TOMORROW MONING

Launch Sunday!







Today's Message

Introduction to the Gospel of Mark:

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Introduction to the Gospel of Mark:

AKA: Get ready to get your hair lit on fire by Jesus for the next year and a half!

Mark 1:1-8

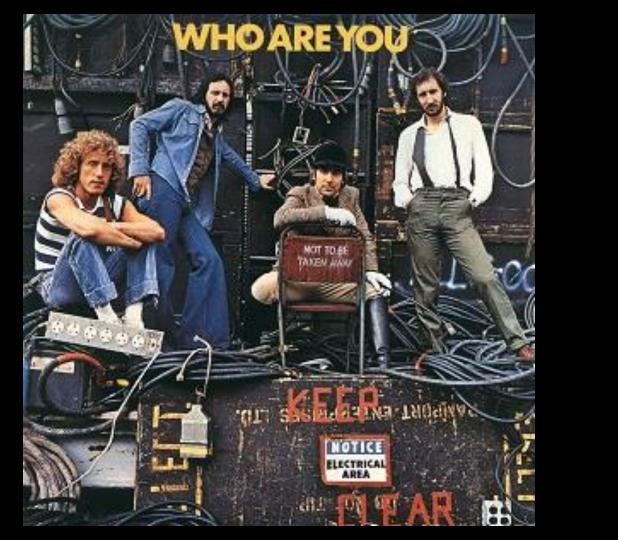
¹The beginning of the gospel of Jesus Christ, the Son of God.

²As it is written in Isaiah the prophet, "Behold, I send my messenger before your face, who will prepare your way, [Malachi 3:1] ³the voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight,' " [Isaiah 40:3]

Mark 1:1-8

⁴John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. ⁵And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. 6Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey. ⁷And he preached, saying, "After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie. ⁸I have baptized you with water, but he will baptize you with the Holy Spirit."

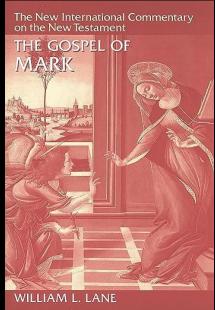
WHERE? WHO? WHAT? WHY? WHEN? HOW?



HOW DO YOU KNOW

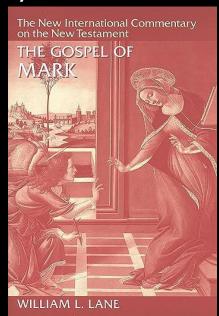
The earliest statement concerning the Gospel of Mark is that of Papias, Bishop of Hierapolis, who wrote a book now lost, *Exegesis of the Lord's Oracles* (ca. A.D. 140), but known to us through quotations made by Eusebius. At

one point he cited the testimony of an elder, who was evidently an older contemporary:



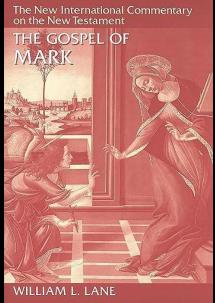
And the Elder said this also: "Mark, having become the interpreter of Peter, wrote down accurately whatever he remembered of the things said and done by the Lord, but not however in order." For neither did he hear the Lord, nor did he follow him, but afterwards, as I said, Peter, who adapted his

teachings to the needs of his hearers, but not as though he were drawing up a connected account of the Lord's oracles. So then Mark made no mistake in thus recording some things just as he remembered them. For he took forethought for one thing, not to omit any of the things that he had heard nor to state any of them falsely.



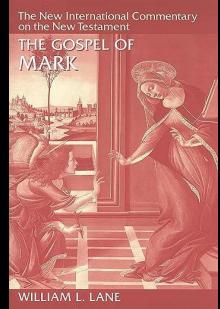
The testimony of Irenaeus (*ca.* A.D. 175) is recorded in a section in which he speaks of all the Gospels. After stating that Matthew wrote while Peter and Paul were preaching the gospel in Rome and establishing the

church, he adds:



And after the death of these Mark, the disciple and interpreter of Peter, also transmitted to us in writing the things preached by Peter.

~ William L. Lane, <u>The Gospel of Mark</u>, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1974), 8-9.



* SCHOLASTIC

Where in the World?



The clear tradition of the Church both in the west and the east toward the end of the second century and the beginning of the third is that Mark prepared his Gospel primarily for the Christians in Rome and Italy [as well as the] composition of the Gospel in Rome or Italy.

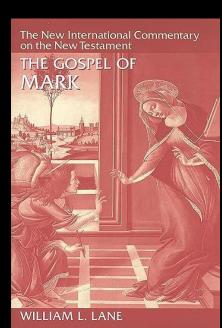
The New International Commentary

THE GOSPEL OF

WILLIAM L. LANE

~ William L. Lane, <u>The Gospel of Mark</u>, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1974), 12, 24.

Blame for the fire was placed squarely upon the Christians. Tacitus, writing a generation removed from these events, expressed himself with strong feeling:



Neither human resources, nor imperial munificence, nor appeasement of the gods, eliminated sinister suspicions that the fire had been instigated. To suppress this rumor, Nero fabricated scapegoats – and punished with every refinement the notoriously depraved Christians (as they were popularly called) ... First, Nero had self-acknowledged Christians arrested. Then, on their information, large numbers of others were condemned – not so much for incendiarism as for their anti-social tendencies. Their deaths were made farcical. Dressed in wild animals' skins, they were

torn to pieces by dogs, or crucified, or made into

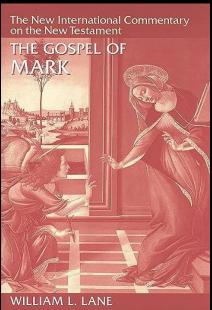
torches to be ignited after dark as substitutes

for daylight.

