

Mark 1:1-8

1. Mark's prologue:
 - a. The prologue could be:
 - i. 1:1-8
 - ii. 1:1-13 with Jesus' ministry being identified and beginning in 1:14-15
 - iii. 1:1-15
 - b. Mark's prologue moves fast and abruptly moves to the point
 - c. Mark's prologue is silent about:
 - i. Genealogies like Matthew and Luke
 - ii. Jesus birth including Mary, escape to Egypt, childhood, Nazareth, Joseph, etc.
 - iii. Eternity past being the Word, with God, is God, Creator as in John's Gospel.

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

746 [e]	3588 [e]	2098 [e]	2424 [e]	5547 [e]	5207 [e]	2316 [e]
Archē	tou	euangeliou	lēsou	Christou	Huiou	Theou
1 Ἀρχὴ	τοῦ	εὐαγγελίου	Ἰησοῦ	Χριστοῦ	, Υἱοῦ	Θεοῦ .
[The] beginning	of the	gospel	of Jesus	Christ	Son	of God
N-NFS	Art-GNS	N-GNS	N-GMS	N-GMS	N-GMS	N-GMS

1. “Beginning” – *arche* – “beginning, origin”
2. “Gospel” - *euangeliou* – (*euaggelion*) – “good news”
 - a. Originally not a Christian term, but a term that was significant in both pagan and Jewish cultures.
 - b. To Romans “gospel” of “evangel” meant “joyful tidings” associated with Roman Emperor worship who was celebrated on birthday, accession to power and other events with celebration and festivals around the Roman world.
 - i. To report or announce a festival to the Emperor was an “evangel” or “gospel”
 - ii. This would have been sent in messages in papyrus
 - iii. A papyri from the 9 BC found in Asia Minor (in city of Priene in western Turkey) says of Octavian or Augustus Creaser, “the birthday of the god was for the world the beginning of joyful tidings which have been proclaimed on his account.” (Inscription Priene)
 - iv. It was a historical event that introduced a new situation to the whole world
 - v. Remember the Romans were reading the book of Mark, and the Gentiles would have understood this to be saying there was a new Emperor whose coming had began a new phase of history.
 - vi. In Isaiah the promise was made that this new age of salvation was coming and would be announced at the proper time
 - vii. Mark is saying, “The good news concerning Jesus the Messiah, the Son of God.”
 1. Messiah, Son of God is mentioned at key points:
 - a. Baptism
 - b. Transfiguration
 - c. Cross

3. “Jesus” – *Iesou* – Greek form of the Hebrew name Joshua
4. “Christ” – *Christou* – “the Anointed One”, “Messiah”, “Christ”
5. “Son of God” – *huiou theou* – (*huios theos*) – “son” and “God”
 - a. “God’s son” in Judaism of 64 AD had become a title for the Messiah

1:2 – “As it is written in Isaiah the prophet, “Behold, I send my messenger before your face, who will prepare your way,

2531 [e]	1125 [e]	1722 [e]	3588 [e]	2268 [e]	3588 [e]	4396 [e]	2400 [e]	649 [e]	3588 [e]			
Kathōs	gegraptai	en	tō	Ēsaia	tō	prophētē	Idou	apostellō	ton			
2	Καθὼς	γέγραπται	ἐν	τῷ	Ἰσαΐα	τῷ	προφήτῃ	:	Ἴδου	,	ἀποστέλλω	τὸν
As	it has been written	in	-	Isaiah	the	prophet	Behold	I send	the			
Adv	V-RIM/P-3S	Prep	Art-DMS	N-DMS	Art-DMS	N-DMS	V-AMA-2S	V-PIA-1S	Art-AMS			

