

6/14/20

John, The Forerunner Of Messiah

Mk. 1:1-11

Each synoptic gospel was written for a different audience.

1. Matthew to the Jews.
2. Luke to the Greeks.
3. Mark to the Romans or Gentiles.

* So Mark omits the visitation to Mary, the birth of the Messiah, the visitation of the wise men from the east and he simply begins the arrival of the Messiah.

We want to look at the gospel of Mark as it opens up with the ministry of John the Baptist, which is characterized by three things. Mk. 1:1-11

- I. The proclamation about the Messiah. vs. 1-3
- II. The distinction of John from the Messiah. vs. 4-8
- III. The inauguration of the Messiah. vs. 9-11

I. The proclamation about the Messiah. vs. 1-3

A. The arrival of the promised Messiah. vs. 1

1. The opening verse is considered by some to be the title of the book, others to the ministry of John, "The beginning of the gospel of Jesus Christ, the Son of God." vs.

1

a. Verse one helps us to determine which is the correct one.

1) Verse one has no article "the" before the word "beginning".

2) **This** confirms the intent of Mark that it is a title. Lenskie

b. The beginning "arche", means the comencment, the first person or thing in a seeries.

1) The specific beginning is identified by Mark, "the gospel", he alone uses the phrase at the start of his gospel.

2) The word gospel "euaggelion", means good tidings or news.

3) It is not a mere genre of literature, but rather the very content of the good news that sinners can be forgiven of their sins through repentance by the grace of God, not the law.

c. The person of the good news is clearly indentified by a name and two titles, "of Jesus Christ, the Son of God."

1) The earthly name is Jesus "Iesous", in Greek means Yahweh is salvation, representing His humanity.

a) The translation of the Greek name Jesus is the Hebrew name Joshua.

b) Joshua is the contraction of Yahewh-Shua, Yahweh is salvation.

- 2) The first title comes next, Christ “Christos”, and means the anointed “the Messiah”, representing His deity.
 - * Fulfilling His Messianic office of Priest, Prophet.
- 3) The second title Son of God distinguishes Jesus, representing His deity again.
 - a) The title identifies the Second person of the God-head, the promised Messiah from the First person of the Godhead, the Father Who sent Him. Jn. 1:1, 14
 - * Fulfilling His Messianic office of King!
 - a) Matthew begins with the identity of Jesus as the son David and Abraham.
 - b) Luke begins with the identity of Jesus to the son of Adam.
 - c) John begins with the identity of Jesus to the eternal God.
- 4) This is the good news about Jesus Christ, the Son of God regarding the plan of salvation to be justified before God through believing and trusting the death and resurrection of Jesus Christ as the atonement of one’s sins.
 - a) Being forgiveness of every sin through repentance.
 - b) Confessing Jesus is the Savior and Redeemer of the world!

- B. The authority behind the words of John that qualified the declaration of the arrival of the gospel of Jesus Christ, the Son of God were the Scriptures. vs. 2-3
 1. The first prophecy quoted is from Malachi, “As it is written in the Prophets: “Behold, I send My messenger before Your face, Who will prepare Your way before You.” vs. 2
 - * The particular location. Mal. 3:1
 - a. This was prophecy being fulfilled, “As it is written in the Prophets.” vs. 2a
 - 1) The word written “grapho”, means to write in reference to the form of letters in its literal meaning.
 - 2) But in the prophetic context it refers to prophecies written to be fulfilled in the future, at this particular time.
 - 3) There had been 400 years of silence since the last prophet Malachi spoke, but the silence was broken by John declaring the beginning of the good news about to be fulfilled.
 - b. The word behold “idou” is a singular imperative aorist middle voice of declaration. vs. 2b
 - * Indicating a command to each person to take notice of God’s faithful promise to send the Redeeming Messiah.
 - c. The spokesman is God the Father.

