

Homeric Epics And The Gospel Of Mark

Max Whitaker

The Homeric Epics and the Gospel of Mark Dennis Ronald MacDonald, Professor of New Testament and Christian Origins
Dennis R MacDonald, 2000-01-01 In this groundbreaking book, Dennis R. MacDonald offers an entirely new view of the New Testament gospel of Mark. The author of the earliest gospel was not writing history, nor was he merely recording tradition, MacDonald argues. Close reading and careful analysis show that Mark borrowed extensively from the Odyssey and the Iliad and that he wanted his readers to recognise the Homeric antecedents in Mark's story of Jesus. Mark was composing a prose anti-epic, MacDonald says, presenting Jesus as a suffering hero modeled after but far superior to traditional Greek heroes. Much like Odysseus, Mark's Jesus sails the seas with uncomprehending companions, encounters preternatural opponents, and suffers many things before confronting rivals who have made his house a den of thieves. In his death and burial, Jesus emulates Hector, although unlike Hector Jesus leaves his tomb empty. Mark's minor characters, too, recall Homeric predecessors: Bartimaeus emulates Tiresias; Joseph of Arimathea, Priam; and the women at the tomb, Helen, Hecuba, and Andromache. And, entire episodes in Mark mirror Homeric episodes, including stilling the sea, walking on water, feeding the multitudes, the Triumphal E

The Gospels and Homer Dennis R. MacDonald, 2014-11-05 These two volumes of The New Testament and Greek Literature are the magnum opus of biblical scholar Dennis R. MacDonald, outlining the profound connections between the New Testament and classical Greek poetry. MacDonald argues that the Gospel writers borrowed from established literary sources to create stories about Jesus that readers of the day would find convincing. In The Gospels and Homer MacDonald leads readers through Homer's Iliad and Odyssey, highlighting models that the authors of the Gospel of Mark and Luke-Acts may have imitated for their portrayals of Jesus and his earliest followers such as Paul. The book applies mimesis criticism to show the popularity of the targets being imitated, the distinctiveness in the Gospels, and evidence that ancient readers recognized these similarities. Using side-by-side comparisons, the book provides English translations of Byzantine poetry that shows how Christian writers used lines from Homer to retell the life of Jesus. The potential imitations include adventures and shipwrecks, savages living in cages, meals for thousands, transfigurations, visits from the dead, blind seers, and more. MacDonald makes a compelling case that the Gospel writers successfully imitated the epics to provide their readers with heroes and an authoritative foundation for Christianity.

Does the New Testament Imitate Homer? Dennis R. MacDonald, 2008-10-01 div In this provocative challenge to prevailing views of New Testament sources, Dennis R. MacDonald argues that the origins of passages in the book of Acts are to be found not in early Christian legends but in the epics of Homer. MacDonald focuses on four passages in the book of Acts, examines their potential parallels in the Iliad, and concludes that the author of Acts composed them using famous scenes in Homer's work as a model. Tracing the influence of passages from the Iliad on subsequent ancient literature, MacDonald shows how the story generated a vibrant, mimetic literary tradition long before Luke composed the Acts. Luke could have expected educated readers to recognize his transformation of these tales and to see that the Christian God and heroes were superior to Homeric gods and heroes. Building upon and extending the analytic methods of his earlier book, *The Homeric Epics and the Gospel of Mark*, MacDonald opens an original and promising appreciation not only of Acts but also of the composition of early Christian narrative in general. /DIV

From the Earliest Gospel (Q+) to the Gospel of Mark Dennis R. MacDonald, 2019-10-17 From the Earliest Gospel (Q+) to the Gospel of Mark focuses on the remarkable overlaps between Jesus's teachings in the lost Gospel Q and Mark. Dennis R. MacDonald argues Synoptic intertextuality is best explained not as the redaction of sources but more flexibly as the imitation of literary models. Part One applies the criteria of mimesis criticism in a running commentary on Q+ to demonstrate that it polemically imitated Deuteronomy. Part Two argues that Mark in turn tendentiously imitated Logoi. The Conclusion proposes that Matthew and Luke in turn brilliantly and freely imitated both Logoi and Mark and by doing so created scores of duplicate sayings and episodes (doublets).