Nero provided his Gardens for the spectacle, and exhibited displays in the Circus, at which he mingled in the crowd — or stood in a chariot, dressed as a charioteer. Despite their guilt as Christians, and the ruthless punishment it deserved, the victims were pitied.

For it was felt that they were being sacrificed to one man's brutality rather than to the national interest.

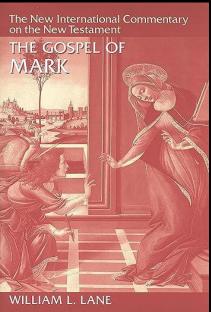
~ William L. Lane, *The Gospel of Mark*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1974), 14.



WHEN

The Gospel of Mark is generally dated within the decade A.D. 60–70. According to the early tradition preserved in the anti-Marcionite Prologue to the Gospel and in Irenaeus, Mark wrote subsequent to the death of Peter, who was martyred in Rome during this period.

~ William L. Lane, *The Gospel of Mark*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1974), 17.



WHAT 15 THAT?

If Mark is indeed the first Gospel, it merits the most careful consideration. Its author introduced to the Roman world a type of popular literature previously unknown. The form of the Gospel appears to have been shaped by the mission proclamation of the early Christian community. Here for the first time the words and deeds of Jesus were remembered and proclaimed in a written form. It is therefore appropriate to label Mark a witness document that found its creative impulse in the early apostolic preaching of salvation through Jesus Christ. It is intended to be neither a formal historical treatise nor a biography of Jesus, but proclamation.

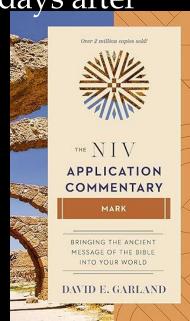
The evangelist's intention is grasped when the opening line of the Gospel is paraphrased, "The beginning of the preaching of the joyful tidings." What follows is an historical narrative oriented around a crisis—the death of Jesus the Messiah. There are valid reasons for believing that the Gospel was written for the New International Commentary people who themselves confronted a crisis not dissimilar to the one faced by Jesus.

~ William L. Lane, *The Gospel of Mark*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1974), 1.



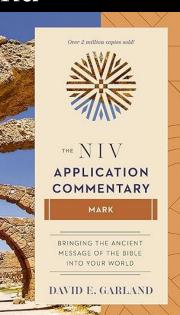
IN THE GLARE of the Jerusalem sun, Jews from every nation jostle each other to get a closer look and to hear twelve men speak about God's most recent display of power. One man named Peter raises his voice to address a crowd some fifty days after

his Master was crucified in this very city. He solemnly declares that the Holy Spirit has come upon them, inaugurating the new age.



"Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God's set purpose and

foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him." (Acts 2:22–24)



In this speech we have the basic outline of Mark's Gospel, which tells more fully the story of what happened. What was hidden during Jesus' public ministry can now be made public to clarify the basis of the Christian faith in Jesus.

APPLICATION
COMMENTARY

INTO YOUR WORLD

DAVID E. GARLAND

[~] David E. Garland, *Mark*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1996), 17.



Starting it off with a bang!

Mark 1:1

¹The beginning of the gospel of Jesus Christ, the Son of God.

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¹The beginning of the gospel of Jesus Christ, the Son of God.

A calendar inscription from about 9 B.C., found in Priene in Asia Minor, says of the emperor Octavian (Augustus): "the birthday of the god was for the world the beginning of joyful tidings which have been proclaimed on his account." This inscription is remarkably similar to Mark's initial line and it clarifies the essential content of an evangel in the ancient world: an historical THE GOSPEL OF event which introduces a new situation

~ William L. Lane, <u>The Gospel of Mark</u>, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1974), 45.

for the world.



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Starting it off with a bang!

Mark 1:1

¹The beginning of the gospel of Jesus Christ, the Son of God.

Let's do this!!

Mark 1:2-3

²As it is written in Isaiah the prophet, "Behold, I send my messenger before your face, [Exodus 23:20] who will prepare your way, [Malachi 3:1] ³the voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight,' " [Isaiah 40:3]

ACC SELENT NEW NEW 1





T'S TIME!

Baptism? Huh?

Mark 1:4

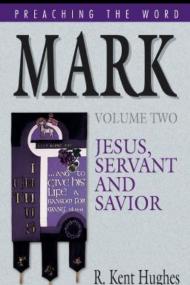
⁴John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. ⁵And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. ⁶Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey.

The first thing we should note about this baptism was that it was totally radical... No one else had ever done it. The only thing that even came close was the fact that Gentile converts to Judiasm were baptized. However, that baptism was a ritual washing from all the defilement of the past. The Jews were now being asked to do something they had never done before in their history! Jews being baptized? Unheard of! This was why John was

~ R. Kent Hughes, *Mark: Jesus, Servant and Savior*, vol. 1, Preaching the Word (Westchester, IL: Crossway Books, 1989), 22.

called "The Baptizer." There had never been

anyone like him.



It worked!

Mark 1:5

⁴John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. ⁵And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. ⁶Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey.

J the B, the wild man!

Mark 1:4-6

⁴John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. ⁵And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. ⁶Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey.



As great as J the B is, he is simply a pointer to the King

Mark 1:7-8

⁷And he preached, saying, "After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie. ⁸I have baptized you with water, but he will baptize you with the Holy Spirit."



OPENING ACT



Gospel Response

What new thing did you learn about the Gospel of Mark today?

What area of your life do you need to be "pointed to Jesus" during our study of Mark?

Communion Sing Pray Give