

MARK 1:1-8

PROLOGUE: PART I

DANNY SCOTTON JR



MARK

OVERVIEW: BIBLE PROJECT



THE PROLOGUE

- There is a debate about the length of the prologue of Mark
 - Mk 1:1-8? (Witherington, 68)
 - Mk 1:1-15? (Witherington, 68)
 - Mk 1:1-13? (Garland, 42; Lane, 39; Schnabel, 35; France, 54; Strauss)
- Mk 1:1-8 is largely about John the Baptist (Witherington, 68)
- Mk 1:9-15 is largely about Jesus (Witherington, 68)
- The prologue signals a changing of the guard: from the old era to a dawning of another (Witherington, 68)

MARK 1:1

THE BEGINNING

- *[The] beginning of the Gospel of Jesus [The] Christ, Son of God – (Mk 1:1, AT)*
- May echo Genesis 1:1 (English, 25; cf. **Mk 10:6**; Witherington, 69; Cole T, 103 cf. Hos 1:2; **Jn 1:1**; Edwards, 23; no article cf. Pr 1:1; Ec 1:1; So 1:1; France, 51; cf. Mt 1:1; Rev 1:1; Strauss, 59).
- This could refer to the beginning of the entire Gospel of Mark (Witherington, 70; France, 50) or simply the beginning of the narrative, starting with John the Baptist (Witherington, 70; Brooks, 38; Schnabel, 36; France, 50; Stein, 39; Strauss, 59)
- 36 You know the message God sent to the people of Israel, announcing the good news of peace through Jesus Christ, who is Lord of all. 37 You know what has happened throughout the province of Judea, **beginning in Galilee after the baptism that John preached**—38 how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him. (Ac 10:36-38, NIV; Witherington, 70; Strauss, 63)
- 21 Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus was living among us, 22 **beginning from John's baptism** to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection.” (Ac 1:21-22, NIV; Brooks, 38; Strauss, 63)

MARK 1:1

THE GOSPEL: THE GOOD NEWS

- Gospel (εὐαγγέλιον | *euangelion*) = “good news” (Keener, 129); Old English: *godspel* “glad tidings” (Schnabel, 36; Strauss, 59)
- Heralds would bring “good news” (Keener, 129), e.g., reports of victory in battle (cf. 1 Sam 31:9; Edwards, 24), a forthcoming “royal visit”, etc. (France, 52), the enthronement of a king (Strauss, 59)
- “Good news” would often be an announcement of a **historic**, world-changing event – like the birth of Emperor Augustus (English, 25; Witherington, 69; Lane, 42) – born 63 BC (Edwards, 24), reigned 43 BC to AD 14 (NBD, 105)
- Priene inscription about Augustus from 9 B.C. “Because providence has ordered our life in a divine way ... and since the Emperor through his epiphany has exceeded the hopes of former **good news** [εὐαγγελια], surpassing not only the benefactors who came before him, but also leaving no hope that anyone in the future will surpass him, and since the **birthday of the god** was for the world the **beginning of his good news** [may it therefore be decreed that]...” (Witherington, 69 cf. Bock, 404; Lane, 42; Edwards, 24; Guelich, 13; Strauss, 59)
- Gentile readers may have picked up on such parallels (Witherington, 69; Bock, 404; Lane, 42), moreso in Luke (Witherington, 70).

MARK 1:1

THE GOSPEL: THE GOOD, GODLY NEWS

- In the Roman world, good news pertained to the past; in OT, good news pertained to the future (Lane, 43)
- In OT, “good news” signified the “in-breaking of God’s **kingly rule**, the advent of his **salvation**, vengeance, and vindication” (Cranfield as quoted by English, 25 cf. Lane, 45; Edwards, 24; France, 52)
- How beautiful on the mountains are the feet of those who bring **good news** [*euangelion*, LXX], who proclaim **peace**, who bring good tidings, who proclaim **salvation**, who say to Zion, “**Your God reigns!**” (Is 52:7, NIV cf. Is 41:27; **61:1**; Keener, 129 cf. Lane, 43; Edwards, 24; Schnabel, 37; France, 52; Guelich, 13; Strauss, 59)
- You who bring good news to Zion, go up on a high mountain. You who bring **good news** to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, “**Here is your God!**” See, the **Sovereign LORD comes with power**, and he rules with a mighty arm. See, his reward is with him, and his recompense accompanies him. He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young. (Is 40:9-11, NIV; Keener, 129; Kernaghan, 28; Schnabel, 37; France, 52; Strauss, 60)
- Jews awaited fulfillment of the prophecies of God coming to save His people (Kernaghan, 28) – a new age (Edwards, 24)

MARK 1:1

THE GOSPEL: THE GOOD NEWS OF/ABOUT JESUS

- Can be subjective: the Good News proclaimed **by** Jesus (EDNT, 73; Brooks, 38; France, 53).
- But there is not as much of Jesus' teaching in Mark as compared to the other gospels (Brooks, 38 but see 1:15, 4:1-32, 13:2-37; Stein, 41).
- Mark is more about **who Jesus is** and **what Jesus did** (Stein, 41)
- Can be objective: the Good News proclaimed **about** Jesus (English, 26; Lane, 44; France, 53; Guelich, 9; Stein, 41; Strauss, 60).
- Likely **both**: "The gospel is the good news Jesus preached; and [H]e is at the heart of the good news. **The messenger is also the message**" (English, 26 cf. Mk 1:14; France, 53)
- In Jesus, the kingdom of God is **inaugurated** (Edwards, 25; Schnabel, 37)

