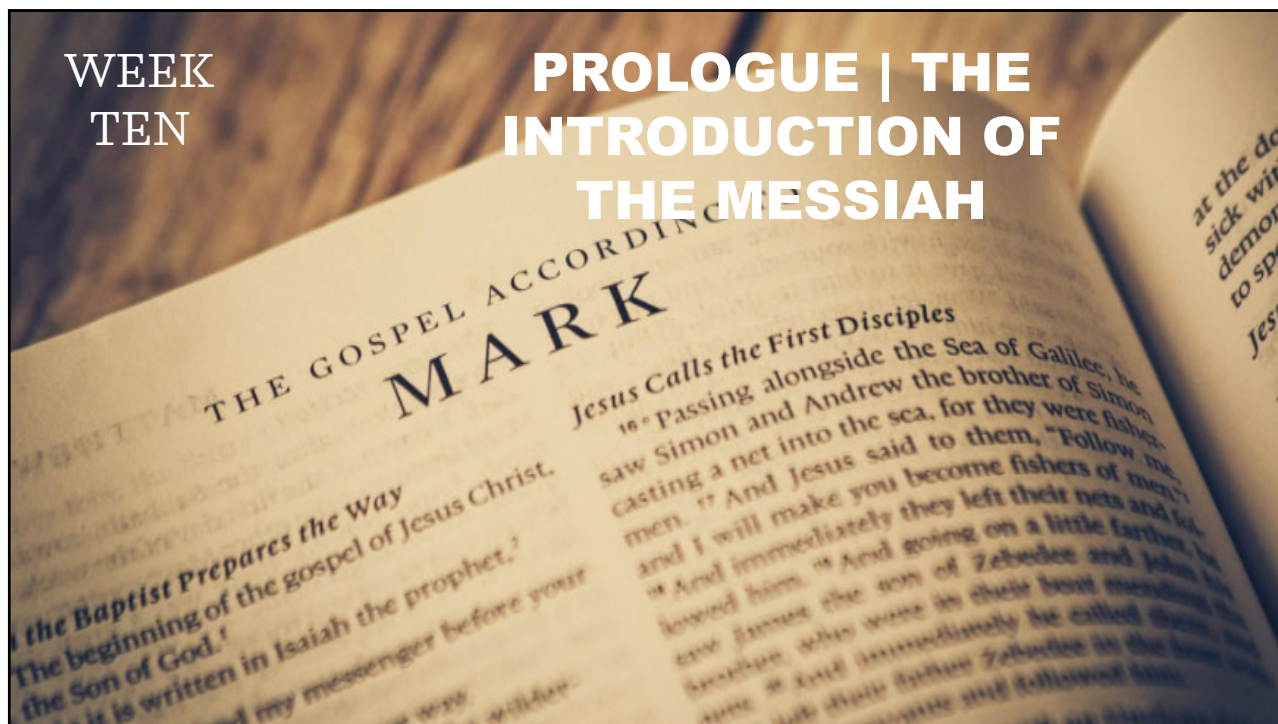


WEEK
TEN

PROLOGUE | THE INTRODUCTION OF THE MESSIAH



The Prologue | Mark 1:1-13

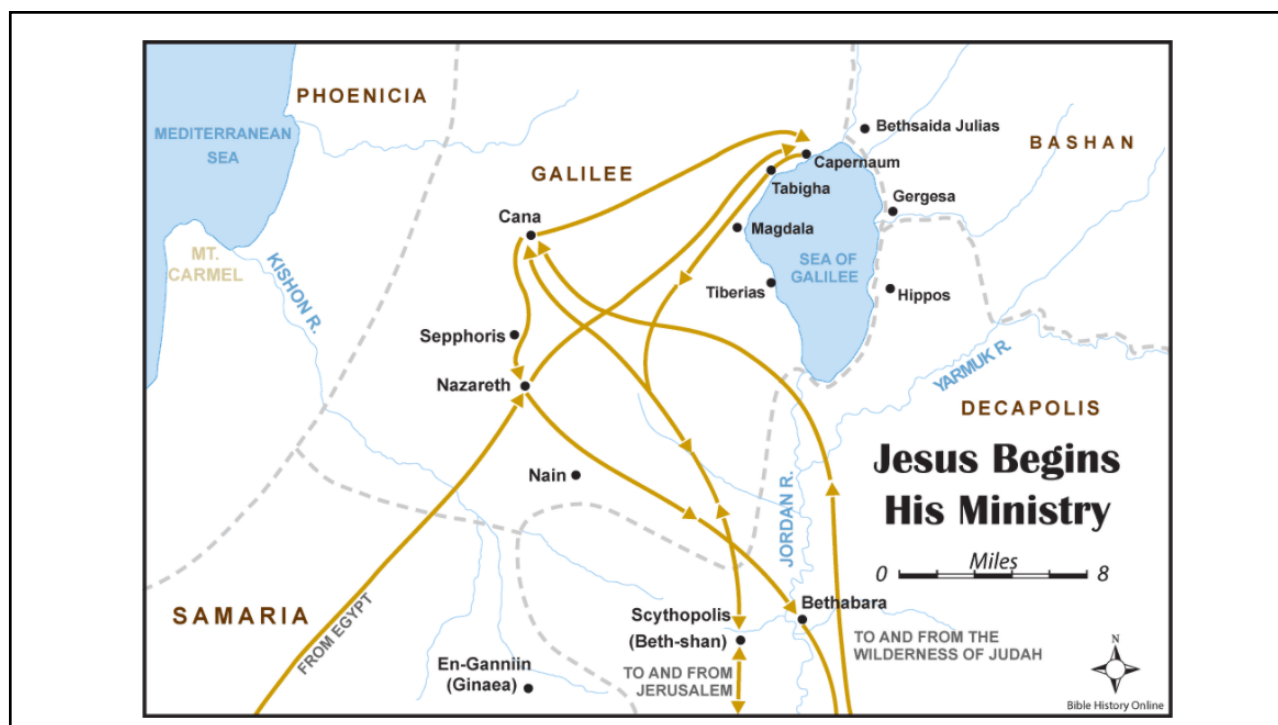


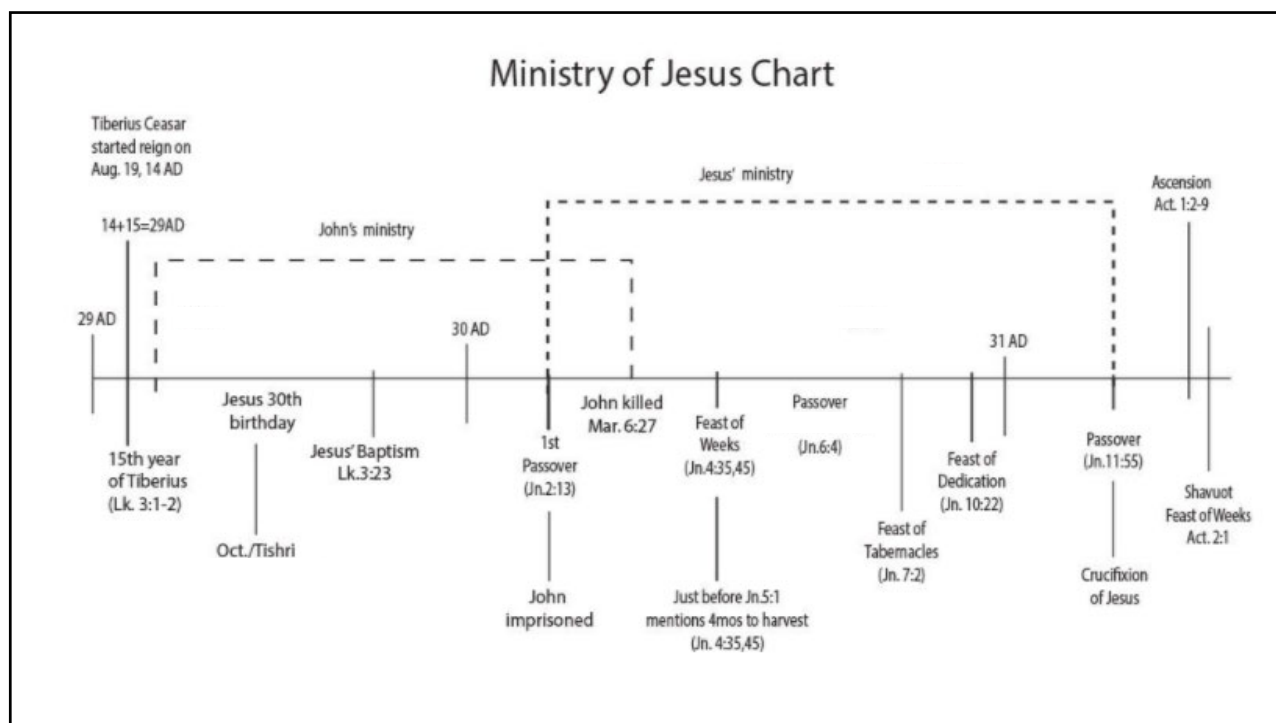
1. *The reason for a prologue is that here Mark supplies the key to the entire gospel by introducing the central figure of his account.*
 - *According to the prophetic word, Jesus appears in the wilderness of Judea, summoned by the call of John the Baptist.*
 - *His baptism and sojourn in the wilderness constitute his first public acts and provide the foundation for his subsequent ministry.*
 - *The gospel of Mark will be the account of Jesus trial, throughout which he receives decisively encounters Satan and receives help from God.*

