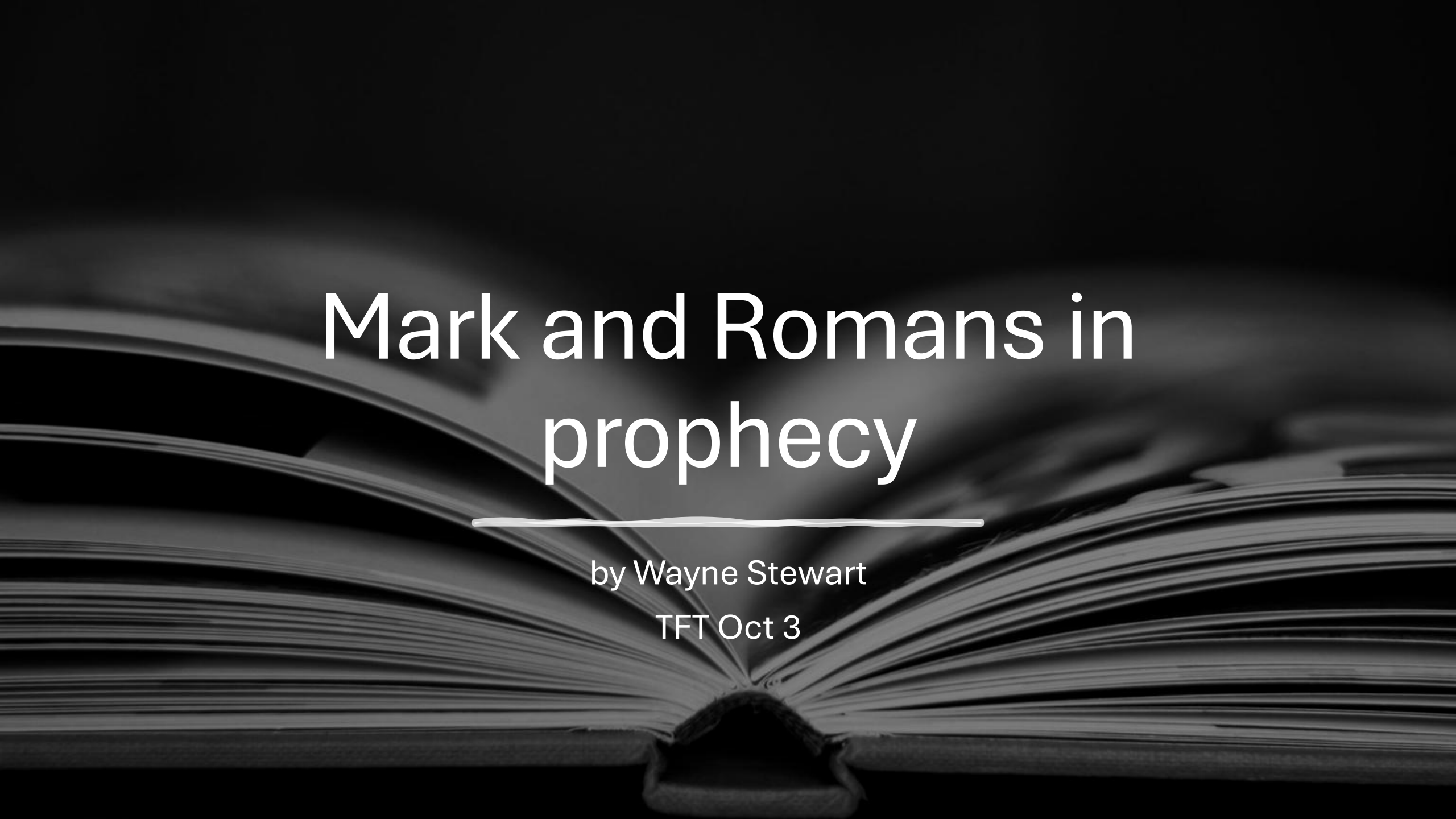




Mark and Romans in prophecy

by Wayne Stewart

TFT Oct 3

THE PERFECT SERVANT: A DISPENSATIONAL SURVEY OF THE GOSPEL OF MARK

A 5-Part Introductory Presentation Slide

1. THE SERVANT'S ADVENT & GOSPEL OF THE KINGDOM (Mark 1:1-15)



1. THE SERVANT'S ADVENT & GOSPEL OF THE KINGDOM (Mark 1:1-15)

- The Proclamation of the Kingdom: Good News, time fulfilled, Kingdom has drawn nigh, calling for repentance (Mark 1:14-15).
- The Omission of Genealogy: Focus on immediate ministry, not birth record, for a servant.
- The "Ox" Symbolism: Representing the lowest earthly position (servant), Christ is the branch of service (Zech 2:8).

