

Jesus as wandering prophetic wisdom teacher

D Dormeyer

Westfälische Wilhelms-Universität, Münster, Germany

Abstract

The view on Jesus as a wandering wisdom teacher reveals that 'wandering' was one of the basic concepts of theology. It is interesting to take note that the title 'teacher' was given to Jesus, not by his own disciples, but by 'outsiders', because of his public activities. Three qualities are attached to Jesus as wisdom teacher: prophecy, miracle working and wandering. In this paper the Gospel of Mark is explored to depict the road Jesus walked from Galilee to Jerusalem – always without a planned itinerary. The conclusion is that 'wandering' is a central action of Jesus throughout the New Testament, in a physical as well as a metaphorical-theological way.

1. INTRODUCTION – THE CONTEXT OF WANDERING IN GERMAN THEOLOGY TODAY

The journal *Theologia Viatorum: Jahrbuch der kirchlichen Hochschule* ('Theology of Wanderers: Yearbook of the Ecclesiastic University') between 1948 and 1982 was consulted.

Examining the volumes, it became apparent that no article in the two mentioned journals has outlined the theological meaning of 'wandering', or developed a theology of 'wandering'. Why did the editors choose *Viator* ('wanderer') in 1948 and

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drop it in 1984, changing it to the title *Berliner Zeitschrift für Theologie*? It seems as if the editors thought nothing of choosing and changing the title – they followed their intuition. In 1948 the theologians had to go on a hike during the destruction of World War 2.

In 1984 nothing had been written about ‘wandering’. The theologians had to explore the area of theology scientifically. Between 1948 and 1982 the concept of ‘wanderer’ or ‘wanderer’ had not succeeded in becoming a theme. The scientific theologians preferred to sit in an ivory tower, always reading and writing books.

On the other hand the pastoral theologians – not the theorists – use ‘wandering’ in its practical – that means the literal – metonymic meaning for all kinds of going, such as walking, hiking, tramping and driving. A theologian who does not go to the members of his parish or to his sisters and brothers in the ministry, is no theologian.

The question comes to mind: What meaning does this everyday ‘wandering’ have? Is wandering a troublesome duty, a waste of time, a hobby? The view on Jesus as a wandering teacher and prophet shows that ‘wandering’ means more than that, that wandering is a basic concept of theology. Belo (1980:308) summarised his materialistic reading of the Gospel of Mark with a view of a materialistic ecclesiology with the phrase ‘The practice of feet or the hope’. Two somatically central areas are added to this practice of feet: ‘The practice of hands or the love of neighbour’ and ‘The practice of eyes or the faith’ (Belo 1980:306, 312).

Jesus lived this vivid unity of faith and everyday behaviour as an example. The emphasis on the basic somatic functions ‘going’, ‘putting’, ‘seeing’ by Belo is very important. The insight into the semiotic basis of Christian doing is not limited by a materialistic Bible interpretation in a new-Marxistic sense. This insight comprises the whole of empirical anthropology. Theology with experience has an indispensable relation to the practice of feet, hands and eyes.

The unity of somatic practice and the theological doing of Jesus of Nazareth are now investigated.

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2. JESUS, THE APOCALYPTIC, CHARISMATIC WISDOM TEACHER AND PROPHET

Jesus of Nazareth showed himself as a wisdom teacher and prophet. The address $\rho\alpha\beta\beta\acute{\iota}$ (‘teacher’) belonged to the fixed stock of the pre-Paschal time (Bultmann 1926:43). $\rho\alpha\beta\beta\acute{\iota}$ originally implied the honourable address ‘sir’ or ‘my master’ (Hahn 1963:74, 79). In the time of Jesus, $\rho\alpha\beta\beta\acute{\iota}$ had the Greek equivalent $\delta\iota\delta\acute{\alpha}\sigma\kappa\alpha\lambda\omicron\varsigma$ = teacher (cf Riesner 1981:272; Zimmermann 1984:70). In the synoptic tradition $\rho\alpha\beta\beta\acute{\iota}$ and $\delta\iota\delta\acute{\alpha}\sigma\kappa\alpha\lambda\omicron\varsigma$ were interchangeable – so Mark has the Jesus title $\rho\alpha\beta\beta\acute{\iota}$