- 1) The authority was from God, “I send My messenger”, indicating John the Baptist. vs. 2c
 - 2) The mission of John was as the forerunner, person plan was from God, “before Your face” refers to Jesus Christ, the Son of God. vs. 2c
 - 3) The plan and purpose of God was for John to lay the groundwork for Jesus, “Who will prepare Your way before You”. vs. 2d
 - a) The Messiah, Jesus Christ, the Son of God.
 - b) The word prepare “kataskeuazo”, means to make ready everything for a person, the image of an envoy who precedes a dignitary to make the needed arrangements for his arrival.
 - c) It is used in Malachi of a visit of a Roman Senator.
2. The second prophecy quote is from Isaiah, “The voice is in the wilderness: “Prepare the way of the LORD’ Make His pathes straight.” vs. 3
- * The particular prophecy location. Is. 40:3
- a. The phrase “voice in the wilderness” has no definite article, identifies John. vs. 3a
 - b. The mission marks urgency of the message, “prepare the way of the LORD and make His patths straight.” vs. 3b

- 1) The word prepare “hetoimazo” for Isaiah is a different word, but also means to getting everything ready.
 - * It is used of roads to make them passable, level and fill the holes, the imagery again is of a person of royalty coming and the people make his paths straight “euthus”, level, understanding the meaning was moral and spiritual, to prepare their hearts.
- 2) The LORD Yahweh was the covenant name, the One to save them from sin.

Illustration

The proclamation is like in the days of Noah today, the socialist-Marxist have accomplished their goal for America, removing God from our national life, destroying the family through immorality and corrupted our politicians and leaders with greed and power over the people, through the Trojan horse of Public education and Universities.

Application

1. The pulpits of America are not preaching repentance from sin and it has destroyed our nation.
 - a. We have mixed psychology with the gospel from the 70’s believing Christian Psychology through Dr. Dobson ending up with self-centered and entitled believers.

- b. We have preached a positive confession of faith, focused on financial prosperity and we have raised worldly believers.
 - c. We have bought into Church Growth , the intellectual self-sufficiency to grow and run the church as a corporation, so we have wealthy and big corporate managers that are worshipped by believers.
* “Professing to be **wise**, they became **fools**.”
Rom. 1:22
 - d. We have embraced the “Seeker-Friendly Movement and “Emergent Movement”, that reject the word of God as objective truth, the need to repent from sin, but simply teaching believers to be involved and help this world to be a better place trying to save the planet instead of people.
* Listen to Jeremiah, “An astonishing and horrible thing has been committed in the land: The prophets prophesy falsely; And the priests rule by their own power; And My people love to have it so. But what will you do in the end?” Jer. 5:30-31
2. The promise of God regarding our sins is clear, we must repent from our sins.
- a. They will be cast as far as east from the west.
Ps. 103:12
 - b. They will be placed behind God’s back, out of sight. Is. 38:17c
 - c. They will be cast into the depths of the sea.
Micah 7:19

- d. They will not be remembered any more. Is. 43:25; Heb. 8:12; 10:17
3. The only way to God has been signed in blood.
* Jesus said from the cross, “It is finished”.

The ministry of John regarded the proclamation about the Messiah!

II. The distinction of John from the Messiah. vs. 4-8

- A. The baptismal rite and message of John. vs. 4-5
- 1. The practice and proclamation is stated as a historical fact, “John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins.” vs. 4
 - a. The location was the wilderness “eremos”, the Judean desert in the region around the Jordan in Bethabara beyond the Jordan and in Aenon near Salim because there was much water there.
Matt. 3:1; Lk. 3:3; Jn. 1:28; 3:23
 - 1) Baptism was practiced by Jews, but only for Gentile proselytes, symbolic of washing away sins, the missing of the mark.
 - 2) God fearer proselytes did not submit to circumcision, but proselytes of the Gate were circumcised.
 - 3) John was requiring Jews and Gentiles to confess their sins and be baptized

