

MARK'S JESUS



Characterization as Narrative Christology

ELIZABETH STRUTHERS MALBON

Mark S Jesus Characterization As Narrative Christology

W.R. Telford



Mark S Jesus Characterization As Narrative Christology:

Mark's Jesus Elizabeth Struthers Malbon, 2009 Holding significant implications for those who wish to use Mark's Gospel to make claims about the historical Jesus as well as for those who wish to use Mark's Gospel to construct confessions about the church's belief Malbon's research is a groundbreaking work of scholarship David Rhoads Professor of New Testament Lutheran School of Theology at Chicago Review of Biblical Literature **Compassion and the Characterization of the Markan Jesus** Jonathan Bryant, 2024-07-15 Why does the Gospel of Mark make specific and repeated reference to the compassion of Jesus in the miracle stories This volume discusses the function that compassion has in the Markan characterization of Jesus particularly in how the terminology employed depicts Jesus as entering the suffering of others In doing so it underscores how this portrayal is exceptional among the stories of miracle workers in ancient Greco Roman and Jewish literature In Mark this compassion toward the suffering other is a central feature of the kingdom of God an attribute the Markan audience is challenged to emulate **Character Studies in the Fourth Gospel** Hunt, et al, 2016 Using various narrative approaches and methodologies an international team of forty four Johannine scholars here offers probing essays related to individual characters and group characters in the Gospel of John These essays present fresh perspectives on characters who play a major role in the Gospel Peter Nicodemus the Samaritan woman Thomas and many others but they also examine characters who have never before been the focus of narrative analysis the men of the Samaritan woman the boy with the loaves and fishes Barabbas and more Taken together the essays shed new light on how complex and nuanced many of these characters are even as they stand in the shadow of Jesus Readers of this volume will be challenged to consider the Gospel of John anew **Characters and Characterization in Luke-Acts** Frank Dicken, Julia Snyder, 2016-10-20 Like all skilful authors the composer of the biblical books of Luke and Acts understood that a good story requires more than a gripping plot a persuasive narrative also needs well portrayed plot enhancing characters This book brings together a set of new essays examining characters and characterization in those books from a variety of methodological perspectives The essays illustrate how narratological sociolinguistic reader response feminist redaction reception historical and comparative literature approaches can be fruitfully applied to the question of Luke's techniques of characterization Theoretical and methodological discussions are complemented with case studies of specific Lukan characters Together the essays reflect the understanding that while many of the literary techniques involved in characterization attest a certain universality each writer also brings his or her own unique perspective and talent to the portrayal and use of characters with the result that analysis of a writer's characters and style of characterization can enhance appreciation of that writer's work *A Theology of Mark's Gospel* David E. Garland, 2015-10-06 A Theology of Mark's Gospel is the fourth volume in the BTNT series This landmark textbook written by leading New Testament scholar David E Garland thoroughly explores the theology of Mark's Gospel It both covers major Markan themes and also sets forth the distinctive contribution of Mark to the New Testament and the

canon of Scripture providing readers with an in depth and holistic grasp of Markan theology in the larger context of the Bible
 This substantive evangelical treatment of Markan theology makes an ideal college or seminary level text **The Oxford Handbook of Biblical Narrative** Danna Nolan Fewell,2016 The Oxford Handbook of Biblical Narrative is a state of the art anthology that highlights biblical narrative s aesthetic characteristics its ethical and religious appeal its organic qualities as communal literature its witness to social and political negotiation and its uncanny power to affect readers and hearers across disparate time frames and global communities **Character Studies and the Gospel of Mark** Matthew Ryan Hauge,Christopher W. Skinner,2015-02-26 Characters in the Second Gospel are analysed and an in depth look at different approaches currently employed by scholars working with literary and reader oriented methods of analysis is provided The first section consists of essays on method theory and the second consists of seven exegetical character studies using a literary or reader oriented method All contributors work from a literary narrative critical reader oriented or related methodology The book summarizes the state of the discussion and examines obstacles to arriving at a comprehensive theory of character in the Second Gospel Specific contributions include analyses of the representation of women God Jesus Satan Gentiles and the Roman authorities of Mark s Gospel This work is both an exploration of theories of character and a study in the application of those theories The Baptismal Episode as Trinitarian Narrative Hallur Mortensen,2020-11-09 Hallur Mortensen examines the concept of God in Mark s Gospel with particular emphasis on the baptismal scene of 1 9 11 This he closely relates to the beginning and end of the prologue 1 2 3 and 1 14 15 concerning the coming of the Lord the gospel and the kingdom of God The allusions of the divine voice to Psalm 2 and Isaiah 42 reveal the function and identity of Jesus as the Son of God and thus also of God as the father of Jesus The identity and descent of the Spirit at the baptism as an anointing is discussed in detail and has a critical function in the coming of the kingdom and the defeat of Satan These aspects are examined in the context of Jewish monotheism and what Hans W Frei calls the intention action description of identity that being is constituted by action and Mortensen thus argues that Mark s Gospel portrays a proto and narrative trinitarian conception of God *Royal Messianism and the Jerusalem Priesthood in the Gospel of Mark* Bernardo Cho,2019-05-16 Bernardo K Cho investigates how Jewish messianism from the mid second century BCE to the late first century CE envisaged the proper relation between the Israelite king and the Jerusalem priests in the ideal future and then proceeds to describe how the Gospel of Mark addresses this issue in depicting Jesus Cho responds to claims that the Markan Jesus regards the kingdom of God as fundamentally opposed to the ancient Levitical system and argues that just as with most of its related Jewish literature the earliest Gospel assumes the expectation that the royal messiah would bring the Jerusalem institution to its eschatological climax But Mark also depicts Jesus s stance towards the priests in terms of a call to allegiance and warning of judgement Cho concludes that the Markan Jesus anticipates the destruction of the Jerusalem temple because the priests have rejected Israel s end time ruler and thus placed themselves outside the messianic kingdom Mark 15:39 as a Markan

