

Introduction to Mark

THE GOSPEL OF MARK: AN OVERVIEW

Author Generally assumed to be “John (Hebrew name), also called Mark” (Latin name). This view is supported by a considerable body of internal and external evidence.

Who was Mark?

- A Jewish Christian who lived in Jerusalem with Mary his mother. During the early days of the church their home was a meeting place (cf., Acts 12:12).
- Later on, Mark went to Antioch and accompanied Paul and Barnabas as far as Perga on their first missionary journey (cf., Acts 12:25; 13:5,13). Paul refused to take him on his second journey. Instead Mark served with Barnabas of the island of Cyprus (Acts 15:36-39).
- I Peter 5:13, Peter calls Mark “my son”. Tradition tells us that he moved to Rome with Peter.
- 20 years later he helped Paul during his first Roman imprisonment (Col.4:10; Philemon 23-24).
- During his second imprisonment in Rome (about A.D.67-68), Paul requested Timothy to find Mark and bring him to Rome (2 Tim.4:11).
- After the death of Peter and Paul, tradition tells us that Mark had a remarkable ministry in Egypt, founding the first Christian church in Alexandria.

Date of Writing Either after the death of Peter and Paul (i.e., after A.D. 67 or 68) but before A.D. 70 or sometime prior to A.D.64-68 when Peter was martyred - possibly between A.D. 57-59.

To Whom was it Written? Written in Rome primarily for gentile Roman Christians. Note: (i) Jewish customs are explained (cf., Mk. 7:3,4; 14:12; 15:42), (ii) Aramaic expressions are translated into Greek (cf., Mk.3:17; 5:41; 7:11; 9:43; 10:46; 15:22,33), (iii) Several Latin terms are used rather than Greek equivalents (cf., Mk.5:9; 6:27; 12:15,42; 15:16,39), (iv) The Roman method of reckoning time is used (Mk.6:48; 13:35), (v) Few OT quotations or references to fulfilled prophecy are found.

Striking Features

1. Mark shows Jesus at work. What he *wrought* authenticates what he *taught*. Very little on the incarnation of Jesus and no Sermon on the Mount. A focus on what he **did** rather than what he **said**.
2. The word “*straightaway*”, “*immediately*” or, “*at once*” occurs 42 times in Mark, 7 times in Matthew and only once in Luke. See, for example Chapter 1 (cf., vs.12, 18, 20, 42).
3. The servanthood of Jesus (both as a servant of God and of human need) is seen at every turn.
4. Some assert that Mark is just an abridgement of Matthew. Not so, Mark has a minuteness and fullness of detail that just does not exist in either Matthew or Luke, e.g., the healing of the demonic man in Mk. 9:14-32.

Key Verse Mark 10:45 “*For the Son of Man also came not to be served but to serve and to give his life as a ransom for many*”

OUTLINE

The Announcement of Jesus	(1:1 – 1:13)
The Works of Jesus in Galilee	(1:14 – 9:50)
Early Galilean Ministry	(1:14 – 3:6)
Later Galilean Ministry	(3:7 – 6:6a)
Ministry Further Afield	(6:6b – 8:30)
Concluding Galilean Ministry	(8:31 – 9:50)
The Sacrifice of Jesus in Jerusalem	(10:1 – 15:47)
The Resurrection of Jesus	(Chapter 16)

If you are new or visiting; *a special warm welcome to you.* We trust you enjoy your time with us.

Today we will be having communion. If it is your practice to participate in this we welcome you to join with us in celebrating the Lord’s Supper. If this is not your custom or if you are unsure of what to do please just pass the emblems (bread and wine) to the person next to you.

THE PLAN

Singing
Worship
Quick Break
David & Keren Brewerton
Singing
Children to Sunday school
John Hannah

This Week

Today

- David & Keren Brewerton will share their plans to travel to Tanzania and work with Wycliffe Bible Translators.
- John Hannah - Introduction to Mark
- Japanese Christian Fellowship - 5pm

Friday

- Women’s Prayer Meeting - 98 Glenross St at 11:30am
- Youth Group - Meet at the corner chapel at 6:30pm

Next Week

Sunday

- Ross Pettigrew - Mark Chapter 1

Prayer Requests

- Please pray for Debra and Jonathon and the safe arrival of Jessica
- Pray for next weeks service

MARK 1: 1 – 13 - THE ANNOUNCEMENT OF JESUS**INTRODUCED BY MARK** (v.1)

The Son of God". This was the consistent testimony of the New Testament eyewitnesses, eg., the Apostle John (John 1), John the Baptist (John 1:34), Peter (Matt.16:16), the disciples as a group (Matt 14:33), and the centurion guarding the cross (Matt.27:54).

