

# Pentwater Bible Church

*Gospel of Mark*

*Message 2*

*March 23, 2014*



The Baptism of Jesus by Paolo Veronese 1528-1588

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**The Book of Mark**  
**Message Two**  
**The Prologue**  
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John The Baptist Sermon by Jan Brueghel the Elder Cir 1568-1625

## PROLOGUE TO THE GOSPEL OF MARK THE FORERUNNER OF JESUS

Mark 1:1-8

*<sup>1</sup> THE beginning of the gospel of Jesus Christ, the Son of God; <sup>2</sup> As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>3</sup> The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>4</sup> John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. <sup>5</sup> And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. <sup>6</sup> And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; <sup>7</sup> And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. <sup>8</sup> I indeed have baptized you with water: but he shall baptize you with the Holy Ghost (KJV).*

## THE GOSPEL

### Mark 1:1-8

<sup>1</sup> *The beginning of the gospel of Jesus Christ, the Son of God (KJV);*

This, the title of the whole book is presented in the first verse. This sentence is a verbless sentence. John Mark begins to tell the story in a very rapid manner of the appearance of God the Son, Jesus on this earth. As Mark will relate to us this Jesus is a fulfillment of prophecy. The Nation Israel has expected Him for several thousand years and now He had arrived. Mark chooses to present Jesus without any genealogy or early history because Jesus is portrayed as the suffering servant here and Mark wants to quickly proclaim why He came and move to verify His authenticity. He is starting his narrative of Jesus, which is the inauguration of His ministry or *the beginning of the gospel*.

Jesus is the only begotten Son of God the Father. God has been presented in the Old Testament as Adonai, YHWH, Jehovah, Elohim, and a host of names with El as the prefix with the suffix signifying His characteristics. This man is introduced to us as one that is fully God and fully man. Jesus is coeternal in His Spirit with God because He is God Himself. He came to this earth as the Anointed one. Jesus is the fulfillment of several hundred Old Testament prophecies of a Messiah who would come. A select group of these prophecies are included in the appendix.

Messiah is an Anglicized word for the Hebrew *Mashiach* meaning the Anointed One. The Greek equivalent is *Christos* which when Anglicized is Christ. This is His title. Here in Mark the Greek title *Iēsou Christou* is used meaning Jesus Christ. *Christos* is no longer a title 'The Anointed One': it is a proper name, just as Jesus is a proper name. As a title, "Messiah" (or 'The Anointed') has its origins in the Old Testament concept of God anointing the individual or people of his choice with his Spirit and power. In the case of Jesus, however, the title became a proper name. His divinely given personal name Jesus (Matthew 1:21; Luke 1:31; 2:21), is the Greek equivalent of the Hebrew *yehōšūa'* ("Joshua"), which when translated is "Yahweh is salvation." Finally *huiou (tou) theou* is used in this verse Jesus as (the) "Son of God." The definite article "The" is not in the Greek but it is implied. In this book Mark uses the Greek words *ho huios* or "The Son" to refer to Jesus' position in the Godhead as the second person of the Trinity.

## THE FORERUNNER OF JESUS

### Mark 1:2-3

<sup>2</sup> *As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.* <sup>3</sup> *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight (KJV).*

In order to affirm the authenticity of John the Baptist Mark makes reference to two Old Testament prophecies, one in Isaiah and the other from Malachi.

Isaiah 40:1-11

<sup>1</sup> Comfort ye, comfort ye my people, saith your God. <sup>2</sup> Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins. <sup>3</sup> The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. <sup>4</sup> Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: <sup>5</sup> and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it. <sup>6</sup> The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. <sup>7</sup> The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. <sup>8</sup> The grass withereth, the flower fadeth; but the word of our God shall stand forever. <sup>9</sup> O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! <sup>10</sup> Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: Behold, his reward is with him, and his recompense before him. <sup>11</sup> He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young (ASV 1901).

Mark, a Jew, realized the appearance of God the Son because he quotes this Old Testament text describing how Jesus was going to appear unto the cities of Judah and John the Baptist the forerunner announced here will declare *Behold, your God!*

Malachi 3:1-3

<sup>1</sup> Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. <sup>2</sup> But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: <sup>3</sup> and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness (ASV 1901).