The Prologue | Mark 1:1-13



2. *The motif of “the wilderness” dominates the prologue.*
 - *The prophetic note of one crying in the wilderness (1:13) introduces John the Baptist*
 - *Whose ministry in the Jordan valley attracts Jesus of Nazareth (1:4-8)*
 - *And binds John to the prophecy of Isaiah (1:2-3)*
 - *Mark links the baptisms to “the wilderness” as the lower Jordan valley is part of the wilderness (called wilderness in both the OT and NT).*
 - *Further, the Spirit leads Jesus into “the wilderness” to be tempted by Satan (1:11-12)*





The Prologue | Mark 1:1-13



3. *Mark makes no attempt to provide the history for John's presence in the wilderness or for Jesus' appearance before John.*
- *The prophetic word is enough.*
 - *Quite simply, the Messiah who is divinely chosen and qualified for his ministry has come.*
 - *The disclosure is that Jesus is the Messiah, the very Son of God, whose mission is to affirm his sonship in the wilderness.*
 - *Jesus encounter with Satan sets the stage for the extended encounters Mark will tell between Jesus and the forces of Satan.*

The Prologue | Mark 1:1-13



4. *The opening words of Mark's gospel foreshadows the rest of the prologue.*
- *They emphasize that the good news concerning Jesus is inseparably bound up in the ministry of John the Baptist.*
 - *John's prophetic ministry serves to summon Jesus to the wilderness.*
 - *Mark's intention is grasped by reading 1:1-4 as a single sentence.*
 - *The word "beginning" recalls that God is the One who initiates redemption on behalf of men.*
 - *The emphasis is on the unity of God's plan, the whole scope of events from the prophecy by Isaiah, to the announcement by John, to the beginning of Jesus' ministry as a single movement.*

The Prologue | Mark 1:1-13



5. *The term "gospel" or "evangel" was not first coined among Christians.*
- *The concept was significant already in both Jewish and Roman culture.*
 - *Among the Romans it meant "joyful tidings" in association with emperor worship to announce his birthday and day of accession to power were celebrated by the whole Roman world.*
 - *Reports of such festivals were called "evangels".*
 - *The similarity to Mark is clear. A Roman would understand Mark's announcement of the inauguration of Jesus' public ministry as a radically new state of affairs.*

The Prologue | Mark 1:1-13



6. *Mark's "joyful tidings" can only be understood as prophetic word.*
- *The gospel only receives its proper interpretation in light of the coming salvation promised in the prophecies.*
 - *Especially in Isaiah, the Hebrew word for gospel concerned the announcement of future salvation or of the time of salvation.*
 - *For the Roman, an evangel was always commemorating a past event.*
 - *For the Christian, the evangel is forward looking "joyful tidings".*
 - *In Isaiah 52:7-10, the joyful messenger will announce the beginning of the time of salvation and thereby introduce it.*

The Prologue | Mark 1:1-13



6. *Mark centers on the earliest preaching about "Jesus, the Messiah, the Son of God"*
- *vs 4 "And so John came . . . preaching" introducing the fulfillment of the hope of Israel.*
 - *vs. 14 "Jesus . . . proclaiming the good news of God".*
 - *o At the time of Mark, the word gospel had not yet come to mean a written document but was a living word of hope from the lips of an appointed messenger.*
 - *Mark is less concerned with Jesus' teaching than other gospels. But he is preoccupied with proclaiming who Jesus is.*

The Prophetic Composite



Mark 1:2-3

"I will send my messenger ahead of you, who will prepare your way –

A voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him.'" – 1:2-3

OT Reference

"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

"See, 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

A voice of one calling: In the desert prepare the way for the LORD; make straight in the wilderness a highway for our God. – Is 40:3

Notes

Angel of the Lord = the Lord Himself

First messenger = John – Mt 11:10

Second Messenger = Christ – Mt 26:28

Also basis for Jesus' claim he was not obligated to pay temple tax – Mt 17:24-26

By changing "paths of the LORD" to "paths for him" Mark applies this prophecy to Christ

The Prophetic Composite



- **Focus on Wilderness**
 - (Law) Ex 23:20 contains God's promise to send his messenger before the people on a first exodus through the wilderness
 - (Prophets) Is 40:3 contains the messenger announcing a second exodus through the wilderness to the final deliverance
- **Focus on the Day of the Lord in judgment and salvation**
 - Exodus 23 is the last chapter of the covenant before it is ratified in chapter 24.
 - After 39 chapters of judgment, from chapter 40 onward, Isaiah proclaims the program of God for salvation in the suffering Servant
 - Mal 3-4 ends the OT with the Day of the Lord (Mal 4:5)
- **In the tradition of the Jewish rabbis, these texts had already been combined in the conviction that "the messenger of the covenant" was Elijah (Mal 4:5).**
- **Mark's emphasis on the herald, the Lord and the wilderness emphasize fulfillment of prophecy and explain his composite references.**