- to be forgiven and saved and those that were sincere were being saved.
- 4) Josephus attested the work of John the Baptist that he was a good man, commanding the Jews to exercise virtue...and piety towards God and come to baptism. Ant. Of Jews 18.5.2
 - 5) We are born again first then water baptism as a confession of what has happen in our hearts, but baptism in itself does not forgive sins or saves a person, but is only an answer to a good conscience. 1Pet. 3:21-21
- b. The word preaching “kerusso”, means to be a herald.
- 1) The word was used of a herald commissioned by a king or statesman to announce a proclamation.
 - 2) The message and authority was not his, but vested.
 - 3) The herald was only responsible for the clear proclamation!
- c. The message was a baptism of repentance unto remission of sins.
- 1) The word repentance “metanoia” means a change of mind, that produces a change of life, saved.
 - 2) Repentance leads men to depend on the imputed righteousness of Christ to be justified, it does not produce the righteousness to be accepted by God.

- 3) After a person is born again, Jesus imparts His righteousness to live a sanctified life through the new nature.
 - 4) These individuals were having their sins forgiven and being saved as they were baptized by John.
2. The power of God’s Spirit convicted the people, “Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.” vs. 5
- a. The number is astonishing, not hyperboly or exaggerated, “All the land of Judah and from Jerusalem went out to him.” Matt. 3:5
* The imperfect is used, “kept going out to him”
 - b. They were all baptized by John and were confessing their sins.
 - 1) John was of a priestly family by his father Zacharias, but God called him to be the forerunner of the Messiah.
 - 2) John was very aware of the corruption, both in the priesthood and politicians.
 - c. A genuine work of God to commence the age of Grace, the New Testament times.
 - 1) People were being convicted of their sins and repenting, Jew and Gentiles.
 - 2) The middle voice, “got themselves baptized”.

B. The humble dress and heart of John. vs. 6-8

1. The manner of John the Baptist's dress and diet is described, "Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey." vs. 6
 - a. The description of John's dress was worn by poor people, camel's hair was very coarse and a leather belt to tuck his tunic in in order to work or run and not be incumbered. vs. 6a
 - 1) His dress was much like Elijah the prophet, 2King 1:8
 - 2) Malachi's prophecy is two-fold, John in the spirit and power of Elijah. Lk. 1:15-17
 - 3) Jesus confirmed this. Mk. 9:11-13
 - 4) Elijah will come before the dreadful day of the Lord. Mal. 4:5; Rev.11:3-6
 - b. The description of his diet was locust and wild honey. vs. 6b
 - 1) Locust were eaten plucking the legs and wings then roasting them in salt, Arabs still eat them. Lev. 11:22
 - 2) Wild honey pure and nourishing.
 - 3) Jesus commended John as to his ascetic and simple life style and said he was the greatest of the Old Testament prophets. Matt. 11:8-14
2. The humility of John the Baptist is revealed, "And he preached, saying, "There comes

One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose." vs. 7

- a. John proclaimed as a herald that he knew he was only the forerunner of the Messiah, "And he preached, saying, "There comes One after me who is mightier than I". vs. 7a-c
 - * The word after refers to time for John was cousin to Jesus and six months older and a Nazarite. Lk. 1:15, 36-38
 - 1) The Greek says, "The One", it has the article identifying Jesus as God.
 - 2) John understood he was a mere human, while the Messiah was God Incarnate, "Who is mightier than I" the One that can forgive sins."
- b. John proclaimed that he knew he was a servant not worthy of the call or commission, "whose sandal strap I am not worthy to stoop down and loose." vs. 7d
 - 1) The lowest of slaves to wash the feet of their master and guests. vs. 7d
 - 2) John is the inferior to Jesus, the servant unworthy to even loosen his sandals to wash His feet.
3. The distinction and contrast of John the baptist from the Messiah, "I indeed baptized you with water, but He will baptize you with the Holy Spirit." vs. 8

