

Performing the Gospel

Orality,
Memory,
and Mark

Richard A. Horsley,
Jonathan A. Draper,
John Miles Foley, editors

Performing The Gospel Orality Memory And Mark

Annelies Wilder-Smith



Performing The Gospel Orality Memory And Mark:

Performing the Gospel Richard A. Horsley, Jonathan A. Draper, John Miles Foley, Werner H. Kelber, 2011-05-01 Previous thinking regarding oral tradition imagined a one way process of transmission handing down the fairly intact textual chunks that would constitute what we know as the end result the written Gospels

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

The Gospel as Manuscript Chris Keith, 2020-03-20 But the Bible says is a common enough refrain in many conversations about Christianity The written verses of the four canonical Gospels are sometimes volleyed back and forth and taken as fact while the apocryphal and oral accounts of the life of Jesus are taken as mere oddities Early thinkers inside and outside the community of Jesus followers similarly described a contentious relationship between the oral and the written though they often focused on the challenges of trusting the written word over the spoken Socrates described the written word an illegitimate bastard compared to the spoken word of a teacher Nevertheless the written accounts of the Jesus tradition in the Gospels have taken a far superior position in the Christian faith to any oral tradition In *The Gospel as Manuscript* Chris Keith offers a new material history of the Jesus tradition's journey from voice to page showing that the introduction of manuscripts played an underappreciated but crucial role in the reception history of the gospel From the textualization of Mark in the first century CE until the eventual usage of liturgical readings as a marker of authoritative status in the second and third centuries early followers of Jesus placed the gospel as manuscript on display by drawing attention to the written nature of their tradition Many authors of Gospels saw themselves in competition with other evangelists working to establish their texts as the quintessential Gospel Reading the texts aloud in liturgical settings and further established the literary tradition in material culture Revealing a vibrant period of competitive development of the Jesus tradition wherein the material status of the tradition frequently played as important a role as the ideas that it contained Keith offers a thorough consideration of the competitive textualization and public reading of the Gospels

The Audience

of Matthew Cedric E. W. Vine, 2014-04-24 This book seeks to establish the inadequacy of readings of the Gospel of Matthew as intended for and a reflection of a local audience or community Despite repeated challenges the local audience thesis continues to dominate a large proportion of Matthean scholarship and as such the issue of determining the Gospel's audience remains an open question This book posits four main critiques First the assumptions which underpin the text focused process of identifying the Gospel's audience whether deemed to be local Jewish or universal lack clarity Literary entities such as the implied reader the intended reader or the authorial audience prove inadequate as a means of identifying the Gospel's audience Second local audience readings necessarily exclude plot related developments and are both selective and restrictive in their treatment of characterisation Much is lost or ignored as a coherent and simplified audience context is derived from the complex narrative world of the Gospel Third this book argues that many in an audience of the Gospel would have incorporated their experience of hearing Matthew within pre-existing mental representations shaped by Mark or other early traditions Thus they would have understood the Gospel as relating to events and settings distinct from their own context regardless of the degree to which they identified with characters or events in the Gospel Fourth this book argues that early Christian audiences were largely heterogeneous in terms of ethnicity age sex wealth familiarity with Christian traditions and levels of commitment As such the aural reception of the Gospel would have resulted in a variety of impacts A number of these critiques extend beyond the local audience option and for this reason this thesis does not posit a particular audience for the Gospel

First-Century Gospel Storytellers and Audiences Thomas E. Boomershine, 2022-07-29 These essays explore the reconception of the Gospels as first century compositions of sound performed for audiences by storytellers rather than the anachronistic picture of a series of texts read by individual readers The new paradigm implicit in these initial experiments is based on the recent realization that the majority of persons 85 to 95 percent were illiterate and experienced the Jesus stories as members of audiences Either from memory or from memorized manuscripts the evangelists performed the Gospels as an evening's entertainment of two to four hours The audiences were predominantly addressed as Hellenistic Judeans who lived in the aftermath of the Roman Jewish war When heard whole the Gospels were vivid experiences of the central character of Jesus These studies of audience address and the interactions between first century storytellers and audiences reveal a dynamic performance literature that functioned as scripts for an ever expanding network of storytelling proclamations whose envisioned horizon was the whole world When the Gospels were told at one time from beginning to end they invited the listeners to move from being peripherally interested or initially opposed to Jesus to identifying themselves as disciples of Jesus and believers in him as the Messiah

Biblical Interpretation in Early Christian Gospels Thomas R. Hatina, 2020-03-19 This volume is the fourth in a set of volumes which together explore current approaches to the study of scripture in the Gospels Thomas R Hatina's latest edited collection begins with an introduction surveying methodological approaches used in the study of how scriptural allusions quotations and references function in John with subsequent essays

grouped into four categories that represent the breadth of current interpretive interests. The contributors begin with historical critical approaches before moving to rhetorical and linguistic approaches, literary approaches, and finally social memory approaches. Each study contains not only recent research on the function of scripture in John but also an explanation of the approach taken, making the collection an ideal resource for both scholars and students who are interested in the complexities of interpretation in John's context as well as our own.