This was John the Baptist's message announcing Jesus. During Jesus first advent He brought salvation to the Jews through belief. The Second Coming will be through a great refiners fire called the Great Tribulation wherein the Jews will be refined and finally confess His name. Jesus took the punishment for us in His first advent. Mark wanted to make it very clear that John the Baptist was only the messenger who would prepare the way for Jesus. The messenger shouts out a message to "Get Ready" for the Lord of the Universe is coming. John's role was to prepare the Nation Israel for their Messiah. The Old Testament characterizes them as lost sheep (Psalm 119:176, Jeremiah 50:6). Jesus

when sending His Apostles out He sent them to the lost sheep of the house of Israel (Matthew 10:6). He declared that He was sent to the lost sheep of the house of Israel (Matthew 15:24). Just as the apostle Paul declares the Gospel goes to the Jew first then to the Gentile (Romans 1:16), Jesus came first to the nation Israel. It was John's role to prepare their minds and get them to clear away the spiritual debris they had collected. He also wanted to remind them that their morality was crooked. The messenger was required to demand repentance so they could be in eager anticipation for the arrival of the Messiah and King Jesus. John's divine calling was to make all necessary arrangements to insure a fitting welcome and reception for the heralded king or conqueror. What follows are the methods that John used to achieve his divine calling.

Mark 1:4

*<sup>4</sup> John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins (KJV).*

John came as a prophet to Israel after an absence of one for four hundred years. There had not been an active God sent prophet in Israel since Malachi. Many Jews believed that when the Messiah came prophecy would again be active (Joel 2:28-29; Malachi 3:1, 4-5). Some people believed that John was the Messiah because he spoke like a prophet demanding they repent of their sins. This message had been given for all times but this time it was in preparation to meet the Lord who was soon to arrive. God would grant them mercy but only if they forsook their sins and turned to Him. Since the audience of this book was primarily Gentile Romans, Mark begins it with one of their customs, the announcing the appearance of a high level official. This they would quickly understand because it was common to them heralding the appearance of a prominent official. In this case it would be to announce the most important person who has ever been on this earth.

He baptized them in the desert (wilderness), which is a symbol of the death and burial of a previous way of life. It was customary for Gentiles who were converting into Judaism to be immersed. This was directed to the Jews with their own process for the Gentiles to themselves receive a cleansing as a preparation for their Messiah. This baptism was a public affirmation that they had given up their sinful and self-indulgent manner of living and turned to God in repentance. After the death and resurrection of the Lord Jesus baptism became an outward sign for the Christians of the acceptance of the Gospel and the Holy Spirit's presence in one's life (Romans 6:3-4; I Peter 3:21). Baptism in no way brings God's forgiveness and salvation. It is simply an outward sign of the transformation that happened within the believer. Some teach baptismal regeneration which is not a true biblical concept. Consider the following text from this book of Mark

Mark 16:15-16

*"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (KJV).*

Here the Lord Jesus is saying that those that believe and are baptized receive salvation. In the first part of this verse it seems that He is saying that baptism is required for salvation. But in the last half He makes it quite clear that it is the belief, which saves alone. Those who do not believe are damned, not those who do not get baptized. In this act of salvation all human activity is expressly excluded. It is done entirely by God alone, by the one act of the washing of the Spirit through which regeneration and renewal take place. Mankind can do nothing for salvation it is entirely up to God.

Ephesians 2:8-10

*<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: <sup>9</sup> Not of works, lest any man should boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (KJV).*

Clearly any work of man such as baptism cannot save. If it could then as the verse says we would be bragging about what we have accomplished. John's baptism was for the profession of sins and their penitence not unto salvation. They made the first steps toward the forgiving mercy that only God can give. Baptism into Christ was, therefore, the perfection of the baptism of John.

Mark 1:5

*<sup>5</sup> And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins (KJV).*

It is interesting to see how John could attract so many people to his baptism. He was the first prophet in four hundred years. He was very vocal and some would say so direct that some found him aggravating. He frequently made strong comments to the Jewish religious leaders of the time and king Herod as well. He also had strong words for the Jews too. He clearly and forcefully spoke out God's Word regarding sin and repentance. In other words he did not mince words or tolerate sin. Anybody who speaks the truth clearly which is devoid of any acceptance of political pandering is attractive to the general population. Interestingly John had been positioned in society so as to not be beholding to anybody for his living. He was not part of the temple politics. He was also not beholding to the governmental bodies of either the Sanhedrin, the Herods or the Romans. As long as he did not rely on any of them for his living he was free to say what ever God's Word required. The Bible makes it quite clear that we are not to be men pleasers but we are to be God pleasers (Galatians 1:10; Ephesians 6:5-9; Acts 5:29; Colossians 4:1 etc.). Most Christian churches will dumb down the Word of God to the interest of offending the congregation. The pastor needs the job and will usually comply with the leader's requests to be "sensitive to the needs of the congregation." In other words let's not offend anybody by clearly speaking the truth of the Scriptures. It is far better to offend people with God's truth than suffer His condemnation at the Judgment possibly hearing, "depart from me, I never knew you" (Matthew 7:23).