- a. John was the forerunner of the Messiah, the prophet to initiate the Age of Grace calling people to repent of their sins to be saved and baptized in water. vs. 8a
- b. But Jesus is the only One that can baptize people with and in the Holy Spirit, being God Incarnate to be glorified through death and the resurrection and sending the Holy Spirit. vs. 8b
* Jesus spoke to His disciple the night before He was betrayed and taught them all about the person of the Holy Spirit. Jn. 14-16
- c. Jesus told His apostles during the forty days after His resurrection that He would baptize them with the Holy Spirit at Pentecost. Acts 1:5, 8

Illustration

Jesus declared, “For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he.” Lk. 7:28

Application

1. The preaching of the gospel should never be selective in its audience.
 - a. Many churches are trying to try be culturally relative by trying to have a certain percentage of minority and racial groups.

- b. They are attempting to demonstrate their love and effectiveness through diversity and all inclusiveness, but at the expense of not preaching the gospel of repentance.
 - c. The church is to preach the gospel without respect of persons to all willing to hear the gospel and not be concerned to have a balanced numbers of races, color or social standing.
 - d. The pastor, elders, deacons and people are to witness to the community and pray that God bring people to hear the gospel and be saved.
* “And the Lord added to the **church daily** those who were being saved.” Acts 2:47b
2. The people who hear the gospel will always respond in one of two ways, believe, repent and be saved or disbelieve, reject and remain lost.
 - a. Some will be good moral people, others scared by a life of sin.
 - b. Some will be financially well off, other not so.
 - c. Some will be well educated, others not.
 - d. But the common denominator for all people is that they are sinners and God will give them at least one chance to be saved before they die.
 - 1) “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the **wrath** of God abides on him.” Jn. 3:36
 - 2) “The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any

should **perish** but that all should come to repentance.” 2Pet. 3:9

3. There are many people who believe they are going to be in heaven.

- a. Based on their moral or ethical life-style.
 - b. Based on being raised in a Christian home or raised in the church.
 - c. Based on being baptized as an infant.
 - d. Based on the good works they have done.
- * “But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of **regeneration** and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life.” Tit. 3:4-7

The ministry of John regarded a distinction from the Messiah!

III. The inauguration of the Messiah. vs. 9-11

- A. The baptism of Jesus was to identify with sinful man looking unto the forgiveness of sin. vs. 9
* “It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.”

1. Jesus came out of Nazareth of Galilee an obscure and insignificant place to identify with sinful man. vs. 9a
 - a. Jesus lived in Nazareth, quite a distance to the Jordan to the wilderness of Judea.
 - b. Nazareth was not the nicest area in Galilee, being about 30 years old.
 - 1) Matthew the journey was with the purposed intent to come to John at the Jordan River in the Judean wilderness to be baptized. Matt. 3:13
 - 2) This was no coincidence or a mere family visit, but a prophet appointment.
 - 3) The event is so important the three synoptics record it and John. Matt. 3:13-17; Lk. 3:21-22; Jn. 1:29-34
2. Mark records the fact Jesus “was baptized by John in the Jordan.” vs. 9a
 - a. This is the indicative aorist passivethe fact that it took place.
 - b. Jesus was without sin, but would become sin for man. 2Cor. 5:21; Heb. 9:26-28; Jn. 1:29
 - c. John refused at first, but Jesus said it was to fulfill all righteousness. Matt. 3:15
- B. The sign given to John to identify the Messiah who would baptize with the Holy Spirit. vs. 10

