

**THE NARRATIVE-RHETORICAL INTERPRETATION OF
MARK'S THEOLOGY –
APPLICATION ON THE MOTIF OF THE MESSIANIC SECRET IN
MARK 9,2-10**

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Abstract. This article proposes that the Gospel of Mark should be read as both a historical and a theological document. Mark is a theologian who writes theology as a story. He doesn't simply write history, but he presents theological ideas in narrative form. Considering this fact, one must take into account the narrative-rhetorical method in the hermeneutic of Mark's Gospel. The historical and theological character of the Gospel requires one to observe two complementary perspectives over the meaning of the book: the perspective of narration's hero and the perspective of the reader of the Gospel. The author of this present study employs the narrative-rhetorical interpretation as method of research on Mark's Christology, exemplifying the usage of the method in interpreting the Messianic secret motif in Jesus' transfiguration pericope (Mark 9,2-10).

Keywords: Mark, Markan theology, the Messianic secret, hero, reader, Christology, narration, history, interpretation, tradition, narrative theology, the perspective of the hero, reader perspective, the theology of the cross, discipleship, Jesus' identity, Jesus' destiny.

Mark as a historian and as a theologian

We believe that a good understanding of the Gospel of Mark implies that one should admit that the evangelist is both a historian who conveys further the truth about past events, and a theologian who understands that his mission is to meet the didactical and pastoral needs of his community. As historian, Mark hand over the oral traditions about Jesus that have reached him. Obviously, we must not assume that Mark was a historian in the contemporary sense of the word. In antiquity there wasn't a clear distinction between the historical fact and its story, between the fact and its interpretation. According to Papias¹ Mark wrote the

¹ Eusebius hist. eccl, III, 15, see Kurt ALAND, *Synopsis quatuor evangeliarum*. Editio quindecima revisa. Deutsche Bibelgesellschaft, Berlin, 2005, p. 547.