

Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God.

What is the beginning?

- 1) John's ministry, especially Jesus' Baptism (which is the beginning of His public ministry)
- 2) Mark's Gospel as a whole is only the beginning of the preaching of the Gospel of Jesus and its ongoing work even to our day.

Cf. **Matt. 1:1 ESV** The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

The beginning is not just the OT quotation that follows (Mark 1:2-3).

Phil. 4:15 ESV And you Philippians yourselves know that in **the beginning of the gospel**, when I left Macedonia, no church entered into partnership with me in giving and receiving, except you only.

Gospel (evangel) = Good News

What really is "Good News"?

**** In each section, ask, "What is going on here? What is the News and why is it Good News?"**

See 1 Sam. 31:7-9 (The aftermath of the death of Saul)

1 Sam. 31:9 ESV So they cut off his head and stripped off his armor and sent messengers throughout the land of the Philistines, to carry **the good news** to the house of their idols and to the people.

2 Sam. 18:19-33 (The aftermath of the death of Absalom (David's rebellious son))

2 Sam. 18:31 ESV And behold, the Cushite came, and the Cushite said, "**Good news** for my lord the king! For the LORD has delivered you this day from the hand of all who rose up against you."

Isa 40, esp 40:9-10 [NOTE WELL – in Mark 1:3, the quoted Scripture is from this same section of Isaiah, Isa. 40:3]

Isa. 40:9-10 ESV Go on up to a high mountain, O Zion, herald of **good news**; lift up your voice with strength, O Jerusalem, herald of **good news**; lift it up, fear not; say to the cities of Judah, "Behold your God!" ¹⁰ Behold, the Lord GOD comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him.

Isa. 52, esp. 52:7-10

Isa. 52:7-10 ESV How beautiful upon the mountains are the feet of him who brings **good news**, who publishes peace, who brings **good news** of happiness, who publishes salvation, who says to Zion, "Your God reigns." ⁸ The voice of your watchmen-- they lift up their voice; together they sing for joy; for eye to eye

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they see the return of the LORD to Zion.⁹ Break forth together into singing, you waste places of Jerusalem, for the LORD has comforted his people; he has redeemed Jerusalem.¹⁰ The LORD has bared his holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.

**** Note also – how is Good News usually delivered?**

1 Thess. 1:5 ESV because our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake.

1 Thess. 2:2 ESV But though we had already suffered and been shamefully treated at Philippi, as you know, we had boldness in our God to declare to you the gospel of God in the midst of much conflict.

1 Thess. 2:4 ESV but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please man, but to please God who tests our hearts.

1 Thess. 2:8-9 ESV So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us.⁹ For you remember, brothers, our labor and toil: we worked night and day, that we might not be a burden to any of you, while we proclaimed to you the gospel of God.

How or why might the means of conveying the Good News be important?

Jesus

Jesus is the Greek name given to our Savior. In Hebrew/Aramaic His name would have been pronounced Yeshua (or Yehoshua). In the Old Testament (written in Hebrew), that same name is translated into English as Joshua.

No matter how you do it, the meaning of His name is the same:

The LORD (that is, Yahweh) **Saves** (see Matt. 1:21)

Christ

Christ is not Jesus' given name or even His last name. It is a Title, referring to Old Testament narrative and prophecies.

To be anointed (with olive oil) was God's way of marking or setting apart a person or a thing for His service. It was done of kings (e.g. 1 Sam. 9:16) and priests (Exo. 29:7), but also of the Tabernacle (Lev. 8:10). Prophets were also anointed with oil (1 Kings 19:16). The one who was anointed is quite literally a christ/messiah.

Even pagan kings could be called a messiah, if God so chose to use them. The clearest example of this is Cyrus (a Persian king) whom God used to send the Israelites back to Jerusalem after the Babylonian Exile.