32 [e]	1473 [e]	4253 [e]	4383 [e]	4771 [e]	3739 [e]	2680 [e]	3588 [e]	3598 [e]	4771 [e]		
angelon	mou	pro	prosōpou	sou	hos	kataskeuasei	tēn	hodon	sou		
ἄγγελόν	μου	πρὸ	προσώπου	σου	,	ὃς	κατασκευάσει	τὴν	ὁδόν	σου	.
messenger	of Me	before	face	of You	who	will prepare	the	way	of You		
N-AMS	PPro-G1S	Prep	N-GNS	PPro-G2S	RelPro-NMS	V-FIA-3S	Art-AFS	N-AFS	PPro-G2S		

1. One translator put Malachi’s words in parenthesis before Isaiah’s actual words, so it reads like this:
 “Isaiah the prophet put it like this (Look! I am sending my messenger ahead of me; he will clear the way for you!”): ‘A shout goes up in the desert: Make way for the Lord! Clear a straight path for him!’ ”
 - a. Malachi 3:1 says in the ESV: “Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts.”
2. Isaiah 40:3 – “A voice cries: “In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God.”
 - a. John is the herald proclaiming the Gospel

1:3 – “the voice of one crying in the wilderness: ‘Prepare the way of the Lord, make his paths straight,’”

5456 [e]	994 [e]	1722 [e]	3588 [e]	2048 [e]	2090 [e]	3588 [e]	3598 [e]	2962 [e]	2117 [e]			
Phōnē	boōntos	en	tē	erēmō	Hetoimasate	tēn	hodon	Kyriou	eutheias			
3	Φωνὴ	βοῶντος	ἐν	τῇ	ἐρήμῳ	,	Ἐτοιμάσατε	τὴν	ὁδὸν	Κυρίου	,	εὐθείας
[The] voice	of one crying	in	the	wilderness	Prepare	the	way	of [the] Lord	straight			
N-NFS	V-PPA-GMS	Prep	Art-DFS	Adj-DFS	V-AMA-2P	Art-AFS	N-AFS	N-GMS	Adj-AFP			

4160 [e]	3588 [e]	5147 [e]	846 [e]
poieite	tas	tribous	autou
ποιεῖτε	τὰς	τρίβους	αὐτοῦ
make	the	paths	of Him
V-PMA-2P	Art-AFP	N-AFP	PPro-GM3S

1. “wilderness” is a theme in this opening prologue:
 - a. 1:3 – the Voice of one crying is in the wilderness
 - b. 1:4 – John is in the wilderness
 - c. 1:5 – baptism is in the wilderness and the people went into the wilderness
 - d. 1:9-10 – Jesus goes to the wilderness to be baptized
 - e. 1:12 – The Spirit drove Jesus out into the wilderness for 40 days to be tempted by Satan
 - f. 1:12 – In the wilderness were wild animals, but also angels ministering
 - g. 1:14 – After John is arrested in the wilderness, Jesus goes into Galilee

1:4 – **John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins.**

1096 [e]	2491 [e]	3588 [e]	907 [e]	1722 [e]	3588 [e]	2048 [e]	2532 [e]	2784 [e]	908 [e]	3341 [e]	1519 [e]	859 [e]
Egeneto	Iōannēs	ho	baptizōn	en	tē	erēmō	kai	kēryssōn	baptisma	metanoias	eis	aphesin
4 Ἐγένετο	Ἰωάννης	,	ὁ βαπτίζων	ἐν	τῇ	ἐρήμῳ	[καὶ]	κηρύσσων	βάπτισμα	μετανοίας	εἰς	ἄφεσιν
Came	John	-	baptizing	in	the	wilderness	and	proclaiming	[a] baptism	of repentance	for	forgiveness
V-AIM-3S	N-NMS	Art-NMS	V-PPA-NMS	Prep	Art-DFS	Adj-DFS	Conj	V-PPA-NMS	N-ANS	N-GFS	Prep	N-AFS