βί/ραββουσι four times and διδάσκαλος twelve times. In all cases the title signifies activities of the charismatic wisdom teacher Jesus: He teaches with word and miracle (Normann 1967:9; Kertelge 1970:56). Searching for the room of the πάσχα, Jesus uses διδάσκαλος as singular title for himself: 'Tell the householder the teacher asks, "Where is my guest room where I am to eat the Passover with my disciples?"' (Mk 14:14).

The pre-Paschal Jesus accepted the role of teacher, which was given to him by 'outsiders' because of his public activities (Dormeyer 1984:1622). How Jesus became known in the role of a wisdom teacher is unclear, because biographic details of the form and content of his teaching are rare.

Surely Jesus was stimulated at home in Galilee. His education in the Holy Scriptures of Israel corresponded with the usual possibilities at school at that time (Riesner 1981:182; cf 3.2).

The main task of the early Jewish wisdom teacher in Jesus' time was the exegesis of 'Scripture' for all of Israel's classes, because in early post-exilic times the scholarship of Scripture was only within the scope of duties of the priests and the rich lay families (Stadelmann 1980:296). When pious Jewish groups, however, arose in the second century B C, the scholarship of Scripture was taken up by the lower and middle class.

The tasks of the scribe are to be seen in rough outline in Sirach 38. The functions can be identified: consultation at a public meeting of a village or town, exegesis of law and custom, interpretation of rules for living, and tradition of education. Ben Sirach already sees the necessity to found education on a wide basis. In the finishing chapter he enlists the uneducated people for his 'teaching house' (Sir 51).

For the first time in the history of Israel a wisdom teacher of the upper class of priests introduces a school education for all classes of the people (Stadelmann 1980:306). In this setting, education does not liberate one from manual labour, but qualifies for a new understanding of manual labour (Dormeyer 1989:801). Ben Sirach puts his competence into a system creating small sentences for the new project of a wide public education in religious law.

The doors were opened. In the beginning apocalypticism, parallel to Ben Sirach, a hunger for religious education of the pious (*chasidim*) overflowed all dykes of the priests monopoly of education. Under persecution by the Seleucide, public religion had to be changed into individual confession, to enable the monotheistic faith in Yahweh to survive (Weber 1923:403). Knowledge of Scripture entered into competition with the temple-cult (Dan 12:4).

The role of a wisdom teacher changed accordingly. Ben Sirach (Sir 19:20; 24:23–29) identified wisdom with law: In a 'teaching house' he was the multiplier of

knowledge of the law in its many forms, such as wisdom teaching, bills and acts of law and prophetic oracles (Sir 24:30, 34).

On the other hand the apocalypses were taught not in public, but in secrecy. At the end of his book the pseudo-epigraphical Daniel got such an order from the interpreting angel Michael: 'But you, Daniel, must keep these words secret and keep the book sealed until the time of the End. Many will roam about, this way and that, and wickedness will continue to increase' (Dan 12:4).

The apocalyptic wisdom literature and prophetic literature had gone underground (Koch 1980:8). A new profession developed among the resistance fighters against the Hellenistic kingdom. Resistance without education would be ineffective. This is the important insight of the mixture of wisdom teaching and prophecy in apocalypticism. The Gospels correctly describe the political system of Judea and Galilee, when they distinguish the scribes from the high priests and the elders, who were the heads of the rich families (Lohse 1971:82). One part of the scribes were of an upper-class origin and belonged to the Sadducees, another part had a middle- or lower-class origin and sympathised with parties like the Pharisees (Stemberger 1991: 91ff).