Mark 1:6

*<sup>6</sup> And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey (KJV).*

Mark wants us to see how John dressed and fared. This is additional affirmation that John did not need nice things, which would put him in the class of the religious and governmental leaders. The Pharisees took great pride in their flowing robes and impressive adherence to the Mosaic Law (Mark 12:38-39). The locust were free and available so John did not have to earn any money to buy food and again make himself beholding to an employer. Both the locust and wild honey were consistent with the austere life and the solemn preaching of the Baptist.

Mark 1:7

*<sup>7</sup> And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose (KJV).*

John knew who Jesus was and what his role was in relation to the king of the universe. John was subservient to Jesus alone. After all Jesus was his second cousin in a physical sense. His mother Elizabeth and Jesus mother Mary were cousins. John was six months older than Jesus. So they were both about thirty years old. He did not think that about the ruling officials only Jesus. He knew how corrupt they were and how pure Jesus is. He placed his love and affection as well as devotion on the creator of the universe instead of mankind or corrupt government and religious authorities who demanded respect. The illustration John uses here to characterize his relationship to Jesus is on of slave and master. It was not even the duty of a slave to take off and put on the shoes of his master, stooping down (this appears only in Mark) with all humility and respect for this purpose. John elevates Jesus to a position much higher than a master. John says that he is not worthy to loosen Jesus sandals. The imagery here is to magnify the Lord of the universe compared to us who He has created.

Mark 1:8

*<sup>8</sup> I indeed have baptized you with water: but he shall baptize you with the Holy Ghost (KJV).*

So John gave only a water baptism, which did not have any supernatural effect. It was simply an outward sign of a repentant individual as baptism is now. However, John makes it quite clear that the baptism of Jesus is of the Holy Spirit. In essence he was saying “The Lord Jesus will pour his Holy Spirit so abundantly upon you, that he will cleanse you from all your sins, and fill you with holiness and love and all His spiritual gifts.” The actual event of sending the Spirit was not until Pentecost, which was fifty days after First Fruits when Jesus rose from the dead. John baptized the body only, Christ baptizes the soul.

## Old Testament Prophecies Fulfilled In Jesus

Fulfilled Prophecy	Tenakh/Hebrew Scripture	New Testament
His pre-existence	Micah 5:2	John 1:1, 14
Born of the seed of a woman	Genesis 3:15	Matthew 1:18
Of the seed of Abraham	Genesis 12:3	Matthew 1:1-16
All nations blessed by Abraham's seed	Genesis 12:3	Matthew 8:5, 10
God would provide Himself a Lamb as an offering	Genesis 22:8	John 1:29
From the tribe of Judah	Genesis 49:10	Matthew 1:1-3
Heir to the throne of David	Isaiah 9:6-7	Matthew 1:1
Called "The mighty God, The everlasting Father"	Isaiah 9:6	Matthew 1:23
Born in Bethlehem	Micah 5:2	Matthew 2:1
Born of a virgin	Isaiah 7:14	Matthew 1:18
His name called Immanuel, "God with us"	Isaiah 7:14	Matthew 1:23
Declared to be the Son of God	Psalms 2:7	Matthew 3:17
His messenger before Him in spirit of Elijah	Malachi 4:5-6	Luke 1:17
Preceded by a messenger to prepare His way	Malachi 3:1	Matthew 11:7-11
Messenger crying "Prepare ye the way of the Lord"	Isaiah 40:3	Matthew 3:3
Would be a Prophet of the children of Israel	Deuteronomy 18:15	Matthew 2:15
Called out of Egypt	Hosea 11:1	Matthew 2:15
Slaughter of the children	Jeremiah 31:15	Matthew 2:18
Would be a Nazarene	Judges 13:5; Amos 2:11; Lam. 4:7	Matthew 2:23
Brought light to Zabulon and Nephthalm, Galilee of the Gentiles	Isaiah 9:1-2	Matthew 4:15
Presented with gifts	Psalms 72:10	Matthew 2:1, 11
Rejected by His own	Isaiah 53:3	Matthew 21:42; Mark 8:31, 12:10; Luke 9:22, 17:25
He is the stone which the builders rejected which became the headstone	Psalms 118:22-23; Isaiah 28:16	Matthew 21:42; I Peter 2:7
A stone of stumbling to Israel	Isaiah 8:14-15	I Peter 2:8
He entered Jerusalem as a king riding on an ass	Zechariah 9:9	Matthew 21:5
Betrayed by a friend	Psalms 41:9	John 13:21
Sold for 30 pieces of silver	Zechariah 11:12	Matthew 26:15; Luke 22:5
The 30 pieces of silver given for the potter's field	Zechariah 11:12	Matthew 27:9-10
The 30 pieces of silver thrown in the temple	Zechariah 11:13	Matthew 27:5
Forsaken by His disciples	Zechariah 13:7	Matthew 26:56
Accused by false witnesses	Psalms 35:11	Matthew 26:60
Silent to accusations	Isaiah 53:7	Matthew 27:14
Heal blind/deaf/lame/dumb	Isaiah 35:5-6; Isaiah 29:18	Matthew 11:5
Preached to the poor/brokenhearted/captives	Isaiah 61:1	Matthew 11:5
Came to bring a sword, not peace	Micah 7:6	Matthew 10:34-35
He bore our sickness	Isaiah 53:4	Matthew 8:16-17
Spat upon, smitten and scourged	Isaiah 50:6, 53:5	Matthew 27:26, 30
Smitten on the cheek	Micah 5:1	Matthew 27:30