2. THE SERVANT'S MINISTRY OF ACTION (Mark 1:16-8:30)



2. THE SERVANT'S MINISTRY OF ACTION (Mark 1:16-8:30)

- A Narrative of Immediate Action: Emphasizes acts over discourses, using "straightway" and "Immediately".
- Conciseness vs. Detail: Compresses complex events, commission of the twelve in seven verses vs. Matthew's forty-two.
- The Identification of the Messiah: Concludes with Peter's confession: "Thou art the Messiah," the turning point.

3. THE SERVANT'S SACRIFICE AND RANSOM (Mark 8:31-12:44)



- The Key Verse: Mark 10:45: The Son of Man came to give His life a ransom (lutron) for many.
- The Nature of the Ransom: Lutron refers to the price paid for liberation from bondage, a sacrificial loosing from sin.
- The Voluntary Path to Suffering: Christ taught the necessity of His suffering and death as a "ransom for all" (1 Tim 2:6).

4. THE PROPHETIC DISCOURSE OF THE SECOND COMING (Mark 13)



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- Extreme Importance for the Nations: Provides a full report of the prophecy concerning the end of the age and the Second Coming.
- The "Beginning of Sorrows": Mark 13:8 and 13:19 connect tribulation to the "beginning of the creation," pointing to future fulfillment for Israel.
- The Future Kingdom Preciation: Notes that the "gospel of the kingdom" must be published again before "the end" comes.

5. THE SERVANT'S RESURRECTION & ACTS PERIOD COMMISSION (Mark 14-16)



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- The Accomplished Work: Gospel ends with the Servant having finished His sacrificial work, received up into heaven.
- The Continuing Service: Mark 16:20 describes transition to Acts: "The Lord working with them, confirming the Word with signs following."
- The Falling Servant vs. The Perfect Servant: John Mark, a "falling servant," was chosen to write the account of the "unfalling, perfect Servant."

Mal 3:1, Isa 40:3

- KJV Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God;
- 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
- 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Romans 15 (what is the hope?)

- **KJV Eph. 1:18** The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
- **12** That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
- **KJV Eph. 4:4** There is one body, and one Spirit, even as ye are called in one hope of your calling;
- **TBT Eph. 1:18** πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,
- **TBT Eph. 2:12** ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ.
- **TBT Eph. 4:4** ἓν σῶμα καὶ ἓν Πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν.

Romans 15 Summary: Unity, Hope, and Gentile Ministry

A high-level summary of Christian unity/Gentile inclusion and Paul's missionary service to the Gentiles, detailing mutual edification, messianic hope, gospel proclamation, and intercessory prayer.

PAUL'S MINISTRY AND MISSION PLANS (Verses 14–33)

Gospel Proclamation from Jerusalem to Illyricum

Paul ministered to Gentiles, pioneering gospel work where Christ was not yet named.



Selfless Mutual Edification

The strong must bear with weak infirmities, following Christ who did not please Himself.



Unified Worship and Mutual Reception

Believers are commanded with one mind and mouth to glorify God and receive one another.



Messianic Hope for the Gentiles

Christ confirmed promises to Israel so that Gentiles might glorify God for His mercy.



Material Support for Poor Saints

Gentile churches in Macedonia and Achaia contributed aid to poor Jewish saints in Jerusalem.



Urgent Call to Intercessory Prayer

Paul requested striving prayers for protection from unbelievers during his Jerusalem mission.



The Fourfold Chain of Old Testament Quotations (15:9b–12): To prove to Jewish believers that Gentile blessing alongside Israel was not a new invention, Paul quotes from all three divisions of the Hebrew Scriptures—the Law, the Psalms, and the Prophets:

- Psalm 18:49 (15:9): "For this cause I will confess to Thee among the Gentiles, and sing unto Thy name".
- Deuteronomy 32:43 (15:10): "Rejoice, ye Gentiles, with His people".
- Psalm 117:1 (15:11): "Praise the Lord, all ye Gentiles; and laud Him, all ye people".
- Isaiah 11:10 (15:12): "There shall be a Root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust [hope]".