2.1 Jewish groups/parties at the time of Jesus

Sadducees

priests	Sadducee scribe
money	Zelots (from 66 C E)
landlords	Essenes (Qumran)

Pharisees

middle class (partly proletariat)	Pharisee scribe
charismatic apocalyptic disciples – Jesus resistance fighters	

בְּנֵי אֶרֶץ (people of the land)

partly middle class
 lower class without obedience of law (Pharisaic interpretation)
 Hellenistic civils
 unclean professions: ethnic and cultic pollution:
 (tax collectors, prostitutes, partly herdsmen, tanners etc)

In correspondence with this diagram Max Weber named this group of scribes the intelligence of the lower class (Weber 1923:408).

The wisdom teacher of the Old Testament was called a scribe, a γραμματεὺς. Post-exilic Chronical history first introduced the term γραμματεὺς (Ez 7:6, 11:12-16; 2 Ez 7:6; 11:12-26 LXX etc). The term διδάσκαλος (as teacher) is seldom used (Ez 6:1 LXX; 2 Macc 1:10). In the New Testament the scribe as opponent of Jesus is named γραμματεὺς. No-one called Jesus γραμματεὺς; Jesus, however, on occasion called his disciples γραμματεῖς (Mt 13:52). Jesus' power is distinct from the power of the γραμματεῖς (Mk 1:22), whose title could (and should) be associated with the ministry of a grammar teacher.

Tiberius joked about the grammar teacher Apion, the first Hellenistic opponent of the Jews. In his *Contra Apionem* he called him *Cymbalum mundi* ('the trumpet of the world'). Grammar teachers could be important persons like rhetoricians or philosophers, but they were also related to philological and exegetical precision work like colon analysis and other linguistic features. Therefore Josephus and Philo avoided the term γραμματεὺς for scribes. Later on, the Rabbinic Jews changed another Hebraic profession term: סוֹפוֹי = σοφοί = philosophers (ThWNT 1:741).

Jesus, being a 'carpenter' (Mk 6:3), belonged to the scribes with simple origins (Leroy 1978:65). But his view of himself was not limited to the role of a scribe of that time (Schweizer 1968:18; Hengel 1968:49). He rather emphasised the charismatic unavailability of his mission from God by working miracles and preaching God's kingdom, and he actualised the pre-exilic prophecy of God's kingdom into the post-exilic apocalypticism (Aune 1983:153, 189).

3. WANDERING AS BASIS OF THE WISDOM TEACHING AND PROPHECY OF JESUS

A third new qualification, besides prophecy and miracle working, distinguishes the wisdom teaching of Jesus. Unlike the Sadducean and Pharisaic scribes he is always wandering: 'Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head' (Mt 8:20; Lk 9:58).

Whether this word is pre-Paschal (Dibelius 1966:82) or post-Paschal, because of the title 'Son of Man' with earthly power (Tödt 1959:112), or whether it relates to refused wisdom (Löning 1989:86), should remain undecided. In both phases it stresses correctly the wandering existence of the pre-Paschal Jesus (Luz 1985:24).

While the scribes stay in Jerusalem or in the centre of the Jewish *diaspora* (dispersion – Alexandria, Babylonia) and are teaching and applying the law, Jesus is walking from place to place in his little native quarter principality, Galilee. The fol-

lowing question needs attention: Is there an 'itinerary' of Jesus' wanderings, or maybe a comprehensive plan of the intentions of his wanderings in the gospels? The following diagram gives an outline of the space, time and narrative according to the Gospel of Mark.

<i>Scenes</i>	<i>Place</i>	<i>Time</i>	<i>Macro-scenes</i>
Texts	Galilee → Jerusalem Perea → Judea	Sabbath week celebration days	generic bundle; chapter
MARK			
1:1-15	desert		1. Appointment
1:1-8	• Jordan	• beginning	John the Baptist
1:9-11	• Nazareth	• in those days	appointment
1:12-13	• desert	• afterwards	appointment
1:14-15	• Galilee	• after	appointment
1:16-45			2. Salvation
1:16-20	• sea		appointment of disciples
1:21-28	• Capernaum synagogue	• Sabbath	miracles for all
1:29-31	• Capernaum house	• Sabbath	miracles for all
1:32-34	• Capernaum house	• Sabbath	miracles for all
1:35-39	• desert → Galilee	• dawn	preaching for all
1:40-45	• Galilee → desert		miracles for all
2:1-3:35			3. Dispute-appointments
2:1-12	• Capernaum house	• after days	debate
2:13-17	• sea; • Capernaum house		debate; appointments
2:18-22	• sea; • Capernaum house		debate; appointments
2:23-28	• surrounding	• Sabbath	debate; appointments
3:1-6	• surrounding synagogue	• Sabbath	debate; appointments
3:7-12	• sea		miracles for all
3:13-19	• mountain		appointment of twelve
3:20-21	• house		dispute
3:22-30	(house)		debate
3:31-35	• house		school talk

