

JO-ANN A. BRANT

# DIALOGUE *and* DRAMA

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*Elements of Greek Tragedy  
in the Fourth Gospel*



# Dialogue And Drama Elements Of Greek Tragedy In The Fourth Gospel

**Paul Jaesuk Jo**



## **Dialogue And Drama Elements Of Greek Tragedy In The Fourth Gospel:**

**Dialogue and Drama** Jo-Ann A. Brant, 2004 The Fourth Evangelist understood the elements of Greek drama and employed them to construct the Gospel's plot. Scholars of literary criticism in the Bible and students of drama alike will find in this text a detailed compelling and interdisciplinary study that will answer questions left open by prevailing theories and launch avenues of research that have yet to be explored. BOOK JACKET Title Summary field provided by Blackwell North America Inc. All Rights Reserved

**Rhetoric and Drama in the Johannine Lawsuit Motif** George L. Parsenios, 2010 George L. Parsenios explores the legal character of the Gospel of John in the light of classical literature especially Greek drama. Johannine interpreters have explored with increasing interest both the legal quality and the dramatic quality of the Fourth Gospel but often do not connect these two ways of reading John. Some interpreters even assume that the one approach excludes the other and that John is either legal or dramatic but not both. Legal rhetoric and tragic drama however were joined throughout antiquity in a complex pattern of mutual influence. To connect John to drama therefore is to connect John to legal rhetoric and doing so helps to see even more clearly the pervasiveness of the legal motif in the Gospel of John. Tracing the legal character of seeking in Sophocles Oedipus Rex for example sheds new light on the legal character of seeking in the Fourth Gospel especially in the enigmatic comment of Jesus at John 8:50. New insights are also offered regarding the evidentiary character of the signs of Jesus based on comparison with Aristotle's comments about signs and rhetorical evidence in both the Poetics and Rhetoric as well as by comparison with plays by Aeschylus, Sophocles and Euripides. To call the signs of Jesus evidence however does not remove them from the dialectical tension inherent in Johannine theology. If the signs are evidence they are evidence in a world in which the basis of forming judgments has been problematized by the appearance of the Word in the flesh.

Narrative and Drama in the Book of Revelation Lourdes García Ureña, 2019-08-29 Shows with solid reasons that the Book of Revelation has a literary form similar to the short story.

The Gospel of John as Genre Mosaic Kasper Bro Larsen, 2015-10-28 In recent decades New Testament scholarship has developed an increasing interest in how the Gospel of John interacts with literary conventions of genre and form in the ancient Jewish and Greco-Roman context. The present volume brings together leading scholars in the field in order to discuss the status quaestionis and to identify new exegetical frontiers. In the Fourth Gospel genres and forms serve as vehicles of ideological and theological meaning. The contributions to this volume aim at demonstrating how awareness of ancient and modern genre theories and practices advances our understanding of the Fourth Gospel both in terms of the text as a whole, gospel, ancient biography, drama, romance, etc. and in terms of the various literary tiles that contribute to the Gospel's genre mosaic.

**The Dionysian Gospel** Dennis R. MacDonald, 2017-04-01 Those who eat my flesh and drink my blood abide in me and I in them. Dennis R. MacDonald offers a provocative explanation of those scandalous words of Christ from the Fourth Gospel, an explanation that he argues would hardly have surprised some of the Gospel's early readers. John sounds themes that would

have instantly been recognized as proper to the Greek god Dionysos the Roman Bacchus not least as he was depicted in Euripides's play *The Bacchae*. A divine figure the offspring of a divine father and human mother takes on flesh to live among mortals but is rejected by his own. He miraculously provides wine and offers it as a sacred gift to his devotees women prominent among them dies a violent death and returns to life. Yet John takes his drama in a dramatically different direction while Euripides's Dionysos exacts vengeance on the Theban throne the Johannine Christ offers life to his followers. MacDonald employs mimesis criticism to argue that the earliest Evangelist not only imitated Euripides but expected his readers to recognize Jesus as greater than Dionysos.

**The New Perspective on Mary and Martha** Mary Stromer Hanson, 2013-07-24 The New Perspective on Mary and Martha gives Mary and Martha a total makeover. No longer is this familiar passage about prioritizing spiritual pursuits over the tyranny of the practical. The results of a close reading of the text and careful exegesis of the Greek has Martha escaping the kitchen and Mary is not even in the house. Martha is still overly worried not about housework but over the much more understandable concern about her younger sister Mary who is out of the village follows her call ministering on the road with Jesus. Luke 10:38-42 is about discipleship ministry trust and the new family of Jesus.

**Introduction to the Literary Art of the Gospel of John** Paul Jaesuk Jo, 2022-05-24 The Gospel of John is a magnificent book. Intricate fabrics interweave its beautiful robe and its material is a finely twisted linen of many colors. Throughout the history of the church interpreters have long been captivated by its loveliness and power. Many modern interpreters however would not hesitate to call it puzzling confusing or ridden with riddles at least. What is John is therefore a fascinating question that lingers. During the last half century literary theories have been brought into the study of the Fourth Gospel with varying degrees of success. New analytical lenses are cast over the Gospel to render its secrets but it feels as if only those who are initiated into its mystery have the knowledge. Reading and rereading strategies are offered but the path out of the vast labyrinth is difficult to find. The Gospel of John however surprisingly reads much like the Old Testament. In fact its form is deeply imbued in the styles of Old Testament poetry narratives and prophets that when they are properly understood together John's message comes across clearly. Taking a comprehensive view of the styles of the Old Testament this book takes you to see John in its grand design.

**John** Stephen S. Smalley, 2012-06-26 The Gospel of John has long been a favorite of the church. But the distinctive voice of John in the quartet of evangelists has beckoned modern scholars to a closer investigation. Although a better profile of the Fourth Gospel's setting structure and theology has been gained a dossier of suspicions and allegations regarding the Gospel's historical lineage and the veracity of its Jesus traditions has attached its reputation. In this fully revised edition of his well established study of John Stephen Smalley reviews and evaluates all the significant issues and critical problems of recent Johannine interpretation. He argues for the unique integrity of this Gospel a work firmly rooted in the historical Jesus and yet drawing out the deeper significance of Jesus words and deeds.

**A Theory of Character in New Testament Narrative** Cornelis Bennema, 2014-04-01 In this study in three dimensional character

reconstruction Cornelis Bennema presents a new theory of character in the New Testament literature Although character has been the subject of focused literary critical study of the New Testament since the 1970s Bennema observes that there is still no consensus regarding how character should be understood in contemporary literary theory or in biblical studies Many New Testament scholars seem to presume that characters in Greco Roman literature are two dimensional Aristotelian figures unlike the well rounded psychologized individuals who appear in modern fiction They continue nevertheless to apply contemporary literary theory to characters in ancient writings Bennema here offers a full comprehensive and non reductionist theory for the analysis classification and evaluation of characters in the New Testament     **Configuring**

**Nicodemus** Michael R. Whitenton, 2019-01-24 Michael Whitenton offers a fresh perspective on the characterization of Nicodemus focusing on the benefit of Hellenistic rhetoric and the cognitive sciences for understanding audience construals of characters in ancient narratives Whitenton builds an interdisciplinary approach to ancient characters utilizing cognitive science Greek stock characters ancient rhetoric and modern literary theory He then turns his attention to the characterization of Nicodemus where he argues that Nicodemus would likely be understood initially as a dissembling character only to depart from that characterization later in the narrative suggesting a journey toward Johannine faith Whitenton presents a compelling argument many in an ancient audience would construe Nicodemus in ways that suggest his development from doubt and suspicion to commitment and devotion

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