

Northeastern Minnesota Synod Lay Leader Network
Year 5 Session 1: "The Beginning of the Gospel!" Mark and Isaiah
October 21 and 28, 2023

"The Beginning of the Gospel of Jesus Christ According to Isaiah"

Invitation: A Gospel of Mark Worship Simulation

Setting: A House church in Rome, around 70 C.E.

Justin Martyr, *First Apology*, p. 67

"On the day which is dedicated to the sun, all those who live in the cities and who dwell in the countryside gather in a common meeting, and for as long as there is time the Memoirs of the Apostles or the writings of the prophets are read. Then when the reader has finished, the president verbally gives a warning and appeal for the imitation of these examples.

Then we all rise together and offer prayers, and, as we said before, when our prayer is ended bread is brought forward along with wine and water, and the president likewise gives thanks to the best of his ability, and the people call out their assent, saying the *Amen*.

Then there is the distribution to each and the participation in the Eucharistic elements, which also are sent with the deacons to those who are absent ."

The Gospel of Mark

The Gospel According to Isaiah (540 B.C.E)

Comfort my people

(Exile, sin, misunderstanding)

Good news!

God is present

God's word will stand forever

The Gospel of Jesus Christ

Crucified, risen, proclaimed

The Beginning of the Gospel

For the disciples in the story

For "any" disciples who hear or read this gospel

For us today, Advent 2023

Overview

Second Sunday of Advent, December 2023

| | |
|----------------|--|
| Isaiah 40:1-11 | Comfort; Here is your God; The word of our God will stand forever |
| Psalm 85 | Babette's Feast: Steadfast love and faithfulness, righteousness and peace meet at a table! |
| Mark 1:1-8 | The Beginning of the Gospel of Jesus Christ According to Isaiah |

Invitation to participate in the Gospel today

- The good news according to Isaiah
- The gospel of Jesus Christ according to Isaiah
- The beginning of the gospel of Jesus Christ according to Isaiah

Introduction

The "Gospel"

| | |
|-------------|---|
| Mark 1:1 | <p>"The Beginning of the Gospel of Jesus Christ, the Son of God, As Written in Isaiah" Bauer, Arndt, Gingrich, <i>Greek-English Lexicon of the NT</i> (BAG), pp. 317-18: "The transition to later Christian usage, in which <i>eu.</i> means a book dealing with the life and teaching of Jesus . . . perhaps in Mk 1.1"</p> |
| Isaiah 40:9 | <p>"Lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, do not fear, say to the cities of Judah, "Here is your God!" O. Schilling, <i>Theological Dictionary of the Old Testament</i>, II.315: Use of <i>basar</i> (share good news) in Deutero-Isaiah and Psalms. Walter Brueggemann, <i>Isaiah 40-66</i>, 1998 p. 20 "This is the first intentional, self-conscious use of the term <i>gospel</i> in the Old Testament."</p> |

Note: Content of "Gospel" developed in Isaiah and Mark in complex detail!

Synthesis: Expanded title of Mark:

"The beginning of the gospel of Jesus Christ according to Isaiah:
God is with us in our slavery, exile, sinfulness, forgiveness, misunderstanding, denial, and death
through the death, resurrection and proclamation of Jesus Christ
carried to us and through us by word and Spirit

What's in a name: **Evangelical** Lutheran Church in America!

Methodology: Canonical Hermeneutics

James Sanders, *Torah and Canon*, 1972

How does a text cross the “immense barrier” from a 1st telling to a 2nd?

Speaks to identity (who are we?) and lifestyle (how shall we live?)

Brevard Childs, *Biblical Theology of the OT*,

“Final shape” of the text

Frank-Lothar Hossfeld and Erich Zenger, *Psalms 2*, p. 7

“The synchronic and diachronic frame . . . must always consider both faces of a psalm: each psalm is a text in itself with an individual profile, and at the same time it is open to the context in which it stands within the book of Psalms, which gives it an additional dimension of meaning. Unfortunately, traditional Psalms exegesis has to a large extent ignores this second aspect.”

Walter Brueggemann, *Isaiah 40-66*, 1998, p. 4

“The canonical study of the Book of Isaiah . . . seeks to understand the final form of the complex text as an integral statement offered by the shapers of the book for theological reasons.”

Synthesis: Methodology

Micro level: close reading of Mark to discern paradigmatic words and themes

Macro level: follow Mark’s lead in discerning intended canonical context

Micro level: synthesize Mark in canonical context

Pastoral implications of a responsible hermeneutic!!

Mark's Canon

Isaiah

| | | |
|--------|--|--|
| 40:1-3 | "Comfort my people; prepare the way of the LORD" | [Mk 1:1-3: Gospel according to Isaiah] |
| 6:9 | "Say to these people: 'Keep listening, but do not comprehend . . .'" | [Mk 4:12: parables explanation] |
| 29:13 | "This people honors me with their lips, but their hearts are far from me." | [Mk 7:6: hypocrisy of tradition] |
| 56:7 | "My house shall be called a house of prayer for all peoples" | [Mk 11:17: Turning the tables] |
| 45:21 | "There is no other God besides me." | [Mk 12:32: First commandment] |

Joel Marcus, *The Way of the Lord*, 1992, p. 20

" . . . when Mark refers to Isaiah by name in 1.2a, he is not just identifying the source for what follows in 1.3, but rather is hinting more broadly that his whole story of 'the beginning of the gospel' is to be understood against the backdrop of Isaian themes."

Deuteronomy

| | | |
|---------|--|--------------------------------------|
| 5:16-20 | Ten commandments: second table: Love your neighbor | [Mk 10:19: You lack one thing . . .] |
| 6:4-5 | "Love God with all your heart" | [Mk 12:29: first commandment] |

Psalter

| | | |
|----------|--|--|
| 118:26 | "Blessed is the one who comes in the name of the LORD" | [Mk 11:9: entry into Jerusalem] |
| 148:1 | "Praise the LORD from the heavens" | [Mk 11:10: entry: praise him] |
| 118:22f. | "Stone the builders rejected has become cornerstone" | [Mk 12:10: parable of wicked tenants] |
| 110:1 | "Lord said to my lord: sit at my right hand" | [Mk 12:36: Question about David's son] |
| 22:18 | "For my clothing they cast lots" | [Mk 15:24: crucifixion] |
| 22:1 | "My god, my God, why have you forsaken me?" | [Mk 15:34: Jesus' words on the cross] |

Note:

Exilic/Post-Exilic layer of redaction of Hebrew scripture!

Mark's use of Hebrew scripture develops theme of the paschal mystery!

Mark's use of Isaiah extends beyond explicit citations to structure, plot development and vocabulary

Mark's Voice in the NT Canon

Unique Synoptic Relationships

No infancy narrative

Brief, problematic (for some!) resurrection account

Mark is a "Passion Narrative" with enormous discipleship implications

Paul

Roman setting of Mark

Romans: Complex exposition of the Gospel!