4:1-34			4. Speech/sermon
4:1-9	• sea		parable
4:10-12	• sea		parable
4:13-20	• sea		parable
4:21-25	• sea		parable
4:26-29	• sea		parable
4:30-32	• sea		parable
4:33-34	• sea		parable
4:35-8:26			5. Continuation of 2, 3
4:35-41	• sea	• evening	miracle
5:1-20	• Gerasa and sea		miracle
5:21-43	• sea		miracle
6:1-6a	• Nazareth	• Sabbath	debate
6:6b-13	• surrounding		sending out twelve
6:14-16	(palace)		Herod's question
6:17-29	(palace; prison)	• birthday	Martyrdom of John
6:30-44	• sea	• evening	miracle
6:45-52	• sea	• immediately	miracle
6:53-56	• Gennesaret → Galilee		miracle
7:1-23	• in (front of) the house		debate
7:24-30	• Tyrus		miracle
7:31-37	• Dacapolis and sea		miracle
8:1-10	• desert and sea	• in those days	miracle
8:11-13	• Dalmanutha and sea		dispute
8:14-21	• Dalmanutha and sea		warning speech
8:22-26	• Bethsaida and sea		miracle
8:27-9:50			6. Christology
8:27-30	• Ceasarea Philippi		confession
8:31-33	• Ceasarea Philippi		(1) prediction
8:34-9:1	• Ceasarea Philippi		warning speech
9:2-10	• high mountain	• after three days	vision of God
9:11-13	• descent		school talk
9:14-29	• in (front of) the house		miracle
9:30-32	• Galilee		(2) prediction
9:33-37	• Capernaum		school talk
9:38-41			school talk
9:42-48			school talk
9:49-50			school talk

10:1-52			7. Salvation
10:1	• Perea → Judea		departure note
10:2-12	• Perea → Judea		debate
10:13-16	• Perea → Judea		school talk
10:17-31	• way		school talk
10:32-34	• <i>en route</i> to Jerusalem		(3) <i>prediction</i>
10:35-45	• way		school talk
10:46-52	• Jericho		miracle; appointment
11:1-12:44			& Dispute/debate
11:1-11	Mount of Olives:		
	Bethany → Jerusalem	• (first day)	temple entry
11:12-14	Bethany	• • next day	punishment miracle
11:15-19	Jerusalem → temple	• (second day)	cleansing of temple
11:20-25	(Bethany)	• second day morning	school talk
11:26-33	Jerusalem → temple	• (third day)	debate
12:1-12	Jerusalem → temple		parable
12:13-17	Jerusalem → temple		debate
12:18-27	Jerusalem → temple		debate
12:28-34	Jerusalem → temple		debate
12:35-37a	Jerusalem temple	•	debate
12:37b-40	Jerusalem temple		scolding speech
12:41-44	Jerusalem offertory		school talk
13:1-37			9. Speech/sermon
13:1-2	Jerusalem temple	•	post-paschal
13:3-13	Mount of Olives	•	time
13:14-23	Mount of Olives		time
13:24-27	Mount of Olives		time
13:28-37	Mount of Olives		time
14:1-16:8			10. Passion
14:1-2	(Jerusalem)	• two days before Easter (fourth day)	start passion
14:3-9	Bethany → house	•	start passion
14:10-11	(Jerusalem)		start passion
14:12-16	Jerusalem → house	• • first day before Easter	Easter meal
14:17-25	Jerusalem → house	• • late (fifth day)	Easter meal

