

6/28/20

Mark 1:1-20

We begin our study of the gospel of Mark that presents Jesus Christ as the Servant of Yahweh.

1. He emptied Himself of all His glory and majesty and took on the form of a servant yet always maintained the fullness of His godhead and deity.

Phil. 2:5-8

2. Jesus was Isaiah's answered prayer to tear open the heavens and come down. Is. 64:1

1:1-8 The Ministry of John.

* The parallel passages. Matt. 3:1-12; Lk. 3:1-9; Jn. 1:19-28

1:1 The opening introductory verse.

1) Some consider verse one to be the title of the book while others to the ministry of John, "The beginning of the gospel of Jesus Christ, the Son of God." vs. 1

a) Verse one has no article "the" confirming the intent of being a title. Lenskie

1)) Matthew begins with His identity to son David and Abraham.

2)) Luke begins with His identity to son of Adam.

3)) John begins with His identity to the eternal God.

b) The beginning "arche", means the commencement, the first person or thing in a series.

a) The beginning thing is identified by John, "the gospel".

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

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

b) The person is also identified, Of Jesus Christ, the Son of God."

1)) This is the good news about Jesus Christ regarding salvation through the forgiveness of sins.

* The Savior and Redeemer of sinners!

2)) Jesus is a proper and earthly name in the Greek "Iesous", meaning Yahweh is salvation, the Greek name of the Hebrew Joshua.

* Joshua is the contraction of Yahewh-Shua, meaning Yahweh is salvation.

2)) Christ "Christos", is a title and means the anointed indicating "the Messiah".

* Fulfilling His office of Priest and Prophet.

- 3)) The second title Son of God distinguishes Jesus, 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 office of King!

oMark marks the beginning of the gospel of Jesus Christ the Son of God to the prophecies of Malachi and Isaiah. vs. 2

1:2-3 The authority behind the proclamation of John that qualified the arrival of the gospel of Jesus Christ, the Son of God were the Scriptures.

- 1) The first prophecy quote 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 it 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 propheic context it refers to prophecies written beforehand to be fulfilled at this particular time.
3)) There had been 400 years of silence since the last prophet, Malachi spoke,

the silence was broken by John declaring the beginning of the good news was about to be fulfilled by the forerunner John.

- b) The word behold “idou” is the second singular imparative middle voice of decalration, a command to each person to take notice of God’s faithful promise to send the Redeeming Messiah. vs. 2b
c) “I”, the Father sent “My messenger” John the Baptist, before “Your face” Jesus Christ, the Son of God. vs. 2b-c
1)) The mission of the messenger or envoy, John, is to prepare “Your way before You” the Messiah, Jesus Christ, the Son of God.
2)) The word prepare “kataskeuazo”, means to make ready everything for a person, it is used in Malachi of a visit of a Roman Senator.
2) The second prophecy quote is also 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 identyfies John. vs. 3a
b) The mission, “prepare the way of the LORD and make His patths straight.”

- 1)) The word prepare “hetoimazo” for Isaiah is a different word, but also means to getting everything ready.
- 2)) In Isaiah it is used of roads to make them passable, level and fill the holes.

1:4-5 The rite and message of John.

- 1) The practice and proclamation, “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 sins away.
 - 2)) God fearers did not submit to circumcision, 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, though baptism in itself does not forgive sins or saves a person, but 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 is not his, but vested.
 - 3)) The herald was only responsible for the clear proclamation!
- c) Message was a baptism of repentance unto remission of sins.
- 1)) Repentance “metanoia”, a change of mind, that produces a change of life.
 - 2)) Repentance leads men to righteousness (Christ’s) but never produces righteousness in itself.
 - 3)) These individuals were having their sins forgiven and being saved as they were baptized by John.
- 2) The power of God’s Spirit and conviction of 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, “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.
 - c) A genuine work of God to commence the age of Grace, the New Testament times.

1:6-8 The humble dress and heart of John.

- 1) His manner of dress and diet, “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 of camel’s hair very coarse and a leather belt to tuck his tunic in in order to work or run and not be incumbered, worn by poor people. 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 could be eaten plucking the legs and wings then roasting them in salt. Lev. 11:22
 - 2)) The honey is wild not processed, 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
 - 4)) Jesus and John were cousins, John was six months older. Lk. 1:36-38

- 2) His humility of John the Baptist, “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 knew he was the forerunner of the Messiah that would follow him, God Incarnate and mightier than he. vs. 7a
* Jesus is “The One”, has the article is in the Greek, identifying Him as God.
 - b) John knew he was a servant not worthy of the call or commission, the lowest of slaves to wash the feet of their master and guests. vs. 7b
* John is the inferior to Jesus, the servant unworthy to loosen shoes.
- 3) The distinction and contrast of John 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) Jesus is the only One that can baptize people with the Holy Spirit, being God Incarnate to be glorified through death and the resurrection. vs. 8b
 - c) Jesus told His apostles that He would baptize them with the Holy Spirit at Pentecost. Acts 1:5, 8

1:9-11 The baptism of Jesus.

