

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

*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.

# Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series

**Hans Leander**



## **Politics Of Parousia Reading Mark Intercontextually Biblical Interpretation Series:**

**Politics of Parousia** Tat-Siong Benny Liew, 1999 Informed by postmodern theory postcolonial inquiry and Asian American studies this volume probes the relationship between Mark's apocalyptic and colonial politics and calls attention to both the anti colonial and neo colonial elements within Mark's representations of authority agency and gender **Politics of Parousia** Tat-siong Liew, 2021-08-30 This volume moves literary criticism of the Gospels further into the socio political struggle for liberation particularly into the realm of colonial postcolonial discourse Taking seriously the thought that Mark's Gospel was written under Roman colonization and using inter contextuality as an underlying theory it examines the relation between Mark's story of Jesus and colonial politics especially Mark's emphasis on the parousia and his constructions of colonial subjects It argues that Mark's apocalyptic simultaneously resists and reinscribes colonial ideology in terms of three subject positions and subject matters authority agency and gender Juxtaposing apocalyptic and politics dissidence and duplication as well as Chinese American narratives and the Markan text this volume seeks to rethink our struggle for social change and the relationship between cultural politics and Gospel studies **Woman and Nation** Jean Kim, 2021-10-01 Kim reads the Gospel of John from a postcolonial feminist perspective as a patriarchal nationalist discourse The author examines effects of colonialism in twentieth century Korean cultural experience as seen in social memory pervasive emotional nonlinear experience of the collective or oral traditions to develop an intercontextual lens through which she examines the role of the Johannine female characters in supporting Jesus's role as a national hero and in functioning as continuers of the nation In her unique handling of the Gospel of John the author describes how John's resistance to Roman imperial power defines and shapes the boundaries of his Jewish nationalism in relation to the symbolic meanings attached to the female characters sexuality and gender roles *Bridging the Interpretive Abyss* Luis Menéndez-Antuña, 2025-04-04 As readers and interpreters how might our understanding of the New Testament change if unlike historicism with its colonizing agenda and its focus on ancient contexts we took contemporary global crises including mass incarceration a pervasive culture of torture the HIV pandemic and the legacies of enslavement as our starting point for reading biblical texts Luis Menéndez Antu demonstrates how a cultural studies approach that centers twenty first century queer existence and experiences of suffering illuminates rather than obscures ancient New Testament contexts Each chapter weaves together a biblical text different works of art and a political crisis This hermeneutical approach bridges the abyss between the past and present the Global North and the Global South biblical scholarship humanities and social sciences Readers coming to the New Testament text with political and ethical concerns will find new emancipatory strategies making this volume essential reading for scholars and students **Politics of Parousia** Tat-Siong Benny Liew, 1997 **Political Trauma and Healing** Brett, 2016 How can Scripture address the crucial justice issues of our time In this book Mark Brett offers a careful reading of biblical texts that speak to such pressing public issues as the legacies of colonialism the demands of asylum seekers the challenges of climate

