Booklist


Kelhoffer explores the Longer Ending (LE) of Mark's Gospel (16:9-20) in this monograph, which was originally his 1998 University of Chicago doctoral dissertation. He conducts a wide-ranging study of the LE, including a critical review of the Markan scholarship on the ending of Mark's Gospel and a comprehensive analysis of the LE, which deals not only with the New Testament writings, but also with various texts from early Christian and Graeco-Roman literature.

Through his comparative examination of the passage with the canonical Gospels and Acts, Kelhoffer argues for the literary dependency of the LE on these texts. This assumed literary relationship leads him to the suggestion that the author of the LE, believed to be a single person, wanted to produce a more adequate ending to Mark's Gospel by reworking his sources from the Gospels. Based on this assumption of literary dependency on the one hand, and external evidence of patristic witnesses on the other, he suggests that the LE was produced between c. 120 and 150 CE.

Kelhoffer devotes three final chapters to the investigation of the theme of 'miracles' in light of 'mission.' In the first of these, he examines the understandings of miracles in the LE and the other early Christian writings, and he finds some common features between the author of the LE and the apologists of the second and third century. The following two chapters deal with two miraculous works—picking up serpents and drinking poison without harm—among the five promised signs. He states that many instances of such signs are found over a wide period of time, and were of hardly greater amazement to the ancients than other wonders.

Kelhoffer's exhaustive study of the LE has contributed to Markan scholarship by reawakening interest in these twelve neglected verses. However, useful work remains to be done, specifically as to the purpose of the composition of the LE.

Jayhoon Yang
Copyright and Use:

As an ATLAS user, you may print, download, or send articles for individual use according to fair use as defined by U.S. and international copyright law and as otherwise authorized under your respective ATLAS subscriber agreement.

No content may be copied or emailed to multiple sites or publicly posted without the copyright holder(s)’ express written permission. Any use, decompiling, reproduction, or distribution of this journal in excess of fair use provisions may be a violation of copyright law.

This journal is made available to you through the ATLAS collection with permission from the copyright holder(s). The copyright holder for an entire issue of a journal typically is the journal owner, who also may own the copyright in each article. However, for certain articles, the author of the article may maintain the copyright in the article. Please contact the copyright holder(s) to request permission to use an article or specific work for any use not covered by the fair use provisions of the copyright laws or covered by your respective ATLAS subscriber agreement. For information regarding the copyright holder(s), please refer to the copyright information in the journal, if available, or contact ATLA to request contact information for the copyright holder(s).

About ATLAS:

The ATLA Serials (ATLAS®) collection contains electronic versions of previously published religion and theology journals reproduced with permission. The ATLAS collection is owned and managed by the American Theological Library Association (ATLA) and received initial funding from Lilly Endowment Inc.

The design and final form of this electronic document is the property of the American Theological Library Association.