MARK 1:1

JESUS

- Jesus was a common Jewish name until the 2nd century AD (English, 26 cf. Cole T, 104; Schnabel, 37; France, 49), that appears elsewhere in the NT (Jesus Barabbas in Mt 27:16-17; Jesus Justus in Col 4:11; Brooks, 38)
- Jews did not want to be connected to Christianity; Christians wanted to respect His Name (English, 26)
- Jesus: Greek equivalent of Joshua (Cole T, 104; Brooks, 38; Edwards, 25; Schnabel, 37; Strauss, 60), meaning “Yahweh is salvation” (English, 26; Schnabel, 37; cf. Jos 1:1-2; Cole T, 104; Edwards, 25) or “Yahweh saves” (Brooks, 38; Strauss, 60)
- 21 She will give birth to a son, and you are to give him the name **Jesus**, because **he will save his people from their sins.** (Mt 1:21, NIV; English, 26; Strauss, 60)

MARK 1:1

THE CHRIST

- Christ (Χριστός | *Christos*) = Messiah, “**anointed** one” (English, 26; Kernaghan, 28; Brooks, 38 cf. Cole T, 104; Schnabel, 37; Strauss, 60).
- OT priests, prophets, and kings would be anointed – **set apart** for a **divinely-commissioned task** (Cole T, 104 cf. Brooks, 38)
- Jesus’ formal anointing was His baptism (Mk 1:9-11; Brooks, 39)
- Jews had been awaiting the Messiah for centuries (English, 26) and had various ideas about what the Messiah would do; Mark’s Gospel will clarify (English, 26) – especially with Peter’s Confession (Mk 8:29; Lane, 45; Guelich, 9)
- Many expected a king who would “restore the kingdom of David and consummate the age” (Brooks, 38 cf. Schnabel, 37; cf. 2 Sam 7:11-16; Psalm 2, 89, 110; Is 9:1-7, 11:1-16; Jer 23:1-6; Eze 34:23-24, 37:24-25; Strauss, 60)
- Later in Mark, Jesus is called **king** (Mk 15:2, 9, 12, 18, 26, 32; Brooks, 38). In Mark, Christ is usually a **title** (1:1, 8:29, 12:35, 13:21, 14:61, 15:32 cf. Mk 9:41; Strauss, 60, etc.)

MARK 1:1

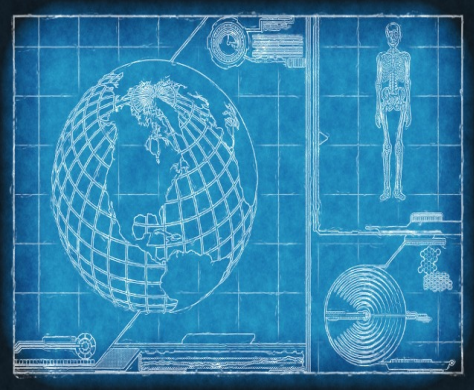
SON OF GOD

- Some early manuscripts do not have “Son of God” in the text (Omanson, 56; Comfort, 91-92). But this may be due to a copyist error because certain words have similar abbreviations (Omanson, 56 cf. Brooks, 39; France, 49; Strauss, 61)
- ΕΥΑΓΓΕΛΙΟΥ ΙΥ ΧΥ ΥΥ ΘΥ: Last four words are abbreviated as sacred names (*novum sacrum*) (Bock, 404; France, 49). Χριστοῦ (Christ) → ΧΥ, θεοῦ (Theos = God) → as ΘΥ, etc. (Omanson, 56 cf. Metzger, 62; Comfort, 91-92)
- Many other important manuscripts do have “Son of God” (Omanson, 56; Metzger, 62; Comfort, 91-92)
- Son of God theme runs through Mark (**Mk 1:11; 3:11; 5:7; 9:7; 14:61–62; 15:39**; Comfort, 91-92; cf. English, 27; Bock, 404; Cole T, 104; Brooks, 39; Schnabel, 38; France, 49; Guelich, 10; Stein, 41; Strauss, 61)
- In the OT, Son of God can refer to angels (e.g., Job 1:6), Israel as a whole (e.g., Hos 11:1) and Davidic kings (e.g., 2 Sam 7:14; Brooks, 39; cf. Ps 2:7; Schnabel, 38; France, 50; Strauss, 61)
- Here, Son of God means Jesus has a **unique** relationship with God (the Father)(Stein, 41), which Mark will demonstrate (Bock, 405; France, 50)

MARK 1:1

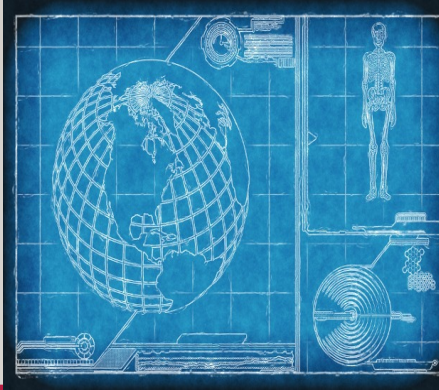
NO MARCAN MYSTERY (FOR READERS)