14:26-31	Mount of Olives	•	Easter meal
14:32-42	Gethsemane	•	prayer's fight
14:43-52	Gethsemane		arrest
14:53-65	palace → priests	•	(1) trial
14:66-72	backyard palace	•	(1) trial
15:1-15	palace → Pilate	•	dawn (first hour) (2) trial
15:16-20a	Praetorium	•	(sixth day) (2) trial
15:20b-32	Golgotha	•	• third hour crucifixion
15:33-41	Golgotha	•	• sixth and ninth hour crucifixion
15:42-47	grave	•	• pre-Sabbath and Sabbath putting into grave
16:1-8	grave	•	• Sunday resurrection

At first Mark shows a clear outline in the macro structure of space, time and narrative. Concerning 'space', the Gospel starts at the lower course of the Jordan in Perea with the penitential sermon of John the Baptist.

Jesus wanders from Nazareth to the Jordan, then stays in the desert near the lower course of the Jordan (Mk 1:1-13). Afterwards he goes to Galilee (Mk 1:14-9:50) and undertakes two side-trips into the land of the Gentiles (Mk 5:1-20; 7:24-28), then he returns to the lower course of the Jordan to the oasis Jericho (Mk 10:1-52) and ends his journey in Jerusalem (Mk 11:1-16:8).

The theological 'roadway' of Jesus corresponds to this geographical macro-structure. Jesus goes from Galilee to the penance-baptism of John at the Jordan and from the appointment of the son of God back to Galilee to preach the kingdom of God, which includes the preaching to the Gentiles.

In the middle of the Gospel (Mk 8:27-9:32) Peter awards the title of Messiah to Jesus. Jesus puts this title under the secret of passion, crucifixion and resurrection. Afterwards he deliberately walks along the way of pilgrimage from Capernaum through the rift of Jordan on the side of Perea along the Jordan and then wanders via Jericho and Bethany to Jerusalem, the place of crucifixion (Lohmeyer 1936:26; Schenke 1988:61, 80).

The geographical division 'Galilee-Jerusalem' corresponds to the repetition of the offer of salvation, debates and parables in Perea and Jerusalem (Mk 1:16-45; 2:1-4:34; 10:1-52; 11:1-13:37). The middle part of the Gospel comprises the continuation of the offer of salvation and debates on one hand, and the clarification of secret Christology on the other hand. Mark 4:35-8:26 and 8:27-9:50 comprise a central composition, formed by space, generic bundle and christological themes.

In its geographical, narrative and theological structure the Gospel of Mark forms a central composition, maybe under the influence of Greek tragedy (Bilezikian 1977:139; Standaert 1978:439).

Time also frames the middle part. The time structure builds up the tension between holy times (Sabbaths and celebrations) on one hand and profane times (weeks and days) on the other. Jesus violates the sanctity of the Sabbath on purpose in favour of the healing of people (Mk 1:21-34; 3:4). At the Passover celebration he accepts the death on the cross and is resurrected from the dead on the first day of the week. Holy times serve the salvation of mankind – therefore they are interchangeable in their definition.

Underneath this clear, calm macro structure there is the continuous, vivid changing of space, action and time. Throughout the structure, Jesus is described as wandering and constantly changing his actions.

Twice Mark stresses that Jesus and his disciples were in such a hurry that they did not even have time to eat (Mk 3:20; 6:30-32). On the question, 'Was the over-taxed manager and miracle worker the image of the Jesus role?', Jesus himself gave the answer in the second chapter of Mark. At the end of the second chapter, on the sacred day in Capernaum, he said: 'Let us go to the next towns, that I may preach there also, for that is why I came out' (Mk 1:38).

