to compromise the fullness of the eschatological joy in which they participate. It is beyond their understanding to fast because their joy is complete.

Sentences 85.3 and 85.4 cast a prospective view into the future. The change of the tense in the verbs takes the reader by surprise. The verb ἐλεύσονται is the focus (cf. 2.2.2 above) of sentence 85.3 and introduces new information to the sentence. The expression ἐλεύσονται δὲ ἡμέραι (= days will come) refers to changed conditions of which Jesus is aware in the interval between Now and Then, the earthly ministry and his return. The verb-metaphor ἀπαρθῆ (= is taken away, cf. 3.1.5.2.2 above) is a euphemism which alludes to the passion of Jesus. The NP Shift of ὁ νυμφίος to sentence-final position (cf. 2.3.2 above) keeps the reader in suspense. This early reference to the passion further substantiates the identification of Jesus with the bridegroom.

The eschatological overtones of the pericope, strengthened by metaphors with a proleptic function, provide a very appropriate context for the prophecy which the sentences 85.3 and 85.4 contain. The future tense of the verbs: will come and will fast marks the prospection of future events containing the new information presented by these sentences. The new information contained in the prophecies is the focus of both sentences. Sentences 85.3 and 85.4 exhibit an incomplete or elliptical parallelism. This parallelism is the focus of the pericope. In the second stanza 85.4 the adverbial phrase: when the bridegroom is taken away from them is deleted. τότε, however, in 85.4 resumes this deleted phrase. In sentence 85.4 the stylistic effect produced by ellipsis is the giving of brevity, force and liveliness to the prophecy. The expression: then they will fast shows that Mark was aware of such religious practices prevalent in the later church which is also reflected in the Didaché 8,1. Fasting (cf. 2.2.1 above) as ritual practice reveals the sobriety of the early church, Mark knew, characterised by watching and waiting for the parousia. The parousia which they anticipated meant to the church the final victory over sin and evil. The death and subsequent absence of Jesus evoked the eschatological hope of the early church. Sentence 85.3 particularises the crucifixion event by a shift from the plural: days 85.3 to the singular in that day in 85.4. As John 16.20 also shows, the crucifixion event is singled out as a more appropriate time to fast. This prophecy forecasts the passion and death of Jesus at a very early stage in the Gospel. Mark further justifies fasting as religious ritual in the early church only by representing this religious practice as an expression of the hope of the eschatological bride to be rejoined with the bridegroom.

The rest of Jesus' reply draws the readers' attention to the decisive discontinuation of Jewish ritual laws at the dawn of the Kingdom in the ministry of Jesus. The uncompromising character of the Gospel is illustrated with the double sayings of the "new patch" and the "new wine".

4.3.2.2 The Double Apothegms Contrasting the Old and the New Aeon:

4.3.2.2 The Double Apothegms Contrasting the Old and the New Aeon:

- 85.5(21) οὐδεὶς ἐπίβλημα ῥάκουσ ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν
 Vehicle Vehicle A
- 85.5(21) No one sews a piece of unshrunk cloth on a
 Vehicle
 garment that is old;
 Vehicle
- 85.6 εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ B ←
- 85.6 if he does, the patch tears away from it, the new from the old,
- 85.7 καὶ χεῖρον σχίσμα γίνεται C ←
- 85.7 and a worse tear is made.
- 85.8(22) καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς - A ←
 Vehicle Vehicle
- 85.8(22) No one puts new wine in wineskins that are old;
 Vehicle Vehicle
- 85.9 εἰ δὲ μή, ρήξει ὁ οἶνος τοὺς ἀσκοὺς B ←
- 85.9 if he does, the wine will burst the wineskins,
- 85.10 καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί - C ←
- 85.10 and the wine is lost, even so are the wineskins;
- 85.11 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς A ←
- 85.11 but new wine is kept in wineskins that are new

Sentences 85.5 - 85.11 contain two proverbs of Jesus which in Lowth's terms realise a synonymous parallelism. Concerning synonymous parallelism Lowth maintains (Jakobson 1966: 400):

"Synonymous lines 'correspond one to another by expressing the same sense in different, but equivalent, terms; when a Proposition is delivered, and it is immediately repeated, in the whole or in part, the expression being varied, but the sense entirely, or nearly the same'."

