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[The Godman and the Sea](#) Michael J. Thate, 2019-10-04 If scholars no longer necessarily find the essence and origins of what came to be known as Christianity in the personality of a historical figure known as Jesus of Nazareth it nevertheless remains the case that the study of early Christianity is dominated by an assumption of the force of Jesus's personality on divergent communities In [The Godman and the Sea](#) Michael J Thate shifts the terms of this study by focusing on the Gospel of Mark which ends when Mary Magdalene Mary the mother of James and Salome discover a few days after the crucifixion that Jesus's tomb has been opened but the corpse is not there Unlike the other gospels Mark does not include the resurrection portraying instead loss puzzlement and despair in the face of the empty tomb Reading Mark's Gospel as an exemplary text Thate examines what he considers to be retellings of other traumatic experiences the stories of Jesus's exorcising demons out of a man and into a herd of swine his stilling of the storm and his walking on the water Drawing widely on a diverse set of resources that include the canon of western fiction classical literature the psychological study of trauma phenomenological philosophy the new materialism psychoanalytic theory poststructural philosophy and Hebrew Bible scholarship as well as the expected catalog of New Testament tools of biblical criticism in general and Markan scholarship in particular [The Godman and the Sea](#) is an experimental reading of the Gospel of Mark and the social force of the sea within its traumatized world More fundamentally however it attempts to position this reading as a story of trauma ecstasy and what has become through the ruins of past pain

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