Theology of Revelation Brian K. Gamel, 2017-10-19 In the Gospel of Mark Jesus arrest trial and execution ends with the Roman centurion who oversees the death process proclaiming Jesus as God's son Gamel explores two key questions in relation to this moment what does the centurion mean when he says that Jesus is God's son and why does he say it The confession is not made on the basis of any signs nor from any indication that he perceives Jesus death as honourable or exemplary This apparent lack of motivation itself highlights a key Markan theme that this insight is revealed by an apocalyptic act of God signalled by the tearing of the temple veil Thus the confession which we can understand to be made sincerely and knowledgeably is the result of an act of God's revelation alone Gamel explores the theory of Mark depicting a story in which all human characters exhibit varying levels of blindness to the spiritual realities that govern their lives By making a thorough examination of Mark's Gospel while placing primary focus on the centurion the study is unlimited and presents a serious examination of the whole Gospel Gamel concludes his argument with the point that at the foot of the cross this blindness is decisively confronted by God's apocalyptic act The offer of sight to the centurion demonstrates the reconciliation of God and humanity which are otherwise in Mark's Gospel repeatedly presented as antagonistic spheres Finally the fact that revelation is offered to a Gentile highlights the inclusion of the nations into the promises of Israel

When Did we See You Naked? Jayme R. Reaves, David Tombs, Rocio Figueroa, 2021-03-31 Was the stripping and exposure of Jesus a form of sexual abuse If so why does such a reading of Jesus suffering matter The combined impact of the MeToo movement and a further wave of global revelations on church sexual abuse have given renewed significance to recent work naming Jesus as a victim of sexual abuse Timely and provocative When did we see you naked presents the arguments for reading Christ as an abuse victim as well as exploring how the position might be critiqued and what implications and applications it might offer to the Church

Reading Mark's Gospel as a Text from Collective Memory Sandra Huebenthal, 2020-05-28 How did the Gospel of Mark come to exist And how was the memory of Jesus shaped by the experiences of the earliest Christians For centuries biblical scholars examined texts as history literature theology or even as story Curiously absent however has been attention to processes of collective memory in the creation of biblical texts Drawing on modern explorations of social memory Sandra Huebenthal presents a model for reading biblical texts as collective memories She demonstrates that the Gospel of Mark is a text evolving from collective narrative memory based on recollections of Jesus's life and teachings Huebenthal investigates the principles and structures of how groups remember and how their memory is structured and presented In the case of Mark's Gospel this includes examining which image of Jesus as well as which authorial self image this text as memory constructs Reading Mark's Gospel as a Text from Collective Memory serves less as a key to unlock questions about the historical Jesus and more as an examination of memory about him within a particular community providing a new and important framework for interpreting the earliest canonical gospel in context

Genesis in the New Testament Maarten J.J. Menken, Steve Moyise, 2013-05-23 Genesis in the New Testament brings

together a set of specially commissioned studies by authors who are experts in the field After an introductory chapter on the use of Genesis in the Dead Sea Scrolls and second temple literature each of the New Testament books that contain quotations from Genesis are discussed Matthew Mark Luke Acts John Paul Deutero Paul Hebrews James 1 Peter and Jude Revelation The book provides an overview of the status role and function of Genesis in the first century It considers the Greek and Hebrew manuscript traditions and offers insights into the various hermeneutical stances of the New Testament authors and the development of New Testament theology The book follows on from acclaimed volumes considering Isaiah Deuteronomy and the Minor Prophets in a similar manner

Two Can Play That Game D. Eric Lowdermilk, 2016-12-22 John 21 portrays seven disciples fishing all night yet catching nothing In the morning a shoreline stranger instructs them to recast their net Surprisingly the disciples fail to recognize him After a miraculous catch and subsequent breakfast however there is no doubt as to who this stranger is Jesus then questions Peter about his love and commissions him to feed Jesus sheep Using narrative criticism Lowdermilk examines this recognition scene asking How would a reader well acquainted with recognition and deception as portrayed in Genesis understand John 21 He discards trickster terminology and argues that biblical recognition occurs within a context of manipulation After proposing a detailed taxonomy of manipulation he ventures further and argues for patterns in Genesis where manipulators are counter manipulated in a reciprocal manner ironically similar to their own behavior providing a transforming effect on the manipulator These findings plus a careful examination of Greek diminutives inform Lowdermilk's new reading of John 21 1 19 Peter withholds his identity as a disciple in John 18 and later Jesus actively withholds his identity in ironic counter manipulation mirroring Peter's denials Jesus threefold questioning of Peter continues the haunting echoes of Peter's earlier denials Will it result in a disciple transformed