266 [e]
hamartiōn
ἁμαρτιῶν .
of sins
N-GFP

1. John’s ministry meets these criteria:
 - a. John was the man/voice in the wilderness
 - b. John performed his ministry of baptism in the wilderness
 - c. John made joyful proclamation (Gospel) of one greater than himself was coming
2. John’s message was repentance.
 - a. “repentance” – metanoia – “change of mind”
 - b. This was a turning to go back to the beginning of God’s relationship with the people in the wilderness and enter the land for a second time
 - i. Hosea, Amos, and Isaiah remember Israel in the wilderness as being truly sons of God and then entering the land in obedience with power.
 - ii. John was calling the people to re-enact this event in fulfillment of all the prophets
 - iii. This time the Lord himself would be there and supernaturally help them change to be the people he needed by baptizing them with the Spirit

1:5 – **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.**

2532 [e]	1607 [e]	4314 [e]	846 [e]	3956 [e]	3588 [e]	2449 [e]	5561 [e]	2532 [e]	3588 [e]	2415 [e]	3956 [e]	2532 [e]			
kai	exeporeueto	pros	auton	pasa	hē	loudaia	chōra	kai	hoi	Hierosolymitai	pantes	kai			
5	καὶ	ἔξεπορεύετο	πρὸς	αὐτὸν	πᾶσα	ἡ	Ἰουδαία	χώρα	,	καὶ	οἱ	Ἱεροσολυμίται	,	πάντες	καὶ
	And	were going out	to	him	all	the	of Judea	region	and	-	of Jerusalem	all	and		
	Conj	V-IIM/P-3S	Prep	PPro-AM3S	Adj-NFS	Art-NFS	N-NFS	N-NFS	Conj	Art-NMP	N-NMP	Adj-NMP	Conj		

907 [e]	5259 [e]	846 [e]	1722 [e]	3588 [e]	2446 [e]	4215 [e]	1843 [e]	3588 [e]	266 [e]	846 [e]	
ebaptizonto	hyp'	autou	en	tō	lordanē	potamō	exomologoumenoi	tas	hamartias	autōn	
ἐβαπτίζοντο	ὑπ'	αὐτοῦ	ἐν	τῷ	Ἰορδάνῃ	ποταμῷ	, ἐξομολογούμενοι	τὰς	ἁμαρτίας	αὐτῶν	.
were being baptized	by	him	in	the	Jordan	river	confessing	the	sins	of them	
V-IIM/P-3P	Prep	PPro-GM3S	Prep	Art-DMS	N-DMS	N-DMS	V-PPM-NMP	Art-AFP	N-AFP	PPro-GM3P	

1:6 – “Now John was clothed with camel’s hair and wore a leather belt around his waist and ate locusts and wild honey.”

2532 [e]	1510 [e]	3588 [e]	2491 [e]	1746 [e]	2359 [e]	2574 [e]	2532 [e]	2223 [e]	1193 [e]	4012 [e]		
Kai	ēn	ho	Iōannēs	enedymenos	trichas	kamēlou	kai	zōnēn	dermatinēn	peri		
6	Καὶ	ἦν	ὁ	Ἰωάννης	ἐνδεδυμένος	τρίχας	καμήλου	,	καὶ	ζώνην	δερματίνην	περὶ
	And	was	-	John	clothed in	hair	of a camel	and	a belt	of leather	around	
	Conj	V-IIA-3S	Art-NMS	N-NMS	V-RPM-NMS	N-AFP	N-GFS	Conj	N-AFS	Adj-AFS	Prep	

3588 [e]	3751 [e]	846 [e]	2532 [e]	2068 [e]	200 [e]	2532 [e]	3192 [e]	66 [e]		
tēn	osphyn	autou	kai	esthōn	akridas	kai	meli	agrion		
τὴν	ὀσφὺν	αὐτοῦ	;	καὶ	ἔσθων	ἀκρίδας	καὶ	μέλι	ἄγριον	.
the	waist	of him	and	he is eating	locusts	and	honey	wild		
Art-AFS	N-AFS	PPro-GM3S	Conj	V-PPA-NMS	N-AFP	Conj	N-ANS	Adj-ANS		

