

Mark Introduction - Mark 1:1-8 Sermon [n]

Mark's Gospel:

- said to be the earliest of the 4 Gospels, written to gentile Christians under persecution in Rome.** scholars believe it was written around mid-late 60s AD in between when fires broke out in Rome and Nero (roman emperor, Nero Claudius Caesar Augustus Germanicus) blamed the Christians in 64 AD to 70 AD when Jerusalem was destroyed by the Roman army.
- essentially **Peter's memoirs written by John Mark** who was his apprentice (Mark 2:27 only gospel that mentions Jesus saying the sabbath was made for man; 7:19 parenthetical statement declaring foods clean; Acts 10:13 Peter has a vision to eat animals but is hesitant before reminded that Jesus already declared them clean; Mark 3:21 an account where everyone in Jesus' family thought that he was crazy)

And he said to them, "The Sabbath was made for man, not man for the Sabbath.

Mark 2:27

since it enters not his heart but his stomach, and is expelled?" (Thus he declared all foods clean.)

Mark 7:19

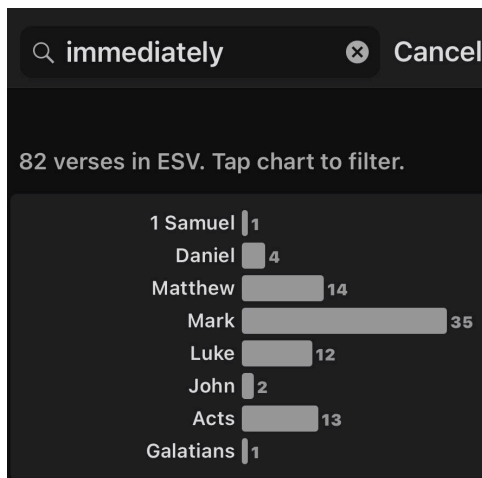
And there came a voice to him: "Rise, Peter; kill and eat."

Acts 10:13

And when his family heard it, they went out to seize him, for they were saying, "He is out of his mind."

Mark 3:21

- Christ's power in action** - "immediately (eutheos)"; "and (kai)"; 150+ times using historical present tense verbs



Mark 1 ESV

THE BAPTISM OF JESUS

⁹ In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. ¹⁰ And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove. ¹¹ And a voice came from heaven, "You are my beloved Son; with you I am well pleased."

THE TEMPTATION OF JESUS

¹² The Spirit immediately drove him out into the wilderness. ¹³ And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him.

εὐθέως
[eutheōs] adv.

εὐθέως
adv. (< εὐθύς), in LXX straightway, at once, directly: Gal 1:16, Jas 1:24, 3Jn 14 (cf. Dalman, Words, 28 f.), Rev 4:2, and freq. in Mt, Lk, Jo, Ac (in Mk, εὐθύς), which see

Found 77 verses

καί
[kai] conj.

καί, conj., and

1. Copulative.

a. Connecting single words;

i. in general: Mat 2:18, Mat 16:1, Mrk 2:15, Luk 8:15, Heb 1:1, al. mult.; repeated before each of the terms in a series, Mat 23:23, 1Th 5:4, 2Th 2:13, Rom 7:12, al.

Found 5118 verses

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v1-8: John the Baptist Prepares the Way

1. What it will do (v1)

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

- a. "beginning"
- b. "gospel of..."
- c. "Jesus Christ" (Peter's Confession - Mark 8:29)

And he asked them, "But who do you say that I am?" Peter answered him, "You are the Christ."

Mark 8:29

- d. "Son of God" (Centurion's Confession - Mark 15:27)

And with him they crucified two robbers, one on his right and one on his left.

Mark 15:27

In the bible, the gospel is singular. In Roman times the word gospel was often used in place of good news - yet in the gospel the only one is that of Christ. Mark is split into two parts 1-8, 9-16 both ending in confessions affirming Christ as the Son of God.

Q: What will Christ's power do?

- a. It will **comfort** you.

The gospel of Jesus Christ, Son of God is Good News! There is no King like King Jesus!