The Rhetoric of Mark: Proposition and Peroration (Alpha and Omega)

Mark 1:1-3

The **beginning** of the **good news** of Jesus **Christ**, the Son of God.² As it is written in the prophet **Isaiah**,

"See, I am sending my messenger ahead of you,

who will prepare your way;

³ the voice of one crying out in the wilderness:

'Prepare the way of the Lord, make his paths straight,'"

Beginning

Gospel

Christ

Isaiah

Mark 16:6-8

But he said to them, "Do not be **alarmed**; you are looking for **Jesus** of Nazareth, who was **crucified**. He has been **raised**; he is not here. Look, there is the place they laid him.⁷ But **go, tell** his disciples and Peter that he is going ahead of you to Galilee; there you will see him, **just as he told you.**"⁸ So they went out and **fled** from the tomb, for terror and amazement had seized them; and they **said nothing** to anyone, for they were **afraid**.

Do not be alarmed

Afraid

Christ: crucified / raised

Go

Fled

Tell

Said nothing

"beginning" (*arche*)

Joel Marcus, *Mark 1-8*, 2000

p. 141: ". . . the article is frequently absent in the first word of a title."

p. 143: "Mark begins his work with a title (1:1) that introduces both the prologue (1:1-13 or 1:1-15) and the Gospel as a whole;"

Adela Yarbro Collins, *Mark*, 2007, p. 130:

"Mark 1:1 is an independent sentence, without a predicate, which both summarizes and introduces the rest of the work, that is, Mark 1:1-16:8."

M. Eugene Boring, *Mark*, 2006, p. 31:

"The point is not that the story of Jesus begins with his baptism by John, but that the gospel proclaimed by the church of Mark's day had its beginning and origin in the events narrated in Mark as a whole. Cross and resurrection are not the end of something that begins in Mark 1:1; the Gospel of Mark as a whole narrates the beginning of a story that continues in the readers' own day and of which they are a part. The open 'ending' of the story at 16:8 suggests that the whole of Mark's story is only a beginning, that 'the beginning of the gospel story is over on Easter morning,' and that every reader is challenged to continue the story in his or her own time."

The "ending" of Mark

Donald Juel, *A Master of Surprise: Mark Interpreted*, 1994, p 120:

"There is no stone at the mouth of the tomb. Jesus is out, on the loose, on the same side of the door as the women and the readers. The story cannot contain the promises. Its massive investment in the reliability of Jesus' words becomes a down payment on a genuine future."

M. Eugene Boring, *Mark*, 2006, p. 449:

"Now, the readers, stand at the brink of the incomplete narrative in which all have failed, and, with terrible restraint, the narrator breaks off the story and leaves the readers, who may have thought the story was about somebody else, with a decision to make . . ."

Bonnie Thurston, *The Spiritual Landscape of Mark*, 2008, p. 71:

"I think 16:8 is exactly the right ending for Mark's gospel, written as it was for Christians under persecution who were themselves faced with martyrdom, focusing as it does on the cross. And I think it is the right ending for us. This is where we live: after the resurrection but before the return, entrusted with a message that is wonderful, but the import of which we don't quite understand. Mark 16:6-8 is the space most of us inhabit if we are honest with ourselves."

The Good News according to Isaiah

Introduction to Isaiah

Walter Brueggemann, *Isaiah 40-66*, 1998, p. 3

"As concerns the book of Isaiah, long and sophisticated historical study produced a long-standing scholarly consensus that is still found in most informed books on Isaiah.

According to that critical consensus, chapters 1-39 are linked to Isaiah of the eighth century B.C.E. in the context of the Assyrian Empire between 742 and 701. Chapters 40-55 are commonly dated to 540, just at the moment when the rising Persian Empire displaced the brutal and hated domination of Babylon. And chapters 56-66 are dated later, perhaps 520, when Jews who had returned from exile went about the critical and difficult task of reshaping the community of faith after its long, exilic jeopardy."

Isaiah 1-39

Isaiah 6:1-13

In the year that King Uzziah died (742 B.C.E.), I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple.² Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew.³ And one called to another and said:

"Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory."

⁴ The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke.⁵ And I said: **"Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!"**

⁶ Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs.⁷ The seraph touched my mouth with it and said: **"Now that this has touched your lips, your guilt has departed and your sin is blotted out."**⁸ Then I heard the voice of the Lord saying, **"Whom shall I send, and who will go for us?"** And I said, **"Here am I; send me!"**⁹ And he said, **"Go and say to this people:**

**'Keep listening, but do not comprehend;
keep looking, but do not understand.'**

¹⁰ **Make the mind of this people dull, and stop their ears, and shut their eyes, so that they may not look with their eyes, and listen with their ears, and comprehend with their minds, and turn and be healed."**¹¹ Then I said, **"How long, O Lord?"** And he said: **"Until cities lie waste without inhabitant, and houses without people, and the land is utterly desolate;¹² until the LORD sends everyone far away, and vast is the emptiness in the midst of the land."**¹³ Even if a tenth part remain in it, it will be burned again, like a terebinth or an oak whose stump remains standing when it is felled." **The holy seed is its stump.**

Walter Brueggemann, *Isaiah 40-66*, 1998, p. 10

"Isaiah 40-55 is a counterpoint to Isaiah 1-39, good news of deliverance to resolve the unresolved bad news of judgment. The *literary arrangement* of 1-39 and 40-55 matches the *historical crisis* of expulsion and return that in turn is construed as a *theological verdict* of judgment and grace. The convergence of literary arrangement, historical crisis, and theological verdict makes the 'final form' of the book of Isaiah, in its two contrasting, historically rooted parts, a most formidable scriptural testimony about this God who acts in and governs public history."

Walter Brueggemann, *Isaiah 40-66*, 1998, p. 17

"As 6:1-13 authorizes the *theme of judgment* in chapters 1-39, so 40:1-11 now authorizes the *theme of deliverance* for the remainder of the book."

Note Isaiah 6 in Mark: Why does Jesus speak in parables? ("They listen, but do not understand.")

NT citations:

Mark 4, Matthew 13, Luke 8: Parable of the Sower / Responses to the Word (seed)

Acts 28: Response of Israel to the Gospel / Gentile inclusion

Isaiah 40-55

Isaiah 40:1-11

Comfort, O comfort my people, says your God. ² Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid, that she has received from the LORD's hand double for all her sins.

³ **A voice cries out:**

**"In the wilderness prepare the way of the LORD,
make straight in the desert a highway for our God.**

⁴ **Every valley shall be lifted up, and every mountain and hill be made low;
the uneven ground shall become level, and the rough places a plain.**

⁵ **Then the glory of the LORD shall be revealed, and all people shall see it together,
for the mouth of the LORD has spoken."**

⁶ A voice says, "Cry out!"

And I said, "What shall I cry?"

All people are grass,
their constancy is like the flower of the field.

⁷ The grass withers, the flower fades,
when the breath of the LORD blows upon it;
surely the people are grass.

⁸ The grass withers, the flower fades;
but the word of our God will stand forever.

⁹ Get you up to a high mountain,
O Zion, **herald of good tidings;**

lift up your voice with strength,
O Jerusalem, **herald of good tidings,**

lift it up, do not fear;
say to the cities of Judah, **"Here is your God!"**

¹⁰ See, the Lord GOD comes with might,
and his arm rules for him;

his reward is with him,
and his recompense before him.