Writing on the Gospel of Mark W.R. Telford, 2019-05-21 This thorough manual for advanced students and their supervisors and anyone researching or writing on the Gospel of Mark is the opening volume in an important new series of Guides to Advanced Biblical Research Together with an essay on the current state of research and a discussion of the future of Markan study it provides a chrestomathy of samples of Markan research together with a review of recent dissertations and a full annotated bibliography

Let the Reader Understand Edwin K. Broadhead, 2018-03-22 This book honors the extraordinary contribution of Elizabeth Struthers Malbon to biblical studies In the opening chapter Werner Kelber places Malbon's work within the larger context of critical reflection from antiquity to the modern era on the role and function of discourse Kelber locates Malbon's approach squarely within the framework of modernity and concludes that her supremely creative achievement has been the employment of modern narrative critical tools with a view toward uncovering the fecundity of the gospel of Mark Drawing from and conversing with Professor Malbon's extensive publications each of the five sections engages a theme from her works focusing particularly on the Gospel of Mark This tribute includes meaning as narrative issues in methodology studies in characterization narrative readings of specific texts and aesthetic and political readings

Contributors include Werner H Kelber R Alan Culpepper Kelly R Iverson Mikeal C Parsons David Barr David J A Clines Robert C Tannehill J Cheryl Exum Heidi Hornik and Richard Walsh *Reading Acts Theologically* Steve Walton, 2022-06-30 Steve Walton has consistently focused his research and scholarship upon the theological perspective of Acts while considering the book's nature and focus its portrait of the early Christian communities and their mission in the culturally varied first century world and its major theological themes Walton now collects several of his key essays into an expansive and coherent perspective bringing together studies published over nearly two decades during his time of study and reflection in the process of writing the Word Biblical Commentary on Acts The collection begins with an exploration of what reading Acts theologically means the divine perspective of Acts and how Luke theologizes through narrative Walton presents analyses covering the nature of the early Church and the main terms used by the communities the believers sharing of possessions early Christian attitudes to the Jewish temple decision making among the earliest Christians and the church's engagement with the Roman empire and its representatives This volume studies theological themes in Acts such as Jesus' role as a character in the text while also located in heaven and the cosmology and anthropology communicated by Acts thus providing a new reflection on the early Christian understanding of God Jesus and humanity **The Gospel of Mark and the Roman-Jewish War of 66-70 CE** Stephen Simon Kimondo, 2018-07-19 This book interprets Mark's gospel in light of the Roman Jewish War of 66-70 CE Locating the authorship of Mark's gospel in rural Galilee or southern Syria after the fall of Jerusalem and the temple and after Vespasian's enthronement as the new emperor Kimondo argues that Mark's first hearers people who lived through and had knowledge of the important events of the war may have evaluated Mark's story of Jesus as a contrast to Roman imperial values He makes an intriguing case that Jesus' proclamation as the Messiah in the villages of Caesarea Philippi set up a deliberate contrast between Jesus's teaching and Vespasian's proclamation of himself as the world's divine ruler He suggests that Mark's hearers may have interpreted Jesus' liberative campaign in Galilee as a deliberate contrast to Vespasian's destructive military campaigns in the area Jesus's teachings about wealth power and status while on the way to Jerusalem may have been heard as contrasts to Roman imperial values hence the entire story of Jesus may have been interpreted as an anti-imperial narrative **Christ, the Spirit and the Community of God** Arie W. Zwiep, 2010 Collection of essays published previously between 1995 and 2010 **Jesus, the Temple, and Early Christian Memory** Scott K. Brevard, 2025-08-07 Jewish identity during the Second Temple period 515 BCE-70 CE was complex multifaceted and variable but many studies of this period treat Jewish attitudes toward one key feature the Jerusalem temple as simple and uniform Brevard aims to complicate this notion by examining early Christian traditions of Jesus's relationship with the temple Early Christian memory constructed transformed and transmitted traditions about the past into their present contexts Examining early Christian memory as represented by canonical and noncanonical gospel traditions in the first three centuries CE allows scholars to ask how certain figures institutions or beliefs were remembered and represented as well as to posit

theories as to why memories were constructed in particular ways and how these memories related to their contemporary historical and social frameworks Early Christians remembered Jesus as having a complex relationship with the Jerusalem temple and these early Christian traditions of Jesus impacted their own contemporary worldviews This complicated relationship with the temple however was not a new phenomenon but one that was already familiar to those constructing experiencing remembering and transmitting their Jewish identity throughout the diaspora world in the Second Temple period

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