The ἱμάτιον παλαιόν, (= old garment,) is the vehicle of a suspended metaphor, leading to νηστεύειν, (= to fast), which pars pro toto represents cultic laws as the proper term of the metaphor. The adjective παλαιόν, (= old), has an attributive function in relation to the vehicle which it qualifies. It is further significant that the author uses παλαιόν and not ἀρχαῖον to qualify ἱμάτιον: The word ἀρχαῖον means "old in point of time". The contrast which the author draws between the new patch of cloth and the old garment is not a contrast in point of time (= ἀρχαῖον) but a contrast in point of use (= παλαιόν). The old garment is "worn out", as K.S. Wuest correctly indicates (1971:57). The relationship between tenor and vehicle in this metaphor is a relationship of identification. Consequently in the interaction between tenor and vehicle the semantic features (unchangeable), (uncontainable), (stagnant) are transferred to the set of semantic features of the submerged tenor: the cult. The tertium comparationis of this metaphor is the incompetence of the cult to accommodate the dynamic creativity of the approaching Kingdom and its righteousness.

The logical sequence of the argument in 85.5 - 85.7 is as follows: Sentence 85.5 makes a general statement: "No one sews a piece of unshrunk cloth on a garment that is old." Sentences 85.6 and 85.7 describe the consequences which set in if the general principle of 85.5 is violated: "if he does, the patch tears away from it, the new from the old, 85.7 and a worse tear is made."

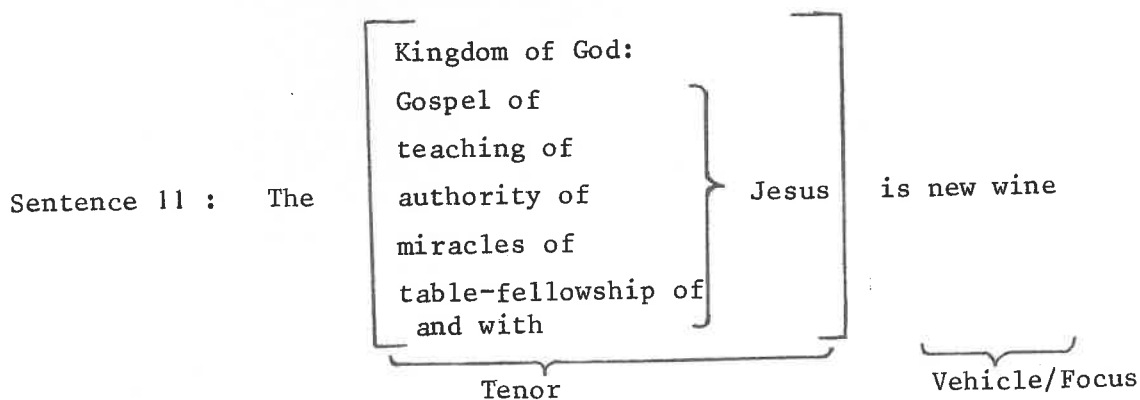
In 85.6, εἰ δὲ μὴ (γίνεται), literally: "if it happens", is the protasis of this sentence. The verb γίνεται which is deleted subject to the "recoverability condition", (cf. Bach 1974:100), is embedded under the VP of the apodosis in the verb αἶρει, (=tears). The function of the deletion is to focus on the apodosis stating what consequences the violation of this rule will effect. The sharp contrast in the new with the old is foregrounded by the adjective-shift of παλαιούζ to sentence final position exhibiting an homoioteleuton. Sentence 85.7 further states the result of the violation of the general principle stated in 85.5. The violation of the general principle results in a worse tear which will be made in the old garment. This proverb articulates the fact that any attempts made to accommodate the new teachings of the Kingdom in the cult, will lead the way to the destruction of the cult and compromise of the Kingdom.

4.3.2.2.2 The Proverb of the New Wine. (Sentences 85.8 - 85.11)

Sentences 85.8 - 85.11 realise an internal antithetical chiasmic parallelism. This chiasm completes the symmetrical structure of the double parallelism 85.5 - 85.11. Though the chiasmic parallelism is synonymous with the "old garment" proverb (§3.2.2.2.1) the imagery it contains progresses further: Because the cultic laws are incapable of accommodating the Gospel of the Kingdom, the proverb of the new wine articulates the demands of the Gospel to create new ways of life that will manifest the Kingdom of God and its righteousness.