¹¹ He will feed his flock like a shepherd;
he will gather the lambs in his arms,
and carry them in his bosom,
and gently lead the mother sheep.

Setting of II Isaiah (540 B.C.E.)

Walter Brueggemann, *Isaiah 40-66*, 1998

pp. 8-9 "The gap between 39:8 and 40:1, reckoned in chronological time, is thus about 160 years, a long pause indeed. During that gap much happens . . . Most important, however, is the massive destruction of the entire Jerusalem establishment – city, dynasty, temple – and the complete infrastructure of that social and theological entity. . . . The move from *establishment* to *exilic displacement* is the story line that concerns the book of Isaiah."

Isaiah 40:3 in NT: Mk 1:3; Mt 3:3; Lk 1:76; Jn 1:23

Isaiah 40:3-5: Lk 3:4-6(!)

Claus Westermann, *Isaiah 40-66*, 1969 (1966)

p. 33: "Deutero-Isaiah's message, already present *in nuce* in the prologue, is from the very start securely linked with the Exodus tradition which forms the heart of the historical *credo*. The first Exodus, too, began with a cry to depart from bondage; then, too, there was the voice of one crying, with the function of proclaiming the release on which God had resolved; then, too, the decisive move towards this was the making of the way through the wilderness."

"Good news" of II Isaiah

Comfort

Good news

Presence of God

Word

"Comfort" (*nahum*) (Note LXX: *parakaleo* [to comfort, tt. for Paraclete/Holy Spirit in John 14-16])

Isaiah 40.1 "Speak tenderly to Jerusalem . . ."

49.13 "Sing for joy heavens . . . earth . . . mountains"

For the LORD has comforted his people,
and will have compassion on his suffering ones

51.3 LORD will comfort Zion

will comfort all her waste places
will make her wilderness like Eden
her desert like the garden of the LORD
joy and gladness will be found in her
thanksgiving and the voice of a song

- 52.9 Break forth together into singing, you ruins of Jerusalem,
for the LORD has comforted his people, he has redeemed Jerusalem.
- 61.1-2 The Spirit of the LORD God is upon me, because the LORD has anointed me;
he has sent me to bring good news to the oppressed
to bind up the brokenhearted,
to proclaim liberty to the captives,
and release to the prisoners;
to proclaim the year of the LORD's favor,
and the day of vengeance of our God;
to comfort all who mourn
- 66.13 As a mother comforts her child,
so shall I comfort you;
you shall be comforted in Jerusalem.

Jeremiah 31.13 I will turn their mourning into joy,
I will comfort them, and give them gladness for sorrow.

Psalms 23.4 Even though I walk through the valley of the shadow of death,
I fear no evil;
for you are with me;
your rod and your staff – they comfort me.

Setting: return from exile

Walter Brueggemann, "Second Isaiah: An Evangelical Rereading of Communal Experience," pp. 71-90 in *Reading and Preaching the Book of Isaiah*, C. Seitz, ed., 1988

p. 71: "The promises are not available to us or effective for us while we are people who cling to the old city and to old organizations of reality. To use the poetry of homecoming without the prior literature of *exile* is an offer of cheap grace. It is important that the 'new thing' of 2 Isaiah comes after a long season of exilic discontent."

essential: name our *exile*

- p. 73: “The metaphor of exile may be useful to American Christians as a way of understanding the social context of the church in American culture. The exile of the contemporary American church is that we are bombarded by definitions of reality that are fundamentally alien to the gospel, definitions of reality that come from the military-industrial-scientific empire, which may be characterized as ‘consumer capitalism.’”
- pp. 79-80: “We mostly are appreciated by and paid by people who like it the way it is, who do not sense our exile and resist discerning it, who do not yearn for a homecoming because we have fooled ourselves into thinking this present arrangement is our home. . . . The pulpit- the speech practice of the church- is the place for imaginative speech that does not conform to the economic interests, moral limits, or epistemological convictions of the dominant culture. Such speech is not imperative or exhortative or coercive. It tells no one what to do, but it redescribes the world so that Babylon, which looked so benign, is now seen as exile, so that Palestine, which was loved and lost, now looks like home, so that we who looked like docile slaves are on our way rejoicing. The central task of ministry is the formation of a community with an alternative, liberated imagination that has the courage and the freedom to act in a different vision and a different perception of reality. . . . The interaction of remembered text and present pain form the matrix out of which comes new speech. It is clear that 2 Isaiah’s poetry is precisely such an interaction of text and pain.”
- p. 88: “The new orientation wrought by poetry out of memory through liturgy consists in rereading reality through three metaphors:
- Exile* is a sense of not belonging, of being in an environment hostile to the values of the community and its vocation. Exile is practiced among those who refuse to accept and be assimilated in the new situation. . . .
- Babylon* refers to a concentration of power and value which is dominant and which is finally hostile to the covenantal faith of this community. . . .
- Homecoming* is a dramatic decision to break with imperial rationality and to embrace a place called home where covenantal values have currency and credibility.
- The juxtaposition of exile, Babylon, and homecoming means that this poetry of 2 Isaiah is not aimed simply at geographical, spatial possibility but at a relational, covenantal reality.”

J.C. McCann, *Psalms*, 1996, p. 661: Historical exile vs. theological exile

“Good news, gospel” (from Hebrew *basar*: “to speak good news”)

W. Brueggemann, *Isaiah 40-55*, p. 20: 1st instance in OT

O. Schilling, *Theological Dictionary of the Old Testament*, II.313-16

Only 30 x in OT!

14x as a Piel stem intensive verb: to speak good news, to “evangelize”

9x as a substantival participle: one who speaks good news

p. 315 In the exodus from Babylon (Isaiah 52:7): “the tidings that in conjunction with this exodus God’s royal dominion has begun.”

p. 316 “In Deutero Isaiah *mebhasser* [one who is proclaiming good news] always refers to Yahweh’s victory and the beginning of salvation.”

“Thus *bsr* acquires an active note. With the announcement of glad tidings, the fulfillment begins; Yahweh himself is present and active in his word.’

G. Friedrich, “Euangelion,” *Theological Dictionary of the New Testament*, II: 707-37

708-09 “Most significant for an understanding of the NT concept of *euangelion* is Dt. Is. and the literature influenced by it. Ps. 40:10 and 68:11 speak only of the isolated acts of Yahweh which are to be declared. Dt. Is., however, expects the great victory of Yahweh, His accession, His kingly rule, the dawn of the new age. In this connection the ‘messenger of good news’ (*mbasar*) is of the greatest importance.