The Portrait of a Restored Servant: Mark the Gospel Writer

An expert-level biographical overview based on E.W. Bullinger's Companion Bible.

ORIGINS AND IDENTITY (The Jerusalem Years)

JOHN THE HEBREW, MARK THE ROMAN.

His Hebrew forename was John (Acts 12:12), while his Roman (Latin) surname was Mark.



SON OF A WEALTHY JERUSALEM INFLUENCE.

His mother, Mary, owned a large house in Jerusalem that served as a primary sanctuary and meeting place for the early church.

COUSIN TO THE "SON OF CONSOLATION".

While the KJV translates Colossians 4:10 as "sister's son," Bullinger notes the relationship was actually that of "cousins."

DEFECTION AND CONFLICT (The First Missionary Journey)

EARLY DEPARTURE FROM THE MINISTRY.

Mark served as a "minister" or helper on the First Missionary Journey but left Paul and Barnabas prematurely at Perga (Acts 13:13).



A RIFT BETWEEN TWO APOSTLES.

Mark's defection caused a sharp dispute between Paul and Barnabas; Barnabas wanted to give Mark a second chance, while Paul refused, leading the two leaders to part ways.

THE PETER CONNECTION AND THE GOSPEL (Rome/Babylon)

A SPIRITUAL FATHER-SON RELATIONSHIP.

Peter affectionately refers to Mark as "Marcus my son" (1 Peter 5:13) while writing from "Babylon," which Bullinger identifies as Rome.



PETER'S SECRETARY AND INTERPRETER.

Historical testimonies from Papias (A.D. 125) and Irenaeus (A.D. 180) confirm Mark recorded Peter's preaching to form the Gospel of Mark.

RESTORATION AND RECONCILIATION

"PROFITABLE FOR THE MINISTRY".

In Paul's final letters, he fully reconciles with Mark, asking for him in 2 Timothy 4:11 because he is "profitable to me for the ministry."



UNIFIED IN THE ROMAN WORK.

Mark is listed alongside Paul's core team as a "fellow-laborer" during Paul's imprisonment.

THE GETHSEMANE MYSTERY (Bullinger's Unique View)



LAZARUS, NOT MARK.

Bullinger contrasts the common view (that Mark was the "young man" who fled naked in Mark 14:51-52) with his strict interpretation that this individual was actually Lazarus.

MARTYRDOM IN EGYPT

DRAGGED THROUGH THE STREETS.

Tradition and historical reports indicate Mark was martyred in Alexandria, Egypt, where he was dragged through the streets with a rope around his neck until dead. (A.D. 68).



Why Dispensational Perspective?

- Lk. 16:2-4; 1 Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25
- KJV Eph. 1:10 That in **the dispensation of the fulness of times** he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:
- KJV Eph. 3:2 If ye have heard of **the dispensation of the grace of God** which is given me to you-ward:
- TBT Eph. 1:10 **εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν**, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς.
- TBT Eph. 3:2 εἶγε ἠκούσατε **τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ** τῆς δοθείσης μοι εἰς ὑμᾶς,

The Dispensational Journey of Baptism: Past, Present, and Future

THE PAST: RITUALS AND TRANSITIONS (Old Testament – Acts Period)



DIVERS BAPTISMS & WASHINGS

Under the Law, baptism (baptismos) referred to ceremonial washings or 'plunges' signifying external cleansing.



THE BAPTISM OF JOHN

A unique baptism of water unto repentance specifically designed to make the Messiah manifest to Israel.



THE "TWO BAPTISMS" OF THE ACTS PERIOD

During Pentecost, water baptism and Spirit baptism (with miraculous signs) operated together as a dual witness.



THE "ONE BAPTISM" OF EPHESIANS 4:5

Post-Acts 28, the "two baptisms" are set aside for one: the Spirit's work.



SPIRITUAL IDENTIFICATION OVER RITUAL

Baptism now refers to a silent, vital union with Christ's death, burial, and resurrection.