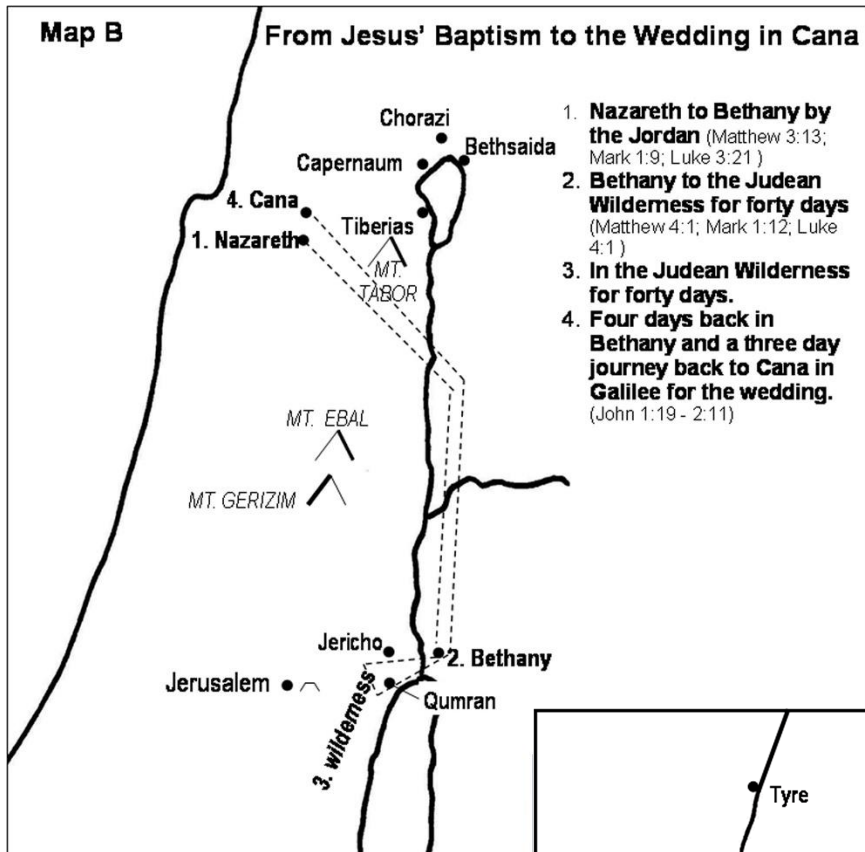
1:7 – “And he preached, saying, “After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie.”