He is the herald who precedes the people on its return from Babylon to Sion. All Jerusalem stands on the towers and walls expecting the train of returning exiles. Then they see the messenger, the *mbasar*, on the top of the hill: “Peace and salvation, Yahweh is King,” he cries to them (Is. 52:7). He proclaims the victory of Yahweh over the whole world. Yahweh is now returning to Sion to rule. The messenger publishes it, and the new age begins. He does not declare that the rule of God will soon commence; he proclaims it, he publishes it, and it comes into effect. Salvation comes with the word of proclamation. By the fact that he declares the restoration of Israel, the new creation of the world, the inauguration of the eschatological age, he brings them to pass. For the word is not just breath and sound; it is effective power. Yahweh puts his words on the lips of His messengers. He it is who speaks through them. With His word he creates the world, He shapes history, He rules the world.”

709-10 “The close connection between this whole circle of thought and the NT is evident. The eschatological expectation, the proclamation of the kingdom of God, the introduction of the Gentiles into salvation history, the rejection of the ordinary religion of cult and Law (Ps. 40), the link with the terms “righteousness” (*dikosune*: Ps 40.9), “salvation” (*soteria*: Is. 52.7; Ps. 95.1), and “peace” (*eirene*: Is. 52.7), all point us to the NT.”

“Good News” (*basar*) in Isaiah

- Isaiah 40.9 ⁹ Get you up to a high mountain,
 O Zion, **herald of good tidings**;
lift up your voice with strength,
 O Jerusalem, **herald of good tidings**,
lift it up, do not fear;
 say to the cities of Judah, "**Here is your God!**"
- Isaiah 52.7-10 How beautiful upon the mountains
 are the feet of the messenger who announces peace,
who **brings good news**,
 who announces salvation,
who says to Zion, "Your God reigns."

⁸ Listen! Your sentinels lift up their voices,
 together they sing for joy;
for in plain sight they see
 the return of the LORD to Zion.
⁹ Break forth together into singing,
 you ruins 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.
- Isaiah 61:1-4 The spirit of the Lord GOD is upon me,
 because the LORD has anointed me;
he has sent me **to bring good news** to the **oppressed**,
 to bind up the brokenhearted,
to proclaim liberty to the captives,
 and release to the prisoners;
² to proclaim the year of the LORD's favor,
 and the day of vengeance of our God;
to **comfort** all who **mourn**;

³ to provide for those who mourn in Zion--
to give them a garland instead of ashes,
the oil of gladness instead of mourning,
the mantle of praise instead of a faint spirit.
They will be called oaks of righteousness,
the planting of the LORD, to display his glory.

⁴ They shall build up the **ancient ruins**,
they shall raise up the **former devastations**;
they shall repair the **ruined cities**,
the devastations of many generations.

Principles:

Power of the Spirit (Isaiah and NT)

Synthesis of meaning:

Infinitives (actions)

To bring good news, bind up, proclaim (x2), comfort, provide, give

Indirect objects (receivers of the action)

Oppressed, brokenhearted, captives, prisoners, mourners

Both present and eschatological implications

Psalms 96:1-4 O sing to the LORD a new song;
sing to the LORD, all the earth.

² Sing to the LORD, bless his name;
tell of his salvation from day to day.

³ Declare his glory among the nations,
his marvelous works among all the peoples.

⁴ For great is the LORD, and greatly to be praised;
he is to be revered above all gods.

Nahum 1:15 Look! On the mountains the feet of **one who brings good tidings**, who proclaims peace!
Celebrate your festivals, O Judah, fulfill your vows,
for never again shall the wicked invade you;
they are utterly cut off.

DM: Content of "good news / gospel" in noun and verb forms emerges in 2 Isaiah / Mark synthesis

Presence of God

40.9 “Here is your God!”

Word of God

40.8 “The grass withers, the flower fades;
But the **word of our God** will stand forever.”

Note 2 Isaiah Inclusio:

40.8 **word of our God will stand forever**
55:2-11

Why do you spend your money for that which is not bread,
and your labor for that which does not satisfy?
Listen carefully to me, and eat what is good,
and delight yourselves in rich food.
Incline your ear, and come to me;
listen, so that you may live.

For as the rain and snow come down from heaven,
and do not return there until they have watered the earth,
making it bring forth and sprout,
giving seed to the sower and bread to the eater,
**so shall my word be that goes out from my mouth,
it shall not return to me empty,
but it shall accomplish that which I purpose,
and succeed in the thing for which I sent it.**

C. Westermann, *Isaiah 40-66*, 1969 (1966)

p. 43 “The two of them, the word of God which abides, and the word of God which does not return to him void, but accomplishes the purpose for which he sends it, form the frame within which Deutero-Isaiah’s proclamation is set and mounted. Israel had lost not only her land and her statehood, but also her temple and its worship, the fountain-head of life for land and nation. But she was still left with the word of God committed to her keeping, which at once took on a significance never hitherto seen, or even dreamed of. This is the starting-point of Deutero-Isaiah’s proclamation.”

Suffering

Note "Servant Songs" of 2 Isaiah

1st Servant Song: Isaiah 42:1-4

Here is **my servant**, whom I uphold,
my chosen, in whom my soul delights;
I have put my **spirit** upon him;
he will bring forth **justice** to the nations.

² He will not cry or lift up his voice,
or make it heard in the street;

³ a bruised reed he will not break,
and a dimly burning wick he will not quench;
he will faithfully bring forth justice.

⁴ He will not grow faint or be crushed
until he has established **justice** in the earth;
and the coastlands wait for his **teaching**.

2nd Servant Song: Isaiah 49:1-6

Listen to me, O coastlands,
pay attention, you peoples from far away!
The LORD **called me** before I was born,
while I was in my mother's womb he **named me**.

² He made my **mouth** like a sharp sword,
in the shadow of his hand he hid me;
he made me a polished arrow,
in his quiver he hid me away.

³ And he said to me, "You are my **servant**,
Israel, in whom I will be glorified."

⁴ But I said, "I have labored in vain,
I have spent my strength for nothing and vanity;
yet surely my cause is with the LORD,
and my reward with my God."

⁵ And now the LORD says,
 who formed me in the womb to be his **servant**,
to **bring Jacob back** to him,
 and that **Israel might be gathered** to him,
for I am honored in the sight of the LORD,
 and my God has become my strength—⁶ he says,
"It is **too light** a thing
 that you should be my servant
to raise up the tribes of Jacob
 and to restore the survivors of Israel;
I will give you as a light to the nations,
 that my salvation may reach to the end of the earth."

3rd Servant Song: Isaiah 50:4-9

The Lord GOD has given me
 the tongue of a **teacher**,
that I may know how to sustain
 the weary with a **word**.
Morning by morning he wakens—
 wakens my ear to **listen** as those who are taught.

⁵ The Lord GOD **has opened my ear**,
 and I was not rebellious,
 I did not turn backward.

⁶ I **gave my back** to those who struck me,
 and my **cheeks** to those who pulled out the beard;
I did not hide my **face**
 from insult and spitting.

⁷ The Lord GOD helps me;
 therefore I have not been disgraced;
therefore I have set my face like flint,
 and I know that I shall not be put to shame;
 ⁸ he who vindicates me is near.

Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
⁹ It is the Lord GOD who helps me;
who will declare me guilty?
All of them will wear out like a garment;
the moth will eat them up.