LEAVING THE "SHADOWS" BEHIND

Physical water is a "carnal ordinance" that gives way to the spiritual reality in Christ.

THE FUTURE: THE KINGDOM AGE (The Millennium)



THE GREAT COMMISSION REALIZED

Matthew 28's command to baptize all nations will be put into practice by a restored Israel.

THE GOSPEL OF THE KINGDOM

In the "age to come," baptism returns as a witness to the nations under Christ's rule.

Dispensation

Gospels

Acts Period

Focus

Type of Baptism



Water Only



Repentance for Israel

Present (Mystery)



Spirit Only

Focus



Water + Spirit



Witness with Miraculous Signs



Identification with Christ's Death

THE LORD'S SUPPER:
A KINGDOM ORDINANCE



ROOTED IN ISRAEL'S
NEW COVENANT

It is explicitly tied to the covenant made with the houses of Israel and Judah.



LINKED TO THE
EARTHLY KINGDOM

Instituted during the Jewish Passover to "show the Lord's death" until His return to earth.



LIMITED TO THE
TRANSITIONAL PERIOD

Mentioned in early epistles like 1 Corinthians but entirely absent from Paul's later "Prison Epistles."

The Lord's Supper vs. The Mystery:
A Dispensational Distinction

FUNDAMENTAL THEOLOGICAL DIFFERENCES		
FEATURE	THE LORD'S SUPPER	THE MYSTERY
PRIMARY BASIS	The New Covenant (Jer. 31)	Purpose "Before the World Began"
PRIMARY SPHERE	Earthly Kingdom / Israel	Heavenly Places / The One Body
BIBLICAL STATUS	Ceased/Suspended at Acts 28	Revealed/Manifested after Acts 28

THE MYSTERY:
A HEAVENLY REVELATION



A SECRET
"HID IN GOD"

Unlike the New Covenant, the Mystery was never revealed in the Old Testament or Gospels.



NO PLACE FOR
ORDINANCES

The Church of the One Body has no warrant for rites, ceremonies, or covenants.



HEAVENLY VS.
EARTHLY SPHERES

The Mystery concerns a calling in "heavenly places," distinct from earthly kingdom promises.



CHRIST THE SERVANT:

A Dispensational Analysis of Mark 1:1-15

CHRIST AS THE SERVANT (The Ox)



Christ Portrayed as the Ox

In Welch's dispensational framework, Mark represents the face of the Ox among the Cherubim, symbolizing Christ as the tireless and obedient Servant.



The Lowliest Earthly Position

While Matthew presents Christ in the highest position as King, Mark intentionally presents Him in the lowest position as a Servant (Isaiah 42:1).



Characteristic of "Immediately"

The Gospel of Mark emphasizes action and immediate service, frequently using the words "straightway" and "immediately" to show the Servant's promptness.



THE OMISSION OF PEDIGREE



No Genealogy or Birth Narrative

Mark 1:1 skips Christ's birth and ancestry entirely, beginning instead with the start of His public ministry and the testimony of John the Baptist.

"A Servant Needs No Pedigree"

Wolich notes that while a King (Matthew) or a Man (Luke) requires a genealogy to prove their status, the lineage of a servant is irrelevant to their work.

Matthew:	Mark:	John:
		
Lion/King	Ox/Servant	Man/Ideal Man
To Abraham/ David	None (Pedigree unnecessary)	"In the beginning" (None)

THE GOSPEL OF THE KINGDOM (Mark 1:14-15)



A Specific Message to Israel

The "Gospel of the Kingdom" was a proclamation that "the time is fulfilled" and the earthly kingdom of God—foretold in Old Testament prophecy—was now "at hand" or near.



The Requirement of Repentance

The core command of this specific gospel was to "repent and believe the good news" regarding the nearness of the King and His kingdom.



Focus on the Earthly Kingdom

This message concerned the setting up of a Merat, earthly dominion for the "lost sheep of the house of Israel".

DISTINCTIVE SILENCES



No Mention of the Atoning Death

In Mark 1:1-15, there is no mention of the sacrifice of Christ or the atoning death; these were "secrets" not revealed to the disciples until much later (Matthew 16:21).