- Some believe this first verse serves as a title for Mark (Keener, 129; Garland, 41; Edwards, 25) but “gospel” was not used to refer the books we know as the Gospels until ~ AD 150 (Brooks, 38; Lane, 44 cf. France, 52; Guelich, 9; Stein, 40; Strauss, 60)
- “Mark’s gospel is the confident proclamation of the Messiah by one whose spiritual eyes had been opened.” (Cole, 950). Many will need to have their blind, spiritual eyes opened (cf. Cole, 950)
- From the first line, it is clear who and what the narrative is all about (Witherington, 69): the “promised Messiah and the very Son of God” (Brooks, 39 cf. France, 50)
- But the people in the narrative do not know what the readers know; people react to Jesus differently (Bock, 405 cf. Brooks, 37).
- “The prologue briefly lets the readers in on what are otherwise secrets that will remain hidden in various degrees to all of the characters in the drama that follows.” (Garland, 42)
- This is not a mystery movie (cf. Edwards, 26)! We already know the ending!



MARK 1:2

THE PROPHESED, PREPARING MESSENGER



- **just as** it is written in Isaiah the prophet: "Behold, I send my messenger before you, who will prepare your way" (Mk 1:2, AT)
- **It is written:** In Roman world, this formula was used in legal documents; in OT, used to indicate divine authority (Edwards, 26; cf. Schnabel, 39; Stein, 42)
- Mark doesn't quote OT as much as other Gospel writers (Cole, 950; Cole T, 105; Edwards, 26), likely writing to a Roman Gentile audience (Edwards, 26)
- But Mark emphasizes that this is all a part of God's prophesied plan (English, 29; Witherington, 72; Kernaghan, 28; Cole T, 105; Garland, 43; Edwards, 28; Stein, 41)
- Jewish teachers would often combine several Scriptures, esp. ones with common words (Keener, 129) or themes (English, 29).
- Likely a *testimonium*: "a collection of OT texts used to demonstrate the divine character of the Gospel story by portraying it as a fulfillment of various scriptural oracles" (Witherington, 71 cf. Garland, 43; Lane, 45; Stein, 39). The most prominent author would cited (i.e., Isaiah) (English, 29; Witherington, 71; Edwards, 26; Stein, 42)

MARK 1:2

THE PROPHESED, PREPARING MESSENGER

- Mark combines Mal 3:1, Ex 23:20 and Is 40:3 (English, 29; Witherington, 71; Bock, 404; Kernaghan, 28; Garland, 43; Brooks, 39; Lane, 45; Edwards, 26; Schnabel, 39; France, 63; Guelich, 7; Stein, 42; Strauss, 62).
- “**See**, I am **sending an angel** ahead of you to guard you along the **way** and to bring you to the place I have prepared. (Ex 23:20, NIV; English, 29; Bock, 405)
- During the first exodus, God promises to send an angel/messenger to prepare the way for Israel through the wilderness in order to enter the Promised Land (Kernaghan, 29; Garland, 43; Lane, 46; Edwards, 27; Schnabel, 39 cf. France, 64; Guelich, 10; Strauss, 62)
- I will send **my messenger**, who will **prepare the way** before **me**. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,” says the LORD Almighty. (Mal 3:1, NIV; Keener, 129; Bock, 405)
- In Malachi 3, God is coming to **judge** and “set matters straight among his people” (Keener, 129 cf. Kernaghan, 29, 31; Guelich, 10)
- Malachi: way before **me**; Mark: **your (i.e., Jesus’)** way (English, 29 cf. Lane, 45; Schnabel, 39; France, 63; Stein, 43; Strauss, 62).

MARK 1:3

WILDERNESS PROPHECY

- *A voice of one calling in the wilderness, "Prepare the way of the Lord, make His paths straight" (Mk 1:3, AT)*
- 3 A voice of one calling: "In the wilderness prepare the way **for the LORD**; make straight in the desert a highway **for our God**. 4 Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. 5 And the glory of the LORD will be revealed, and all people will see it together. For the mouth of the LORD has spoken." (Is 40:3-5, NIV; cf. NIDNTTE, 305; EDNT, 51; Keener, 129; Bock, 405)
- This prophecy foretells the return of the Jewish exiles from Babylon (Kernaghan, 29; Schnabel, 39) as a second exodus (Garland, 43; Strauss, 63). In Isaiah 40, the LORD is coming to restore His people (Keener, 129) to **reign over them** and protect them. It had not been fully realized (Kernaghan, 29)
- The "Lord" = LORD (YHWH) (UBS, 8). To call Jesus "Lord" (κύριος | *kyrios*) is to call Jesus **God** (Cole, 950). Jesus is crucified because He refers to Himself with a divine title (cf. Cole, 950; Mk 14:61-64)
- Isaiah: a highway **for our God**; Mark: make **His (Jesus') paths** straight (English, 29; Brooks, 39; Lane, 45; Schnabel, 39; Guelich, 11; Stein, 43). **Jesus is being equated with God** (Edwards, 27)



