

1. Record Nr.	UNINA9910150180503321
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Titolo	A Dual Reception : Eusebius and the Gospel of Mark / / Clayton L.L. Coombs
Pubbl/distr/stampa	Minneapolis, Minnesota : , : Fortress Press, , 2016 ©2016
ISBN	1-5064-0121-X
Descrizione fisica	1 online resource (289 pages)
Collana	Emerging scholars
Disciplina	226.30609
Soggetti	Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Revision of author's thesis (doctoral)--Wheaton College, 2013 under title: Not this rather than that : Eusebius' reception of Mark 16:9-20 in the ad Marinum.
Nota di bibliografia	Includes bibliographical references (pages 257-268) and index.
Nota di contenuto	Abstract -- 1. Introduction -- part I. A reception history of Mark 16:9-20 before Eusebius -- 2. The reception of Tatian/Justin, Irenaeus, and Hippolytus -- 3. The (non)reception of Clement and Origen -- part II. Eusebius's reception of Mark 16:9-20 -- 4. Eusebius's ad Marinum -- 5. Eusebius's reception of the longer ending in the questions and answers -- 6. Eusebius's reception of the abrupt conclusion in the questions and answers -- 7. Conclusion -- Appendix.
Sommario/riassunto	The ending of Mark's Gospel is one of the great unsolved mysteries. However, interest in the Markan conclusion is not a modern phenomenon alone. Comments about the different attested endings date back to Eusebius' Ad Marinum in the fourth century. Responding to the apparent discrepancy between the timing of the resurrection in Matthew and Mark, Eusebius notes one may solve the difficulty in one of two ways: either ignore the passage on the basis of the manuscript evidence or harmonize the two passages. Unfortunately, Eusebius' comments are all too often viewed through the lens of the modern text-critical endeavor, and for that reason, his intent has largely been missed. This volume argues that Eusebius' double solution can be read as recognizing the authority of both the Longer and the Abrupt conclusions to Mark's Gospel. The solution represents his ecumenical synthesis of those authors who preceded him, the "faithful and pious"

from whom the Scriptures have been received. Only with this understanding of the double solution may we fully appreciate Eusebius' dual reception, which is indicative of a different approach to the issue--one that prioritizes the question of reception over authorship, and one that is comfortable affirming a pluriform canon.