The Fourth Gospel in First-Century Media Culture Anthony Le Donne, Tom Thatcher, 2013-05-03. Werner Kelber's *The Oral and the Written Gospel* substantially challenged predominant paradigms for understanding early Jesus traditions and the formation of written Gospels. Since that publication, a more precise and complex picture of first-century media culture has emerged. Yet while issues of orality, aural performance, and mnemonics are now well voiced in Synoptic Studies, Johannine scholars remain largely unaware of such issues and their implications. The highly respected contributors to this book seek to fill this lacuna by exploring various applications of orality, literacy, memory, and performance theories to the Johannine Literature in hopes of opening new avenues for future discussion. Part 1 surveys the scope of the field by introducing the major themes of ancient media studies and noting their applicability to the Fourth Gospel and the Johannine Epistles. Part 2 analyzes major themes in the Johannine Literature from a media perspective, while Part 3 features case studies of specific texts. Two responses by Gail O'Day and Barry Schwartz complete the volume.

Behind the Gospels Eric Eve, 2014. New Testament scholars often talk about oral tradition as a means by which material about Jesus reached the Gospels' writers. Despite the recent interest in oral tradition, scholarly advances have not penetrated the mainstream of academic Gospel scholarship, let alone the wider public. *Behind the Gospels* fills this gap, offering a general theoretical discussion of oral tradition and the formation of ancient texts and providing a critical survey of the field.

Oral Transmission and the Dream Narratives of Matthew 1-2 Alistair N. Shaw, 2019-10-10. The first Gospel has traditionally been considered a very Jewish work. Recent scholarship has suggested some Hellenistic influence. The issue is explored in this work with attention focused on the dream narratives of the first two chapters. An investigation is carried out using a new methodology. The memory techniques used in an oral or semi-literate society are explored. A search is made for such techniques in Matthew, and these are then compared with similar devices in a wide range of literature: Old Testament, contemporary Jewish, Greek, and Roman. The intention is that literary practice should help to clarify the cultural setting in which Matthew functions. This is a work which will interest New Testament scholars with a focus on Gospel studies and oral transmission. It may also appeal to some classical scholars or those with a specialized interest in Josephus.

The Son of Man as the Last Adam Yongbom Lee, 2012-07-01. Most New Testament scholars today agree that Jesus used an enigmatic self-designation, *bar nasha*, the Son of Man, translated into Greek as *ho huīos tou anthropou* in the Synoptic Gospels. In contrast, Paul, the earliest New Testament writer, nowhere mentions the phrase in his letters. Does this indicate that the Gospel writers simply misunderstood the generic sense of the Aramaic idiom and used it as

a christological title in connection with Daniel 7 as some scholars claim Paul demonstrates explicit and sophisticated Adam Christology in Romans 5 and 1 Corinthians 15 In contrast there is no real equivalent in the Synoptic Gospels Does this indicate that Adam Christology in Romans 5 and 1 Corinthians 15 was essentially a Pauline invention to which the Evangelists were oblivious In this study Yongbom Lee argues that in addition to the Old Testament contemporary Jewish exegetical traditions and his Damascus Christophany Paul uses the early church tradition in particular its implicit primitive Adam Jesus typology and the Son of Man saying traditions reflected in the Synoptic Gospels as a source of his Adam Christology

The Dead Sea Scrolls in Ancient Media Culture ,2023-02-13 Media studies is an emerging discipline that is quickly making an impact within the wider field of biblical scholarship This volume is designed to evaluate the status quaestionis of the Dead Sea Scrolls as products of an ancient media culture with leading scholars in the Dead Sea Scrolls and related disciplines reviewing how scholarship has addressed issues of ancient media in the past assessing the use of media criticism in current research and outlining potential directions for future discussions

From Text to Performance Kelly R Iverson,2015-04-30 For the last two centuries biblical interpretation has been guided by perspectives that have largely ignored the oral context in which the gospels took shape Only recently have scholars begun to explore how ancient media inform the interpretive process and offer an understanding of the Bible The contributors to From Text to Performance recognise that the Jesus tradition was a story heard and performed and seek to re evaluate the constituent elements of narrative including characters structure narrator time and intertextuality within this performative context In dialogue with traditional literary approaches these essays demonstrate that an appreciation of performance yields fresh insights distinguishable in many respects from results of literary or narrative readings of the gospels

Bridges in New Testament Interpretation Neil Elliott,Werner H. Kelber,2018-04-30 The field of New Testament studies often appears splintered into widely different specializations and narrowly defined research projects Nevertheless some of the most important insights have come about when curious men and women have defied disciplinary boundaries and drawn on other fields of knowledge in order to gain a more adequate view of history The essays in Bridges in New Testament Interpretation offer surveys of the current scholarly discussion in areas of New Testament and Christian origins where cross disciplinary fertilization has been decisive and describe the role that interdisciplinary bridges especially as led by Richard A Horsley have played Topics include the socioeconomic history of Roman Palestine the historical Jesus in political and media contexts communication media orality and social context in the study of Q the Gospels in the context of oral culture performance and social memory reading Paul s letters in the context of Roman imperial culture the narrativization of early Christianity in relation to the ancient media environment and the role of power in shaping our understanding of history as evident in people s history the historical agency of subordinate classes and the role of public and hidden transcripts in contexts shaped by power relations Essays also address the role of the interpreter as engaged with the social and political concerns of our time