The sacred beginning of the kingdom of God could not stay isolated in Capernaum, but had to reach the whole of Galilee, the neighbouring Gentiles and, at last, Jerusalem. Thus Jesus walked from village to village, from one town with a market but without constitution (*κομόπολις*) to another town. Jesus had no fixed itinerary. Within the macro plan, his wanderings had no goal or destination – they were open for meetings with others and for evading manoeuvres because of natural powers like the storm at sea (Mk 6:45-52). He was no manager with a scheduled appointment book, but a preacher filled with a mission. He did not bind himself to any parish of a synagogue, but he was always there for strangers.

Matthew and Luke adopted the dramatic, Marcan scheme of Jesus' wanderings and image. They added a childhood history in which they gave more emphasis to the continuous change of place and a theological function in a more explicit way. In addition, Luke widened the way from Galilee to Jerusalem and constructed a longer journey (Lk 9:51-19:27). Matthew situated the scene of his final chapter back in Galilee and constructed a geographical circle. Both emphasised the role of Jesus as a wandering teacher in their own manner.

Compared to this, John constructed another journey for Jesus. Jesus constantly commuted between Galilee, Jordan, Jerusalem and Samaria. A circle of three years is thus formed according to John's remarks of space and time. The Synoptic Gos-

pels constructed a space-circle of only one year. Problems surrounding the circle of three years or one year concerning the actions of the pre-Paschal Jesus, will not be discussed here (cf e.g. Schmid & Wikenhauser 1973:335, who plausibly prefer the longer space-circle of John in contrast to the Synoptics). This paper only deals with the picture of Jesus as a wandering teacher and with the stages of his wandering.

3.2 Wanderings of the pre-Paschal Jesus

3.2.1 The childhood and youth of Jesus

Jesus grew up in the small village of Nazareth (Mk 6:1-6a par). Nazareth was situated about five to six kilometers from Sepphoris, the capital of Galilee at that time. In 20 A D Sepphoris lost this central position, when Herod Antipas built the new capital of Tiberias near Lake Gennesaret. Jesus was about twenty four years old.

There is no evidence in the Gospels that Jesus ever visited Sepphoris. At the first glance, it thus appears as if Jesus did not visit the capital (Schwank 1976:199; Riesner 1981:236; Bösen 1985:70). Sepphoris was open to Hellenism, because, according to Josephus (Bell 3:22) Sepphoris was the only Jewish city that helped the Romans in the Jewish war and stood up courageously against the attempts of the Jewish rebels at conquest. Sepphoris also had a large, Roman theatre (5 000 seats), where Jewish-Hellenistic and Hellenistic literature like light comedies and pantomimes, as well as highbrow drama of the Hellenistic and classical period was staged (Schwank 1987:78; Weber 1989:140-202). In addition, Sepphoris belonged to the priest towns of Galilee (Riesner 1981:237) – many houses with Jewish ritualistic bathrooms have already been excavated (Negev 1991:399). Sepphoris is thus, like any other vivid capital, a meltingpot consisting of regional and neighbouring cultures, because Galilee was surrounded by Hellenistic city-states (Decapolis, Phoenecian cities) and Hellenistic principalities (*Galaunitis*) or Roman regions (Samaria).

Accordingly, Galilee was formed by multilinguism. Jesus' native tongue was Aramaic (Dalman 1965:7). Hebrew was the language of the Holy Scripture. *Koine* Greek was the common language of the eastern Mediterranean world. At the time of Jesus *Koine* had already infiltrated the lower classes of Galilee (Schmitt 1983:575; Schwank 1987:78; Reck 1991:73).

On the question whether Jesus remained untouched by these multiple connections between Palastine Judaism and Hellenism (cf Hengel 1973:108), Bösen (1985: 72) rightly suggests: 'It is not like Jesus to hide himself in the valley of Nazareth for three decades – as a child, a teenager, an adult – and only see Sepphoris from the distance, from the mountain Nebi Sa'in.' It must be added that his joy in wandering

to present his public performances included theological wandering, which was to his honour and already existed in Nazareth.

As the small region of Nazareth only had a few possibilities for education, it can be assumed that Jesus depended on Sepphoris which was the cultural centre of Galilee. Sepphoris offered ideal possibilities for a Jewish boy to get to know his own religious traditions and to adopt critically the strange but powerful Hellenistic culture of that city.