The *gospel*, is good news! God has not abandoned the human race!

ANNOUNCED BY JOHN (vs.2 – 8).**1. The Old Testament Context (v.2,3)**

Mark quotes from Malachi 3:1 and Isaiah 40:3. This is the **only** time in the entire book (aside from direct quotations made by Jesus himself) where the OT is referenced.

- Malachi 3:1,2, speaks of two messengers, i.e., John the Baptist in v.1 and the Messiah in v.2.
- Note that Mark in quoting these two texts has made two subtle changes.

Mal.3:1 "*The way before me*" is altered to "**your way**"

Is.40:3 "*the paths of our God*" is altered to "**paths for him**".

He thus clarifies the intent of these Messianic passages for his Roman audience.

2. The messenger and his message (v.4-8)

- John's baptism was no innovation but its application was startling. John demanded that repentance be seen both in a change of life and in social justice (c.f., Luke 3).
- Were those who repented under John's ministry saved? Yes! They looked ahead, by faith to the coming Messiah but they did not have the Holy Spirit, cf, Acts 19:1-6.
- John expected a Messiah who would be filled with the power of God and **would** reign immediately on the throne of David. John didn't see the church age as an interlude.
- Notice John's humility: "*the thongs of whose sandals ---!*"
- The Holy Spirit was an expected feature of the Messiah's coming (eg., Is.44:3, Ez.36:26,27)

CONFIRMED BY THE HOLY SPIRIT (v.9-11)

Why did Jesus submit to John's baptism? Possibly: (i) As an act of identification with John. (ii) As an act signifying the start of his mission. (iii) As a means of announcing to John that the Messiah's time had arrived

Notice the unique elements of this event. 1. No confession of sin. 2. Heaven was "*torn*" open. 3. The Spirit descended upon him "*like a dove*". 4. The voice from heaven that says, "**You are my Son, whom I love; with you I am well pleased.**"

The first clause affirms the unique relationship that Jesus had with God – His son!!

The second clause, "*whom I love*" is literally, "*the Beloved*", or my "*only*" son.

The third clause, is a rendering of Is.42:1 A verb timeless in force and rendered in the present tense to indicate that God is pleased with His son at all times – without beginning and without end.

TEMPTED BY SATAN (v.12,13)

1. The Spirit himself *sent* [drove out] Jesus into the desert. The sense of compulsion.
2. Jesus was there 40 days – OT parallel with Goliath who oppressed Israel for 40 days?
3. Jesus was genuinely tempted by Satan. (Rom. 8:3; Heb.2:18). We see his humanity.
4. "*Wild animals*", is recorded only in Mark. In terms of Old Testament imagery implies a place of God's curse, a place of desolation.

NOTICES

- 1) If you would like to receive **copies of the information** that is sent to the church and often finds its way to the foyer please email Zibi John to advise him you would like to receive this. zbjohn@gmail.com
- 2) **Minutes from the planning meeting** are available. If you would like a copy please email ron@scsolutions.com or ring Ron Jack on 467-2024.
- 3) Could you please register your interest in a **Christmas Eve service**. If there is sufficient interest we would like to put together a Christmas Eve service in either the corner chapel or the Youth Hall in Brockville. Please register your interest with one of the elders. We need people to pray for this outreach endeavour, attend the service, contribute to the planning and running of the program.
- 4) The planning committee have decided to hold the **AGM on Monday 6th November**. Venue to be decided
- 5) A young **woman from Wellington** who will be taking 1st year medical school next year is looking for a Christian family to **board** with. Please contact **John or Laura Hannah** if you can help.
- 6) Congratulations to **Jonathan & Debra Gauntlett** on the safe arrival of baby **Jessica Lauren** on **Monday 11th September**. Also, belated congratulations to **Jamie & Kirsten Copland-Turnbull** on the birth of **Milla Beene** on **Thursday 10th August**.

Any notices for the church newsletter should be sent to Nathan Pettigrew at shigakiwis@value.net.nz or call 473-9326 **before Thursday night!**

Small Groups**Tuesday**

- Ladies Home Group - see Laura Hannah 473-7954
- Mornington Home Group - see Jonathan Gauntlett 453-4195
- Central Home Group - see Steve Clark 479-2070
- Brockville Home Group - see Geoffrey Stewart 476-7888

Wednesday

- Pine Hill Home Group - see John Hannah 473-7954

Friday

- Halfway Bush Home Group - see Gideon Chang 476-7101