The sum is even greater than the parts presenting a powerful argument for the value of further exploration across interdisciplinary bridges

Memory and the Jesus Tradition Alan Kirk, 2018-02-22 Alan Kirk argues that memory theory in its social cultural and cognitive dimensions is able to provide a comprehensive account of the origins and history of the Jesus tradition one capable of displacing the moribund form critical model He shows that memory research gives new leverage on a range of classic problems in gospels historical Jesus and Christian origins scholarship This volume brings together 12 essays published between 2001 and 2016 newly revised for this edition and organized under the rubrics of Memory and the Formation of the Jesus Tradition Memory and Manuscript Memory and Historical Jesus Research and Memory in 2nd Century Gospel Writing The introductory essay written for this volume argues that the old form critical model in marginalizing memory abandoned the one factor actually capable of accounting for the origins of the gospel tradition its manifestation in oral and written media and its historical trajectory

Remembrance of Things Past? Michael J. Thate, 2013 In this book Michael J Thate offers an experiment in reception criticism in its consideration of the formation and reception of the historical Jesus discourse He also attempts to historicize Leben Jesu Forschung within debates and narratives of secularization These two foci guide the book through its two parts First Thate explicates Schweitzer's dominant archival function in Leben Jesu Forschung while aiming to make fragile the grand architect's receptive hegemony Then he combines critical memory theory and other theoretical readings of the material in an attempt to refocus the study of the historical Jesus as early Christian memory politics in the service of identity explication He attempts to problematize Schweitzer's legacy of a tidy systematic approach in which much of historical Jesus scholarship continues to operate

The Bible in Ancient and Modern Media Holly Hearon, Philip Ruge-Jones, 2009-01-01 This cutting edge volume has been brought together in honor of Thomas Boomershine author scholar storyteller innovator The particular occasion inviting this recognition of his work is the twenty fifth anniversary of the Society of Biblical Literature's section on The Bible in Ancient and Modern Media BAMM which Tom was instrumental in founding For two and half decades this program unit has provided scholars with opportunities to explore and experience biblical material in media other than silent print including both oral and multimedia electronic performances This book explores many though by no means all of the issues lifted up in those sessions over the years Contributors A K M Adam Adam Gilbert Bartholomew Arthur J Dewey Dennis Dewey Joanna Dewey Robert M Fowler Holly E Hearon David Rhoads Philip Ruge Jones Whitney T Shiner Marti J Steussy Richard W Swanson

Jesus and the Gospels, Third Edition Craig L. Blomberg, 2022-11-15 In Jesus and the Gospels New Testament scholar Craig Blomberg immerses the reader in the historical and cultural world of Gospel narratives for them to better understand and appreciate their focal point Jesus of Nazareth

The Media Matrix of Early Jewish and Christian Narrative Nicholas Elder, 2019-11-14 Generically theologically and concerning content Mark and Joseph and Aseneth are quite different The former is a product of the nascent Jesus movement and influenced by the Greco Roman Bioi Lives It details the life ministry

death and resurrection of a wandering Galilean The latter is a Hellenistic Jewish narrative influenced by Greek romances and Jewish novellas It expands the laconic account of Joseph s marriage to Aseneth in Genesis 41 into a full fledged love and adventure story Despite these differences Elder finds remarkable similarities that the texts share Elder uses both texts to examine media and modes of composition in antiquity arguing that they were both composed via dictation from their antecedent oral traditions Elder s volume offers a fresh approach to the composition of both Joseph and Aseneth and Mark as well as to many of their respective interpretive debates

Handbook on the Gospels (Handbooks on the New Testament) Benjamin L. Gladd, 2021-06-01 A leading New Testament scholar provides an easy to navigate resource for studying and understanding the Gospels Written with classroom utility and pastoral application in mind this accessibly written volume summarizes the content of each major section of the biblical text to help students pastors and laypeople quickly grasp the sense of particular passages The series modeled after Baker Academic s successful Old Testament Handbook series focuses primarily on the content of the biblical books without getting bogged down in historical critical questions or detailed verse by verse exegesis The book covers all four Gospels and explores each major passage showing how Jesus is the central figure of each plot It also unpacks how the Old Testament informs the Gospels

Methodology in the Use of the Old Testament in the New David Allen, Steve Smith, 2019-09-19 This volume brings together scholars of both the Old and New Testaments to discuss three areas of methodological interest in respect of the use of the Old Testament in the New OT NT It begins with an interdisciplinary conversation into insights that OT NT scholars might glean from other related disciplines and approaches The subsequent essays consider the notion of an Old Testament text s context and how contemporaneous authors such as Philo or the Qumran community conceived of and attended to the concept The contributors then turn their focus to the criteria that can should be used for determining Old Testament allusions or echoes and the legitimacy for so doing particularly responding to the work of Richard Hays The volume closes with a fresh proposal for OT NT methodology along with a concluding reflection on the collected essays

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