In 85.8 οἶνον νέον, new wine, is the vehicle of a suspended metaphor with a proleptic function. The adjective new attributes to wine semantic features a.o. such as (freshness) (dynamism), (processing event) and (fermenting). New wine is the vehicle/focus of the suspended metaphor which leads to a set of a variety of tenors present in the macrostructure of the Gospel. Present in the logical formula underlying the metaphor the tenors may be presented as follows:

DIAGRAM 8: THE RELATIONSHIP BETWEEN TENOR AND VEHICLE IN THE LOGICAL FORMULA UNDERLYING THE SUSPENDED METAPHOR: NEW WINE



The semantic features superimposed on the set of semantic features of each of the set of variety of tenors in sentence 18 are a.o. such as (freshness), (partialness), (creativity) and (joyousness). The new wine signifies the ongoing process of wine-in-the-process-of-making.

The variety of events constituting the tenor in sentence 11 each represents 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. These events culminated in the Kingdom preached by Jesus. The Kingdom of God identified with the Gospel in Mark 1:15 is itself a proleptic suspended metaphor alluding to the dispensation which Jesus establishes. In Mark's Gospel the Kingdom is established by the preaching of the gospel, Mark 1:15, the authority of Jesus exercised in the healing of the sick and sharing table-fellowship with tax collectors and sinners 2:13-17. By his conduct Jesus demonstrates the ultimate demand of the Kingdom: Love God and render service to mankind. The metaphor of the new wine attributes to the establishment of the Kingdom the eschatological character of the Kingdom-in-the-process-of-realising. With this metaphoric expression, Jesus in reply explains the conduct of the disciples with a view to their sharing in the event of establishing God's rule. The disciples have become participants in this event of the partial realisation of the Kingdom. The lives of the disciples are no longer subject to cultic ceremonial rules but have been overruled by the ultimate demands of the Kingdom of God and its righteousness.

Old wineskins in 85.8 in syntagmatic equivalent position is semantically equivalent to ἱματίον παλαιόν in 85.5. Old wineskins is similarly the vehicle of a suspended metaphor with a resumptive function. As vehicle old wineskins leads to the Jewish ceremonial laws as the submerged tenor of the metaphor. The vehicle projects semantic features such as (obsolete), (stagnant), (unusability), and (disfunct) onto the set of semantic features of the cult. Sentence 85.8 presupposes that the old wineskins have become obsolete with age. With reference to the cult the metaphor implies that the Kingdom which is partially realised is irreconcilable with the cult. Kingdom and cult are mutually exclusive entities.

In 85.9, similar to the parallel in 85.6, εἰ δὲ μὴ as protasis of the sentence with the verb γίνεταί deleted. The verb γίνεταί which is deleted subject to the "recoverability-condition", is embedded under the VP of the apodosis in the verb ρήξει, (= will burst). The function of the deletion is to focus attention on the result which takes effect because the principle set out in 85.8 had been violated. The causal event is further foregrounded in the apodosis by the fronting of the verb by means of a verb/noun inversion transformation: ρήξει ὁ οἶνος τοῦ ἀσκοῦς, (= will burst the wine the wineskins). This sentence illustrates how optional transformations are applied to the deep structure of sentences to foreground the

important causal event. The progression in the imagery of the chiasmic parallelism exhibits the following logical sequence:

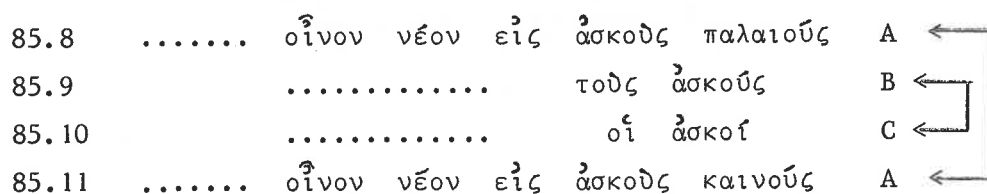
- 85.8 States a general principle
- 85.9 States the result of the violation of the principle in 85.8
- 85.10 States the consequences of the result described in 85.9
- 85.11 States a conclusive reaffirmation of the principle in 85.8.

In 85.10 ὁ οἶνος, (= the wine), is topicalised in sentence-initial position (cf. 2.3.1). The conjunct NP οἱ ἄσκοι in the same sentence is shifted to sentence-final position. In sentence 85.10 ὁ οἶνος is foregrounded in an isolated sentence-initial position so as to emphasise that ὁ οἶνος is not only the cause of destruction (85.9) but also becomes the victim of the destructive forces which it sets in motion. The proverb visualises the new wine as the active agent in the destruction of the old wine skins (85.9). However, the proverb claims that in the event of the destruction of the wine-skins the wine, as much as the wineskins, will go to waste. The imagery of the proverb alludes to the ethics of the Kingdom. The principle which this proverb conveys issues a warning: Beware of compromise. To compromise the ethics of the Kingdom is to discharge a self-destructive cause.

