

24 13

M Mark

Predigt über Luk. 24, 13-35 Herzog,1855

Emmaus Mader,1894

Predigt gehalten Am Zweiten Osterfeiertage Über Luc. 24, 13-35 Johann Jacob Dietzel,1856

Der Gang nach Emmahus Adolf Jensen,1870

Die Emmausjünger oder Jesus der Begleiter auf dem Lebensweg ,1910

Der Gang nach Emmahus. Geistliches Tonstück nach dem Evangelium Lucä, 24, 13-24, für grosses Orchester ... Op. 27.

Partitur Adolf Jensen,1865

Abschiedspredigt über Evangelium Lukas 24, 13-35 am 2. Osterfesttage 1911 in der Domkirche zu Schwerin

Bernhard Rische,1911

Der Gang nach Emmahus Adolf Jensen,

Ueber Petrus warnendes Beyspiel Matth. 16, 13-24 Wilhelm Martin Leberecht "de" Wette,1824

Das Evangelium nach Lukas - Gesamtpaket Thomas Söding,2023-04-17 Lukas hat genau recherchiert, welche Quellen Jesus am besten erkennen lassen: Welch ein Mensch ist er? Was verkündet er? Wie verwirklicht er durch seine Geburt, sein Leben, seinen Tod und seine Auferstehung den Heilswillen Gottes? Der Evangelist hat viele Jesustraditionen gerettet, die sonst verlorengegangen wären. Er hat einen großen Neuentwurf gewagt, der die Suche nach den Verlorenen als Leitmotiv der Sendung Jesu entdecken lässt: Der Weg Jesu zu den Menschen bahnt den Weg der Menschen zu Gott. In der Geschichte Jesu ist angelegt, dass sich der Glaube nach Ostern auf der ganzen Welt verbreitet und dass von Generation zu Generation kein anderes als das Evangelium Jesu weitergegeben wird. In seinem Kommentar arbeitet Thomas Söding die Erzählkunst des Evangelisten heraus. In der bunten Szenenfolge spiegelt sich die Fülle des Lebens. In der Verdichtung menschlicher Begegnungen wird die befreiende Kraft des Glaubens sichtbar. Inmitten von Not und Schuld befreit Gott zu einem Leben, das ein Segen ist. In seinem Kommentar zeigt Thomas Söding, wie Lukas durch Erzählen die Erinnerung an Jesus schärft. In verständlicher Sprache erschließt Söding die Botschaft Jesu. Die historischen Fragen beantwortet er ebenso differenziert wie klar. Das Hauptaugenmerk liegt darauf, in den vielen kleinen Szenen, die Begegnungen Jesu mit Menschen darstellen, die Frohe Botschaft herauszuarbeiten - nahe am Text, im Wissen um die Fragen, die das Evangelium auslöst, und

mit dem Angebot einer theologischen Deutung, die zeigt, wie unendlich nahe Gott den Menschen kommt und wie sehr Gott den Menschen nahegehen soll, wenn sie in ihrem Leben und Sterben, in ihrer Angst und ihrem Glück das Reich Gottes erfahren wollen.

The Narrative Integrity of Mark 13:24-27 Peter G. Bolt, 2021-11-18 Applying a literary and reader-oriented approach, this book asks what the Gospel of Mark refers to when it promises “the coming of the Son of Man” (13:24-27). This reading not only provides the solution to the various difficulties in understanding those verses, but, unlike other readings, it allows Mark 13:24-27 to be read as an integral part of the Gospel according to Mark. An examination of the wider narrative of the Gospel and Mark 13 itself, both in form and function as well as in its many details, demonstrates that these verses raise expectations that are then shown to be fulfilled in Jesus’ death, resurrection, and launch of the gentile mission. As contemporary Christians await the future return of Christ, we already look back on “the coming of the Son of Man,” which ought to inspire us to take further steps forward in Christian mission.

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