

*Markan Intercalations,
Frames, Allusionary Repetitions,
Narrative Surprises, and
Three Types of Mirroring*

The Theological Intentions of Mark's Literary Devices

Dean B. Deppe



Markan Public Debate Literary Technique Concentric Structure Theology In Mark 2136

Alberto de Mingo Kaminouchi



Markan Public Debate Literary Technique Concentric Structure Theology In Mark 2136:

Markan Public Debate Joanna Dewey,1980 **The Theological Intentions of Mark's Literary Devices** Dean B. Deppe,2015-10-22 What sets The Theological Intentions of Mark's Literary Devices apart from other books What niche does it fill that makes its publication important This volume will interest all those who value a literary approach to the Gospel of Mark Dean Deppe introduces some new literary devices in the research of the Gospel of Mark as well as demonstrates the theological intentions of Mark when he employs these literary devices Deppe argues that Mark employs the literary devices of intercalation framework allusionary repetitions narrative surprises and three types of mirroring to indicate where he speaks symbolically and metaphorically at two levels Mark employs these literary devices not just for dramatic tension and irony but also for theological reasons to apply the Jesus tradition to specific problems in his own day *The Markan Matrix* David G. Palmer,1999 Mark's Argumentative Jesus Laurie Beaver,2018-05-22 The author claims that the gospel of Mark is a speech or sermon To prove this he shows how Mark used many of the elements of Aristotle's rhetoric Literary critics noticed these rhetorical features in Mark but remained with a literary critical model of that gospel instead of a rhetorical view that the evidence called for They continued to translate the first word of Mark arche as beginning to provide Mark's story of Jesus with a chronological beginning The author translates Mark's first word as guiding principle to provide Mark's persuasive speech or sermon with a logical starting point **The Oral Ethos of the Early Church** Joanna Dewey,2013-10-30 To experience the gospel message as first century people heard it is to move into an oral world one with very little reliance on manuscripts The essays in this book explore this oral world and the Gospel of Mark within it They demonstrate the oral style of Mark's gospel which suggests that it was composed orally transmitted orally in its entirety by literate and nonliterate storytellers and survived to become part of the canon only because it was widely known orally Women's storytelling also thrived during the first centuries of Christianity With the transition to manuscript authority beginning in the middle of the second century women's voices were often minimized trivialized or completely omitted in written versions Further when the Gospel of Mark was one of four written Gospels these voices were quickly ignored An ancient audience hearing Mark performed however enjoyed a vibrant experience of the gospel message and its urgent call to follow **But It Is Not So Among You** Alberto de Mingo Kaminouchi,2003-11-01 Power is an issue that is attracting increased interest among philosophers theologians and social scientists The gospel of Mark especially in 10:32-45 contains teachings attributed to Jesus about the use and abuse of power This book applies a combination of different methods and approaches mainly orality criticism literary criticism and a sensitivity for the social and cultural environment of the text showing the centrality of Jesus's message on the issue of power both for the plot and for the theology of Mark This message is a call to practice leadership in a way that is subversive toward the networks of power of the empire The Disciples According to Mark Carl Clifton Black,1989 Mark's presentation of the disciples is the exegetical focus of this investigation of

the validity of the redaction critical method in the interpretation of the Second Gospel From a comprehensive review of recent scholarship Black identifies three distinctive types of redaction critical research in Markan discipleship The contributions of Robert Meye Ernest Best and Theodore Weeden are selected as representative of these types and their particular assumptions procedures and conclusions are systematically explored Black concludes that the diverse redaction critical interpretations of the disciples in Mark function at the behest not of exegetical method but of the presuppositions of each exegete The value of Markan redaction criticism for controlling interpretative assumptions and generating trustworthy interpretations is seriously impugned A detailed analysis of six recent attempts to refine the use of redaction criticism within Mark bolsters the main argument Black offers an assessment of the benefits and limitations of the redaction critical perspective and of its *raison d'être* in contemporary Gospel scholarship The volume concludes by proposing a synthetic methodological model for Markan interpretation to which the chastened appreciation of redaction criticism may contribute

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