The Parousia in Mark

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In three passages of Mark (8:38; 13:26; 14:62) we read of the parousia of the Son of Man. Three only! Yet these three are of crucial significance. They must have been so regarded by the evangelist, for he has set them in contexts of outstanding importance. The first comes at the conclusion of Mark's narration of Peter's confession of Jesus as the Christ, the first declaration of the impending passion of Jesus and the call to discipleship. The second forms the climax of the eschatological discourse, which is the longest presentation of teaching of Jesus reproduced by Mark, and which both brings to an end the instruction of Jesus and provides a setting for the passion narrative. The third is the sole statement in Mark wherein Jesus steps out of his messianic reserve and declares to Jewish rulers his role as judge and redeemer in the final kingdom of God, and thereby seals his fate to be executed.

The content of the three passages is sufficiently important to warrant effort at understanding it. Yet each is beset by unusually difficult critical problems which feature in modern discussions, not only in commentaries but even more in literature on the life and teaching of Jesus. While such discussions will hardly be to the fore in pulpit proclamation, it is desirable that preachers should be acquainted with the issues and know how to handle them when they meet them. Briefly the problems may be summarized as follows.

Mark 8:38 has a close parallel in a Q saying recorded in Luke 12:11f. and Matthew 10:32f. The texts are reproduced for comparison:

Mark 8:38: Whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed, when he comes in the glory of his Father with the holy angels.

Luke

Luke 12:8f.: I tell you, every one who acknowledges me before men, the Son of Man also will acknowledge before the angels of God; but he who denies me before men will be denied before the angels of God.

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Table of Contents Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series

- 1. Understanding the eBook Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
 - The Rise of Digital Reading Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
 - Advantages of eBooks Over Traditional Books
- 2. Identifying Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
- 3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
 - User-Friendly Interface
- 4. Exploring eBook Recommendations from Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
 - Personalized Recommendations
 - Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series User Reviews and Ratings

- Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series and Bestseller Lists
- 5. Accessing Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series Free and Paid eBooks
 - Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series Public Domain eBooks
 - Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series eBook Subscription Services
 - Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series Budget-Friendly Options
- 6. Navigating Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series eBook Formats
 - o ePub, PDF, MOBI, and More
 - Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series Compatibility with Devices
 - Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
 - Highlighting and Note-Taking Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
 - Interactive Elements Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
- 8. Staying Engaged with Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
 - Joining Online Reading Communities
 - o Participating in Virtual Book Clubs
 - Following Authors and Publishers Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
- 9. Balancing eBooks and Physical Books Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
 - \circ Benefits of a Digital Library
 - Creating a Diverse Reading Collection Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
 - Setting Reading Goals Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
 - Carving Out Dedicated Reading Time

- 12. Sourcing Reliable Information of Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
 - Fact-Checking eBook Content of Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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