4th Servant Song: Isaiah 52:13-53:12

See, my servant shall prosper;
he shall be exalted and **lifted up**, and shall be very high.
¹⁴ Just as there were many who were astonished at him—
so **marred was his appearance**, beyond human semblance,
and his form beyond that of mortals—
¹⁵ so he shall startle many nations;
kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

Who has believed what we have heard?
And to whom has the arm of the LORD been revealed?
² For he grew up before him like a young plant,
and like a root out of dry ground;
he had **no form or majesty that we should look at him**,
nothing in his **appearance** that we should desire him.
³ He was **despised** and **rejected** by others;
a man of **suffering** and acquainted with **infirmity**;
and as one from whom others hide their faces
he was **despised**, and we held him of no account.

⁴ Surely **he has borne our infirmities**
and **carried our diseases**;
yet we accounted him **stricken**,
struck down by God, and **afflicted**.

⁵ **But he was wounded for our transgressions,**
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.

⁶ **All we like sheep have gone astray;**
we have all turned to our own way,
and the LORD has laid on him
the iniquity of us all.

⁷ He was **oppressed**, and he was **afflicted**,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.

⁸ By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.

⁹ They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

¹⁰ Yet it was the will of the LORD
to crush him with pain.
When you make his life an **offering for sin**,
he shall see his offspring, and shall prolong his days;
through him the will of the LORD shall prosper.

¹¹ Out of his anguish he shall see light;

he shall find satisfaction
through his knowledge.
**The righteous one, my servant,
shall make many righteous,
and he shall bear their iniquities.**

¹² Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
**because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.**

Synthesis: "Good news" (*basar*) in II Isaiah

Comfort / exile

Presence: "Here is your God!"

Word of God: will stand forever / will not return empty

Nations

Suffering

Isaiah 56-66

Third Isaiah

Isaiah 56.1

Thus says the LORD: Maintain justice,
and do what is right,
for **soon my salvation will come,
and my deliverance be revealed.**

Isaiah 58.3, 6-9

"Why do we fast, but you do not see?

Why humble ourselves, but you do not notice?"

**Look, you serve your own interest on your fast day,
and oppress all your workers.**

6 Is not this the fast that I choose:

**to loose the bonds of injustice,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?**

7 Is it not **to share your bread with the hungry,
and bring the homeless poor into your house;
when you see the naked, to cover them,
and not to hide yourself from your own kin?**

8 Then your **light** shall break forth like the dawn,
and your **healing** shall spring up quickly;
your vindicator shall go before you,
the glory of the LORD shall be your rear guard.

9 Then you shall call, and the LORD will answer;
you shall cry for help, and he will say, Here I am.

Isaiah 60.1-3

Arise, shine; for **your light has come,
and the glory of the LORD has risen upon you.**

2 For darkness shall cover the earth,
and thick darkness the peoples;
but the LORD will arise upon you,
and his glory will appear over you.

**3 Nations shall come to your light,
and kings to the brightness of your dawn.**

Isaiah 61.1-2

**1 The spirit of the Lord GOD is upon me,
because the LORD has anointed me;
he has sent me to bring good news to the oppressed,
to bind up the brokenhearted,
to proclaim liberty to the captives,
and release to the prisoners;**

**2 to proclaim the year of the LORD's favor,
and the day of vengeance of our God;
to comfort all who mourn;**

The Gospel of Jesus Christ according to Isaiah

Mark 1:1-3

The beginning of the **good news** of Jesus Christ, the Son of God.² As it is written in the prophet Isaiah,

"See, I am sending my messenger ahead of you,
who will prepare your way;

³ the voice of one crying out in the wilderness:

'Prepare the way of the Lord, make his paths straight,'"

"gospel" (*euangelion*)*

| | | |
|-----|-------|---|
| Mk* | 1.1 | beginning |
| | 1.14 | Jesus proclaiming |
| | 1.15 | repent and believe in |
| | 8.35 | those who lose life for sake of (passion prediction #1) |
| | 10.29 | for sake of passion prediction #3) |
| | 13.10 | must first be proclaimed to all nations |
| | 14.19 | wherever gospel proclaimed ... in memory of her |

Note: Content of gospel emerges in Mark and Isaiah

Ongoing message

Proclamation

Passion!

Joel Marcus, *The Way of the Lord*, 1992

p. 18 ". . . the word 'gospel' . . . has its most important background in Deutero-Isaiah." (most importantly Is 40.9)

p. 20 ". . . when Mark refers to Isaiah by name in 1.2a, he is not just identifying the source for what follows in 1.3, but rather is hinting more broadly that his whole story of 'the beginning of the gospel' is to be understood against the backdrop of Isaian themes."

M. E. Boring, *Mark*, 2006

p. 30: "The verb occurs twenty-three times, including the Isaiah texts 40:9; 52:7; 60:6; 61:1, especially important for shaping Mark's understanding of the gospel. . . ."

Word study of gospel / *euangelion*, “good news” (In Mark: 8x as a substantive: “the gospel” [Mt :4x, Lk: 0x])

G. Friedrich, “Euangelion,” *Theological Dictionary of the New Testament*, II: 707-37

- 708-09 “Most significant for an understanding of the NT concept of *euangelion* is Dt. Is. and the literature influenced by it. Ps. 40:10 and 68:11 speak only of the isolated acts of Yahweh which are to be declared. Dt. Is., however, expects the great victory of Yahweh, His accession, His kingly rule, the dawn of the new age. In this connection the ‘messenger of good news’ (*mbasar*) is of the greatest importance.
- He is the herald who precedes the people on its return from Babylon to Sion. All Jerusalem stands on the towers and walls expecting the train of returning exiles. Then they see the messenger, the *mbasar*, on the top of the hill: “Peace and salvation, Yahweh is King,” he cries to them (Is. 52:7). He proclaims the victory of Yahweh over the whole world. Yahweh is now returning to Sion to rule. The messenger publishes it, and the new age begins. He does not declare that the rule of God will soon commence; he proclaims it, he publishes it, and it comes into effect. Salvation comes with the word of proclamation. By the fact that he declares the restoration of Israel, the new creation of the world, the inauguration of the eschatological age, he brings them to pass. For the word is not just breath and sound; it is effective power. Yahweh puts his words on the lips of His messengers. He it is who speaks through them. With His word he creates the world, He shapes history, He rules the world.”
- 709-10 “The close connection between this whole circle of thought and the NT is evident. The eschatological expectation, the proclamation of the kingdom of God, the introduction of the Gentiles into salvation history, the rejection of the ordinary religion of cult and Law (Ps. 40), the link with the terms “righteousness” (*dikosune*: Ps 40.9), “salvation” (*soteria*: Is. 52.7; Ps. 95.1), and “peace” (*eirene*: Is. 52.7), all point us to the NT.”
- 716 “The OT expectation of the *mbasar* was still alive in the time of Jesus. . . . The passages from the prophets which give us this view of the one who brings good news. Is. 40.9; 41.27; 52.7; 61.1; and Na 2.1, constantly recur in Rabbinic writings. The parallel with the NT is obvious.”
- 731 (*Euangelion* in Paul) “The Gospel does not merely bear witness to a historical event, for what it recounts, namely, resurrection and exaltation, is beyond the scope of historical judgment and transcends history. . . . [I]t is related to human reality and proves itself to be living power. . . . The Gospel is not an empty word; it is effective power which brings to pass what it says because God is its author.