* The parallel passages. Matt. 3:13-17; Lk. 3:21-22

1:9 The journey and purpose.

- 1) Jesus was coming from His home-town, “It came to pass in those days that Jesus came from Nazareth of Galilee,” vs. 9a
 - a) Nazareth was in fulfillment of prophecy. Matt. 2:23
 - b) Nazareth had a bad reputation called “Galilee of the Gentiles”. Matt. 4:15; Is. 9:1
 - c) Galilee “Galilaia” means circle, called “Galilee of the Gentiles”, was surrounded by the Phoenicians to the west, Syrians to the N.E. and the Samaritans to the south.
 - d) The area given to Naphtali and Asher. Josh. 9
 - e) Remember three quarters of the ministry of Jesus took place around the Galilee.
- 2) Jesus was travelling with a specific intent, “and was baptized by John in the Jordan.” vs. 9b
 - a) The distance from Nazareth was
 - b) Jesus was coming to be baptized by John, but John was reluctant, but Jesus said it was to fulfill all righteousness. Matt. 3:14-15

- c) The baptism of Jesus was to identify with sinful man looking unto the forgiveness of sin. Jn.1:29; 2Cor. 5:21
- d) The two other synoptic gospels also record the baptism of Jesus. Matt. 3:13-17; Lk. 3:21-22

1:10 The sign given to John to identify the Messiah.

- 1) The word “And immediately” “eutheos” is a key word for Mark, 41 times, 36 translated in the NKJ “immediately”, to record the speed of His gospel and urgency.
- 2) The Messiah is described as, “coming up from the water.” vs. 10b
 - * Some say Jesus was sprinkled and that this means He was walking up to the shore, but that is a real strain.
- 3) The personal witness of Jesus, “He saw the heavens parting and the Spirit descending upon Him like a dove.” vs. 10c
 - a) The **word** parting “schizo, means to be clean divide to tear open or to rent.
 - b) This was also the sign given to John the Baptist to identify the Messiah who would baptize with the Holy Spirit. Jn. 1:33
 - c) All three persons of Trinity are present.
 - d) The dove is a symbol of peace and gentleness.

1:11 The confirmation by the Father regarding His Son. and approval “My beloved Only Son”.

- 1) The mode of the confirmation, “Then a voice came from heaven.” vs. 11a
* Tells us Jesus was praying. Lk. 3:21
- 2) The identity of the eternal relationship of Jesus with the Father, even in Incarnation, “You are My beloved Son.” vs. 11b
* The indication is that Jesus was God!
- 3) The approval of the Father about the mission His Son was sent to accomplish, “in whom I am well pleased.” vs. 11c
* Jesus was sinless, King, Priest and Prophet. Ps. 2:7; Prov. 8:30

1:12-13 The temptation of Jesus.

* The parallel passages. Matt. 4:1-11; Lk. 4:1-13

1:12 The temptation of Jesus is recorded in the three synoptics.

- 1) The word Immediately “euthhos” again marking the fast-pace of the gospel of mark.
 - a) And used to join together one thing to another.
 - b) Also marking urgency.
- 2) The needful test of Jesus was directed by the Holy Spirit, “the Spirit drove Him into the wilderness.”
 - a) The word drove “ekballo”, means to drive out and is the same word used to drive out demons. Mk. 1:34, 39

b) All three synoptice gospels record the temptation of Jesus. Matt . 4:1-11; Lk. 4:1-13

- 3) The record of Mark is the shortest, two verse, Matthew has eleven and Luke thirteen verses.

1:13 The condition of the temptation.

- 1) The duration of the temptation, “And He was there in the wilderness forty days.” vs. 13a
 - a) Jesus fasted and was tempted during the 40 days then the three severe testings came. Matt. 4:2; Lk. 4:2
 - b) Moses and Elijah fasted for 40 days. Ex. 24:18; 1Kings 19:8
 - c) Forty is number of judgement, it rained for 40 days and nights. Gen. 7:12
- 2) The one tempting Jesus is identified, “tempted by the Satan.” vs. 13b
 - a) Jesus defeated Satan as the Last Adam, identical to the First Adam to insure a true victory as man, not as God. 1Cor. 15:45
 - b) God cannot be tempted with evil. Ja. 1:13
 - c) Jesus was tempted in all points without sin. Heb. 4:14-16
 - d) Jesus came to destroy the works of Satan. 1Jn. 3:8
- 3) The surroundings during the temptation, “and was with the wild beasts.” vs. 13c
* Only Mark tells us about the wild beasts.

- 4) The heavenly aid after the temptation, “and the angels ministered to Him.” vs. 13d
 a) Matthew says after Satan left. Matt. 4:11
 b) Angels are ministering spirits. Heb. 1:14

1:14-20 The Ministry of Jesus at Galilee.

* It is believed there is a year between vses 13-14.

1:14-15 The message of Jesus after the imprisonment of John.