Secret Gospels Marvin Meyer, 2003-02-01 Marvin Meyer is one of the leading experts on the secret gospels Gospel of Thomas, Secret Gospel of Mark, and others who has changed forever how we read the canonical gospels and understand early Christianity. In this new collection of his work, Meyer looks at these revolutionary texts in original and illuminating ways. He writes, for example, about the naked youths in the villa of the Mysteries. On the walls of a villa in Pompeii, a famous mural depicts a naked male reading from a scroll, a look of wonder on his face. A naked youth again appears in the Gospel of Mark, abandoning his garment and fleeing naked when apprehended during Jesus' arrest. A similar youth appears in the Secret Gospel of Mark. These youths, Meyer proposes, serve as an image of religious initiation, candidates for the mysteries of Dionysus or of Christ. This is one of the many aspects of the secret gospels that Meyer examines with expert insight and creativity. Topics range from gender and infancy stories to discipleship and the relationship of the Gospel of Thomas to Islamic literature. Meyer's spellbinding readings of these materials offer fresh understandings of the canonical gospels. Marvin Meyer is Griset Professor of Bible and Christian Studies, and Director of the Albert Schweitzer Institute at Chapman University, Orange, California. He is author of *The Secret Teachings of Jesus: Four Gnostic Gospels* and *The Gospel of Thomas: The Hidden Sayings of Jesus*, and co-editor of *Jesus Then and Now* (Trinity Press International).

Mimetic Criticism and the Gospel of Mark Joel L. Watts, 2013-02-01 What if the story of Jesus was meant not just to be told but retold, molded, and shaped into something new, something present by the Evangelist to face each new crisis? The Evangelists were not recording a historical report, but writing to effect a change in their community. Mark was faced with the imminent destruction of his tiny community--a community leaderless without Paul and Peter and who witnessed the destruction of the Temple; now, another messianic figure was claiming the worship rightly due to Jesus. The author of the Gospel of Mark takes his stylus in hand and begins to rewrite the story of Jesus--to unwrite the present, rewrite the past, to change the future. Joel L. Watts moves the Gospel of Mark to just after the destruction of the Temple, sets it within Roman educational models, and begins to read the ancient work afresh. Watts builds upon the historical criticisms of the past, but brings out a new way of reading the ancient stories of Jesus, and attempts to establish the literary sources of the Evangelist.

The Gospel of Mark John R. Donahue, Daniel J. Harrington, 2005 In *The Gospel of Mark* Fathers Donahue and Harrington use an approach that can be expressed by two terms currently used in literary criticism: intratextuality and intertextuality. This intratextual and intertextual reading of Mark's Gospel helps us to appreciate the literary character, its setting in life, and its distinctive approaches to the Old Testament, Jesus, and early Christian theology. Intratextuality means we read Mark as Mark and by Mark. Such a reading expresses interest in the final form of the Gospel (not its source or literary history) and in its words and images, literary devices, literary forms, structures, characterization, and plot. Reading Mark by Mark gives particular attention to the distinctive vocabulary and themes that run throughout the Gospel and serve to hold it together as a unified literary production. Intertextuality comprises the relation between texts and a textual tradition, and also referring to contextual materials not usually classified as texts (e.g., archaeological data). Intertextuality is used to note the links of the text of Mark's Gospel to other texts (especially the Old Testament) and to the life of the Markan community and of the Christian community today.

Is Jesus Athene or Odysseus? Max Whitaker, 2019-09-27 In this study, Max Whitaker investigates the intriguing accounts of Jesus' resurrection appearances, especially the hidden nature of Jesus, through the lens of Greco-Roman narratives. This throws new light on how Jesus' post resurrection stories would have been understood by their original audiences.-- Back cover.

Ancient Fiction Jo-Ann A. Brant, Charles W. Hedrick, Chris Shea, 2005 The essays in this volume examine the relationship between ancient fiction in the Greco-Roman world and early Jewish and Christian narratives. They consider how those narratives imitated or exploited conventions of fiction to produce forms of literature that expressed new ideas or shaped community identity within the shifting social and political climates of their own societies. Major authors and texts surveyed include Chariton, Shakespeare, Homer, Vergil, Plato, Matthew, Mark, Luke, Daniel, 3 Maccabees, the Testament of Abraham, rabbinic midrash, the Apocryphal Acts, Ezekiel the Tragedian, and the Sophist Aelian. This diverse collection reveals and

examines prevalent issues and syntheses in the making: the pervasive use and subversive power of imitation, the distinction between fiction and history, and the use of history in the expression of identity.

