

IF JESUS IS GOD IN THE FLESH, WHY DID HE NOT KNOW HIS COMING: MARK 13:32

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ABSTRACT

This study explores the Christological and theological significance of Mark 13:32, where Jesus states that the timing of His return is known only by the Father. Mark 13, the Gospel's longest discourse, presents an apocalyptic vision centered on the destruction of the temple and final judgment. Scholars highlight the disciples' reverence for the temple and Jesus' prophetic response, linking historical events with eschatological hope. The passage raises critical questions regarding Jesus' divine and human knowledge. Through a Historical-Grammatical analysis, this research clarifies the theological implications of Christ's dual nature, offering insights relevant to pastors, church leaders, and theological studies.

Keywords: *Christological, Theological, Judgment, and Temple.*

INTRODUCTION

Mark mentioned that the ministry of Jesus is action oriented. The word immediately is always using by Mark to link the word.¹ Carson, Moo, and Morris argued, "Jesus is constantly on the move, healing, exorcising demons, confronting opponents, and instructing the disciples. This fast-paced narrative is punctuated by six transitional paragraphs or statements, which divide Mark's account into seven basic sections."²

Theological discourse is often the result of rigorous engagement with, and critical examination of, key scriptural passages. Within the Gospel of Mark, Jesus' final extended teaching episode is located in chapter 13, which stands as the most extensive uninterrupted discourse in the entire narrative. This chapter is apocalyptic in tone and content, offering a prophetic framework that anticipates pivotal historical and theological events, including the impending destruction of the Jerusalem temple and the broader collapse of the city. At the heart

¹Mark L. Strauss, *Four Portraits, One Jesus: an Introduction to Jesus and the Gospels* (Grand Rapids, Michigan MI: Zondervan, 2007), 202.

²D. A. Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament* (Manila, PH: OMF Literature Inc., 1992), 169.

of this discourse lies the anticipated arrival of the Son of Man, a figure whose advent is intricately tied to eschatological judgment and the consummation of redemptive history.¹

The temple building is become of the inattention of the disciple. William argued, “The occasion of Jesus’ prophecy of the impending destruction of the Temple was the awe and reverence with which the disciples regarded the spectacle of the Temple area. They were astonished at the magnificence of the construction and adornment of the sanctuary and its complex of courts, porches, balconies and buildings.”²

Related with the temple in the Day of Judgment and destruction, William continued, “Now Jesus announces the approach of a day when utter devastation will overtake the city and the Temple will be systematically dismantled. This disturbing prophecy must be understood in the context of Jesus’ teaching concerning the Temple on an earlier occasion.”³

The destruction of the temple constitutes a significant element within Jesus’ eschatological teaching to His disciples, serving to elucidate the broader framework of final judgment. The discourse found in Mark 13 on this event is closely paralleled and thematically aligned with the corresponding teachings presented in the Gospel of Matthew. France Argued, “That Matthew so understood the discourse does not of course prove that Mark did also, but it does show both that the change of subject which I find at Mk. 13:32 corresponds to another first-century reading of the same tradition and that it made sense in the context of first-century Christianity to think of Jesus combining a prediction of the fall of Jerusalem with teaching about his own parousia conceived as a separate event.”⁴

This study investigates the theological significance of Mark 13:32, wherein Jesus declares that the precise day and hour of His return remain unknown to all—including the angels and the Son—but are known solely by the Father. This statement presents substantial Christological challenges, particularly in relation to the epistemological dimensions of the Son of Man’s identity. Given the doctrine of the incarnation, which affirms Jesus as fully divine, the question arises as to how He might lack knowledge of the eschatological timeline. To address this tension, the study undertakes a focused exegesis of the Gospel of Mark, emphasizing its unique Christological portrayal.

The primary objective of this research is to elucidate the theological implications of divine knowledge within the dual nature of Christ—both human and divine. Special consideration is afforded to the broader New Testament context and the theological motifs underpinning Mark’s narrative.

This inquiry aims to serve pastors, ecclesiastical leaders, and congregants by offering a nuanced and theologically informed understanding of knowledge as it relates to Christology in the New Testament. Employing the Historical-Grammatical Method, the analysis ensures a rigorous and contextually sensitive interpretation of the passage.