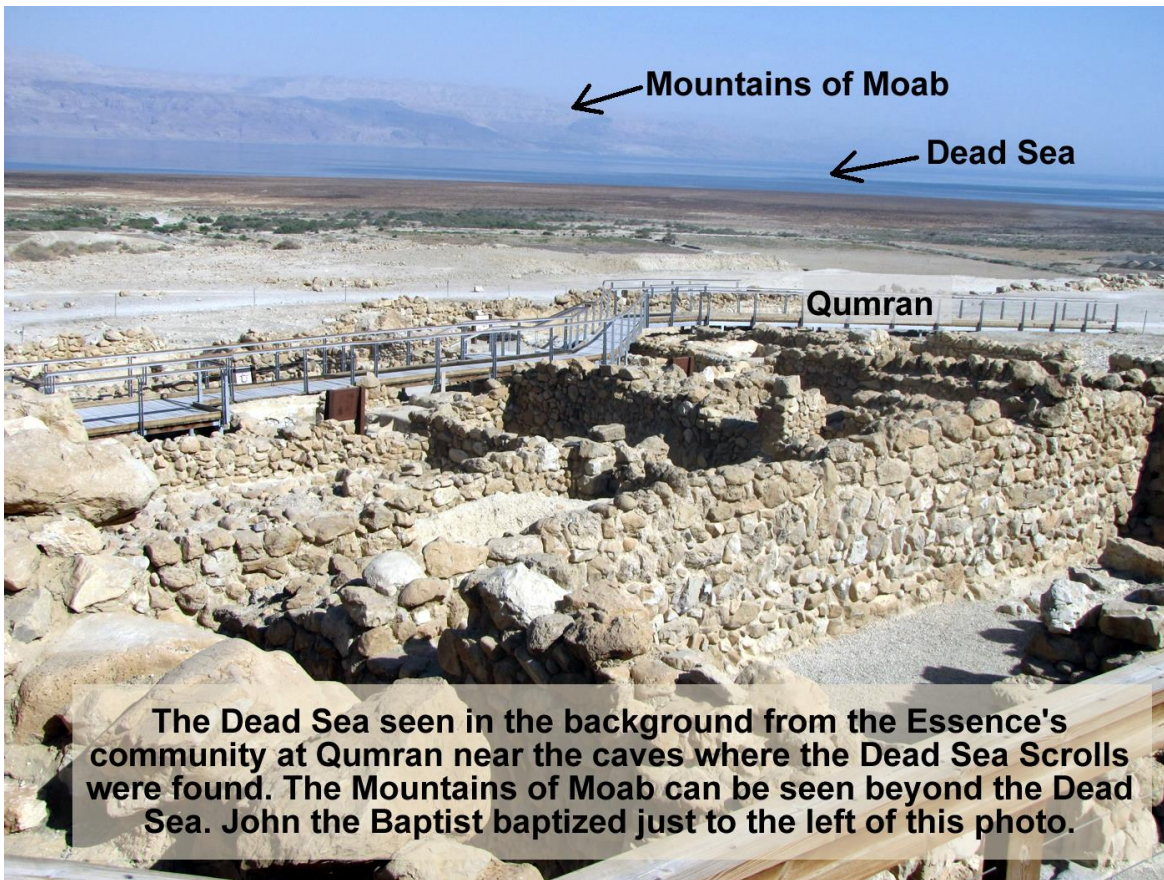
2532 [e]	2784 [e]	3004 [e]	2064 [e]	3588 [e]	2478 [e]	1473 [e]	3694 [e]	1473 [e]	3739 [e]	3756 [e]				
kai	ekēryssen	legōn	Erchetai	ho	ischyroteros	mou	opisō	mou	hou	ouk				
7	καὶ	ἐκήρυσσεν	,	λέγων	,	Ἔρχεται	ὁ	ἰσχυρότερός	μου	ὀπίσω	μου	,	οὗ	οὐκ
	And	he was preaching	saying	He comes	who	[is] mightier	than I	after	me	of whom	not			
	Conj	V-IIA-3S	V-PPA-NMS	V-PIM/P-3S	Art-NMS	Adj-NMS-C	PPro-G1S	Prep	PPro-G1S	RelPro-GMS	Adv			

1510 [e]	2425 [e]	2955 [e]	3089 [e]	3588 [e]	2438 [e]	3588 [e]	5266 [e]	846 [e]			
eimi	hikanos	kypsas	lysai	ton	himanta	tōn	hypodēmatōn	autou			
εἰμι	ἰκανός	,	κύψας	,	λύσαι	τὸν	ἰμάντα	τῶν	ὑποδημάτων	αὐτοῦ	.
I am	sufficient	having stooped down	to untie	the	strap	of the	sandals	of Him			
V-PIA-1S	Adj-NMS	V-APA-NMS	V-ANA	Art-AMS	N-AMS	Art-GNP	N-GNP	PPro-GM3S			

1:8 – “I have baptized you with water, but he will baptize you with the Holy Spirit.”