Mark and the Elijah-Elisha Narrative Adam Winn,2010-08-01 In this monograph, Adam Winn proposes that the ancient Greco-Roman literary practice of imitation can and should be used when considering literary relationships between biblical texts. After identifying the imitative techniques found in Virgil's Aeneid, Winn uses those techniques as a window into Mark's use of the Elijah-Elisha narrative of 1 and 2 Kings. Through careful comparisons between numerous pericopes of both respective narratives, Winn argues that the Markan evangelist has, at many points, clearly and creatively imitated the Elijah-Elisha narrative and has relied on this narrative as a primary source.

The Gospel of the Lord Michael F. Bird,2014-08-22 In this book, through a distinctive evangelical and critical approach, Michael Bird explores the historical development of the four canonical Gospels. He shows how the memories and faith of the earliest believers formed the Gospel accounts of Jesus that got written and, in turn, how these accounts further shaped the early church. Bird's study clarifies the often confusing debates over the origins of the canonical Gospels. Bird navigates recent concerns and research as he builds an informed case for how the early Christ followers wrote and spread the story of Jesus -- the story by which they believed they were called to live. The Gospel of the Lord is ideal for students or anyone who wants to know the story behind the four Gospels. Watch an interview with Michael Bird from our Eerdmans Author Interview Series:

The Turning Point in the Gospel of Mark Gregg S Morrison,2015-02-26 Based on linguistic and thematic links in the narrative, 'The Turning Point in the Gospel of Mark' argues that the twin pericopae of Peter's confession (8:27-38) and the Transfiguration (9:2-13) together function as the turning point of the Gospel and serve in a Janus- like manner enabling the reader to see the author's main focus: the identity of Jesus and the significance of that reality for his disciples. Peter's confession of Jesus as Messiah faces backward toward the Prologue (1:1-13) and functions as a mid-course conclusion. The declaration by God on the mountain faces forward and foreshadows the end-course conclusion (14:61-62; 15:39; Son of God). Jesus, in response, teaches that the Son of Man must suffer and die before being raised from the dead(8:31). Christologically, the images of Messiah, Son of Man, and Son of God converge and present Jesus, the crucified, as king, ushering in the kingdom of God in power (9:1 acting as the key swivel between the twin pericopae). When one is confronted with this Jesus, though there remains something elusive about him and the kingdom of God in the narrative, the only wise decision (after calculating the costs, 8:34-38) is to follow.

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.

Risen Indeed? Resurrection and Doubt in the Gospel of Mark Austin Busch, 2022-08-05 *Risen Indeed? Resurrection and Doubt in the Gospel of Mark* traces the literary dynamics and explores the theological dimensions of the Gospel of Mark's thematization of skepticism regarding resurrection. In every place where it seems to depict resurrection—Jesus's and others'—Mark evades the issue of whether resurrection actually occurs. Austin Busch argues that, despite Mark's abbreviated and ambiguous conclusion, this gospel does not downplay resurrection but rather foregrounds it, imagining Jesus's death and restoration to life as a divine plot to overcome Satan through cunning deception. *Risen Indeed?* constitutes a careful literary reading of Mark's Gospel, as well as an assessment of Mark's impact on the traditions of Christian literature and theology that emerged in its wake.

The Cosmic Drama of Salvation Sang Meyng Lee, 2010 Revision of author's thesis (Ph. D.)--Claremont Graduate University, 2008 under title: *The cosmic drama of salvation, the law, and Christian Paul's undisputed writings from anthropological and cosmological perspectives.*

The Gospel 'According to Homer and Virgil' Karl Olav Sandnes, 2011-02-14 This study investigates the phenomenon of Christian centos, i.e. attempts at rewriting the Gospel stories in both the style and vocabulary of either Homer (Greek) or Virgil (Latin). Out of the classical epics an entirely new text emerged.