MARK 1:3 PREPARING THE WAY



- Preparing a way meant not constructing a road but making it suitable for a VIP (cf. UBS, 7).
Rolling out the red carpet (Bock, 405)
- **Straight** (εὐθύς, *euthys*): not just “eliminating curves, but doing everything necessary to make travel **easy** and **rapid**” (UBS, 9)
- Way refers to the “way of salvation made possible by God” – a way that leads to the cross (Edwards, 28)
- The early Christian movement was called “The Way” (cf. Ac 9:2; Edwards, 28)
- **Paul**: I persecuted the followers of **this Way** to their death, arresting both men and women and throwing them into prison (Ac 22:4, NIV; cf. Ac 19:9, 23; 22:4; 24:14; Stein, 43)

MARK 1:4

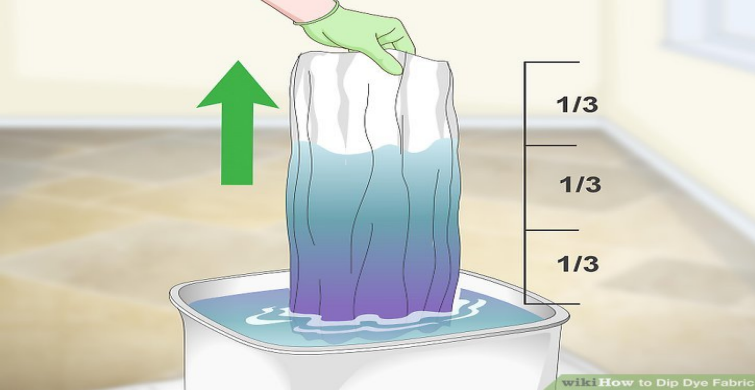
WILDERNESS PROPHET

- For Israel, the wilderness was the place of divine encounter, deliverance, and testing (Strauss, 63)
- Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the **wilderness** and came to Horeb, the mountain of God. 2 There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up (Ex 3:1-2, NIV; Strauss, 63)
- After the exodus, the Israelites traveled through the **wilderness** (English, 31). 22 Then Moses led Israel from the Red Sea and they went into the **Desert** [cf. LXX] of Shur. For three days they traveled in the **desert** without finding water. (Ex 15:22, NIV; Edwards, 29)
- “Therefore I am now going to allure her; I will lead her into the **wilderness** and speak tenderly to her. There I will give her back her vineyards, and will make the Valley of Achor a door of hope. There she will respond as in the days of her youth, as in the day she **came up out of Egypt**. (Hos 2:14-15, NIV; cf. Jer 2:2-3; Edwards, 29; France, 57; Guelich, 18)
- The word of the LORD came to me: 2 “Go and proclaim in the hearing of Jerusalem: “This is what the LORD says: “ ‘I remember the devotion of your youth, how as a bride you loved me and followed me through the wilderness, through a land not sown. 3 Israel **was holy to the LORD**, the firstfruits of his harvest; all who devoured her were held guilty, and disaster overtook them,’ ” declares the LORD. (Jer 2:1-4, NIV)

MARK 1:4

WILDERNESS PROPHET

- Many Jews expected the Messiah to come like a new Moses – from the wilderness (Keener, 129; English, 31).
- Many Jewish groups would leave society and gather in the wilderness to await the new Exodus (Keener, 129; France, 56; Strauss, 63)
- Isaiah 40ff.: A new exodus from the **wilderness** (Keener, 129; Bock, 406; Kernaghan, 31; cf. Is 41:18-19, 43:19-21; France, 57 cf. Lane, 50; Guelich, 18)
- See, **I am doing a new thing!** Now it springs up; do you not perceive it? I am making a way in the **wilderness** and streams in the wasteland. (Is 43:19, NIV; France, 57)
- *John the Baptizer appeared in the **wilderness**, proclaiming a repentance-baptism for forgiveness of sins (Mk 1:4, AT)*
- John appears as the voice in the **wilderness** of Is 40:3 (Keener, 129; Cole, 950; English, 29; Witherington, 71; Schnabel, 39; Guelich, 11; Stein, 45; Strauss, 63), suggesting “hope and a new beginning” (Schnabel, 40 cf. France, 56)



MARK 1:4

JOHN'S BAPTISM



- βαπτίζω (*baptizō*) = “plunge, dip, wash...” (BDAG, 164 cf. NIDNTTE, 460) – like a fabric lit. immersed in dye or a person fig. immersed in debt (Schnabel, 40). John is called lit. “the one who is baptizing” (cf. Bock, 406; for Baptist see Mk 6:25, 8:28; Schnabel, 40 cf. France, 65; Guelich, 17)
- Like many other religions, Jews would undergo ceremonial washings at various times (Keener, 129 cf. Edwards, 29)
- Jews in the Qumran (Dead Sea Scroll) community would have repeatable, ritual washings (Witherington, 72; Brooks, 40; Schnabel, 40; France, 66; Stein, 44; Strauss, 64) daily (Edwards, 29). Were **self-administered** (France, 68; Guelich, 17)
- Jewish converts would be baptized (as proselytes) (Cole, 950; Keener, 129; English, 31; Garland, 45; Brooks, 40; Edwards, 30; France, 66; Guelich, 17; Stein, 44; Strauss, 64). But, not sure if these took place in the 1st century (Witherington, 72)
- They would immerse **themselves** (once-for-all) while likely supervised by a religious leader (Keener, 129; Witherington, 72; Brooks, 40; Edwards, 30 cf. Stein, 44)
- John **administered** this once-for-all baptism to those who were **already** Jews (Cole, 950; Witherington, 72; Edwards, 30; Guelich, 17; Strauss, 64). John's baptism was something **new** (Brooks, 40; France, 66 cf. Edwards, 30; Guelich, 17)