¹J. R. Edwards, *The Gospel according to Mark* (Grand Rapids, Mich; Leicester, England: Eerdmans; Apollos, 2002), 383.

² W. L. Lane, *The Gospel of Mark* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 1974), 451.

³ Ibid., p. 452.

⁴ R. T. France, *The Gospel of Mark : a commentary on the Greek text* (Grand Rapids, Mich.; Carlisle: W.B. Eerdmans; Paternoster Press, 2002), 502.

THE SON OF MAN IN THE GOSPEL OF MARK

The title "Son of Man" is a distinctive and recurrent self-designation employed by Jesus throughout the canonical Gospels. Elwell highlights that this term appears approximately eighty times, distributed as thirty-two occurrences in Matthew, fourteen in Mark, twenty-six in Luke, and ten in John. Functioning as a subtle and indirect self-reference, the designation is uniquely utilized by Jesus Himself and notably remains unattested as an appellation conferred upon Him by other individuals within the Gospel narratives.¹

The designation "Son of Man" in the Gospels primarily refers to Jesus of Nazareth. Green, McKnight, and Marshall observe that the individual named Jesus—often more precisely identified as "Jesus of Nazareth" or "Jesus, the son of Joseph" (cf. John 1:46; 6:42)—is referenced by a variety of appellations throughout the Gospels and the New Testament at large. They further note that while these designations can be somewhat interchangeable, certain terms carry specific functional and contextual significance. Moreover, they emphasize that the phrase "Son of Man" is among the most frequently employed titles for Jesus, second only to the name "Jesus" itself within the Gospel accounts. This expression appears across all four canonical Gospels and is cited only sparingly outside them, with occurrences in Acts 7:56, Hebrews 2:6 (quoting Psalm 8:5), and Revelation 1:13 and 14:14 (alluding to Daniel 7:13), where the variant "a son of man" is used.²

The Gospel of Mark

In their analysis of the usage of the title "Son of Man" within the Gospel of Mark, Green, McKnight, and Marshall articulate three principal inquiries: the specific contexts in which the designation is employed, the underlying reasons for Jesus' shifting between first-person self-reference ("I") and the third-person appellation "the Son of Man," and the broader narrative and theological function that this title serves within the text. They identify a discernible pattern in Mark's Gospel, noting that the phrase occurs fourteen times (cf. Mark 2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21a, 21b, 41, 62), with each occurrence contributing cumulatively to the Christological and theological development of the Markan narrative.³

The Present Authority of Jesus.

The present authority of Jesus in the Gospel of Mark is intrinsically linked to His self-designation as the "Son of Man." Bromiley identifies a unifying motif across all occurrences of this title in Mark: the explicit articulation of Jesus' authoritative role. Within the narrative, Jesus consistently exercises dominion over various circumstances, frequently concluding dialogues with incisive and provocative statements that compel the audience to reconsider their assumptions. Green similarly highlights instances where Jesus affirms His authority, notably in His power to forgive sins (Mark 2:10) and His lordship over the Sabbath (Mark 2:28). The contextual framework surrounding these passages emphasizes that the core issue at stake is

¹Elwell., 1214.

²Green., 775.

³Ibid., 776.

Jesus' divine prerogative—an authority that is exercised immediately and is customarily ascribed solely to God or to one divinely commissioned.¹

Elwell contends that Jesus' employment of the title "Son of Man" signifies a definitive claim to divine authority. By proclaiming, "The Son of Man is Lord of the Sabbath" (cf. Matt. 12:8; Mark 2:28; Luke 6:5), Jesus asserts a sovereign prerogative that transcends the bounds of the divinely instituted Sabbath law, thereby positioning Himself above this sacred ordinance. As the heavenly Son of Man, His lordship over the Sabbath is grounded in His identity as the divine agent of creation and the ultimate originator of the Sabbath command (cf. Gen. 2:2; Exod. 20:8–11).²

Furthermore, Elwell highlights that subsequent to the healing of the paralytic in Capernaum, Jesus declares, "The Son of Man has authority on earth to forgive sins" (cf. Matt. 9:6; Mark 2:10; Luke 5:24). This pronouncement signifies a radical theological development, as forgiveness—previously understood as mediated exclusively by God from heaven—is now exercised directly and authoritatively by Jesus on earth, thereby underscoring the unique divine authority vested in His person.³

The Suffering and Resurrection of Jesus.