- * The parallel passages. Matt. 4:12-17; Lk. 4:14-15
- 1) The tragic event is described, “Now after John was put in prison, Jesus came to Galilee.” vs. 14a-b
 - a) John was the forerunner of Jesus.
 - b) John was the cousin of Jesus.
 - c) Time of fulfillment came to Galilee.
 - 2) The activity of Jesus is declared, “preaching the gospel of the kingdom of God.” vs. 14c
 - a) Gospel of the Kingdom of God, not human by and through the Incarnation of God. Jn. 1:1, 14; Gal. 4:4; Eph. 1:10; Heb. 1:1-3
 - b) The rule of God in the hearts of men and women’s lives.
 - 3) The confirmation of the arrival of the Kingdom, “And saying, “The time is fulfilled, and the kingdom of God is at hand.” vs. 15a-c

- a) The Kingdom of God is at hand, literally draws near.
 - b) Kingdom is present in the heart of the believer now and corporately in His body, the church.
 - c) Kingdom is yet to come in its entry when Christ return at the Second Coming to establish the Kingdom on earth. Rev. 20
- 4) The stipulation to enter the Kingdom of God, “Repent, and believe in the gospel.” vs. 15d-e
- a) The word repent “metanoeo” means to change mind regarding sin and turning to God.
 - 1)) Godly repentance leads us to trust the righteousness of Christ it doesn't produce righteousness. Rom. 1:16-17
 - 2)) Repentance was the last word in Old Testament by Malachi, John preached repentance and Jesus preached repentance. (not remorse)
 - b) The revelation to enter the kingdom of God is stated, “believe in the gospel”. vs. 15f
 - 1)) The objective truth about the person and work of Jesus must be believed to be objective truths.
 - 2)) Belief in the gospel is for life and practice, only Mark tells us this.

1:16-20 The call of four disciples.

* The parallel passages. Matt. 4:18-22; Lk. 5:1-11

- 1) The occasion is described, “And as He walked by the Sea of Galilee.” vs. 16a
 - a) The Sea of Galilee is a fresh water lake, known as the Lake of Gennesart, the Sea of Tiberius, a busy fishing area.
 - b) It is around 15-16 miles long north to south and 7-8 miles across east to west, about 680 feet below sea-level.
 - c) Josephus says there were 204 cities in the Galilee region, with about 20,000 or more in each, close to 4 million people.
- 2) The occupation of the first two men described, “He saw Simon and Andrew his brother casting a net into the sea; for they we fishermen.” vs. 16b
 - a) The two brothers are named, “Simon and Andrew” two of the twelve to be disciples and then apostles.
 - b) They were csting their nets in the sea of Galilee, being fishermen. vs. 16

* Andrew brought Peter to Jesus. Jn. 1:41-42

1:17-18 The invitation was to come after Jesus.

- 1) The invitation to be His disciples was declared, “Then Jesus said to them, “Follow Me.” vs. 17a-b

- a) Jesus offered them to follow Him, not a reileigion.
 - b) The God-Man, the Messiah and Redeemer of the world of sinners.
- 2) The task of their discileship is stated, “and I will make you become fishers of men.” vs. 17c
 - a) Their bait and tools would be the gospel and the Holy Spiriit of God.
 - b) Jesus would make them “fishers of men” regarding the Kingdom of God.
 - c) Often Calvinist quote this verse in John for eternal security, when the context is that Jesus had chosen them to be His disciples, “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.” Jn. 15:16
 - 3) The response of the two brothers was o except the call, They immediately left their nets and followed Him.”
 - a) This is the second call, they left all. Jn. 1:35-42
 - b) The cost of discipleship in cludes the loss of family and material possession for Jesus. Lk. 14:24-27, 33

1:19- 20 The invitation to the next two men.

- 1) The occasion is described again, “When He had gone a little farther from there.” vs. 19a
 - a) A short distance from the location of Peter and Andrew.
 - b) At the Sea of Galilee.
- 2) The occupation of the next two men is described also, “He saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets.” vs. 19b-d
 - a) The names of the two men were James and John, brothers and sons of Zebedee. vs. 19b-c
 - b) They were in the boat mending their nets to prepare them for catching fish, Peter and Andrew were casting their nets into the sea. vs. 19d
- 3) The response of the two brothers was also to except the call, “And immediately He called them, and they left their father Zebedee in the boat with the hired servants, and went after Him.” vs. 20
 - a) The word immediately “eutheos”, appears again indicating urgency regarding the call of Jesus to the two brothers. vs. 20a
 - b) They left their father Zebedee in the boat, meaning they left their form of livelihood, “and went after Him”.
 - c) They had hired servants, a prosperous business, only Mark tells us this.
 - 1)) All four were ordinary men.

- 2)) All exercised their free will.
- 3)) All were to follow.
- 4)) Jesus had the right to call them as their Creator.
- 5)) Jesus had the power to equip them.
- 6)) Jesus had the patience to use them.
- 7)) Jesus had the knowledge of their motives.
 - * “He that wins souls is wise.” Prov. 11:30