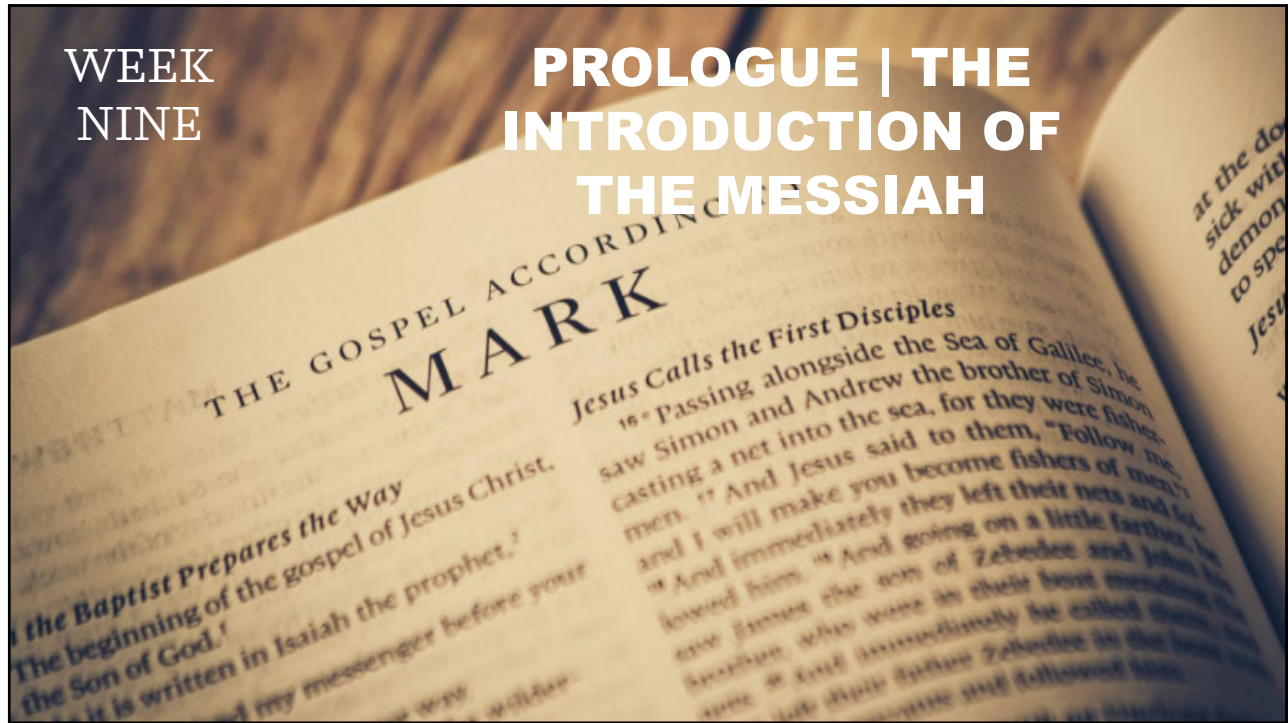


WEEK
NINE

PROLOGUE | THE INTRODUCTION OF THE MESSIAH



Transition to the Text



- *Mark presents a historical narrative organized around a crisis – the death of Jesus the Messiah.*
- *Mark's Gospel was written to people confronting a similar crisis to the one faced by Jesus.*
- *Mark's intention for his gospel is grasped when the opening line of the Gospel is paraphrased – The beginning of the good news about Jesus the Messiah, the Son of God (Mark 1:1)*

The Theme of the Book



1. *The theme of Mark is CHRIST THE SERVANT.*
2. *The key verse –
For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." – Mark 10:45*
3. *Jesus Christ does not come to us so that we might serve Him. But He comes to us to serve us. So much of Christian discussion can be around how we must serve Jesus. But Jesus did not come for you to serve Him. Mark rebukes that idea. And reminds us that Jesus delights to serve us.*
4. *This divides the gospel into two major sections:*
 - *The Service of the Servant – (1:1-8:30)*
 - *The Sacrifice of the Servant – (8:31-16:20)*

<p>Introduction and Preparation A brief introduction sets Jesus's ministry in motion. John the Baptizer prepares the way. Jesus is tempted in the wilderness.</p> <p style="text-align: center;">CHAPTER 1:1–13</p>	<p>The Servant at Work An unbroken chain of events reveals Jesus helping people in need. Because people are in darkness, He enlightens. Because people are sick/afflicted, He heals. Because people are without hope, He encourages. Because people are in bondage to satanic control, He liberates. Because people are sinful, He forgives.</p> <p style="text-align: center;">CHAPTERS 1:14–8:30</p>	<p>The Servant Rejected . . . Then Exalted A growing discontent among the authorities leads to Jesus's suffering and death. He presses the claim, "Messiah." He spends more time alone with His disciples. He comes into open conflict with His enemies. He is hated, deserted, tortured, crucified, and buried. He is raised bodily from the dead!</p> <p style="text-align: center;">CHAPTERS 8:31–16:20</p>
1	2	3
Emphasis	Service to others	Sacrifice for others
Scope	Ministry to the multitudes	Ministry to the Twelve
Sections	Action . . . reaction . . . confrontation	Revelation . . . crucifixion . . . exaltation
Theme	Jesus is the Suffering Servant, who gives His life to save the world.	
Key Verse	10:45	
Christ in Mark	Jesus suffered and died so that salvation would be available to all people (10:45).	
FIRST HALF JESUS IS THE MESSIAH		SECOND HALF WHAT MESSIAH MEANS