A second major dimension of Jesus' use of the title "Son of Man" pertains to His anticipated suffering, death, and resurrection—elements that form the enigmatic means by which He would accomplish His redemptive mission. This theme is first explicitly introduced in Mark 8:31–32, where Jesus predicts His passion as the Son of Man, and it is subsequently reiterated in multiple passages throughout the Gospel narrative.⁴

The New Testament presents Jesus' prophetic pronouncements regarding the suffering, death, and resurrection of the Son of Man as essential components in the realization of His messianic vocation. In His incarnation, Jesus embodied the role of a servant, emphasizing His mission not to be served but to serve others, ultimately offering His life as a ransom on behalf of humanity. Integral to this redemptive framework was His foretelling of betrayal and delivery into the hands of authorities, thereby underscoring the indispensable nature of His suffering within the overarching divine economy of salvation.⁵

The Gospel of Mark presents a striking emphasis on Jesus' passion through a threefold repetition of His prediction of suffering, which underscores its theological significance. Notably, each instance of this prediction is explicitly connected to His identity as the Son of Man. As Green, McKnight, and Marshall observe, "The sufferings of Jesus are clearly linked to his role as the Son of Man; they are not mentioned explicitly without some reference to him as the Son of

¹Green., p. 776.

²Elwell, p. 1214.

³Ibid., p. 1214.

⁴Ibid., p. 1214.

⁵Joel. B. Green, Scot McKnight, S., & Marshall, I. H. *Dictionary of Jesus and the Gospels* (Downers Grove, IL: InterVarsity Press, 1992), 776.

Man.”¹ This consistent association underscores that Jesus’ suffering is not merely incidental but constitutes a fundamental and integral aspect of His messianic identity and mission.

The Future Coming of Jesus

The title "Son of Man" also encompasses an eschatological dimension, pointing to the future return of Christ. As Elwell explains, “Jesus also used the ‘Son of Man’ title to teach about his second coming,” emphasizing that He would return from heaven “in the glory of his Father with the angels” (cf. Matt. 16:27; Mark 8:38; Luke 9:26).² In these texts, the narrative focus transitions from the provisional triumph achieved through Jesus’ passion and resurrection to the ultimate victory realized at His return. Elwell further notes that “the dramatic emphasis is on the heavenly origin and divine prerogatives of the Son of Man,” affirming that Jesus, as the Son of Man, “will be the final judge” (cf. Acts 17:31).³ This depiction underscores the dual dimensions of the Son of Man’s divine authority and eschatological function in the fulfillment of salvation history.

The motif of Jesus’ eschatological return in the Gospel of Mark is deeply interwoven with allusions to Old Testament apocalyptic imagery. Green observes that the text contains three explicit references to the anticipated advent of the Son of Man “coming in clouds with great power and glory” to assemble the elect and judge those who have disavowed Jesus. This future manifestation is integrally linked with the imagery of Jesus’ enthronement at the right hand of God, as articulated in Mark 8:38, 13:26, and 14:62.⁴ These Markan texts, particularly 13:26 and 14:62, evoke the imagery of Daniel 7:13–14, where “a figure ‘like a son of man’ comes with the clouds of heaven, appears before God and is given everlasting sovereign power and dominion.”⁵ This apocalyptic vision situates Jesus’ eschatological role within the framework of divine authority and eternal kingship.

In his analysis of the allusive framework surrounding the Son of Man’s eschatological arrival, Green identifies that the Gospel of Mark draws upon a broad range of Old Testament texts beyond Daniel 7. He highlights specific allusions to Psalm 11:1 and possibly Zechariah 12:10.⁶ Furthermore, Green contends that prophetic expectations of God’s eschatological judgment, exemplified in passages such as Zechariah 14:5, are reattributed to the Son of Man, who functions as the divine agent executing the final judgment.⁷ This hermeneutical approach positions Jesus not simply as a messianic figure but as the embodiment and fulfillment of the anticipated theophanic presence portrayed within the Hebrew Scriptures.

¹Ibid., p. 776.

²Elwell, p. 1214.

³Ibid., p. 1214.

⁴Green, p. 776.