Note Paul's Letter to the Romans!

Proposition

"The Gospel is the power of God for salvation to everyone who has faith to the Jew first and also to the Greek, for in it the righteousness of God is revealed through faith for faith, as it is written, 'The one who is righteous will live by faith.'" (1.16-17)

Proofs

All have sinned and fall short of the glory of God

All are justified by grace as a gift through faith

All who are led by the Spirit of God are children of God

Nothing can separate us from the love of God in Christ Jesus

The gifts and the calling of God are irrevocable

Therefore

Present your bodies to God as a living sacrifice

Love one another

Welcome all, for God has welcomed all

with one voice glorify the God and Father of our Lord Jesus Christ]

"Gospel" (*Euangelion*) in Mark

1.1 modified by

beginning: something new, with a continuation implied

Christ: developed by Mark explicitly (Who? Must . . .) in 8:31-33; 9:31; 10:33-34

3x die/rise passion descriptions as a necessity

Son of God:

1.1 beginning of gospel of

1.11 "You are my Son" (voice from ripped heavens at Jesus' baptism)

3.11 "you are" (unclean spirits)

5.7 "What have you to do with me?" (Gerasene demoniac)

9.7 "This is my Son, listen to him" (voice from heaven at transfiguration)

15.39 "Truly this man was" (centurion at crucifixion)

Isaiah: source for Mark; significant descriptive echoes

1.14-15 'Proclaimed" (*kerusso*) by Jesus (also John Bap [1.4-8] and disciples in and beyond Mark [16:6-8])

Content described:

Time (*kairos*) is fulfilled

Kingdom (*basileia*) of God has come near

Repent ("turn back", "agree" concerning sin)

Believe in the gospel

8:35 "Those who lose their life for my sake, and for the sake of the gospel, will save it."

"If any want to become my followers"

This description extends the "must" description of Christ

Suffer

Be rejected

Be killed

Rise again

To disciples in the story, and "anyone who wants to follow me"

Deny themselves

Take up their cross

Follow me

Finding (or losing/destroying) one's soul/life (*psyche*) is part of the gospel!

Gospel intimately connected to the suffering of Jesus, and to the disciple's experience of suffering!

10.29 Jesus: "No one who has left [xyz] for my sake and for the sake of the gospel . . ."

Peter: "We have left everything and followed you (1:18, 20)."

Jesus: House

Brother/sister

Mother/father

Children

Fields

Will receive 100x! (with persecutions!) in this age and the age to come

"Value" of the gospel!

(Context: What must I do to inherit eternal life?

Commandments: I have kept all these

Loving response: you lack one thing: go, sell, give, come, follow

Shocked, went away grieving, for he had many possessions)

13.10 “Gospel must be proclaimed to all nations”

Eschatological discourse

You will be handed over, beaten, accused because of me

As a witness (*marturion*) to them

First: proclamation of gospel to all nations (“must” = *dei*)

14.9 “Wherever the gospel is proclaimed in the whole world, what she has done will be told in remembrance of her.”

Passover setting!

At table: woman anoints Jesus with costly (300 day’s wages) ointment

Responses: anger at waste, scolded her

Jesus: She has performed a “good service” (*kalon ergon* = “beautiful action”)

Value: what lasts

Discernment: anointed my body (*myhrred*); beauty, remembrance

Summary: Gospel / Good news / evangel in Mark

A process begun and continuing

“Passion” in all of its expressions

Actualizes biblical paradigm of Isaiah

A word to be proclaimed (by John, Jesus, disciples, readers/hearers)

Fulfilled in time

Involves kingdom/reign of God in the present and ultimate future

Calls hearers to repent and believe

Followers of Jesus share his experience and destiny

Gospel has power to give life

Ultimate value

Extends to all nations, all people

The Beginning of the Gospel of Jesus Christ according to Isaiah

Mark 1:1-3

The beginning of the good news of Jesus Christ, the Son of God.² As it is written in the prophet Isaiah,

"See, I am sending my messenger ahead of you,
who will prepare your way;

³ the voice of one crying out in the wilderness:

'Prepare the way of the Lord, make his paths straight,'"

The citation from Isaiah

Adela Yarbro Collins, *Mark*, 2007

p. 135: ". . . the most complete and explicit citation of scripture in the Gospel of Mark."

Joel Marcus, *The Way of the Lord*, 1992

p. 139: "This is not just a reference to the citation of Isa 40:3 in Mark 1:3; rather, echoes of Isaiah, particularly of the second part of the book, which is commonly ascribed to an anonymous postexilic author ('Deutero-Isaiah'), permeate the entire Markan prologue. Forgiveness of sins . . . the wilderness . . . 'proclaiming forgiveness' . . . tearing of the heavens, the descent of the Spirit, the content of the heavenly voice . . . Jesus living at peace with the animals . . . the nearness of the dominion of God . . . Thus each of the initial five pericopes in Mark's Gospel has strong connections with the second half of the book of Isaiah."

Donald Juel, *Mark*, 1990

p. 30: ". . . the quotation represents a conflation of Mal 3.1 and Is 40.3, perhaps even with influence from Ex 23.20. . . The presence of such a conflated quotation may indicate that a lively tradition of scriptural interpretation predates Mark's Gospel."

Bonnie B. Thurston, *The Spiritual Landscape of Mark*, 2008

p. 5 "But even before the narrative begins, Mark introduces a programmatic quotation from the prophets that combines Malachi 3:1 and Isaiah 40:5-6: 'See, I am sending my messenger ahead of you . . . the voice of one crying in the wilderness: 'Prepare the way of the Lord' (1:2). This is characteristic of the way Mark uses Hebrew Scripture; he combines quotations in such a way that a new assertion is made."

Joel Marcus, *The Way of the Lord*, 1992

p. 41: "Mark probably understands this preparation in a double sense. As N. Perrin has noted, Mark's Gospel portrays a progression of witness and suffering from John to Jesus to the church: first John preaches and is delivered up (1.7,14); then Jesus preaches and is delivered up (1.14;9.31;10.33); finally the Christians preach and are delivered up (3.14; 13.9-13). John thus prepares Jesus' way both by his preaching and by his martyrdom."

Joel Marcus, *Mark 1-8*, 2000,

p. 149: "The way of the Lord,' as we have already seen, is Jesus' 'way' (1:2-3), and the latter will become the leitmotiv of the Gospel's central section, where it will refer to his path up to suffering and death in Jerusalem (see 8:27; 9:33-34; 10:17, 32, 46, 52)."

J. Donahue and D. Harrington, *Mark*, 2002

p. 61: "The 'way of the Lord' is a common figure in Second Isaiah (40:3; 42:16; 43:16; 48:17; 49:11; 51:10) for the path by which God will bring back the people from exile. It is also central to Mark, who captures the double meaning of way as a path or journey (2:23; 4:4,15; 6;8; 8:3; 10:17,46) and as the journey toward discipleship (8:27; 9:33-34; 10:32; 10:52; 11:8; 12:14)."

