

Sunday, January 16, 2011—Mark Dispensationally Considered—Introduction to Mark

Introduction

- Recently many in our church family have been affected by sickness, losing a loved one, or unexpected tragedy.
 - Linda Nash—Cancer
 - C.W. Eggebean—Cancer
 - Tom Walcott—Hogkins Lymphoma
 - Gorganne Roberson—Knee Replacement
 - Daryl and Lisa Glass—Daryl’s Grandfather passed away Wednesday morning
 - Laurie, Lisa, and Bekcy—Bob Zimmer Laurie’s father-in law and the girls grandfather passed away Thursday morning
 - Lois, Kurt and Kelly, Lolly, Wayne and Linda, Joel and Christine, and others—Aaron was tragically killed in a car accident.

- I Corinthians 12:25-27—in our last congregational meeting in October I challenged the congregation to be the body.

- Job 5:7—“Yet man is born unto trouble, as the sparks fly upward.”

- II Corinthians 1:3-10—Paul calls God the Father the God of all comfort.

- Consolation—means comfort; alleviation of misery, or distress of mind; refreshment of mind or spirits; a comparative degree of happiness in distress or misfortune, springing from any circumstance that abates the evil, or supports and strengthens the mind, as hope, joy, courage and the like. (*Webster’s 1828 Dictionary*)

- Romans 5:1-5—for the believer tribulation focuses our attention upon the hope that we have in Christ.

- Romans 15:13
 - Titus 1:2—the hope of eternal life
 - Titus 2:13—blessed hope

- I Corinthians 15:19

- II Corinthians 12:7-10—God’s grace is sufficient regardless of the circumstance.

- When you loved one dies without having made a clear proclamation of faith in Christ and knowledge of their eternal state is unclear. The believer needs to rest in the simplicity of the Pauline grace message.

Author

- Mark's Gospel, like the other Gospels, is technically anonymous in that the author does not identify himself.
- Based on the testimony of the Church Fathers the book was written by John Mark.
 - Mark 12:12
 - Acts 12:25, 13:13—Mark was a companion of Paul and Barnabas on their first missionary journey.
 - Acts 15:37-38—Paul refused to take Mark on his second journey
 - Colossians 4:10—Mark was later reconciled to Paul
- While there are many problems with the Church Fathers it seems there is universal acceptance that John Mark is the Author: Scofield, Bullinger, and Baxter all teach this position.

Date and Readers

- Last week we touched on the so-called documentary theories which maintain that Mark was written first and used as a source for Matthew and Luke to write their gospels.
- Mark 13:2—because of the prophecy about the destruction of the temple we know the book should be dated before 70 AD.
- Scofield says the book was written between 57-63 AD
- The bottom line is this, it was written within 35 years of the death of Christ and events recorded within the book. No other book for religious book can make such a claim.
- *Eye Witness Testimony*—The New Testament writers were either eyewitness themselves or interviewed eyewitness to the events they recorded.
 - Luke 1:2
 - I Corinthians 15:4-8
 - II Peter 1:16—we convict people in a court of law everyday in this nation based on the testimony of eyewitnesses.
- *Good Eyewitness Testimony*: The New Testament documents are written within 35 of the events recorded. No other religious or secular document from antiquity can make such a claim.
 - Luke 1—Acts 1—Acts 28

- *Short Time Gap*—many other religious documents have tremendous time spans between when they were transmitted orally and when they were eventually written down. For example, the sayings of Buddha were not recorded until five hundred years after his death.
 - Use charts to map comparisons.
 - The New Testament documents unlike other ancient works whether secular or religious, not enough time elapsed between when Jesus spoke and when his words were recorded to allow for misrepresentation or the development of legendary material about him.
- Much is made in the commentaries about Mark directing his gospel towards Gentile/Roman readership. Early church tradition indicates that it originated in Rome. This offered as an explanation for why Mark does not include details such as genealogies, references to Law, and Jewish customs found in Matthew and Luke.

Themes and Literary Structure

- Mark structures his Gospel around various geographical movement of Jesus, which are climaxed by His death and resurrection.
 - Public ministry in Galilee (1:14-8:30)
 - Public ministry on the way to Judea (8:31-10:52)
 - Public ministry in Jerusalem (11:1-13:37)
 - Details surrounding the Death (14:1-15:47)
 - Resurrection and Post-Resurrection instructions (Cp. 16)
- Almost 40% of Mark is devoted to a detailed account of the last eight days of Jesus life.
- The shortest and simplest of the four Gospels, Mark gives a vivid and fast moving account of the ministry of Christ.
- Mark's goal is to present Jesus at work. What Jesus *did* proves who He *was*. What he *wrought* authenticates what He *taught*.
- Thus the key word of the book is the Greek word *euthios*.
 - Immeditatley—17 times in 17 verses
 - Straightway—19 times in 19 verses
- This is in line with the divine purpose of the book to present Christ as the servant. Characteristically, Mark is a gospel of deeds, rather than of words.
- Mark 10:45—could be seen as a fitting key verse for the book of Mark.