- b. It will **confront** you.

At the very beginning, Mark confronts us with Jesus as King and His power, over against all other Kings. How will you respond?

- c. It will **convict** you.

Given the original context (Christians in Rome), to declare Jesus as "Son of God" was incendiary and life threatening, because Caesar was "Son of God".

Application:

Some need Christ's power to comfort, some need it to confront, and some need it to convict.

1. Why I might not be experiencing it (v2-5)

² As it is written in Isaiah the prophet,

"Behold, I send my messenger before your face,
who will prepare your way,

³ the voice of one crying in the wilderness:

'Prepare[c] the way of the Lord,
make his paths straight,"'

⁴ John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. ⁵ And 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.

Mark 1:2-5

In order to experience Christ's Power, you need to acknowledge your own powerlessness and sinfulness.

In other words... Christ's power comes by way of repentance.

v2-3: Malachi 4:5-6, Isaiah 40:3

⁵ “Behold, I will send you Elijah the prophet before the great and awesome day of the Lord comes. ⁶ And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.” **Malachi 4:5-6**

A voice cries:

“In the wilderness prepare the way of the Lord;
make straight in the desert a highway for our God.
Isaiah 40:3

- All Kings have Heralds for their arrival
- God’s Faithful Promises; Jesus is not an afterthought of God but the fulfillment of his promises!

v4: baptism of repentance for the forgiveness of sins. (Exodus 19:10)

the Lord said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their garments **Exodus 19:10**

thoughts on repentance:

- a. Repentance = Metanoia (a change of mind, behavior, outlook)
- b. The “wilderness” (cf John appeared, baptizing in the wilderness)
- c. Repentance and Pre-pentance

“pre-pentance” is a term that Pastor Paul talks about to acknowledge and repent of potential sin in the future

- d. Repentance in the “unconverted places” (John Eldridge)
 - own and acknowledge, not run and hide “Lord, here I am. I’ve been hateful, lustful, prideful, resentful...”
 - “Lord, Save Me Here!” “Lord, I want this fragment, this area of my life to be united to Jesus, healed by Jesus.”
 - “Holy Spirit, what else is needed?” “Is there defiance that needs to be released? Repented of? Does something need to be surrendered here? Do I always feel like I need to be right? Get even? Soothe with self comfort?”
 - Receive the love of God and pray/proclaim the promises of God.

IMPORTANT: Repentance and the Gospel

¹⁹ Repent therefore, and turn back, that your sins may be blotted out, ²⁰ that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus,

Acts 3:19-20

Heavenly Father, what a revolutionary notion: Through our repentance, you bring "times of refreshing" to us — not a season of shame and days of groveling. For repentance isn't about us making promises to you, but you making this grand declaration to us, "Jesus is enough!" Hallelujah, and thank you. - Scotty Smith

2. How to experience Christ's power of our needs (v6-8)

⁶ Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey. ⁷ And 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. ⁸ I have baptized you with water, but he will baptize you with the Holy Spirit."

Mark 1:6-8

Christ's Power needs to be manifest in you before it is for you.

v6: John as Elijah (First person to speak on Mark's gospel, even before Jesus)
seen in 2 Kings 1:8; Malachi 4:5-6

They answered him, "He wore a garment of hair, with a belt of leather about his waist." And he said, "It is Elijah the Tishbite."

2 Kings 1:8

⁵ "Behold, I will send you Elijah the prophet before the great and awesome day of the Lord comes. ⁶ And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction."

Malachi 4:5-6

v7: In John's day in Jewish tradition, between a Rabbi and an apprentice, an apprentice would do anything for the Rabbi EXCEPT unstrap the sandals. It was considered beneath them, and only for the gentile slaves. John the Baptist is saying that he is not even worthy to do that - despite being very highly regarded - in Josephus' (first-century Jewish historian Flavius Josephus) account, he writes more about John the Baptist than Jesus).

v8:

a. Baptism of repentance: *"I need God."*

b. Baptism of the Holy Spirit: *"Jesus is God who comes to save me, He is my greatest need!"*