Because of a lack of sources, it is not quite clear where Jesus eventually got his wisdom and prophetic qualities. It should be clear, however, that Jesus' concentration on Israel and its tradition was the result of a conscious decision grounded on extensive learning. Jesus was not a naive boy from the wide flat country or the dark mountains. Jesus ensured himself of his own endangered, Jewish identity by an intensive and critical reminiscence of his own religious traditions and his own religious roots. Following his learning process, he preached God's nearness first to his own people and afterwards to the Gentiles who were dominant in culture. His purpose was neither adaptation nor discrimination, but open dialogue in relation to his own identity.

3.2.2 Jesus' wandering to John the Baptist into the desert near Jordan

When Jesus was probably thirty years old (Lk 3:23), he left his home in Nazareth (Mk 6:1-6a). He journeyed from Galilee to John the Baptist. This important event in Jesus' life is described in all four Gospels at the beginning of the preaching of Jesus (Mk 1:1-15 par). 'Service' for the kingdom of God (Mk 10:45) only became possible through radical change. What Jesus demanded as radical following from his disciples (Mk 1:16-20), he himself had experienced and displayed. John's call for change reached Jesus in Nazareth and made him leave his extended family (Mk 3:21, 31-35). His stay with John was only a phase in his life (Becker 1972:12; Ernst 1989:386). The Synoptic Gospels display only one event, namely the baptism by John. John's Gospel describes a longer meeting with John and his disciples on one hand and Jesus with his disciples on the other (Jn 1-4). Besides, it is assumed that Jesus' disciples came from the group of John's disciples.

Jesus came to the conclusion that the coming kingdom of God was not a destructive trial but salvation for all. For this reason he 'wandered' back to Galilee, visiting the nearby towns on his way, preaching the beginning of God's kingdom as his delegate representative in word and deed.

3.2.3 Jesus' wanderings into the land of the Gentiles (?)

According to Mark 5:1-20 Jesus entered the area of the Hellenistic Decapolis. There he healed a possessed man from the town 'Gerasa' (probably denoting Gergesa, which was situated close to the eastern side of the lake (Gnilka 1989:200). According to Mark 7:24-8:10 Jesus made a long trip to the Hellenistic area of Tyre and Sidon and the Decapolis (Mk 7:24-31). There he exorcised the daughter of a Syro-phenician woman (Mk 7:24-30), healed a deaf-mute (Mk 7:31-37) and fed four thousand men (Mk 8:1-10). The expulsion of the demons in the land of the Gentiles, which weakened and upset the functions of body and soul, was followed with a big common meal. Subsequent to Israel (Mk 7:27) the Gentile world learned of the coming of God's kingdom in its perceptible form of physical and somatic healing and common eating.

Mark's positioning of four miracle-stories in the Gentile area seems artificial. This concerns an early pre-Paschal reason for the Gentile mission (Pesch 1976/1977:1, 277, 390). Mark, however, mentions Bethsaida twice (Mk 6:45; 8:22), which seems more reliable. Bethsaida, only nine kilometers from Capernaum, is situated in the principality of Galaunitis-Ituraea and was built by Philip, the son of Herod, and given the name 'Julias' (Lk 3:1).

The population of this area was a mixture of Jews, Greeks and Greek-speaking Syrians (Pixner 1991:30). As the disciple Philip was from Bethsaida (Jn 1:44; 12:21), it is possible for Jesus to have relations with Bethsaida. In his public work Jesus did not visit the Hellenistic cities of Galilee like Sepphoris and Tiberias, but he may have gone to other places of Galaunitis such as Caesarea Philippi (Mk 8:27) to preach the nearness of God's kingdom to the Jewish minority. He did not yet systematically practice the mission to the Gentiles, but, because of his mission the Gentiles were no longer afflicted with the taboo of impurity, for he criticised the law as follows: 'There is nothing outside man which by going into him can defile him, but the things which come out of man defile him' (Mk 7:15).