MARK 1:4

COVENANTAL CONSECRATION

- 3 Then Moses went up to God, and the LORD called to him from the mountain and said, “This is what you are to say to the descendants of Jacob and what you are to tell the people of Israel: 4 ‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. 5 Now if you obey me fully and keep my covenant, then out of all nations you will be my **treasured possession**. Although the whole earth is mine, 6 you will be for me a **kingdom of priests** and a **holy nation**.’ These are the words you are to speak to the Israelites.” (Ex 19:3-6, NIV; Edwards, 30)
- 10 And the LORD said to Moses, “Go to the people and consecrate them today and tomorrow. Have them **wash their clothes** 11 and be ready by the third day, because on that day **the LORD will come down** on Mount Sinai in the sight of all the people (Ex 19:10-11, NIV; Edwards, 30)
- John’s baptism may recall the original Sinai covenant (Edwards, 30)
- **Proclaim** (κηρύσσω | *kēryssō*) has “an official, authoritative sense” (UBS, 11 cf. English, 31; Schnabel, 41).
- John the Baptist has divine authority to **proclaim** a divine opportunity (Edwards, 31)

U-TURN to GOD

REPENTANCE



MARK 1:4 REPENTANCE

U-TURN to GOD

REPENTANCE



- **repentance-baptism** (Guelich, 16 cf. Lk 3:3; Ac 13:24, 19:4; UBS, 11; attributive; Wallace, 80) not baptism **for** repentance (Stein, 45)
- **Repentance** (μετάνοια | *metanoia*): more than mental change, but a deliberate turning **from** sin and turning **to** God (UBS, 11-12; cf. Keener, 129; Kernaghan, 34; Lane, 49), a “total commitment to serving God” (English, 31 cf. Cole T, 106; Brooks, 41; Cole, 950; Edwards, 31; Schnabel, 41; France, 66; Guelich, 18; Strauss, 64)
- Baptism was **preceded** by commitment (cf. Josephus Ant. 18.116-18; Edwards, 31; Schnabel, 41; France, 67; Guelich, 19; Stein, 46; Strauss, 65)
- **Wash** and make yourselves **clean**. Take your evil deeds out of my sight; **stop doing wrong**. (Is 1:16, NIV; English, 31)
- Jews would ask forgiveness & change **behavior** (Keener, 129). Changed **heart** is evidenced by changed **lifestyle** (Cole T, 106)
- Jews often thought that if they were born Jewish and did not turn from the Law, they would be saved (Keener, 129; cf. France, 66). Here John is calling **Jews** to repent (Keener, 129; English, 31). Repentance, **not ancestry**, is the prerequisite (France, 66)



MARK 1:4 FORGIVENESS OF SINS



- Repentance would lead to forgiveness of sins— by God (Cole, 950; “for the purpose of...” Guelich, 16; Strauss, 64)
- **Forgive** (ἀφίημι | *aphiēmi*) lit. “let go” (EDNT, 181; NIDNTTE, 444) fig. “cancel, remit” (NIDNTTE, 444; cf. BDAG, 155; EDNT, 181). Often pictured as canceling a debt (Bock, 406)
- **Sin** (ἁμαρτία | *hamartia*): lit. “miss the mark” fig. disobedience to God’s will (UBS, 12)
- John is proclaiming a way of forgiveness or remission of sins **apart** from sacrifices in the Temple (Witherington, 72 cf. Kernaghan, 32)
- This cleansing rite prepared them for “their reception of forgiveness”, which would “be supplied by Jesus’ future work” (Bock, 406 cf. Guelich, 20)
- 33 “This is the **covenant** I will make with the people of Israel after that time,” declares the LORD. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. 34 No longer will they teach their neighbor, or say to one another, ‘Know the LORD,’ because they will all know me, from the least of them to the greatest,” declares the LORD. “For I will **forgive their wickedness and will remember their sins no more.**” (Jer 31:33-34, NIV; cf. Is 53:3-6; Zec 13:1; Is 33:24; Guelich, 19)



MARK 1:5 DUNKED IN THE JORDAN



- *The whole land of Judah and all the people of Jerusalem were going out to him, and were being baptized by him in the Jordan River, confessing their sin. (Mk 1:5, AT)*
- **Whole** land is likely an exaggeration (cf. English, 32; Witherington, 73; Brooks, 41; Guelich, 20; Stein, 46; Strauss, 65). Would have been 60,000 – 70,000 people living in Jerusalem at the time (Schnabel, 41)
- **Confess** (ὁμολογέω | *homologeō*): “to make an admission of wrong-doing/sin” (BDAG, 351 cf. EDNT, 9; NIDNTTE, 509)
- Jordan is where Jacob crossed to meet Esau (Genesis 33; cf. Genesis 13; English, 31)
- Joshua led Israel across the Jordan into the Promised Land (Joshua 3; English, 31)
- Elijah (2 Ki 2:6-14) and Elisha (2 Ki 5:8-14) ministered near the Jordan (Bock, 404 cf. English, 31; Edwards, 29)
- Crucifixion and Resurrection c.AD 30; John the Baptist’s ministry c.AD 26/27 (Schnabel, 38)
- Four hundred years since Malachi; Jews were looking for salvation from the yoke of Rome (English, 32 cf. Kernaghan, 30)