The Absence of Sin and Justification

The "Gospel of the Kingdom" as preached here does not emphasize individual justification or the removal of sin through the blood of Christ, but focuses on national repentance for the Kingdom.



A Gospel Suited for its Time

Welch argues that this kingdom message was authorized for its specific era and must be "rightly divided" from the later Gospel of Grace that focuses on the finished work of the Cross.

In biblical typology and dispensational study, the **Ox** represents Jesus in the Gospel of Mark because it stands as the ultimate symbol of **lowly, patient service, tireless labor, and sacrifice** ¹ Just as the four faces of the Cherubim (the Lion, the Ox, the Man, and the Eagle) depict four distinct aspects of creation, so the four Gospels present four distinct facets of Christ's person and ministry ⁴ Matthew represents the **Lion** (Christ as the King) ¹ Mark represents the **Ox** (Christ as the Servant) ¹ Luke represents the **Man** (Christ as the perfect Man) ¹ John represents the **Eagle** (Christ as God, the Word) ¹

This symbolic association of the Ox with Christ's servant-character in Mark is supported by several deep scriptural truths:

1. The Fulfilling of Prophetic Servantship

The Ox is uniquely aligned with the Old Testament prophecies of the Messiah as a servant, such as Isaiah 42:1 ("*Behold, My Servant*") 9 10 and Zechariah 3:8 ("*My Servant, the BRANCH*") 9 Where Matthew presents Christ in the highest earthly position as a King, Mark presents Him in the lowliest earthly position as a Servant 2 The Ox perfectly embodies this submissive, obedient strength 1

2. A Servant Needs No Pedigree

A key structural evidence of Christ's servanthip in Mark is the **total absence of a genealogy** ³ ^{...}. While Matthew traces Christ's lineage to Abraham to prove His royal claim ⁹ ^{...}, and Luke traces His lineage back to Adam to establish His perfect humanity ³ ^{...}, Mark begins abruptly with Christ's active service ¹⁴ ¹⁵. An ox or a servant requires no pedigree; its value is found entirely in its labor and the faithfulness of its work ³ ⁹.

3. Service Motivated Purely by Love (No Law)

Unlike a hired hand, the perfect Servant in Mark works from a heart of pure love, knowing no urge except His own nature to do the Father's will ¹⁶ . This is beautifully highlighted by a striking textual feature: **the Greek word for 'law' (*nomos*) is completely omitted from the Gospel of Mark**, whereas it occurs multiple times in the other three Gospels ¹⁶ . His service was a completely free offering of His heart ¹⁶ .

4. Restoration of Adam's Lost Dominion

The Ox represents the tame beasts (cattle) over which Adam originally possessed dominion in Eden 6 17 . Following the Fall and the loss of that dominion, the Cherubim were placed at the gate of Eden as a pledge of a redeemed creation 6 By taking the form of the Ox, the Lord enters into the lowliest sphere of domestic, working creation to bear its burdens 20 . He serves as the second Man Who will ultimately restore Adam's lost dominion over "all sheep and oxen, yea, and the beasts of the field" 17

5. Willing Sacrifice and Ransom

The thematic spine of Mark's Gospel is found in **Mark 10:45**: "*For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many*" 24 . This dual calling perfectly matches the life of the Ox, which spends its days in patient labor ("*to minister*") and ends its life as a willing sacrifice upon the altar ("*to give His life a ransom*") 24 . It represents a "body prepared" for complete obedience unto death 20 25 .

THE PIERCED EAR: Christ as the Willing Servant

THE SHADOW: THE LAW OF THE HEBREW SERVANT

The Choice of Love (Exodus 21:5)

A servant chooses lifelong service over freedom because he loves his master.



