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Claire Clivaz, "Review. Der Markusschluss: Narratologie und Traditiongeschichte, written by Andreas Seifert", *Novum Testamentum*, Brill Academic Publishers, 2019, 62 (1), pp.107-108.

Book Notes for *Novum Testamentum*

Andreas Seifert, *Der Markusschluss. Narratologie und Traditiongeschichte* (Stuttgart: W. Kohlhammer, 2019), 314 pp. ISBN 978-3-17-036434-9 (=Beiträge zur Wissenschaft vom Alten und Neuen Testament 220), 64 euros.

This book is the published version of a PhD defended in 2018 at the University of Bochum, Germany, under the supervision of Prof. Dr. Reinhard von Bendemann. Andreas Seifert argues that "the short Mark ending is not a 'foreign body' in the Markan story, but can be considered as belonging to the entire story, from the point of view of the content as well as of the functionality" (p. 243). If the Gospel according to Mark is, in its core, a narrative Christology, it focuses for Seifert also on the figures of the women and the disciples: the reader is invited to act differently from them; the Markan *kerygma* has "a pedagogic and paranetic effect" (p. 285). Chapters 2 and 3 present the narrative methodology used by the author to reach this conclusion: he combines the Aristotelean tripartite analysis and the work of Constanze Krings on the short English 19th century endings. Chapter 4 analyses the literary genre of Mark, and chapters 5 to 7 compare Mark's ending to the book of Jonas, to Philo *Vita Mosis* and to Plutarchus *Demosthenes Life*. Chapter 8 presents the state of art on Mk 16,1-8, before a complete narrative analysis of Mk 16,1-8 in chapter 9.

As such, Seifert's thesis does not sound particularly innovative in Markan studies. Notably Norman Petersen, or the French-speaking scholars Corina Combet-Galland and Benoît Standaert – not quoted by the author – have supported similar narrative readings in the 80ies. But his comparison with the endings of the book of Jonas, the *Vita Mosis* and *Demosthenes Life* is a happy new contribution to the field. Moreover, this book is of interest since it illustrates a clear challenge: the necessity for exegetes to read also in detail at Mk 16,1-8 textual criticism, a steps too often delegated to the specialists. Seifert presents in about twenty pages a good synthesis of the Mark ending textual criticism, even if he misses crucial elements of the file, like the 2nd century attestations of the longer ending by Irenaeus, Justin and Tatien. Moreover, a discrepancy appears between a historical approach and a quite narrow narrative methodology, for example when Seifert concludes that some manuscripts do not make sense «from a narrative perspective» (p. 190). Other elements are minimized by him to support his conclusions, such as the differences of the two lists of women's names in Mk 15,47 and 16,1, or Karen King's comparison with the Gospel according to Judas, reported but not discussed (p. 207).

In summary, the reader will find in this book a fresh overview on the Mark ending, an exhaustive analysis of the narrative elements of Mk 16,1-8, and an *a*

contrario award: the perception of the unavoidable role of history and documents beyond narrative patterns.

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