⁵ Ibid., p. 776.

⁶Ibid., p. 776.

⁷Ibid., p. 776.

The Suffering, Vindicated and Authoritative Son of Man

The themes of vindication and divine authority are foundational to the Christological depiction in the Gospel of Mark. Green asserts that Mark's presentation of Jesus' teachings consistently aligns Him with the apocalyptic figure prophesied in Daniel, portraying Jesus as God's designated agent tasked with the gathering of the elect and the execution of final judgment. Significantly, Mark emphasizes that even before His eschatological return, Jesus exercises the authority inherent to this divine role throughout His earthly ministry, thereby underscoring the present reality of His messianic identity and power.¹

The Ignorance of Son of Man

France contends that the association between the title "Son of God" and the full expression of divinity in the Gospel tradition is not yet fully developed. He suggests that the portrayal of Jesus may align with what would later be articulated as *kenotic Christology*—the theological perspective that, in the incarnation, it is not fitting to expect divine attributes such as omniscience to be fully manifest within the limitations of genuine human existence.²

The ignorance of Son of Man, Edwards argued,

This verse contains an amazing paradox. Here the bold assertion of divine Sonship is yoked to the unlikely limitation of ignorance. In this the only passage in the Gospel of Mark where Jesus explicitly calls himself "the Son," he admits to what he does *not* know and *cannot* do. This irony is, to be sure, very much in accord with Mark's portrayal of Jesus as the Son, for Jesus does not claim the prerogatives of divine Sonship apart from complete obedience to the Father's will but rather forsakes claims and calculations in favor of humble confidence in the Father's will.³

France emphasizes that the primary concern of Mark 13:32 lies not in Christological speculation, but in eschatological instruction. In contrast to the foreseeable destruction of the temple, the precise timing of the Son's return—the *parousia*—remains exclusively within the knowledge of God. Remarkably, even the Son, who might be presumed to possess such insight, is depicted as not knowing the appointed time. As such, France argues, the passage calls not for speculative calculations or detailed scrutiny of signs, but rather for an attitude of continual vigilance and preparedness.⁴

Edwards underscores the theological irony in the contrast between Jesus and His disciples regarding knowledge of the future. Unlike the disciples, who seek concrete signs or predictive certainty, the Son fully entrusts the unfolding of future events to the will of the Father. Edwards notes that "the disciples want an 'It'—a sign; Jesus wants a 'Thou'—the Father."¹ This act of surrender does not indicate any diminution of Jesus' divine nature; rather, it represents a deliberate assumption of human limitation. Within this dual paradox—Jesus' voluntary

¹Green., p. 776.

² R. T. France., *The Gospel of Mark : a commentary on the Greek text* (Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press, 2002), 544.

³Edwards., 407.

⁴France, p. 544.

acceptance of human finitude alongside His absolute submission to the sovereign will of the Father—divine Sonship is articulated not as a separation from humanity but as an intimate identification with it, thereby providing a paradigmatic example of faithful trust and obedient conformity.¹

The Divinity of Jesus

France in the divinity of Jesus argued, “Discussions of NT christology used to focus almost exclusively on ‘titles’ (and in particular on the evolution of the ‘big four’ titles, Christ, Lord, Son of Man, Son of God).² Mark in his book is discussed the three major titles Messiah, Son of Man, Son of God. And also he mentioned the Christology in the narrative.”³

Related with the divinity of Jesus Richard Bauckham said, By calling Jesus *κύριος* in contexts where the word was recognized as a substitute for the divine name, early Christians indicated clearly that Jesus shared the divine identity of God his Father. But they did not want to say that Jesus was simply identical with God his Father. The word God could all-too-easily imply either that or that Jesus was a subordinate god. ³ By substituting “his” for “our God” in his citation of Isa 40:3, Mark was actually ruling out a possible reading of that verse that would distinguish “the Lord” and “our God” as two divinities.⁴

The Miracle of Jesus

The Gospel of Mark presents three notable natural miracles performed by Jesus, each demonstrating His authority over creation and eliciting varied responses from His disciples. First, in Mark 4:35–41, Jesus calms a violent storm while crossing the Sea of Galilee. Addressing His fearful disciples, He challenges their faith by asking, “Have you no faith?” This event provokes awe and wonder among the disciples, who question Jesus’ true identity in light of His demonstrated power over the natural elements.