M. Eugene Boring, *Mark*, 2006

pp. 37-38: "The triumph of God joyfully promised by Isaiah will be realized in Jesus' way to the cross: this is Mark's theme. Thus 'the way of the Lord' Jesus is not the ethical life to which he calls, but the way of suffering and death he himself follows to its bitter—and ultimately triumphal—end. This way of Jesus continues into the reader's own time, and Jesus' call to discipleship is not a call to adopt his 'way of life' in the sense of adopting his ideals and principles, but to follow him in the path he himself walked."

p. 39: "The wilderness is an ambivalent image in the Hebrew Bible and Jewish tradition. The wilderness is the deserted, inhospitable area where there is no food or water, the haunt of wild animals, demons, and death, but this means it is also the place where Israel was utterly dependent on God, the place where Israel was faithful to God before entering the land. The wilderness was thus the place of new beginnings, the place where Israel stood before crucial decisions (Deut 30:19), where they entered into the covenant and became God's people (Deut 29:12), where Israel is called to make a fresh start (Jer 2:2; Hos 2:14; 9:10), the route to a new Exodus (Isa 40-55)."

The Beginning of the Gospel of Jesus Christ according to Isaiah

Jesus Christ (*christos*)

Christ (*christos*) in Mark

| | |
|--------------|---|
| 1:1 | Title: Gospel of Jesus Christ |
| 8:29 | "Who do you say that I am?" Peter: You are the Christ . . . |
| | Must (<i>dei</i>) Suffer, be rejected, be killed, rise |
| | 9:30-32 Betrayed, killed, rise |
| | 10:32-34 handed over, condemned |
| | Handed over, mocked spit, flogged, killed |
| | Rise |
| 14:61, 15:32 | Are you the Christ? Let the Christ come down |

Son (*huios*) in Mark

- 1:1 Gospel of Jesus Christ, Son of God
- 1:11 You are my Son (Baptism)
- 2:10 Son has authority to forgive sins
- 8:31 Must suffer
- 9:7 This is my Son (Transfiguration)
- 10:33 will be betrayed
- 12:6 They will respect my son (vineyard parable)
- 15:39 This man was God's Son (centurion at crucifixion)

The **Beginning** of the Gospel of Jesus Christ according to Isaiah

"beginning" (*arche*)

Joel Marcus, *Mark 1-8*, 2000

p. 141: ". . . the article is frequently absent in the first word of a title."

p. 143: "Mark begins his work with a title (1:1) that introduces both the prologue (1:1-13 or 1:1-15) and the Gospel as a whole;"

Adela Yarbro Collins, *Mark*, 2007, p. 130:

"Mark 1:1 is an independent sentence, without a predicate, which both summarizes and introduces the rest of the work, that is, Mark 1:1-16:8."

M. Eugene Boring, *Mark*, 2006, p. 31:

"The point is not that the story of Jesus begins with his baptism by John, but that the gospel proclaimed by the church of Mark's day had its beginning and origin in the events narrated in mark as a whole. Cross and resurrection are not the end of something that begins in Mark 1:1; the Gospel of Mark as a whole narrates the beginning of a story that continues in the readers' own day and of which they are a part. The open 'ending' of the story at 16:8 suggests that the whole of Mark's story is only a beginning, that 'the beginning of the gospel story is over on Easter morning,' and that every reader is challenged to continue the story in his or her own time."

The “ending” of Mark

Donald Juel, *A Master of Surprise: Mark Interpreted*, 1994, p 120:

“There is no stone at the mouth of the tomb. Jesus is out, on the loose, on the same side of the door as the women and the readers. The story cannot contain the promises. Its massive investment in the reliability of Jesus’ words becomes a down payment on a genuine future.”

M. Eugene Boring, *Mark*, 2006, p. 449:

"Now, the readers, stand at the brink of the incomplete narrative in which all have failed, and, with terrible restraint, the narrator breaks off the story and leaves the readers, who may have thought the story was about somebody else, with a decision to make . . ."

Bonnie Thurston, *The Spiritual Landscape of Mark*, 2008, p. 71:

"I think 16:8 is exactly the right ending for Mark's gospel, written as it was for Christians under persecution who were themselves faced with martyrdom, focusing as it does on the cross. And I think it is the right ending for us. This is where we live: after the resurrection but before the return, entrusted with a message that is wonderful, but the import of which we don't quite understand. Mark 16:6-8 is the space most of us inhabit if we are honest with ourselves."

Mark 1:4-8: Proclamation of the Gospel

John the baptizer appeared in the wilderness, **proclaiming a baptism of repentance** for the **forgiveness of sins**.⁵ And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, **confessing their sins**.⁶ Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey.⁷ He **proclaimed**, "The one who is **more powerful** than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals.⁸ I have baptized you with water; but he will baptize you with the **Holy Spirit**."

"Proclaim" (kerusso)

John

- 1:4 baptism of repentance for forgiveness of sins
- 1:7 his proclamation: after me comes the more powerful one

Jesus

- 1:14 Proclaiming the gospel: Kingdom has come near, repent and believe in the gospel
- 1:38 Let us go to neighboring towns so that I may proclaim, for that is what I came to do
- 1:39 He went proclaiming and casting out demons

Disciples

- 1:45 healed leper
- 3:14 12 apostles called to
- 5:20 Gerasene demoniac
- 6:12 twelve
- 13:10 gospel must first be proclaimed in all nations, then the end will come
- 14:9 wherever the gospel is proclaimed in whole world
- 16:8 fled, said nothing, afraid

Joel Marcus, *The Way of the Lord*, 1992

p. 41: "Mark probably understands this preparation in a double sense. As N. Perrin has noted, Mark's Gospel portrays a progression of witness and suffering from John to Jesus to the church: first John preaches and is delivered up (1.7,14); then Jesus preaches and is delivered up (1.14;9.31;10.33); finally the Christians preach and are delivered up (3.14; 13.9-13). John thus prepares Jesus' way both by his preaching and by his martyrdom."

Meditation: The Gospel Paradigm

Paradigm: from *paradeiknumi*: “to show side by side”

Process: Exegete “A” (biblical text)
 Exegete “B” (my/our life)
 Place them “side by side”
 Discern connection (biblical “understanding”)
 Live the connection

The Gospel Paradigm

Isaiah 6

Forgiveness
Word (proclaimed, misunderstood)

Isaiah 40-55

Comfort (exile, forgiveness, misunderstanding)
Good news
God present
Word
Suffering
Nations

Mark 1

Isaiah (summary above)
Christ Crucified
Raised
Proclaimed
Beginning

Using the above paradigm words from Isaiah and Mark, please describe your personal journey of discipleship from comfort to good news/gospel to calling.

Meditation: Mark's Community Setting as a Paradigm for Discipleship and Mission

Bonnie Thurston, *The Spiritual Landscape of Mark*, p. 4

“Mark wrote in a time of destruction, disintegration, and persecution to a marginal group within a dominant, hostile culture. Mark wrote for a suffering community, a community whose very existence was in jeopardy . . .”