1473 [e]	907 [e]	4771 [e]	5204 [e]	846 [e]	1161 [e]	907 [e]	4771 [e]	1722 [e]	4151 [e]	40 [e]	
egō	ebaptisa	hymas	hydati	autos	de	baptisei	hymas	en	Pneumati	Hagiō	
8	ἐγὼ	ἐβάπτισα	ὑμᾶς	ὑδατι	;	αὐτὸς	δὲ	βαπτίσει	ὑμᾶς	ἅγιον	
	I	baptized	you	with water	He	however	will baptize	you	with	[the] Spirit	Holy
	PPro-N1S	V-AIA-1S	PPro-A2P	N-DNS	PPro-NM3S	Conj	V-FIA-3S	PPro-A2P	Prep	N-DNS	Adj-DNS





The Priene Calendar Inscription

This two-part tablet announces the intention of the city of Priene in western Turkey to change their calendar so that it begins on the birthday of the Roman Emperor Augustus in September. By doing this, they signal that, for them, time itself depends upon the beneficence of the new emperor. Near the top of tablet 2 (see the darkened lines to the right), they acknowledge Augustus as son of God whose birth marks the beginning of "good tidings" (EYANΓEΛIION) for the world. It was cut in 9 BCE, a few years before Jesus' birth.



The tablet demonstrates that the term "good tidings" or gospel was a political term before Paul or Mark—or perhaps Jesus himself—decided to use it in conjunction with the message of Jesus.

Website

- [Government Museums of Berlin](#) - This is the artifact page for tablet 2 (lines 32-84) of Priene Inscription 105. The German title reads,

One (lines 32-84) of two stones of the labeled Ante of the Middle Exedra of the North Hall (Agora): Edict of proconsul Paul Fabius Maximus and decisions of the Hellenes of Asia to introduce a common calendar for the province of Asia (Asian calendar).

Decree (inscription / inscription genre)

Augustan [era]

More specifically, about 9 BCE

Location: Middle Exedra (Turkey / Priene / Agora / Holy Hall (Northern Hall of Agora))

Historical site: Middle Exedra (Turkey / Priene / Agora / Holy Hall (Northern Hall of the Agora))

How do we define the gospel? In the modern Western world there is an assumption that the gospel is a religious term, probably invented by Christians. But it turns out that the word “gospel”, which means “good news”, was used in the early Roman Empire. In fact, prior to the birth of Jesus, the term involved a specific vision of reality. In an age without the internet or TV, one way to propagate this vision was through monuments and inscriptions. The Romans constructed numerous impressively massive structures and posted inscriptions in public spaces. One insightful artifact from 9 BC is the Priene Calendar Inscription, which commemorated the birth of Caesar:

“The providence which has ordered the whole of our life...has ordained the most perfect consummation for human life by giving to it Caesar Augustus, by sending in him, as it were, a savior for us and those who come after us, to make war to cease, to create order everywhere...the birthday of the god [Augustus] was the beginning of the gospel for the world that came by him.”

By coming into the world, Jesus re-defined this imperial gospel. When Mark announces “the beginning of the gospel of Jesus Christ, the son of God” and when Paul speaks of the “the true message of the gospel” in Col 1:5, they are making revolutionary statements. The gospel of Jesus declares that Caesar is not savior and god; that he is not the beginning of the good news for the world. Jesus alone is savior. The Gospel is a counter-story to the script being forced upon people by the Roman Empire. Paul presents an alternate vision of reality, a gospel defined by Jesus:

“THE SON IS THE IMAGE OF THE INVISIBLE GOD, THE FIRSTBORN OVER ALL CREATION. FOR IN HIM ALL THINGS WERE CREATED: THINGS IN HEAVEN AND ON EARTH, VISIBLE AND INVISIBLE, WHETHER THRONES OR POWERS OR RULERS OR AUTHORITIES; ALL THINGS HAVE BEEN CREATED THROUGH HIM AND FOR HIM. HE IS BEFORE ALL THINGS, AND IN HIM ALL THINGS HOLD TOGETHER. AND HE IS THE HEAD OF THE BODY, THE CHURCH; HE IS THE BEGINNING AND THE FIRSTBORN FROM AMONG THE DEAD, SO THAT IN