The second miracle occurs in Mark 6:30–44, where Jesus miraculously feeds a multitude of five thousand men with only five loaves and two fish. Verses 41–44 describe Jesus taking the loaves and fish, giving thanks, breaking them, and distributing them through His disciples. The crowd eats until satisfied, and twelve baskets of leftovers are collected, underscoring both the abundance of the provision and Jesus’ sovereign control over nature’s resources.

The third miracle, recorded in Mark 6:45–52, depicts Jesus walking on the water toward His disciples’ boat amidst a turbulent sea. The disciples are initially terrified, mistaking Him for a ghost. Although Jesus reassures them, their amazement reveals a continued lack of understanding regarding His divine authority, even after witnessing the prior miracle of feeding the five thousand. Collectively, these episodes emphasize Jesus’ mastery over the natural world

¹Edwards, p. 408

²France, p. 23.

³Ibid., 24.

⁴Richard Bauckham, Markan Christology according to Richard Hays: Some Addenda, *Journal of Theological Interpretation* 11.1 (2017) 21-36.

while highlighting the disciples' gradual, often incomplete, comprehension of His identity and power.

The Miracle of Healing

In Mark 1:21–28, Jesus enters the synagogue and engages in teaching, eliciting amazement from the congregation due to the distinctive nature of His instruction, which contrasts markedly with that of the scribes, notably characterized by authoritative speech. During the assembly, a man possessed by an unclean spirit interrupts, prompting Jesus to rebuke the spirit with the command, “Be silent, and come out of him.” The unclean spirit immediately obeys and departs. This event provokes discussion among the onlookers, who recognize that Jesus not only teaches with authority but also exercises sovereign command over unclean spirits, which submit to His authority, thereby underscoring His unique spiritual power and authority.

The Gospel of Mark records a series of miraculous acts performed by Jesus, which serve to authenticate His divine authority and reveal His mission. Among the notable miracles involving exorcism is the episode of the Gerasene demoniac (Mark 5:1–20). This man, described as living among the tombs and restrained by chains due to his violent behavior, exhibits a dramatic encounter upon seeing Jesus from a distance. Mark narrates that the possessed man ran to Jesus, fell before Him, and cried out, “What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me.” Jesus commands the unclean spirit to come out of the man, who reveals his name as “Legion,” indicating the presence of many demons. The demons plead not to be expelled from the region but to enter a nearby herd of approximately two thousand pigs, which subsequently rush into the sea and perish (Mark 5:6–13, ESV). This event underscores Jesus' authority over demonic powers beyond the confines of Jewish territory.

Similarly, Mark's account of Jesus' interaction with the Syro-Phoenician woman (Mark 7:24–30) broadens the scope of Jesus' healing ministry beyond the Jewish people. The woman, whose daughter is possessed by an unclean spirit, petitions Jesus for healing. Jesus affirms her faith, declaring, “For this statement you may go your way; the demon has left your daughter,” after which she returns home to find her child restored (Mark 7:29–30, ESV). This narrative highlights the expansion of Jesus' salvific work to Gentile communities.

In Mark 9:14–29, the healing of a boy possessed by an unclean spirit further illustrates Jesus' power over demonic oppression. When confronted with the boy's condition and the crowd's desperation, Jesus commands the spirit to leave, addressing it as “mute and deaf.” Despite the violent convulsions the boy experiences upon the spirit's departure, Jesus raises him, demonstrating mastery over both physical and spiritual affliction (Mark 9:26–27, ESV).

The Gospel also details Jesus' healing of physical ailments. In Mark 1:40–45, a man afflicted with leprosy approaches Jesus, imploring healing. Moved by compassion, Jesus declares, “I will; be clean,” and immediately the leprosy leaves the man. Jesus instructs him to maintain silence about the healing and to present himself to the priest as prescribed by Mosaic law, though the man's public testimony results in Jesus' restricted movement in towns (Mark 1:40–45, ESV).