Old Testament Prophecies Fulfilled In Jesus		
Hated without a cause	Psalms 35:19	Matthew 27:23
The sacrificial lamb	Isaiah 53:5	John 1:29
Given for a covenant	Isaiah 42:6; Jeremiah 31:31-34	Romans 11:27/Galatians 3:17, 4:24/Hebrews 8:6, 8, 10; 10:16, 29; 12:24; 13:20
Would not strive or cry	Isaiah 42:2-3	Mark 7:36
People would hear not and see not	Isaiah 6:9-10	Matthew 13:14-15
People trust in traditions of men	Isaiah 29:13	Matthew 15:9
People give God lip service	Isaiah 29:13	Matthew 15:8
God delights in Him	Isaiah 42:1	Matthew 3:17, 17:5
Wounded for our sins	Isaiah 53:5	John 6:51
He bore the sins of many	Isaiah 53:10-12	Mark 10:45
Messiah not killed for Himself	Daniel 9:26	Matthew 20:28
Gentiles flock to Him	Isaiah 55:5, 60:3, 65:1; Malachi 1:11; II Samuel 22:44-45; Psalm 2:7-8	Matthew 8:10
Crucified with criminals	Isaiah 53:12	Matthew 27:35
His body was pierced	Zechariah 12:10; Ps. 22:16	John 20:25, 27
Thirsty during execution	Psalm 22:15	John 19:28
Given vinegar and gall for thirst	Psalm 69:21	Matthew 27:34
Soldiers gambled for his garment	Psalm 22:18	Matthew 27:35
People mocked, "He trusted in God, let Him deliver him!"	Psalm 22:7-8	Matthew 27:43
People sat there looking at Him	Psalm 22:17	Matthew 27:36
Cried, "My God, my God why hast thou forsaken me?"	Psalm 22:1	Matthew 27:46
Darkness over the land	Amos 8:9	Matthew 27:45
No bones broken	Psalm 34:20, Numbers 9:12	John 19:33-36
Side pierced	Zechariah 12:10	John 19:34
Buried with the rich	Isaiah 53:9	Matthew 27:57, 60
Resurrected from the dead	Psalm 16:10-11; 49:15	Mark 16:6
Priest after the order of Melchizedek	Psalm 110:4	Hebrews 5:5-6; 6:20; 7:15-17
Ascended to right hand of God	Psalm 68:18	Luke 24:51
LORD said unto Him, "Sit thou at my right hand, until I make thine enemies thy footstool"	Psalm 110:1	Matt 22:44; Mark 12:36; 16:19; Luke 20:42-43; Acts 2:34-35; Hebrews 1:13
His coming glory	Malachi 3:2-3	Luke 3:17

NEXT WEEK: MARK CHAPTER ONE CONTINUED - THE BAPTISM OF JESUS

**Please call or e-mail with any questions or comments**

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