Ancient Gospel or Modern Forgery? Tony Burke, 2013-01-07 In 1958, American historian of religion Morton Smith made an astounding discovery in the Mar Saba monastery in Jerusalem. Copied into the back of a seventeenth-century book was a lost letter attributed to Clement of Alexandria (ca. 150-215 CE) that contained excerpts from a longer version of the Gospel of Mark written by Mark himself and circulating in Alexandria, Egypt. More than fifty years after its discovery, the origins of this Secret Gospel of Mark remain contentious. Some consider it an authentic witness to an early form of Mark, perhaps even predating canonical Mark. Some claim it is a medieval or premodern forgery created by a monastic scribe. And others argue it is a forgery created by Morton Smith himself. All these positions are addressed in the papers contained in this volume. Nine North American scholars, internationally recognized for their contributions to the study of Secret Mark, met at York University in Toronto, Canada, in April 2011 to examine recent developments in scholarship on the gospel and the letter in which it is found. Their results represent a substantial step forward in determining the origins of this mysterious and controversial text. List of Contributors: Scott G. Brown Tony Burke Stephen C. Carlson Bruce Chilton Craig A. Evans Paul Foster Charles W. Hedrick Peter Jeffery Allan J. Pantuck Marvin Meyer Hershel Shanks Pierluigi Piovanelli

Luke and Vergil Dennis R. MacDonald, 2014-11-05 These two volumes of *The New Testament and Greek Literature* are the magnum opus of biblical scholar Dennis R. MacDonald, outlining the profound connections between the New Testament

and classical Greek poetry. MacDonald argues that the Gospel writers borrowed from established literary sources to create stories about Jesus that readers of the day would find convincing. In *Luke and Vergil* MacDonald proposes that the author of Luke-Acts followed Mark's lead in imitating Homer's *Iliad* and *Odyssey*, but greatly expanded his project, especially in the Acts, but adding imitations not only of the epics but also of Euripides' *Bacchae* and Plato's Socratic dialogues. The potential imitations include spectacular miracles, official resistance, epiphanies, prison breaks, and more. The book applies mimesis criticism and uses side-by-side comparisons to show how early Christian authors portrayed the origins of Christianity as more compelling than the Augustan Golden Age.

Resurrection in Mark's Literary-Historical Perspective Paul Fullmer, 2007-06-19 Through a careful reading of several ancient texts such as Chariton's *Callirhoë*, Fullmer identifies an ancient storytelling convention with roots in the Homeric tradition in which narratives of death and revival accentuate significant points in a story. In Mark's Gospel, resurrection narratives accentuate the power of Jesus' ministry (Mark 5:21-43) as well as the ironic disloyalty of Jesus' disciples as their failure is first assured (Mark 9:14-29) and later realized (Mark 16:1-18). The reader of this study will come to appreciate how the irony of the Gospel - a literary feature that is prominent in novelistic literature - is furthered by a novelistic application of the resurrection theme. These observations affirm an identification of the genre of the Gospel as novelistic literature. The study also examines themes of death and revival in texts of the Hebrew Bible, revealing a recurrent constellation of motifs. In these texts, Fullmer convincingly traces a Prophetic resurrection topos with characteristics that are compared to an Epic resurrection topos identified in the Homeric tradition. He then demonstrates how the two topoi merge in later, novelistic texts of Hellenistic Judaism such as the Gospel of Mark, witnessing to a widespread amalgamation of cultures that characterizes the Hellenistic period. This study supports a growing appreciation of the ethnic hybridity of the context that produced Mark's Gospel, contributing to the work of scholars who question an often overdrawn dichotomy between Jewish and Greek culture in the Hellenistic period. Moreover, the significant influence of epic, non-biblical traditions upon the Gospel becomes manifest without an assertion of direct dependence upon Homeric epic. Overall, the study provides a model for the examination of specific themes of the Gospel in light of related ancient literature which enhances modern understanding and appreciation of Mark's story.

Acts Within Diverse Frames of Reference Thomas E. Phillips, 2009 Offers a fresh analysis of the Acts of the Apostles. This work surveys contemporary Acts scholarship on two important topics: the genre of Acts and issues of wealth and poverty in Luke-Acts. It provides an analysis of the process of interpretation and calls for greater self-awareness among critical readers of Acts.

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