change and the shaping of redemptive economies Brett argues that the Hebrew Bible can be read as a series of reflections on political trauma and healing the long saga of successive ancient empires violently asserting their sovereignty over Israel and of the Israelites forced to live out new pathways toward restoration Brett retrieves the prophetic voice of Scripture and applies it to our contemporary world addressing current justice issues in a relevant constructive compelling manner **The Ballot and the Bible** Kaitlyn Schiess,2023-08-22 Pursue a Biblical Basis for Your Political Engagement How do Bible passages written thousands of years ago apply to politics today What can we learn from America s history of using the Bible in politics How can we converse with people whose views differ from our own In *The Ballot and the Bible* Kaitlyn Schiess explores these questions and more She unpacks examples of how Americans have connected the Bible to politics in the past highlighting times it was applied well and times it was egregiously misused Schiess combines American political history and biblical interpretation to help readers faithfully read Scripture talk with others about it apply it to contemporary political issues and to their lives A nuanced look at America s legacy of scriptural language Publishers Weekly starred review Christianity Today 2024 Book Award Finalist Politics and Public Life *Reading from this Place: Social location and biblical interpretation in global perspective* Fernando F. Segovia,Mary Ann Tolbert, Biblical studies are proving to be a test case of the large interpretive issues of how one s location social cultural ethnic and gender affects one s reading of the text and its import Segovia and Tolbert gather 19 leading biblical interpreters from around the globe to address the complex hermeneutical and religious questions attendant to this paradigm shift **A Reordering of Power** Herman C. Waetjen,2014-02-25 Endorsements Waetjen offers us an illuminating reading of Mark s Gospel that was forged out of his own experience in the Third World Working from a fresh translation that lays bare the Markan style Waetjen traces the stark conflict between the new ordering of power announced by Jesus and the tenacious domination of the ruling elite in Israel s agrarian society This innovative application of the sociology of millennialism to the phenomenon of Mark s narrative world is loaded with insights that will be of interest to readers at every level David Rhoads Lutheran School of Theology Chicago **Discourses of Empire** Hans Leander,2013-10-31 This inventive work explores Mark s Gospel within the contexts of the empires of Rome and Europe In a unique dual analysis the book highlights how empire is not only part of the past but also of a present colonial heritage The book first outlines postcolonial criticism and discusses the challenges it poses for biblical scholarship then scrutinizes the complex ways with which nineteenth century commentaries on Mark s Gospel interplayed with the formation of European colonial identities It examines the stance of Mark s Gospel vis vis the Roman Empire and analyzes the manner in which the fibers of empire within Mark are interwoven reproduced negotiated modified and subverted Finally it offers synthesizing suggestions for bringing Mark beyond a colonial heritage The book s candid use of postcolonial criticism illustrates how a contemporary perspective can illuminate and shed new light on an ancient text in its imperial setting [Vote Jesus Christ](#) F. Scott Spencer,2024-06-04 At the tense intersection of biblical interpretation and

contemporary politics this book stands out as an imagined political campaign guide based on a creative deep dive into Luke's vibrant evangelical account of Jesus's messianic mission. It seeks to challenge any group that blithely claims Jesus's endorsement of their partisan agendas today but especially those trumpeting authoritarian rule. Close attention to Luke's narrative discloses a distinctive figure who strikingly ill fits standard strongman profiles and straitjacket labels. Warning: If Luke's Jesus doesn't change your vote, he might well change your mind, challenge your life, and shake up your politics along the way. *Reading Otherwise* Gerald O. West, 2007. Paperback edition is available from the Society of Biblical Literature [www.sbl-site.org](http://www.sbl-site.org)

**Mark and its Subalterns** David Joy, 2014-12-18. This book offers a fresh appraisal of the identity and involvement of the subalterns in Mark, arguing that the presence of the subalterns in Mark is a possible hermeneutical tool for re-reading the Bible in a postcolonial context like India. Part I paves the way for a creative discussion on Mark and its interpreters in the rest of the study by looking at the issue of the spread of Christianity and missionary attempts at biblical interpretations that did not take the life of the natives into account. Many insights from the postcolonial situation can be found in the contextual interpretations such as liberation feminist, postcolonial feminist, and subaltern. Part II considers colonial rule in Palestine and examines some Markan texts showing the potential role of the subalterns. It is argued that due to colonial rule, the native people suffered in terms of their identity, religion, and culture. There was conflict between Galilee and Jerusalem, mainly on religious issues, and the victims of domination were the poor peasants and the artisans in Galilee. A dialogue and interaction with the Markan milieu was possible in the research, and so the marginal and subaltern groups were effectively understood by exegesis of Mark 10:17-31, 7:24-30, and 5:1-20, and showing the postcolonial issues such as the poor and their representation, gender, race, hybridity, class, nationalism, and purity, respectively. The subalterns were mainly associated with movements of resistance in Palestine. The Markan proclamation of solidarity with those subalterns is significant. The general conclusion presents the implications of this interpretation for a hermeneutical paradigm for a postcolonial context.

**Jesus and the Empire of God** Margaret Froelich, 2023-05-18. Margaret Froelich examines the Gospel of Mark using political and empire-critical methodologies following postcolonial thinkers in perceiving a far more ambivalent message than previous pacifistic interpretations of the text. She argues that Mark does not represent an entirely new way of thinking about empire or cosmic structures but rather exhibits concepts and structures with which the author and his audience are already familiar in order to promote the Kingdom of God as a better version of the encroaching Roman Empire. Froelich consequently understands Mark as a response to the physical, ideological, and cultural displacement of the first Roman Judean War. By looking to Greek, Roman, and Jewish texts to determine how first-century authors thought of conquest and expansion, Froelich situates the Gospel directly in a historical and socio-political context rather than treating that context as a mere backdrop, concluding that the Gospel portrays the Kingdom of God as a conquering empire with Jesus as its victorious general and client king.