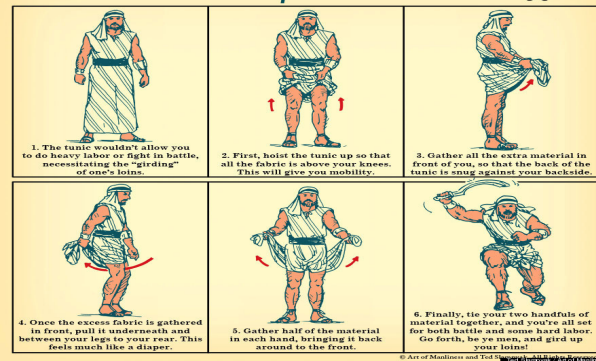


POP QUIZ!

NAME SOMEONE WHO IS



- Wearing a helmet, with a hose in their hand, riding a red truck...
 - Firefighter
- Wearing a blue uniform, with a taser and a gun on their belt, driving a car with flashing lights...
 - Police Officer
- Wearing a white coat, with charts in their hand, and a stethoscope around their neck...
 - Doctor
- Wearing a black robe, sitting on a bench, with a gavel in their hand...
 - Judge
- Wearing a yellow hard hat, orange vest, with tools in their hand...
 - Construction Worker
- Wearing a white hat, with a white shirt, with a spatula in their hand...
 - Chef



MARK 1:6

PROPHETIC DRESS AND DIET



- *John was clothed with camel's hair and a leather belt around his waist, and [would] eat locusts and wild honey. (Mk 1:6, AT)*
- **Belt** (ζώνη | zōnē) = “**girdle, belt**” (NIDNTTE, 372) is related to ζώννυμι (zōnnymi) – “**to gird... oneself**” (NIDNTTE, 372). Not exactly a belt; it held one’s robe around one’s waist to allow for quicker movement (UBS, 20)
- In the house, garments were **ungirded**. “Girding denotes preparation for activity” (BDAG, 730)
- “...They will not put on a **prophet’s garment of hair** in order to deceive. (Zec 13:4b, NIV; UBS, 20; Garland, 46; Edwards, 32; Schnabel, 42; France, 69; Guelich, 21; Stein, 47; Strauss, 65)
- 7 The king asked them, “What kind of man was it who came to meet you and told you this?” 8 They replied, “He had a **garment of hair and had a leather belt around his waist.**” The king said, “That was **Elijah** the Tishbite.” (2 Ki 1:7-8, NIV; cf. Mal 3:1, 4:5; NIDNTTE, 372; cf. Lk 1:15, 80; 7:25; UBS, 20; English, 33; Witherington, 73; Bock, 404; Cole T, 107; Garland, 46; Brooks, 40; Lane, 51; Edwards, 32; Schnabel, 42; France, 69; Guelich, 21; Stein, 47; Strauss, 65)
- Locusts were considered clean (Lev 11:20-23; Witherington, 73; Edwards, 32; Schnabel, 42; France, 69; Stein, 49; Strauss, 65)

MARK 1:6

JOHN THE BAPTIST → ELIJAH?

- Many Jews believed that Malachi was the last true prophet (Keener, 129; France, 62). Many thought **Elijah**, who did not die (2 Ki 2:11) would return before God established His end-time (eschatological) kingdom (Edwards, 27)
- “See, I will send **the prophet Elijah** to you before that great and dreadful day of the LORD comes. (Mal 4:5, NIV; Keener, 129; Bock, 406; Kernaghan, 29; Garland, 46; Brooks, 40; Lane, 45; Edwards, 27; Schnabel, 42; France, 63; Guelich, 10; Stein, 48; Strauss, 62).
- John the Baptist’s clothing was like that of a **prophet** (Cole, 950; Keener, 129; Guelich, 21); He is the prophetic forerunner of God (i.e., Jesus) (Keener, 129)
- Though some doubt it, it is likely that John the Baptist is paralleled to Elijah (Bock, 404; Kernaghan, 31; Garland, 44; Edwards, 29; Stein, 39; Stein, 47; contra Guelich, 21)
- Jesus connects John & Elijah: And they asked him, “Why do the teachers of the law say that **Elijah** must come first?” 12 Jesus replied, “To be sure, **Elijah** does come first, and restores all things. Why then is it written that the Son of Man must suffer much and be rejected? 13 But I tell you, **Elijah** has come, and they have done to him everything they wished, just as it is written about him.” (Mk 9:11-13, NIV; Bock, 406; Garland, 46; Brooks, 40; Lane, 51; France, 69; Stein, 47; Strauss, 62)



MARK 1:7

LOWLY FORERUNNER



- *And he would proclaim saying, “After me comes the Stronger One, the strap of whose sandals I am not worthy to bend down to untie. (Mk 1:7, AT)*
- **Come after** someone often implies following them as a **disciple** (Witherington, 73; Lane, 51; France, 70; Guelich, 24)
- But here it refers to someone who follows someone **chronologically** (Witherington, 73; France, 71; Stein, 50)
- Disciples would often serve their masters in ways that would be similar to slaves/servants (Keener, 130)
- But, untying someone’s sandals was the “menial task of a slave” (UBS, 22; Keener, 130), a *Gentile* slave (Edwards, 32)
- ““all service that a slave must render to his master a student must render to his teacher, **except untying his shoe**” (b. Ketubbot 96a, R. Joshua b. Levi as quoted by Bock, 407 cf. Guelich, 24; Stein, 50; Strauss, 65)
- John the Baptist claims he is not worthy of being the Coming One’s **slave** (Keener, 130; Bock, 404; Lane, 52). In comparison, John is relatively unimportant (Cole T, 107; Garland, 46)
- **John the Baptist:** 30 He must become greater; I must become less.” (Jn 3:30 NIV; English, 26; Bock, 404; Edwards, 32).