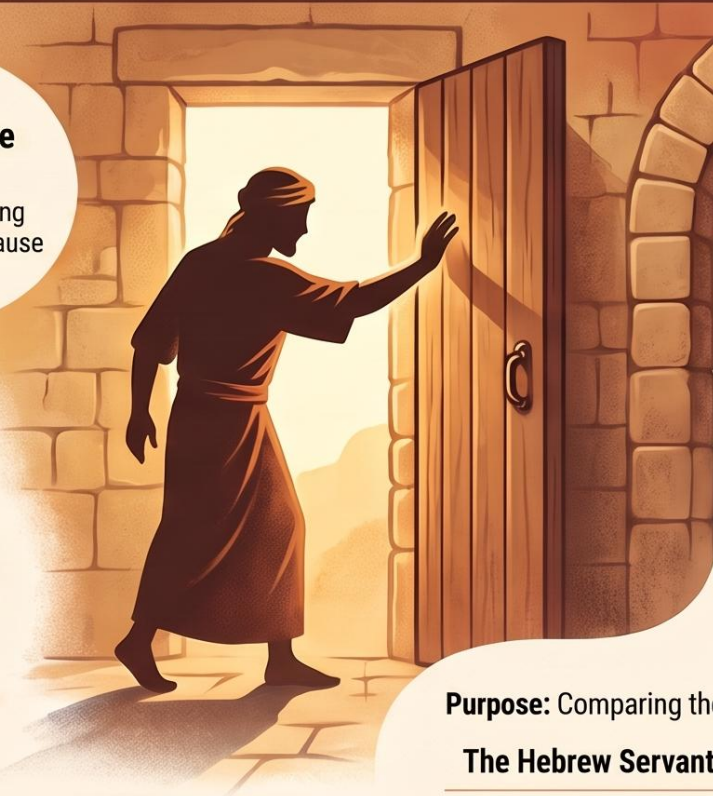
The Symbol of the Bored Ear

The master bores the servant's ear with an awl against the doorpost.



Service "For Ever"

This "digged ear" signifies a voluntary bond lasting until the Year of Jubilee.



Tracing the transition from the "shadow" of the Hebrew bondsman, who chose permanent service out of love, to the "substance" of Jesus Christ, who voluntarily accepted a human body to serve His Father's purpose.

Purpose: Comparing the Old Testament Type with the New Testament Fulfillment

The Hebrew Servant (Shadow)



Motivation: Love for the Master and Family



Physical Sign: Ear bored with an awl



Requirement: Voluntarily renouncing freedom

THE SUBSTANCE: CHRIST THE WILLING SERVANT

From "Digged Ear" to "Prepared Body"

The "digged ear" of Psalm 40:6 is translated as a "prepared body" in Hebrews.

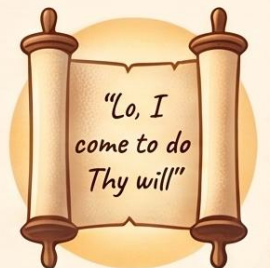


Voluntary Humiliation (Philippians 2:7)

Christ voluntarily took the form of a slave to accomplish redemption.

"Lo, I Come to Do Thy Will"

The prepared body was the instrument for Christ's perfect, loving obedience.



Jesus Christ (Substance)



Motivation: Love for the Father and the Church



Physical Sign: A body prepared for sacrifice



Requirement: Voluntarily laying aside heavenly glory

Next time:

THE SERVANT'S MINISTRY OF ACTION: MARK 1:16–8:30

THE SERVANT IN MOTION (ROMAN FOCUS)

THE SON OF MAN CAME TO SERVE.

This core theme defines Christ's work throughout the "Ministry of Action" in Mark 1:16–8:30.

"TO MINISTER"
(MARK 10:45).

DRIVEN BY "STRAIGHTWAY" AND "IMMEDIATELY."

Mark uses these action words frequently to intensify the sense of Christ's tireless, active service.

A MESSAGE FOR ROMANS: DEEDS OVER DISCOURSES.

Mark highlights Christ's acts to appeal to the Roman ideal of the man of action.

DISPENSATIONAL DISTINCTIVES

A FREE OFFERING OF LOVE.



TOTAL OMISSION OF "LAW" (NOMOS).

The word "law" never appears, proving Christ's service is based on love, not legalism.

FOCUSED ON ESSENTIAL ACTIONS.

Mark records only 4 parables and compresses the commission of the 12 into 7 verses.

MARK'S RECORD		COMPARISON (MATTHEW)	
 4 PARABLES	BREVITY AND COMPRESSION	 14 PARABLES	
 7 VERSES		 42 VERSES	
0 OCCURRENCES		8 OCCURRENCES	THE WORD "LAW"

THE PERFECT SERVANT.



NO GENEALOGY, NO WOES.

Omissions like genealogies emphasize Christ's role as the servant who requires no credentials but His work.