How does your worshipping community live out the dynamics of the gospel movement from comfort to word to proclamation?

Meditation: The Good News of the Cross of Jesus Christ

Bonnie Thurston, *The Spiritual Landscape of Mark*, p. 62

“Suffering in human life is inevitable, but the cross in its solitariness and solidarity is irreversible. . . . Every life has its Gethsemanes and Calvaries; most have multiple experiences of them. I know something about it. For fourteen months I watched as my husband died of a particularly nasty cancer. It took me years to realize that during those long nights of illness when all I could do to pray was to look at the cross hanging on our bedroom wall, it was God there suffering with us.”

How has the cross (dying and rising) been part of your experience of the Gospel of Jesus Christ?

**Revised Common Lectionary: Year of Mark and John
Proclamation of the Gospel of Jesus Christ**

Responsible Use of the Lectionary

Strengths

- Ecumenical solidarity
- Integrity of spiritual journey of years, seasons, Sundays and days
- An intentional system of spiritual formation

Limitations

- Use of Hebrew scripture
- Inevitable loss of full context of meaning of each Gospel in any given year
- Necessity of supplementing weekly worship with biblical teaching ministry

Responsible Use

- Current cultural realities
- Calling to proclaim
- Canonical hermeneutic: listening to and proclaiming the word
- Maintaining full context of “meaning” of Word in worship, mission and nurture

ADVENT

| <u>Date</u> | <u>Day</u> | <u>Gospel</u> | <u>John</u> |
|-------------|------------|---|--|
| 12/3* | 1 Adv | <u>Mark</u> (* = unique to Mk in RCL) 13:24-37 | Living eschatologically |
| 12/17* | 2 Adv | 1:1-8 | Beginning of Gospel of Jesus Christ According to Isaiah |

CHRISTMAS

| | | | |
|-------|-----|------------|--|
| 12/24 | Eve | (Lk 2:1-20 | Shepherds see the word, make known the word, glorify and praise God) |
| 12/25 | Day | | 1:1-14 In the beginning was the Word |

EPIPHANY

| | | | |
|------|--------------|----------|---|
| 1/7 | Baptism Lord | 1:4-11 | Ripped heavens: Spirit/Voice: "You are my Son, beloved, well pleased" |
| 1/21 | 3E | 1:14-20 | Proclamation of Gospel/Calling disciples |
| 1/28 | 4E | 1:21-28* | "Perfect Day": Encounter with demonic power |
| 2/4 | 5E | 1:29-39* | "Perfect Day": Healing /Prayer alone |
| 2/11 | Transfig | 9:2-9 | Voice: "My Son, the beloved, listen to him!" |

LENT

| | | | |
|------|----|---------|--|
| 2/18 | 1L | 1:9-15 | Baptism, wilderness, proclamation of kingdom |
| 2/25 | 2L | 8:31-38 | "Christ" and "Disciple" job descriptions |
| 3/3 | 3L | | 2:13-22 Cleansing of temple as passion |
| 3/10 | 4L | | 3:14-21 Son of Man must be lifted up |
| 3/17 | 5L | | 12:20-33 Hour has come for lifting up of Word |

HOLY WEEK

| | | | |
|------|--------------|--------|---------------------------------------|
| 3/24 | Passion | 14-15 | Passion |
| 3/28 | Maundy Th | | 13:1-17, 31b-35 New commandment: love |
| 3/29 | 9Good Fri | | 18-19 Glorification of Son |
| 3/31 | Resurrection | 16:1-8 | Crucified, raised, as he said |

EASTER

| | | | |
|------|----|--------------|--|
| 4/7 | 2E | | 20:19-31 breathed, not believe, believe |
| 4/14 | 3E | (Lk 24:36-48 | opened minds to understand scriptures) |
| 4/21 | 4E | | 10:11-18 I Am the Good Shepherd |
| 4/28 | 5E | | 15:1-8 Abide in me, bear much fruit |
| 5/5 | 6E | | 15:9-17 Love one another |
| 5/12 | 7E | | 17:6-19 Prayer for disciples: Sanctify them |

PENTECOST

| | | | | | |
|-------|-----------------|----------------|--------------------------------------|--------------------|---|
| 5/19 | Day of Pent | | | 15:26-27, 16:4b-15 | Paraclete |
| 5/26 | Holy Trinity | | | 3:1-17 | God: Father, Son, Holy Spirit |
| 6/2 | Lec 9/P 2 | 2:23-3:6* | Lord of Sabbath | | |
| 6/9 | Lec10 /P 3 | 3:20-35* | Family unbelief | | |
| 6/16 | Lec11 /P 4 | 4:26-34* | Seed parables | | |
| 6/23 | Lec 12 /P 5 | 4:35-41* | Stilling storm: Who is this? | | |
| 6/30 | Lec 13/P 6 | 5:21-43* | Daughters: Bleeding and dead | | |
| 7/7 | Lec 14/P 7 | 6:1-13 | Rejection at Nazareth, commissioning | | |
| 7/14 | Lec 15/P 8 | 6:14-29* | Death of John | | |
| 7/21 | Lec /16P 9 | 6:30-34, 53-56 | Compassion: teaching and healing | | |
| 7/28 | Lec 17/P 10 | | | 6:1-21 | 5,000 given bread |
| 8/4 | Lec 18/P 11 | | | 6:24-35 | You ate your fill, I am bread of life |
| 8/11 | Lec 19/P 12 | | | 6:35, 41-51 | Bread that I give is my flesh |
| 8/18 | Lec 20/P 13 | | | 6:51-58 | Unless you eat, drink, you have no life |
| 8/25 | Lec 21/P 14 | | | 6:56-69 | "You have words of eternal life" |
| 9/1 | Lec 22/P 15 | 7:1-23* | Washing hands: defilement | | |
| 9/8 | Lec 23/P 16 | 7:24-37* | Syrophoenician woman | | |
| 9/15 | Lec 24/P 17 | 8:27-38 | Passion #1, disciples' call to life | | |
| 9/22 | Lec 25/P 18 | 9:30-37* | Passion #2: Greatness | | |
| 9/29 | Lec 26/P 19 | 9:38-50* | Exorcist | | |
| 10/6 | Lec 27/P 20 | 10:2-16* | Divorce | | |
| 10/13 | Lec 28/P 21 | 10:17-31* | Eternal life: one thing | | |
| 10/20 | Lec 29/P22 | 10:35-45* | Passion #3: best seat | | |
| 10/27 | Reformation | | | 8:31-36 | Son will make you free |
| 10/27 | Lec 30/P 23 | 10:46-52" | Bartimaeus | | |
| 11/3 | All Saints | | | 11:32-44 | Raising Lazarus |
| 11/3 | Lec 31/P 24 | 12:28-34 | Great commandment | | |
| 11/10 | Lec 32/P 25 | 12:38-44* | Scribes/widow: life | | |
| 11/17 | Lec 33/P 26 | 13:1-8 | Destruction of temple | | |
| | Christ the King | | | 18:33-37 | My kingdom is not from this world |