MARK 1:8

BAPTISM AND THE HOLY SPIRIT

- *I baptized you in water, but He will baptize you with the Holy Spirit (Mk 1:8, AT)*
- There are several OT texts that connect water/cleansing water with the outpouring of the Spirit (Keener, 130)
- For I will **pour water** on the thirsty land, and streams on the dry ground; I will **pour out my Spirit** on your offspring, and my blessing on your descendants. (Is 44:3, NIV; cf. Is 32:15; Bock, 404; Brooks, 41; Schnabel, 43; France, 55; Guelich, 24; Stein, 51; Strauss, 66)
- “And afterward, I will **pour out my Spirit** on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. 29 Even on my servants, both men and women, I will pour out my Spirit in those days. (Joel 2:28-29, NIV; Keener, 130; cf. **Ac 2:16-21**; English, 35; Witherington, 73; Bock, 404; Kernaghan, 33; Brooks, 41; Schnabel, 43; France, 55; Guelich, 24; Stein, 51; Strauss, 66)
- 25 I will **sprinkle clean water** on you, and **you will be clean**; I will **cleanse** you from all your impurities and from all your idols. 26 I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. 27 And I will put my **Spirit** in you and move you to follow my decrees and be careful to keep my laws (Eze 36:25-27, NIV cf. Eze 39:29; Zec 12:10; Keener, 130; English, 35; cf. Ezek 11:19, 37:14; Bock, 404; Brooks, 41; Schnabel, 43; France, 55; Guelich, 18, 24; Stein, 51; Strauss, 66)



MARK 1:8

BAPTISM AND THE HOLY SPIRIT



- John's baptism was outward and symbolic; Christ's baptism would be inward and spiritual (Cole, 950). Physical immersion in water vs. Metaphorical immersion in the Holy Spirit (Schnabel, 43 cf. France, 72)
- In the OT, the Spirit of God would come upon judges, prophets, kings, etc. **temporarily** (Kernaghan, 33)
- Only God bestows the Spirit of God (cf. Joel 2:28), Jesus is being equated with God (the Father) (Kernaghan, 33 cf. Guelich, 28)
- In time, the Spirit would be given to both Jews (Acts 2) & Gentiles (Acts 10) (English, 36 cf. Schnabel, 43; France, 72)
- "Participation in John's baptism showed a **readiness to receive the greater baptism** that the coming One would bring." (Bock, 404)
- John's repentance-baptism "cleared the way for God's powerful presence in the Spirit." (Bock, 407)
- John's baptism was **preparatory** (Garland, 45; Lane, 52) and **preliminary** (Kernaghan, 33 cf. Mt. 3:11; Lk. 3:16; Jn 1:33 [cf. Jn 1:26–27, 31]; Acts 1:5; 11:16; 19:1–6; France, 71; cf. Guelich, 24)



MARK 1:8

BAPTISM AND THE HOLY SPIRIT

- While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples 2 and asked them, “Did you receive the Holy Spirit when you believed?” They answered, “No, we have not even heard that there is a Holy Spirit.” 3 So Paul asked, “Then what baptism did you receive?” “John’s baptism,” they replied.
- 4 Paul said, “**John’s baptism was a baptism of repentance**. He told the people to **believe in the one coming after him, that is, in Jesus**.” 5 On hearing this, they were **baptized in the name of the Lord Jesus**. 6 When Paul placed his hands on them, the **Holy Spirit came on them**, and they spoke in tongues and prophesied (Ac 19:1-6, NIV; France, 71)
- “Baptism of the Holy Spirit” is not a “second stage of Christian experience, but... the authentic Christian experience” as contrasted with John’s baptism (France, 73)
- For we were **all baptized by one Spirit** so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. (1 Cor 12:13, NIV; Stein, 51)

MARK 1:1-8

CONCLUSION

- The beginning of Gospel (“Good News”) starts with John the Baptist (Stein, 38). In spite of the future suffering, the narrative is still Good News (Witherington, 69)
- Mark lets us see Jesus from “God’s angle” (cf. **Job 1-2**; France, 58). Others in the narrative will struggle with His identity: the Messiah, the Son of God
- John the Baptist prepared the way for Jesus by preaching that people should repent: turn **from** their sin and turn **to** God (Cole T, 106) – **wholeheartedly** (cf. Mk 12:29-33)
- John the Baptist is the Elijah-like forerunner of Jesus; Jesus is “the manifestation of God” (Edwards, 28). Jesus is equated with God (the Father)
- John had a large following. Yet, his aim wasn’t to gain popularity, but to point to Christ (Edwards, 32; “**deflect**” Strauss, 67)
- John the Baptist “stands as the point between the past promise and the future fulfillment of redemptive history...” (Guelich, 26). He is like **Moses**, who “prepared the people for the coming of the kingdom of God but was not himself able to enter the ‘promised land’ (Deut. 34)” (Stein, 51)
- This is all part of God’s prophesied, master plan (of redemption) – the fulfillment of written prophecy