**Politics and Theopolitics in the Bible and Postbiblical Literature** Yair

Hoffman, Henning Graf Reventlow, Benjamin Uffenheimer, 1994-03-01 This volume contains papers from the third symposium held by the University of Tel Aviv Israel and the Ruhr University Bochum Germany with the aim of furthering dialogue between Jewish and Christian biblical scholars The papers examine the ways in which political issues and events are reflected in the Bible and in the postbiblical literature the term theopolitics expressing the conviction of both communities that the politics of human life have always been and continue to be subject to the rule and providence of God The hope of the symposium is that through examination of the ways in which Jews and Christians have reflected upon political and ethical theories there may arise new possibilities for better mutual understanding **Reading from this Place: Social location**

**and biblical interpretation in the United States** Fernando F. Segovia, Mary Ann Tolbert, 1995 How does one's life situation shape one's reading of the Bible In this landmark volume Segovia Tolbert and their 15 other contributors measure the impact of social location on the theory and practice of biblical interpretation Reading From This Place helps readers come to terms with the interpretive revolution sweeping through biblical studies *Reading Scripture as a Political Act* Matthew A. Tapie, Daniel Wade McClain, 2015 This volume explores the political character of premodern and modern readings of scripture with attention to how these relate to or address political challenges in social and historical contexts Essays here also offer constructive models of reading scripture that can inform the contemporary task of political scriptural interpretation From the earliest Christian centuries to the present day this volume considers the close coordination between scripture theology and social and political concerns providing a robust survey of Christian theopolitical scripture interpretation

**The Irony of Power** Dorothy Jean Weaver, 2017-06-21 This volume engages the Gospel of Matthew in full awareness of its inherently political character Weaver situates Matthew's version of the good news of the kingdom squarely within the real world of first century Palestine and its occupying power the Roman Empire The essays here focus prominently and collectively on the issues of power and violence that not only pervade the historically occupied Jewish community of first century Palestine but also are clearly visible throughout Matthew's narrative account A lower level reading of the Matthean text offers a bleak portrait of the overwhelming power and violence exerted by the Roman occupying authorities and their upper echelon Jewish collaborators against the wider Jewish community of first century Palestine But an upper level God's eye reading of Matthew's narrative consistently reveals the fundamental irony at the heart of the New Testament as a whole of the Jesus story broadly conceived and of Matthew's narrative account in specific This irony overturns all humanly recognized definitions of power and demonstrates the astonishing politics of God which defeats evident power through apparent powerlessness and overcomes violence through nonviolent initiatives **Mark and Literary Materialism** Niall McKay, 2022-07-26

The interpretation of the Bible is intricately interwoven with the history of and rhetoric of European colonization During the modern era the traditions of biblical interpretation played a crucial framing role in the emergence of industrialized nation states the capitalist mode of production and the colonial enterprises of European powers While the Bible

has been used to justify the power of ruling classes and dominating nations it has also been a source of liberative and resistant political discourse In this book Niall McKay uses the tools of literary materialism to read the gospel of Mark and build upon the representational epistemology and patterns of interpretation of the rich Marxism of the Frankfurt school This reading is framed against and around the liberative biblical movements of late colonial and post colonial South Africa in order to develop ways of reading which are generative of liberation As a consequence the author makes a valuable contribution to an ongoing politics and practice of resistance that is attentive to issues of religious collaboration liberation colonialism and the ends of late capitalism

In Search of a Context Thomas Hatina, 2002-10-15 In this book the author explores how contexts determine the meaning of embedded scripture texts in the Gospel of Mark Many historical critics base their readings on a context that is external to Mark's story world be it a reconstructed socio religious setting of the evangelist a Jewish exegetical tradition or some earlier stage in the development of the gospel What is common to these readings is the neglect for the context of the story world the very context in which scripture quotations and allusions are embedded The author proposes a method of reading these embedded texts that is sensitive to the story world though not at the expense of the historical setting in which the gospel was written Jesus' announcement in 1:15 concerning the kingdom of God serves as the point of entrance into Mark's story world

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