Throughout his entire Gospel, Mark bears witness that Jesus IS THE MESSIAH

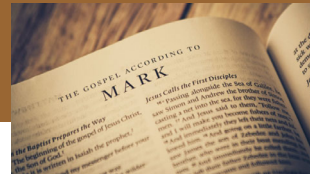


In the first half of the book –

1. *Mark proves that Jesus Christ is the Messiah.*
2. *Mark calls witnesses similar to John's gospel to make his points for him.*
3. *The first half climaxes with the confession of Peter at Caesarea Philippi that Jesus is the Messiah (Mark 8:29).*
4. *All that precedes it has prepared for this moment of recognition.*

They replied, "Some say John the Baptist; others say Elijah; and still others, one of the prophets." "But what about you?" he asked. "Who do you say I am?" Peter answered, "You are the Messiah." - Mar 8:28-29 ("the Son of the Living God." - Matt. 16:16)

Throughout his entire Gospel, Mark bears witness that Jesus IS THE MESSIAH



In the second half of the book –

1. *Mark follows Jesus as he directs his way to Jerusalem and the Passion, clarifying what messiahship entails.*
2. *The climax in the second half of the Gospel comes in the confession of the centurion in charge of the crucifixion*

And when the centurion, who stood there in front of Jesus, saw how he died, he said, "Surely this man was the Son of God!" - Mar 15:39

Throughout his entire Gospel, Mark bears witness that Jesus IS THE MESSIAH



As Mark's purpose is to bear witness to the Messiah, his focus is on the cross.

1. *This is where the revelation of God in Christ is most clearly seen.*
2. *Throughout his Gospel, Mark prepares us for the acceleration of tension and movement culminating in the Passion narrative.*
3. *The task and destiny of the Son is presented in the few words of Jesus Mark records on the reason for which Jesus was sent into the world by the Father (2:17, 8:31, 9:31, 33)*
4. *These statements involve Mark's readers in the offense of the cross and prepare them to be left before the witness of the empty tomb as narrated in the words of the angel (16:5-6)*

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

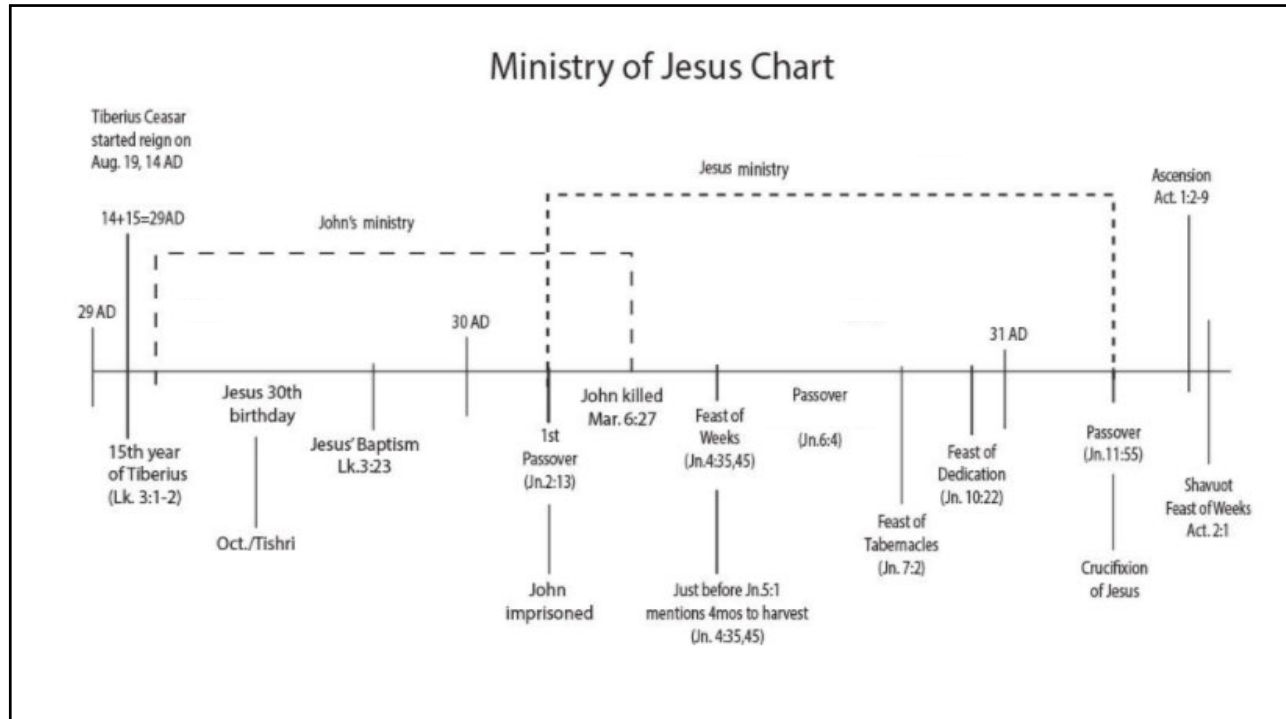


2. *The motif of “the wilderness” dominates the prologue.*
 - *The prophetic note of one crying in the wilderness (1:13) introduces John the Baptist*
 - *Whose ministry in the Jordan valley attracts Jesus of Nazareth (1:4-8)*
 - *And binds John to the prophecy of Isaiah (1:2-3)*
 - *Mark links the baptisms 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.*



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