Some commentators have doubted the authenticity of 85.11 (compare Groenewald 1948:57 and Taylor 1969:213). The chiasmic structure of the proverb provides a favourable framework contributing to the cohesive unity of the saying as it stands in the following two ways:

1. The chiasmic structure forms a favourable framework in which Levin's coupling is realised. The coupling of constituents in the beginning and in the final stanza, and in the medial stanzas, may be represented in the following diagram:

DIAGRAM 9: LEVIN'S COUPLING ILLUSTRATED WITHIN THE FRAMEWORK OF THE CHIASMIC PARALLELISM OF THE NEW WINE PROVERB:



In the chiasmic framework of the parallelism sentences 85.8 and 85.11 and sentences 85.9 and 85.10 balance one another. The words παλαιούς, old 85.8 and καινούς, new 85.11 are contrasted in the chiasm by coupling in syntagmatical equivalent positions.

2. The authenticity of 85.11 is further strengthened by homoiteleton exhibited within the coupled stanzas.

The contrasting of παλαιούς, old, and καινούς, new, in syntagmatical equivalent positions, foregrounds the mutual exclusiveness of the old and new aeon. The contrast of old and new sharply foregrounds the demands in which the imagery culminates. This conclusive demand claims that the new teachings of the Kingdom of God inevitably requires new ways of life (cf. 2.2.1 above).

Jesus concludes his reply with this imagery viz. that his conduct and the conduct of the disciples reflect the new ways of life demanded by the higher authority of God's rule, manifest in the Kingdom of God and its righteousness.

Finally, it has been illustrated that the conflict between Jesus and Judaism culminates in Mark 2:18-22. The conflict seems unavoidable. Jesus establishes the eschatological theocratic rule by his preaching and administering salvation to the needy. In doing so Jesus overrules the Jewish particularism and overlooks cultic laws. He radicalises and fulfils the law by establishing the ultimate eschatological rule of God. Jesus radicalises the observation of the law into total obedience to the rule of God and rendering of service to mankind. In Jesus' teachings, observation of the laws which does not in essence express one's obedience to God is tantamount to a denial of religious obligations. The disciples obeyed the teachings of Jesus and consequently brought the wrath of the Scribes upon themselves. The open conflict illustrated that the cult and Kingdom are mutually exclusive. The cult thereby demonstrated its inability to accommodate the ultimate righteousness of the Kingdom of God.

In reply to the accusations against him Jesus accepted full responsibility for the conduct of his disciples. He nevertheless explains their conduct by the imagery of Mark 2:18-22. The imagery in Jesus' reply reveals a definite line of progression:

In 85.1 - 85.4 Jesus replies with the bridegroom metaphor. He accounts for the disciples' behaviour by the fact that they have recognised Him as the eschatological redeeming Lord. The metaphor of the "old garment" in 85.5 - 85.7 explains that the cult is inaccessible to the Kingdom. To reconcile cult and Kingdom is to reconcile the irreconcilable: the cult with the rule of God. The metaphor of the "new wineskins" in 85.8 - 85.11 states the obvious solution to settle the controversy: True disciples must find creative alternatives i.e. new ways of living in which to express the Kingdom of God and its righteousness.

5. CONCLUSION

The theoretically-founded exegesis of Mark 2:18-22 has three functions:

1. to provide new insight into the interpretation of Mark 2:18-22;
2. to confirm or refute existing interpretations and readings of the text. (Cf. 4.3.2 and 4.3.2.2.2);
3. to provide a motivated choice between two or more interpretations and theological issues of that text. (Cf. 4.3.2)

In order to provide a theoretically-founded exegesis of Mark 2:18-22 the following steps were followed:

1. The text of Mark 2:18-22 was delimited into sentences. The criterion used for this was the sentence specification $S \rightarrow NP VP$ taken from Transformational Generative Grammar, cf. 2.2.
2. The presuppositions and focus of the sentences were determined by what was suggested by the initial preliminary (or intuitive) interpretation, which was controlled within the theoretical framework outlined in paragraphs 2.2.1 and 2.2.2. The definition of presupposition and focus was taken from Transformational Generative Grammar.
3. The transformations that had applied in the derivation of the sentences were determined as these transformations later became relevant in determining the poetic structure of the sentences. The concept of a transformation was taken from the Standard Theory of Transformational Grammar. Cf. § 2.3.1 and 2.3.4.
4. The poetic structure of Mark 2:18-22 was analysed in order to determine its contribution to the interpretation of this text. In this analysis the theoretical principles were taken from Literary Theory. Cf. § 3.1 and 3.2.