BIBLIOGRAPHY

-
- Arndt, William, Frederick W. Danker, and Walter Bauer. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 2000. **[BDAG]**
 - Balz, Horst Robert, and Gerhard Schneider. *Exegetical Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1990–. **[EDNT]**
 - Bock, Darrell in Turner, David, and Darrell L. Bock. *Cornerstone Biblical Commentary, Vol 11: Matthew and Mark*. Carol Stream, IL: Tyndale House Publishers, 2005.
 - Bratcher, Robert G., and Eugene Albert Nida. *A Handbook on the Gospel of Mark*. UBS Handbook Series. New York: United Bible Societies, 1993. **[UBS]**
 - Brooks, James A. *Mark*. Vol. 23. The New American Commentary. Nashville: Broadman & Holman Publishers, 1991.
 - Chan, Sam, and D. A. Carson. *Evangelism in a Skeptical World: How to Make the Unbelievable News about Jesus More Believable*. Grand Rapids, MI: Zondervan Academic, 2018.
 - Cole, R. Alan. “Mark.” In *New Bible Commentary: 21st Century Edition*, edited by D. A. Carson, R. T. France, J. A. Motyer, and G. J. Wenham, 4th ed., 946–77. Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994. **[Cole]**
 - Cole, R. Alan. *Mark: An Introduction and Commentary*. Vol. 2. Tyndale New Testament Commentaries. Downers Grove, IL: InterVarsity Press, 1989. **[Cole T]**
 - Comfort, Philip W. *New Testament Text and Translation Commentary: Commentary on the Variant Readings of the Ancient New Testament Manuscripts and How They Relate to the Major English Translations*. Carol Stream, IL: Tyndale House Publishers, Inc., 2008.
 - Edwards, James R. *The Gospel according to Mark*. The Pillar New Testament Commentary. Grand Rapids, MI; Leicester, England: Eerdmans; Apollos, 2002.
 - Edwards, James R. “Mark.” In *The Baker Illustrated Bible Commentary*, edited by Gary M. Burge and Andrew E. Hill. *Grand Rapids, MI: Baker Books, 2012*. **[Edwards B]**
 - English, Donald. *The Message of Mark: The Mystery of Faith*. The Bible Speaks Today. Leicester, England; Downers Grove, IL: InterVarsity Press, 1992.
 - France, R. T. *The Gospel of Mark: A Commentary on the Greek Text*. New International Greek Testament Commentary. Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press, 2002.
 - Garland, David E. *Mark*. The NIV Application Commentary. Grand Rapids, MI: Zondervan Publishing House, 1996.
 - Garland, David in Arnold, Clinton E. *Zondervan Illustrated Bible Backgrounds Commentary: Matthew, Mark, Luke*. Vol. 1. Grand Rapids, MI: Zondervan, 2002. **[Garland Z]**
 - Guelich, Robert A. *Mark 1–8:26*. Vol. 34A. Word Biblical Commentary. Dallas: Word, Incorporated, 1989.
 - Keener, Craig S. *The IVP Bible Background Commentary: New Testament. Second Edition*. Downers Grove, IL: IVP Academic: An Imprint of InterVarsity Press, 2014.
 - Kernaghan, Ronald J. *Mark*. The IVP New Testament Commentary Series. Downers Grove, IL: InterVarsity Press, 2007.
 - Lane, William L. *The Gospel of Mark*. The New International Commentary on the New Testament. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1974.
 - Louw, Johannes P., and Eugene Albert Nida. *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. New York: United Bible Societies, 1996. **[LN]**
 - Metzger, Bruce Manning, United Bible Societies. *A Textual Commentary on the Greek New Testament, Second Edition a Companion Volume to the United Bible Societies' Greek New Testament (4th Rev. Ed.)*. London; New York: United Bible Societies, 1994.
 - Omanson, Roger L., and Bruce Manning Metzger. *A Textual Guide to the Greek New Testament: An Adaptation of Bruce M. Metzger's Textual Commentary for the Needs of Translators*. Stuttgart: Deutsche Bibelgesellschaft, 2006.
 - Schnabel, Eckhard J. *Mark: An Introduction and Commentary*. Edited by Eckhard J. Schnabel. Vol. 2. Tyndale New Testament Commentaries. London: Inter-Varsity Press, 2017.
 - Silva, Moisés, ed. *New International Dictionary of New Testament Theology and Exegesis*. Grand Rapids, MI: Zondervan, 2014. **[NIDNTTE]**
 - Stein, Robert H. *Mark*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic, 2008.
 - Strauss, Mark L. *Mark*. Edited by Clinton E. Arnold. Zondervan Exegetical Commentary on the New Testament. Grand Rapids, MI: Zondervan, 2014.
 - Wallace, Daniel B. *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament*. Grand Rapids, MI: Zondervan, 1996.
 - Witherington, Ben, III. *The Gospel of Mark: A Socio-Rhetorical Commentary*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2001.
 - Wood, D. R. W., and I. Howard Marshall. *New Bible Dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press, 1996. **[NBD]**

To download slides, please visit CatchForChrist.net