Jesus' authority to forgive sins and heal paralysis is demonstrated in the healing of a paralytic (Mark 2:1–12). Perceiving the skepticism of the onlookers, Jesus challenges their doubts by asserting the Son of Man's authority to forgive sins, subsequently commanding the paralytic to rise and walk, which he does (Mark 2:8–11, ESV). In a related episode, Jesus heals a man with a withered hand on the Sabbath (Mark 3:1–6), questioning the legality of doing good

or harm on the holy day and restoring the man's hand, thereby confronting the religious authorities' hardened hearts.

The healing of a woman suffering from chronic hemorrhaging (Mark 5:25–34) further exemplifies Jesus' compassionate power. Upon her touching His garment in faith, the bleeding ceases immediately, and Jesus affirms her healing (Mark 5:28–29, ESV). Similarly, the resurrection of Jairus' daughter (Mark 5:21–42) reveals Jesus' power over death. Despite the mourners' disbelief, Jesus commands the girl to arise, and she immediately recovers, evoking amazement (Mark 5:39–42, ESV).

Jesus also restores hearing and speech in a deaf-mute man (Mark 7:31–37). After a profound moment of prayer, Jesus commands the man to be opened, resulting in the man's immediate healing (Mark 7:34–35, ESV). Lastly, the healing of a blind man at Bethsaida (Mark 8:22–25) is notable for its two-stage process, wherein Jesus first partially restores sight and then fully restores the man's vision upon a second intervention (Mark 8:23–25, ESV).

Together, these accounts in the Gospel of Mark illustrate the comprehensive scope of Jesus' healing and exorcistic ministry, emphasizing His divine authority over both spiritual and physical realms, and highlighting the inbreaking of the Kingdom of God through His person and work.

The risen of Jesus became an important event after the miracle that Jesus made. Elwell said, "The Gospel concludes somewhat mysteriously, but no less triumphantly, with the news that Jesus has risen from the dead (16:1–8). The earliest surviving Greek manuscripts, usually regarded as the most reliable, end at verse 8; the majority of manuscripts, however, include an additional 12 verses that report Jesus' appearances to his disciples."¹

This part explores the dual nature of the Son of Man, emphasizing both His humanity and divinity. The incarnation of Jesus presents a distinctive theological construct, characterized by the coexistence of divine and human attributes within His person. The Gospel of Mark, along with the other canonical Gospels, engages deeply with this complex theological tension. Freedman articulates this concept by defining Christology as the theological study concerning the identity and nature of Christ, specifically addressing the manner and degree to which His human and divine natures are united within a single person.²

CONCLUSION

In summary and conclusion, the Gospel of Mark presents a nuanced Christological portrait that emphasizes both the humanity and divinity of Jesus. While Jesus is unequivocally the central figure in Mark's narrative—as in all four Gospels—the primary concern of the Evangelist is not to assert a systematic doctrine of Christ's deity, but rather to demonstrate that Jesus is the promised Messiah who fulfills God's redemptive purposes. Mark characterizes Jesus as deeply human: expressing a range of emotions, experiencing limitations in knowledge and power, and depending fully on the will of the Father. This human portrayal makes Jesus relatable, emphasizing His solidarity with humanity.

¹Elwell., 860.

² Freedman., 240.

Simultaneously, Mark underscores Jesus' divine authority through a series of miraculous acts. These miracles may be categorized into three types: control over nature (e.g., calming the storm, feeding the five thousand, and walking on water), deliverance from demonic oppression (e.g., the healings of individuals possessed by unclean spirits), and healing of physical illnesses (e.g., cleansing a leper, restoring sight to the blind, and raising Jairus's daughter). Collectively, these acts affirm Jesus' divine authority over creation, spiritual forces, and human ailments.

Moreover, Jesus' refusal to reveal the exact time of the eschatological consummation (Mark 13:32) does not diminish His divine status but reveals His role as the obedient Son who fully submits to the Father's will. In this, Mark's Gospel presents a distinctive paradox: Jesus possesses divine authority yet embraces human limitation. His mission is not to satisfy speculative curiosity about the end times but to call His followers to faithful readiness and spiritual vigilance.

Thus, Mark's theological narrative affirms that Jesus is the Messiah and the Son of God who entered history to inaugurate God's kingdom, confront the forces of evil, and offer salvation. His identity as the Son of Man bridges both the realms of heaven and earth, underscoring the unity of divine mission and human experience in the person of Jesus Christ.

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