5. Mark 2:18-22 was viewed as part of the narrative Mark 2:1 - 3:6 in order to establish how this contributes to the interpretation of Mark 2:18-22. Again the theoretical principles were taken from Literary Theory. Cf. § 4.2.1 - 4.2.2.
6. The historical and socio-cultural setting of the text was described insofar as this contributes to the interpretation of Mark 2:18-22.
7. The contributions of poetic structure, prosaic structure, presupposition and focus and historical and socio-cultural setting to the interpretation of Mark 2:18-22 were combined into a unified, theoretically-founded exegesis of the text. Cf. § 4.3
8. Finally it has been indicated how theoretically-founded exegesis fulfils the functions listed at the outset of these concluding remarks.

6. FOOTNOTES

1. The text is from my "Mark in Cola" (1977 privately distributed).
2. The Extended Standard Theory distinguishes presupposition from focus. It is generally recognised that the philosopher G. Frege explicated the concept of presupposition to supplement the notion of assertion. Compare Katz (1972:127) et seq. for further reading. Presupposition is a referential condition associated with the meaning of a sentence. Katz (1972:130) defines the term as follows:
 "The term presupposition will be used here in a sense close to Frege's. The presupposition of an assertion will be taken to be a condition found in the meaning of the sentence expressing the proposition. It expresses a referential requirement whose satisfaction is the condition under which the proposition can make a statement, that is, the condition under which the proposition is either true or has a true negation."

 The focus, in the Extended Standard Theory, is that information which is unknown to the readers and which is introduced to them by the writer or speaker. Focus is sometimes closely associated with the notion of contrast. The focus often contrasts other constituents in a sentence. The focus is usually placed in a sentence-emphatic position. Compare Jackendoff (1972:230) for further discussion.
3. For similar phenomena in English and Latin compare: Ross (1967:65) et seq.; Dillon (1976:5) et seq. and Verma (1976:26) et seq.
4. Deletions may be applied to sentences in the deep structure subject to the "recoverability condition". The deleted element termed "the constant single element" is present in the underlying deep structure of the sentence and is available for representation by the semantic component (Bach 1974:100). To further establish the function of deletion in stylistics and their value for interpretation compare Fairley (1975:17) and Dillon (1975:220-237).
5. Katz and Fodor (1963) formulated a specific content for the semantic component of Chomsky's Aspects Model. The violation of selectional restrictions in metaphorical language usage can be explicated in terms

of their semantic distinguishers and semantic markers (together referred to as "semantic features"). The semantic distinguishers and the semantic markers are by notational convention indicated between square brackets [] and parenthesis () respectively. For further discussion compare Katz (1972:34) et seq.

The criticisms against Matthews's analysis are as follows:

1. Matthews confuses syntactical features (cf. [+ count], [+ animate] [+ human]) and semantic features. His analysis of man and wolf in sentence 2 into features indicated by ± signs (i.e. syntactic features) is in fact an analysis into semantic features and should therefore be indicated by round brackets and without such binary features. Since Matthews claims to specify semantic markers the notational convention of round brackets would seem more appropriate.
2. Selectional restrictions cannot be violated across a copulative verb. The violation of selection restrictions is only a condition for the recognition of the metaphor when the constituents of the metaphor are adjacent. For a violation of selection restrictions compare, for example, Dylan Thomas's much-quoted "a grief ago" or "farmyards away" where grief and farmyards form impermissible combinations with ago and away respectively.
6. The comment of Lämmert (1970:52) with regard to the contrasting of parallel events is illuminating: "Sind... verschiedene Handlungsstränge nach Inhalt oder Thema wesentlich auf den gesamtvorgang abgestimmt, so tritt plötzliche oder stetige Korrelation und damit gegenseitige Akzentuierung und Vertiefung an die stelle der bloszen Anreicherung von Erzählgegenständen."
7. Compare H.L. Strack and P. Billerbeck (1922, IV:77-144); Behm (1969:924 et seq.) and Grundmann (1971:65).
8. Compare Taylor (1969:210); Bolkestein (1973:72); Lane (1974:72) and Anderson (1976:106).

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