- * “And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove.”
1. The word “eutheos” is a key word, found 41 times in his gospel. vs. 10a
 - a. Translated “immediately 36 times NKJV.
 - b. Four times “soon”. Mk. 1:29; 9:39; 11:2; 14:45
 - c. One time “at once”. Mk. 1:30, 43; 5:13
 - d. The word communicates the fast-pace story and to link events in Mark’s gospel.
 2. The Messiah, Jesus “came up from the water”. vs. 10b
 - a. Some say Jesus was not submerged under the water, but merely sprinkled.
 - b. The interpret “came up from the water” to mean from the water to the shore.
 - c. The word baptism means enveloped completely, impossible if Jesus was sprinkled.
 3. The confirmation of God the Father of the inauguration of the Messiah to John, “He saw the heavens parting and the Spirit descending upon Him like a dove.” vs. 10c
 - a. Mark tells us Jesus saw the heavens parting “schizo”, it means split, rend or torn open, a historical aorist.
 - b. The same word for the veil torn in the temple. Matt. 27:51

- 1) Parting and descending are present participle indicting the action seen by Jesus as they occurred.
- 2) Isaiah had prayed 700 year before, “Oh that God would rent the heavens and come down.” Is. 64:1
- b. The Spirit descended on Him”, Jesus.
 - 1) Not that He received the Holy Spirit for the first time for He had the Holy Spirit as a permanent relationship being God without measure. Jn. 3:34
 - 2) This was the Fathers confirmation of His promise to send His Son.
- c. The Holy Spirit descended on Jesus like a dove, a symbol of the Holy Spirit.
 - 1) The dove is the symbol of peace and gentleness.
 - 2) John did not know Jesus was the Messiah by his own words “I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.” And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. “I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you **see** the Spirit **descending**, and remaining on Him, this is He who baptizes with the Holy Spirit.’” Jn. 1:31-33

- C. The affirmation by the Father about His inaugural baptism to begin His redemptive ministry. vs. 11
1. The Father confirmed the mission of His Son, “Then a voice came from heaven.” vs. 11a
 - * The voice of the Father is found three times in the New Testament.
 - a. His baptism. Matt. 3:17; Lk. 3:4
 - b. The Mount of Transfiguration. Matt. 17:5
 - c. Prior to the cross. Jn. 12:28
 2. The Father declared His love for His Son, “You are My Beloved Son.” vs. 11b
 - a. Mark repeatedly say Jesus is God’s Son. Mk. 5:7; 9:7; 14:61; 15:39
 - b. The Father approve of the unspotted lamb for atonement! Jn. 1:29
 2. The Father expressed his satisfaction of His Son, “In whom I am well pleased.” vs. 11c
 - a. The Trinity is present, Jesus coming out of the water, the Holy Spirit descending on Jesus and the Father affirming the Son, in whom He is well pleased.
 - b. Ps. 2:7; Prov. 8:30; Is. 42:1
 - c. Luke alone tells us Jesus was praying at the time of His baptism. Lk. 3:21
 - d. John tells without any question that Jesus was the Son of God, the divine and eternal who existed from all eternity. Jn. 1:34; Dan. 3:25; Ps. 2:12

Illustration

Salvation is like people in a plane that is told that in one hour a bomb is going to explode, so the captain make the announcement of the certain impending danger, but they have enough parachutes for everyone to jump to safety. The majority of the people begin to argue that there must be another way to save their lives, even angrily, so only few saved their lives by taking the only way offered.

* So, it is with salvation, Jesus is the only way!

Application

1. Jesus was the only sinless man, who became sin for us. 2Cor. 5:21; 1Jn. 2:2
2. Jesus is the only way to the Father. Jn. 14:6
3. Jesus is the only name whereby men must be saved. Acts 4:12
4. Jesus is the only mediator between God and man, the man Christ Jesus. 1Tim. 2:5
5. Jesus is the only sinless man who tasted death for every person, destroying Satan who had the power of death. Heb. 2:9, 14

The ministry of John regarded the inauguration of the Messiah!

Conclusion

The gospel of Mark opened up with the ministry of John the Baptist, characterized by these three things.

- I. The ministry of John regarded the proclamation about the Messiah!
- II. The ministry of John regarded a distinction from the Messiah!
- III. The ministry of John regarded the inauguration of the Messiah!