Jesus was not forced to send the Gentiles away, who wanted to meet him (cf the healing of the son or servant of the captain from Capernaum – Q Lk 7:1-10; Mt 8:5-10:13; Joh 4:46-54).

Jesus did not need to restrict his wanderings within Galilee with its Hellenistic minorities and into Galaunitis with its Jewish minorities as opposed to the Gentiles. The pre-Paschal tradition was correctly explained by the ecumenical openness of God's kingdom for the Gentiles, too.

3.2.4 Jesus' wanderings through the Jordan rift valley to Jerusalem

Jesus visited Jericho (Mk 10:46), Samaria (Jn 4:1-42; Lk 9:51-56) and Jerusalem. According to the Synoptics, Jesus went up to Jerusalem with a clear awareness of death. There he had to suffer death by crucifixion (Mk 8:31-33 par; 9:30-32 par; 10:32-45 par). There were, however, further changes of place on this way. The further question to the pre-Paschal Jesus states that he did not yet have divine omniscience about his death, but he could foresee its violence because of the conflict with his opponents about his critical 'wandering' (Schürmann 1975:16-66; Vögtle 1976:51-113; Oberlinner 1980:165; Schürmann 1983:185-223).

The Gospel of John and its geographical and chronological outline remains closer to the pre-Paschal Jesus than the Synoptics. The Synoptics contrasted Galilee with Jerusalem, because of post-Paschal soteriology, the theory of Jesus' death for salvation. As a pious Jew, Jesus attended the pilgrims' celebrations in Jerusalem (Jn 2:13; 5:1; 7:10; cf Lk 2:41-52). On the many roads to and from Jerusalem Jesus preached God's kingdom as he did in Galilee and Galaunitis, and he criticised the stiffness of the temple-cult and the formal piety of the law. He did not avoid his trial by the Sanhedrin. His wanderings were the beginning of appointments or meetings, not a flight from preaching the kingdom of God.

4. PROSPECTS

'Wandering' is a central action of Jesus throughout the New Testament, in a physical as well as a metaphoric-theological way. In their micro-scenic structure, the Gospels remain very close to the critical wandering of the pre-Paschal Jesus. His practice of feet, eyes and hands starts the beginning of God's kingdom for all who want to meet him and walk along with him either for a while or forever.

Jesus' wanderings continued much more strongly in early Christianity. After his appointment, Paul hurried through the large eastern part of the Roman empire, but, like Jesus, without a planned itinerary. When Paul in his last letter hastily resolved on a new missionary programme in Spain, with a short sojourn in Rome (Rm 15:24), his plans were destroyed by his arrest in Jerusalem (Ac 21:18-23:1).

Preaching the gospel needs no marketing. It results from a spatial and spiritual movement and a spontaneity on the part of believers in reaching the whole world with preaching. Christians therefore very often visited each other during the whole of Antiquity. They did not create central administrations, they travelled back and forth within the civilised world, and communicated and preached their experience of the gospel to believers and non-believers.

When the parishes had to take over duties in the administration of the city after the Constantine change, wandering turned into pilgrimage. The emperor's mother, Helena, an experienced, former hostess (proprietess) founded a professional pilgrimage business. (Today holiday trips form a very important branch of industry.)

In his *Lieder* Franz Schubert describes wandering as the basic feeling and experience of Romanticism. *Die schöne Müllerin* ('the beautiful lady miller') starts with the famous, *Das Wandern ist des Müllers Lust* ('wandering is the miller's joy'), and the sad *Leiermann* ('organ-grinder') finishes a *Winterreise* ('winter's journey'). The term 'cycle' was interpreted literally by Schubert. When one day his gospel becomes the same old story as Jesus' gospel, 'Keiner mag ihn hören, Keiner sieht ihn an' ('no-one likes to listen to him, no-one looks at him'), someone finally walks with him, finding a new, accompanying gospel language. Then the cycle starts again:

Wunderlicher Alter!
Soll ich mit dir gehn?
Willst zu meinen Liedern
Deine Leier drehn?

(Strange old one!
shall I go with you?
To my song will you
play your organ?)

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